PURĀNIC ENCYCLOPAEDIA

A Comprehensive Dictionary with Special Reference to the Epic and Purānic Literature

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Delhi :: Patna :: Varanasi
FOREWORD

I feel flattered and consider it to be great privilege to have been asked by Shri Vettam Mani to contribute a foreword to his Purânic 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 Purânas 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 purânas—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, purânas 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 Banarsidass of Delhi are publishing the English translation of my Purânic Encyclopaedia, which was originally published in Malayalam, and which has already run into four editions.

The Purânas along with the Great Epics—the Râmâyâna and the Mahâbhârata, have for centuries, profoundly influenced Indian life and Culture. The well-known definition of a Purâna as a work having five characteristic features—purâṇam pāñca-laksânam—namely, primary creation, secondary creation, the genealogies, the ages of Manu, and the dynastic account hardly does justice to the full significance of these works. They are much more than that. While their genealogies and the dynastic account 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 theogony. Truly it has been said that a Brahmin was not really wise if he did not know the Purânas. The study of ancient Indian history, and culture—particularly religion—is impossible without a proper knowledge of the Purânas. 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 Purânas and the epics.

The literary writings in all Indian languages are indebted to the Epics and the Purânas 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 Purânic 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 Purânas 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 Purânic 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 it, 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 of January, 1953, and it took me seven years to start preparing the Press copy of my work. The first volume of my 'Purânic 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 'Purânic Nighantu'. However, in the third revised and enlarged edition in one volume published in October, 1971, the name was changed to 'Purânic 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, it will, 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 Banarsidass 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

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
A (w). The first letter (Vowel) of all Indian languages.

According to the Nānārtharānamālā this letter has the following meanings:—Brahmā, Viṣṇu, Śiva, tortoise, court-yard, battle, harem, jewellery, sea, Pārvatī and bow-string.

ABALA is one of the fifteen devas who were the sons of Pāṇcjaranyā. (M.B. Vana Parva, Chapter 22, Verse 11).

ABHAYA was one of the sons of Dhrṣṭarāṣṭra. He was killed by Bhīmasena. (M.B. Ādi Parva, Chapter 67, Verse 104; Droṇa Parva, Chapter 127, Verse 62).

ABHAYAM. King Idhmajihva divided his kingdom Plakṣadvipa into seven parts and gave them to his seven sons. Abhayam is one of the parts. The other six parts are:—Sīvaṁ, Yamasainī, Subhadraṁ, Sāntainī, Kuṇāṁ and Amṛtainī. See “Idhmajihva”, (Bhāgavata, 5th Skanda, Chapter 20, Verse 2). It is seen (from M.B. Sābhā Parva, Chapter 30, Verse 9) that the territory known as Abhayam was conquered by Bhīmasena. (See Foot-note).

ABHĪBHU. He was a King, the son of the King of Kāśī and a relative of the Pāṇḍavas. He was killed by the son of King Vasudāna. He had a most wonderful horse. (M.B. Udyoga Parva, Chapter 151, Verse 63; Karṇa Parva, Chapter 6, Verses 23-24; Droṇa Parva, Verses 26-27).

ABHIMANYU I. He was the heroic son of Arjuna the central figure of the Mahābhārata, by his wife Subhadrā.


2) Purāṇa-jnana (Previous Birth). There is a story about Abhimanyu's Pārvajanma in the Mahābhārata. It was Varcas, son of Candra, who incarnated as Abhimanyu, son of Arjuna. A conference took place between the Devas and Candra about the incarnation of the Devas in the world for the destruction of the wicked people. Candra told the Devas: “I do not like to send Varcas, 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 agree to 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 six 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. Ādi Parva, Chapter 67).

3) Military Training and War. Abhimanyu received his training in arms from his father Arjuna. Later, he went with his mother Subhadrā to Dvārakā and lived for some time with his uncle Śrī Kṛṣṇa. There he is said to have received training in arms from Pradyumna, son of Śrī Kṛṣṇa. After the incognito life of the Pāṇḍavas, Abhimanyu married Uttarā, daughter of the King of Vīrata. War broke out between Kaūravas and Pāṇḍavas. On the first day itself Abhimanyu entered into a duel with Bhṛhatvāla, King of Kosala. In the terrible conflict with Bhīṣma, Abhimanyu broke Bhīṣma's flagstaff. After that he assisted his father Arjuna to fight against Bhīṣma. Verses 8-13 of Chapter 55 of Bhīṣma Parva of the Mahābhārata describe Abhimanyu's fight with Lakṣmaṇa in the second day's battle. Then he took his place in the Ardha Candra Vyūha (semi-circular phalanx) formed by Arjuna. He fought fiercely with the Gandhāras. He attacked Salya and killed Jayatesa, King of Magadha, along with his elephant. We find Abhimanyu assisting Bhīmasena in M.B. Bhīṣma Parva, Chapters 63, 64, 69 and 94. After that Abhimanyu defeated Lakṣmaṇa in battle. Then he defeated Vikarpa, Citrasena and others also. Later he took his position in the Śrīṅgātaka Vyūha created by Dhrṣṭaduryumṇa. He started fighting with Ḫagadatta. He defeated Ambaṣṭha and Alanībuṣa. Next he fought a duel with Sudīṣṭa. After that he encountered Duryodhana, Bhṛhatvāla and others. M.B. Droṇa Parva, Chapter 10, Verses 47-52 are a description of Abhimanyu's heroism by Dhrṣṭarāṣṭra. He snatched Paurava's weapon and threw it on the ground. Next he fought with Jayadratha and Salya. Then he was caught in the Cakra Vyūha (circular phalanx) of the enemies. There he inflicted great losses upon the enemy forces. Salya was stunned and his brother was killed by Abhimanyu. M.B. Droṇa Parva, Chapter 35, Verses 12-16 say that after death Abhimanyu attained the immortal world of the Munis (Saints). King Parīkṣit was the son of Abhimanyu. In M.B. Svargārohaṇa Parva, Chapter 5, Verses 18-20, we find that after his death, Abhimanyu entered the moon in his former form of Varcas.

4) After Death. M.B. Droṇa Parva, Chapter 71, Verses 12-16 say that after death Abhimanyu attained the immortal world of the Munis (Saints). King Parīkṣit was the son of Abhimanyu. In M.B. Svargārohaṇa Parva, Chapter 5, Verses 18-20, we find that after his death, Abhimanyu entered the moon in his former form of Varcas.

5) Other names of Abhimanyu. In the Mahābhārata Abhimanyu has been referred to by several other names, such as ĀRJUNI, Saubhadra, Kārṣṇī, Arjunāṁatma, Sukrātmajātmaka, Arjunāpura and Phālguṇi.

6) Other details. King Parīkṣit was the son of Abhimanyu. Janamejaya was born as his son. It was Janamejaya who was killed by Bhīṣma.
AHIMANYU II

jaya who performed Sarpasattra. (A yaga) Satānikā was
the son of Janamejaya. Satānikā had a son named
Sahasrānikā. King Udayana, the jewel of the Candra
Vani (Lunar dynasty) was born to Sahasrānikā by
the goddess Mrgāvati (See ‘Udayana’, stories about
this Udayana are very famous). Kālidāsa has mentioned
in his “Meghdūtā” about the old rustic who thronged
the country-sides to tell and listen to Udayana stories.
(Kathāsārītāgāra, Madana Kaṭṭukalambaka, 4th
Taranāgī)

AHIMANYU II. One of the sons of Manu. The ten
sons born to Manu by Nadvalā were: Kuru, Puru,
Satyadyumna, Tapasvī, Satyavān, Suci, Agniṣṭoma,
Adhirātra, Sūdyumna and Ahimanyu. (Viṣṇu Purāṇa,
Section I, Chapter 13).

AHIMANYU VADHA PARVA. A part (branch) of
Drona Parva. (See “Mahābhārata”).

AHINAYA. In Agni Purāṇa, Chapter 342, Ahinaya
has been defined as follows: Ahinaya 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 Sattvika, Vācika, Āṅgika and Āhārya
depending on Sattva, Vāk, Āṅga and Āhārya. Besides
these, another division known as Abhimānikā (Abhi-
māṇoṭhā) may also be mentioned. This signifies the
expression of rasas like Śringāra. There are two kinds
of Śringāra known as Sāmbhoga and Vipralambha.
Four varieties of Vipralamba called Pārvāṅurāga
Vipralambha, Māna Vipralambha, Pravāsa Vipral-
ambha and Karuṇa Vipralambha are mentioned. The
union after Vipralamba is Sāmbhoga-Śringāra. All
Sattvika bhāvas are included in Śringāra. All these have
to be expressed through Abhinaya.

AHIRU. A Rājārśi who was born of the sixth
Kālakeya. (M.B. Ādi Parva, Chapter 67, Verse 53).

AHĪŠĀKAM. A Janapada (Village) of ancient India.
The warriors of this Janapada were called Abhiśākas.
(M.B. Bhīṣma Parva, Chapter 18, Verse 12; Chapter
93, Verse 2).

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

AHĪSĀRĪ. Arjuna conquered this city, which was
one of the ancient cities of India, in the course of
his Digvijaya (conquest of the world).

AHĪSYANTĀ. A son born to Mahārājā Kuru by
Vāhini. He had three brothers named Craitarratha,
Muni and Janamejaya. Abhisyanta was the younger
brother of Āśavān and elder brother of Craitarratha.
(M.B. Ādi Parva, Chapter 94, Verses 50-51).

ACALA I. 1) General. Acala was the son of Subala,
a King of Gândhâra. He was Śakuni’s brother and a
heroic Charioteer on the side of the Kauravas. (M.B.
Udyoga Parva, Chapter 168, Verse 1).
2) Acala had also taken part in Yudhīṣṭhīra’s Rāja-
sūya. (A very expensive sacrifice—yāga—performed
by an emperor.) (M.B. Sabhā Parva, Chapter 34, Verse 7).
3) Acala had a brother named Vṛṣaka. In the battle
between the Kauravas and Pāṇḍavas, Arjuna killed
Acala and Vṛṣaka. (M.B. Droṇa Parva, Chapter 30,
Verse 11).
4) One night Vyāsa summoned the departed holy souls
and Acala also was among them. (M.B. Āśva-
medhiaka Parva, Chapter 32, Verse 12).

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

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

ACALA. Subrahmanya, who was born from Śiva’s
god from the fire, was made Commander-in-Chief
(Generalissimo) by the gods to kill Tārakasūra.
A large number of warriors and mothers were
assigned to assist him. A woman named Acālā was in-
cluded among those mothers. (M.B. Sāla Parva,
Chapter 40, Verse 14).

ACCHODĀ. A spiritual daughter of the Pitṛs. (For
further details see “Āmāvasā”).

ACCHODASARAS. A river, who was the daughter of
the Pitṛs called Agnisvāttas. (Hari Vaṁśa, Chapter 18,
Verse 26).

ACYUTA. (See Viṣṇu).

ACYUTĀYU. He was a heroic warrior on the Kaurava
side. Śrutāyū was the brother of Acyutāyū. Both of
them were killed by Arjuna in the Kaurava-Pāṇḍava
battle. These heroes attacked Arjuna and Śri Kṛṣṇa
furiously with their arrows and Arjuna had some
difficulty in killing them. (M.B. Droṇa Parva, Chapter
93, Verses 7-42).

ACYUTA STHALA. This is an ancient village in
India. In ancient times Śūdras of mixed castes
inhabited this region. (M.B. Vana Parva, Chapter
129, Verse 9).

ADHARMA. A description of the lineage of Adharma
is found in Agni Purāṇa. Himśā (violence) is the
consort of Adharma. The couple procreated two
children, Arṇta and Nikrī, and from them sprang
up Bhaya (fear), Naraka (Hell), Māya (illusion),
Vedanā (pain) etc. And, out of them Māya brought
forth Death, the destroyer of (all) objects. Vedanā,
in its turn produced Sorrow and Grief out of Raurava.
From Death were born Disease, Senility, Sorrow, Intense
desire and Anger. (Agni Purāṇa, Chapter 20).

ADHARMA. Adharma is a person who is an embod-
iment of Adharmanas. (M.B. Ādi Parva, Chapter
66, Verse 53). Adharma’s wife Nīrītī delivered 3 children;
Bhaya, Mahābhaya and Mṛtyu. Adharma had another
son, Darpa (conceit) born of Wealth. (M.B. Sānti
Parva, Chapter 90, Verse 27).

ADHASSIRAS I was a great sage. Śri Kṛṣṇa is said to
have met the sage on his way to Hastinapura. (M.B.
Udyoga Parva, Chapter 33, Verse 64).

ADHASSIRAS II. There is a reference in Viṣṇu
Purāṇa to a hell called Adhassiras. (Viṣṇu Purāṇa,
Part 2, Chapter 6).

ADHIRA. A King; also a great devotee of Lord Śiva.
Once he decreed death penalty 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. (Pādu Purāṇa, Pātāla Khaṇḍa, Chapter 111).

ADHIRĀYA. A Kingdom in ancient India, described
in Bhīṣma Parva, Chapter 9, Verse 44. Today this place
is known as Rewa.

ADHIRATHA: Foster father of Karna.
1) Lineage. Descended from Viṣṇu thus: Brahmā-Ati-
Candra-Purūravas-Āyus-Nahuṣa-Yayāti-Anudruhyu-
ADHOKŚAJA


2) Foster father of Kṛṣṇa. Sage Durvāsas had taught Kṛṣṇa some mantras to get children, and Kṛṣṇa, then unmarried, tested the first mantra with the Sun-god as her object. The Sun-god appeared before Kṛṣṇa and from his power she conceived and duly delivered a child, Kṛṣṇa. Fearing obloquy Kṛṣṇa concealed the child in a box and floated it on the river, Ganges. At the time Adhiratha, a great commander of Dhṛtarāṣṭra came to the river for a bath. His wife was one grieving over not having a child of her own. So, when Adhiratha found a child in the floating box, he took it home, and himself and his wife Rādhā brought up the child with pleasure. The child was named Vāsudeva, and the child grew up to become the famous Kṛṣṇa and favourite friend of Duryodhana. (M.B. Ādi Parva, Chapters 67 and 130; Vana Parva, Chapter 309; Devībhāgavata, Skandha 2).

3) Some particulars. Adhiratha was King of Aṅga. He was a Sūta (charioteer) and Kṛṣṇa grew up as his son. Kṛṣṇa was sent to Hastināpura to be trained in the use of weapons, and it was here that Duryodhana and Kṛṣṇa developed their friendship and alliance. (M.B. Ādi Parva, Chapter 147, Verse 3). Śrī Mahādevībhāgavata, in Chapter 3 relates the following incident: "Thus lamenting Kṛṣṇa sent the box concealing Kṛṣṇa, by the nurse, to be floated in the river, and after bath, food etc. she spent the hours in the normal way within the inner apartment. Rājā Adhiratha bathing in the river saw the box floating in the river". These facts prove that Adhiratha was not only the King of Aṅga but a good charioteer as well, and further a very good friend of Dhṛtarāṣṭra.

4) We come across Adhiratha on the occasion of the trial of skill in the use of arms between the Kauravas and the Pāṇḍavas. When Kṛṣṇa entered the lists the Pāṇḍavas questioned his nobility of birth. Seeing Kṛṣṇa's great humiliation and discomfiture Duryodhana enthroned him immediately as King of Aṅga. Vyāsa, who witnessed the scene has given a picturesque description of it.

ADHOKŚAYA. A synonym of Mahā Viṣṇu. (Kaṁsāri-radhokśayā)—Amarakoṣa).

ADHRIΓU. A great sage (Maharsi) who lived during the Rgvedic period. (Rgveda, Manḍala 1, Anuvāka 16, Sūkta 112).

ADHṚŚYĀ. A river. (M.B. Bhīṣma Parva, Chapter 9, Verse 24).

ADHYAPĀYANA. A disciple of the great preceptor of Atharvaveda, Sumantu. He divided Atharvaveda into two parts and gave one to Utatthya and the other to Vedadarāṇa. (Bhāgavata, Skandha 12).

ADITI. 1) Genealogy. Kaśyapa, grandson of Bhrahmā and son of Marevi married Aditi, daughter of Dakṣaprajāpati. Aditi had twelve sisters: Ditī, Kāla, Dañāyas, Danu, Śithihikā, Krodhā, Pṛthā, Viśvā, Vinatā, Kāpalī, Muni and Kadrū. (Mahābhārata, Ādi Parva, Chapter 65, Verse 12). Devas are sons born to Kaśyapa by Aditi and hence they are known as Adityas also. Kaśyapa married all the thirteen sisters including Aditi, and all living beings owe their origin to them. (See Kaśyapa).

2) Descendants. 33 sons were born to Aditi. 12 of them are called Dvādaśādityas, viz. Dhiḥā, Aryānī, Mitra, Śakra, Varuṇa, Aiśvī, Bhaga, Vivasvān, Pūrṇa, Śavīcā, Tvāṣṭā and Viṣṇu. Amongst the other 21 sons are the 11 Rudras and 8 Vāsus. (See M.B. Ādi Parva, Chapter 65, Verse 15).

3) Main incidents. 1. How Mahāviṣṇu was born as the son of Aditi. The Mahābhārata and the Rāmāyaṇa refer to a story about the birth of Mahāviṣṇu as the son of Aditi. Viṣṇu entered the womb of Aditi as Vāmana (Dwarf). This story was related by the sage Viśvāmitra to the boys Rāma and Laksmana while they were accompanying the story in the forest. When they entered Siddhāśrama Viśvāmitra pointed to the latter that the Āśrama was sacred, because Mahāviṣṇu had stayed there for long as Vāmana. The Devas induced Mahāviṣṇu to obstruct the sacrifice (yāga) being performed by Emperor Mahābali, son of Virocana. At that time Aditi, the wife of Kaśyapa was doing penance so that Mahāviṣṇu might be born as her son, and accordingly he entered her womb, 1000 years later she gave birth to Viṣṇu, and that child was known as Vāmana. (See Vāmana; also M.B. Vana Parva, Chapter 272, Verse 62, Anuśāsana Parva, Chapter 83, Verses 25 and 26, as also Vāmkī Rāmāyaṇa, Canto 29).

2. Rebirth of Aditi. Once Kaśyapa made all arrangements to perform a sacrifice (yāga). Having failed to get the suitable cow for it, he stole Varuṇa's cow and conducted the yāga. Not only that, Kaśyapa refused to return the cow even after the yāga was over. Varuṇa in hot anger rushed to Kaśyapa's hermitage. Kaśyapa was absent, and his wives, Aditi and Surāsā did not treat Varuṇa with due respect. The enraged Varuṇa cursed them to be born in Gokula. He also complained about the matter to Brahmā. Brahmā told Kaśyapa: "Since you, a learned person, have stolen the cow, may you along with your wives be born in Gokula and tend cows". Accordingly Kaśyapa and his wives, Aditi and Surāsā, were born respectively as Vasudeva, Devaki and Rohiṇī in Gokula in the 25th Dwāpara yuga. (This story has been told by Vyāsa to Rāja Janamejaya). (Devībhāgavata, Skandha 4).

3. Aditi in prison. Devaki is Aditi reborn. There was reason for Devaki being imprisoned on the orders of Karnas. When Kaśyapa was living in an Āśrama with Aditi and Diti he was so much pleased with the services of Aditi that he asked her to beg for any boon she wished. Accordingly she prayed for an ideal son. The boon was readily granted, and Indra was the son thus born to her. The birth of Indra engendered jealousy in Diti towards Aditi, and she also demanded a son equal to Indra. Kaśyapa obliged Diti also. As Diti advanced in pregnancy and her beauty also increased Aditi got jealous of the former and she called her son Indra and told him that unless something was done in time, Diti would deliver a child equal to him (Indra) thus relegating him probably to the place of second Deva. Thus admonished by his mother the artful Indra approached Diti and told her: "Mother, I have come to serve you". Diti was greatly pleased. Indra's services drove Diti to sleep very quickly, and Indra used the opportunity
to enter the womb of Diti and cut into 49 pieces the child with his weapon, the Vajra. The child in the womb began crying on receiving cuts with Vajra when Indra asked it not to cry. (Mā ruda, don't cry) and so the child got out of Diti's womb as 49 Mārutas (winds). Then did Diti wake up and cursed Aditi as follows: "Your son did treacherously kill my offspring in the womb itself. So he will forfeit the three worlds. You were responsible for the murder of my child. You will, therefore, have to spend days in prison grieving over your children. Your children also will be annihilated." Because of this curse of Diti, Indra once lost Devaloka and had to live elsewhere, and Nahuṣa functioned, for a time as Indra. (See Nahuṣa.) In the 28th Dvāpara yuga Aditi transformed as Devaki had to be a captive of Kaṁsa, and Kaṁsa killed her child by dashing them on the ground. (Devibhāgavata, Skandha 4).

4. Narakāśura stole the earrings of Aditi. Narakāśura, who turned out to be a curse and menace to the three worlds consequent on the boon he got from Viṣṇu, attacked Devaloka once, and carried off Indra’s royal umbrella and Aditi’s earrings. Mahāviṣṇu incarnated himself as Śrī Kaṁsa, killed Narakāśura in battle and got back the earrings etc. (M.B. Udyoga Parva, Chapter 48, Verse 80; Sābhā Parva, Chapter 38, Verse 29; Bhāgavata Daśama Skandha).

5. Mahāviṣṇu became seven times son to Aditi. Once, desirous of having children Aditi cooked food (rice) sitting herself in the entrails of Mount Mynaka (M.B. Aranyā Parva, Chapter 135, Verse 3). Dharmaputra, in the course of singing the glories of Lord Kaṁsa after the great war refers to Viṣṇu having taken birth seven times in the womb of Aditi. (M.B. Sānti Parva, Chapter 43, Verse 6).

6. Budha cursed Aditi. A story in the Mahābhārata refers to Budha’s once cursing Aditi. The ever increasing power of Asuras made the Devas anxious. Aditi, the mother of the Devas decided to send them all to annihilate the Asuras. She had finished cooking food for her sons, and lo! there appeared before her Budha and asked for food. Aditi asked him to wait pending her sons taking their food hoping that there would be some food left after that. This caused Budha to lose his temper and he cursed her that (Aditi) she would become the mother of Vivasvān in his second birth as Anda, when she would suffer pain in her abdomen. (M.B. Sānti Parva, Chapter 34, Verses 96–98).

7. Former birth of Aditi. During the former years (period) of Svāyambhuva Manu the Prajāpati called Sutapas, along with his wife Pṛṣṇi did Tapas for 12000 years. Then Mahāviṣṇu appeared before them, and Pṛṣṇi prayed for a son like Viṣṇu himself, and Mahāviṣṇu was born as her son named Pṛṣṇigarbha. This story is related by Śrī Kaṁsa to his mother on his birth as the son of Vasudeva. (Bhāgavata, Daśama Skandha, Chapter 3).

She, who became the wife of Prajāpati as Pṛṣṇi before Svāyambhuva Manu, and was born again as Devaki, the wife of Vasudeva is one and the same person.

ADRA. A King of the Solar dynasty. (See Sūrya Vansha).

ADRI. A nymph (devātṛ). There is a story in Devibhāgavata about her being cursed by a Brahmin and turned into a fish.

ADRŚṬABHAYA is the curse put on King Janamejaya by Saramā, the dog of the Devas. While Janamejaya, son of Parīkṣit was conducting, along with his brothers, a yāga of long duration at Kurukṣetra the son of Saramā went to the place and was thrashed 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 lick it. For having thrashed the innocent child you will experience Adṛṣṭabhaya. When the yāga was over Janamejaya got rid of the curse by getting sage Somaśravas do certain proper rites.

ADRŚYANTI, wife of sage Sakti, the son of Vasiṣṭha and mother of sage Parāśara.

Kalmāśapāda, a king of the Ikṣvāku dynasty reached the hermitage of Vasiṣṭha during a hunting expedition when Sakti, eldest of the hundred sons of Vasiṣṭha came walking towards him. False pride prevented either of them from giving way to 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 Vasiṣṭha and Viśvamitra were at logger-heads. Viśvamitra got admitted into the body of King Kalmāśapāda a demon called Kimkara, and the king set out to take revenge upon Sakti, the son of Vasiṣṭha. The king was further promised all support by Viśvamitra. Kalmāśapāda ate up all the hundred sons of Vasiṣṭha. Overcome with grief Vasiṣṭha attempted suicide many a time. But the spirit (Atman) did not quit the body. Thus sunken in grief Vasiṣṭha lived in his hermitage with Adṛṣṭyanti, wife of Sakti. One day Vasiṣṭha heard distinct sounds of the chanting of the Vedas and Adṛṣṭyanti 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 vedic hymns. Vasiṣṭha thus was happy to hear that the dynasty will not become extinct and, so, gave up all ideas of suicide. Another day Kalmāśapāda in the guise of the demon hurriedly came to devour Adṛṣṭyanti and Vasiṣṭha gave him redemption from the curse. He was restored to his old state and form. Adṛṣṭyanti duly gave birth to a son, and the child grew up to become Parāśara, father of Vyāsa.

While the Pāṇḍavas, in the course of their forest life, were passing the banks of river Gaṅgā at midnight, a Gandharva named Aṅgāraparṇa enjoying in the river-water clasped with Arjuna, and he was defeated. The story of Adṛṣṭyanti is one of the many stories told by Aṅgāraparṇa to the Pāṇḍavas. (M.B. Adī Parva, Chapters 175-178).

AGASTYA.


2) Birth. A story occurs in Uttara-Rāma-Carita about the birth of Agastya. Nimi was the son of Ikṣvāku of the Sūrya dynasty. When he ascended the throne he decided to celebrate a sacrifice of long duration. He invited Vasiṣṭha to perform the sacrifice. But Vasiṣṭha, who had to participate in the sacrifice
of Indra, could not accept the invitation and Nimi had to return disappointed. At this he got angry, sought the help of Sātānanda, the son of the great hermit Gautama and the sacrifice was begun. Vasishtha did not like this. He cursed Nimi that life might be separated from his body. Nimi retorted with the same curse. Vasishtha’s spirit separated itself from his body and began to roam about in the sky. At last he requested Brahmā to provide him with a body. Brahmā granted his wish and said that he would be born again from Mitra and Varuṇa.

When the spirit of Vasishtha returned to the earth it was Mitra and Varuṇa moving about, having only one body for both. Vasishtha’s spirit entered into that body. One day Mitra-Varuṇa happened to see the celestial beauty, Urvāśī on the seashore. They embraced Urvāśī and immediately the spirit of Vasishtha entered the body of Urvāśī.

After this Mitra and Varuṇa separated themselves from one another and assumed two different bodies. Varuṇa approached Urvāśī with lustful desire, but rejecting him Urvāśī accepted Mitra. Varuṇa had seminal flow and this semen was taken and kept in a pot. At the sight of this, remorse and passion arose in Urvāśī 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 Varuṇa. After a few days the pot broke open by itself and two babies came out. One was Agastya and the other Vasishtha. As these two were born of the semen of Mitra and Varuṇa, they came to be known as Maitrārvaruṇi. This story partly occurs in Śanti Parva of Mahābhārata, Verse 343 of Chapter 88.

3) Education. Very little is mentioned in the Purāṇas about the education of Agastya. Still there are ample proofs that he was well-versed in the Vedas and sciences and well skilled in the uses of diverse weapons.

In Verse 9, Chapter 139 of Mahābhārata, Ādi Parva, Drona says to Arjuna as follows:

“Agniveśa, 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 Agniveśa 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 such an austere man as Agastya, who had brought all the passions under control. As the hermit Agastya was walking along the forest, he saw his ancestors (Pitrs) 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 be there 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 Vidarbha. 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 say that I shall willingly become 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 5, that they were married at Mahāśindhuśthā. After their marriage they went to Gaṅgādvāra. (Mahābhārata, Vana Parva, Chapter 96).

5) The story of how Agastya ate Vatāpī. 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 divine ornaments. Agastya was surprised at the enormity of her demands. Poor, penniless Agastya! Leaving Lopāmudrā in the hermitage he went in search of money. He at first approached King Śrutavā, who produced accounts of his income and expenditure and convinced Agastya that he was having no balance at all. Agastya, accompanied by Śrutavā, then proceeded to King Bradhnaśya. He also produced accounts and refused to help Agastya, who then followed by Śrutavā and Bradhnaśya went on to the wealthy King Trasadasyu, who also producing his accounts refused to render any help to Agastya. Finally Agastya accompanied by the three Kings, went to the house of Ilvala, a noble asura of immense wealth. This asura Ilvala lived in Manimapatattana with his younger brother Vatāpī. Once Ilvala approached a hermit Brahmin and requested that his wish for a son, having the power and status of Indra, be granted. The Brahmin refused to grant such a boon. Since then Ilvala and Vatāpī considered Brahmins as their enemies. The elder brother converted the younger one (Vatāpī) into a goat and whenever a Brahmin visited his house, he would kill the goat, prepare mutton dishes and set them before his guest. When he had finished eating, Ilvala would call aloud. “Vatāpī, come out!”. Breaking the stomach of the guest open, Vatāpī would come out. In this way Ilvala had killed a good number of Brahmins. It was at this juncture that Agastya and the Kings came to beg money of him.

Ilvala 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, Ilvala called Vatāpī loudly. But Agastya slowly said, “Vatāpī, jirno bhava” (Let Vatāpī be digested) and immediately Vatāpī was digested in the stomach of Agastya. The awe-stricken asura Ilvala gave each Brahmin 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 Virāvān and
Surāvān. Agastya returned to his hermitage and adorned himself as Lopamudrā had demanded. (Mahābhārata, Vana Parva, Chapter 99).

6) Birth of a son. Lopamudrā became pregnant. Agastya 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?" Lopamudrā preferred one son. When she was with child Agastya again went to the forest to do penance. After seven years of pregnancy Lopamudrā gave birth to a lustrous son. The hermit Drdhasyu, who is also called Idhmavāḥa, is this son. This child is said to have chanted the Vedas (Holy Scriptures) immediately on his birth. He used to gather twigs for kindling the sacrificial fire of his father, and hence he got the name Idhmavāḥa.*

7) How he stamped the Vindhya mountain down. Once the talebearer Nārada happened to come to the Vindhya Mountain, who gladly welcomed Nārada, gave him a seat, showed hospitality and asked for news. Nārada said "May you be blessed. Just now I am coming from the Mahāmeru. Indra, Agni (fire) and other gods live there. Kailāsa, Nīsadha, Nila, Gandhamādana etc. are mountains far nobler than this Meru. But they are not so haughty as him. That the Sun and the Moon and such others revolve round him, is the reason for his arrogance". On hearing these tales, Vindhya thought that Meru should be taught a lesson. Once Vindhya 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 roam 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 Vindhya in groups and tried to pacify him. But their attempts were futile. So they approached Agastya and made their petition to him. He agreed to pacify Vindhya somehow or other. Agastya and his wife came to Vindhya from Kāsinagara. When Vindhya saw Agastya he began to shiver with fear. Contracting all his high peaks, he bowed before Agastya, who said to Vindhya thus "Vindhya, I am going to South Bāhārāta. Let your heads be low till I come back". Vindhya agreed. Agastya passed on to the South and built a hermitage in the Malayācala and lived there. Since then Agastya had never gone to the North and Vindhya had never risen up. As he had made the mountain (Agá) bow its head, he got the name Agastya. (Tenth Skandha of Devībhāgavata).

8) Nāhuṣa transformed to a huge serpent by Agastya. Devendra killed Vṛtrāsura, an enemy of the gods. As Devendra had resorted to treachery for killing the enemy (see the word Vṛtrāsura) he incurred the sin of 'Brahmahatya'. Once Indra went to the Mānasarasar, without the knowledge of anybody and hid himself in the petal of a lotus flower. The gods and especially Śacīdevi were much alarmed at the disappearance of Devendra. Heaven was without a King. Bad omens began to appear. Indra, who had hidden in the lotus stalk in the shape of a water-snake, was not at all visible as the petals had closed over him. It was at this critical moment that King Nahuṣa had completed hundred horse-sacrifices and became eligible for the throne of Devendra. At a great gathering of the Gods Nahuṣa was elected as Devendra. Though Nahuṣa got all the celestial maids at his disposal in the Nandanodyāna (Nandana Garden) his passion for women was not satiated. So he began to have an eye on Indrāṇi. She was in sorrow and misery at the disappearance of her husband Indra, and did not at all look with favour on this new move on the part of the new Indra. She sought the help of Brhaspati, who agreed to protect her from Nahuṣa. The newly-elected Indra could not tolerate this disloyalty on the part of Indrāṇi. He became furious and threatened Brhaspati with death, if Indrāṇi was not sent to him forthwith. All hermits gathered round Nahuṣa and tried with their advice to dissuade him from this attempt, but he would not be dissuaded. Nahuṣa belittled Brhaspati and all the hermits and was rude to them. Finally the hermits, being afraid of Nahuṣa, went to Brhaspati to persuade him to send Indrāṇi to Nahuṣa. Brhaspati suggested to Indrāṇi a way of safety. Accordingly she came to Nahuṣa 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". Nahuṣa agreed to this and by the blessings of Devi, Indrāṇi found out her husband. But Indra would not return to the court, with Indrāṇi, who then complained about Nahuṣa's outrageous behaviour. Indra advised her a new way to protect herself from Nahuṣa's onslaught.

Indrāṇi returned to Nahuṣa and told him "Lord, women generally love pomp and glory. I have a mania for vehicles. You should make a palanquin. Let the palanquin bearers be hermits. You must come to my house in that palanquin with hermits as your palanquin bearers and then I will accept you as my husband." Nahuṣa agreed. He employed Agastya and such other hermits to bear his palanquin. He got into his palanquin and started for Indrāṇi's house. His desire to reach Indrāṇi was such that he thought the hermits to be very slow. To make them quick enough he ordered "Sarpa, Sarpa" (walk quick, walk quick). The hermits began to run. Still Nahuṣa was not satisfied. He kicked at the heads of the hermits and whipped the dwarfish Agastya.

Agastya got angry and cursed Nahuṣa thus: "Since you have whipped me saying 'Sarpa Sarpa', may you be transformed into a mahāsarpa (huge serpent) and fall into the great forest."**

The horror-stricken Nahuṣa pleased Agastya by praise. Agastya said that Nahuṣa would be freed from the curse and attain heaven when he happened to meet Dharmaputra. Nahuṣa instantly changed into a serpent of immense size and slid into a great forest in the Himālayās. (Deviśabhagavata, 8th Sarga).

During their sojourn in the forest, the Pândavas visited many holy places and reached the Yāmana mountain in the Himālayās. When Bhīma was passing by the mouth of a cave he was attacked by a huge serpent. In spite of his immense strength Bhīma could

*Idhma—twigs of firewood. (Idhma—twigs of firewood) (vāha—carrier).
**It is mentioned in the Mahābhārata, Anuśāsana Parva, Chapter 100, that the person who cursed Nahuṣa and turned him into a huge serpent, was the hermit Bhṛgu, who had been hiding in the hair of Agastya.
not extricate 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 Surya 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. (Mahâbhârata, Chapter 17 of Udyoga Parva; Chapter 179 of Vana Parva; Chapter 342 of Sânti Parva).

9) *How Agastya drank up the ocean.* Indra ruthlessly killed Vrtrāsura, who had been harassing the Gods, with the help of the Kālakeyas. The frightened Kālakeyas 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 earth and ate a good deal of Brahmins, and caused much damage to the hermitages of Vasiṣṭha and Gâyavana. All the Brahmins on the earth were terribly afraid of the Kālakeyas. The gods went to Viṣṇu and prayed for protection. Viṣṇu informed them that the Kālakeyas could not be caught unless the ocean was dried up, and this task could be performed only by Agastya. So the Gods approached Agastya and told him what Viṣṇu had informed them. With pleasure Agastya accepted the job. Accompanied by the Gods and hermits he neared the swaying and surging ocean. While all were watching unwinkingly Agastya brought the great ocean into his palm and drank it up very easily and subsequently the Kālakeyas were killed. Now the Gods again approached Viṣṇu and made representation about the loss of the ocean. Viṣṇu told them that by the penance of Bhagiratha the divine Gaṅgâ would fall into the earth and then the ocean will be filled. In this way the earth regained its lost ocean. (Mahâbhârata, Vana Parva, Chapters 101 to 105).

10) *Agastya cursing Kubera and his companion.* In the course of their sojourn in forest, the Pândavas visited several holy places and reached the proximity of the Himālayas. Leaving his brothers behind, Arjuna went up the Mahâmeru to worship Śiva. Years passed by. At last his brothers also started for the Mahâmeru in search of Arjuna and with the help of the hermits Vyâšapâvâ and Ârṣiṣeṇa, they reached Kubera-pûrâ (the capital of Kubera). There Bhima destroyed the army of Kubera and killed Manîmân, his friend and favourite. Dharmaputra, repenting of his younger brother's iniquity bowed before Kubera and asked him with politeness, why the power of Gods gave way to the power of man. Kubera replied that it was due to the curse of Agastya and began to depict the event thus: Once my friend Manîmân and myself were going, in a chariot, to be present at the singing and chanting just begun at Kuśâvatî. At that time Agastya was standing in his hermitage on the bank of Kâlîndi, performing Sun worship. When Manîmân saw this from the sky, he spat on the head of Agastya, who instantly getting wild cursed me. "Lo, Kubera, your friend Manîmân spat on my head in your sight. So this Manîmân and 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 Manîmân you will be liberated from the curse."

It is this curse that brought about the death of Manîmân and the army. When Kubera saw Bhima face to face his curse was revoked. (Mahâbhârata, Vana Parva, Chapter 160).

11) *Agastya cursing Mârica and Tâdakâ.* The boys Râma and Laksmaṇa went to the forest with Viṣṇûmitra for protecting sacrifice. When they entered the Tâdakâ forest Viṣṇûmitra told them the story of Tâdakâ thus:

Tâdakâ is the daughter of Suketu, a semi god of the tribe Yaśa. Being childless for a long time Suketu was miserable and began to do penance before Brahmâ, who blessed him and granted his wish and a daughter was born to him. This daughter was named Tâdakâ. Brahmâ blessed her, giving her the strength of one thousand elephants. Tâdakâ grew up and became a young woman. Suketu gave her in marriage to Sundâ, son of Iharjha. Tâdakâ gave birth to a son called Mârica. When Sundâ was killed, Tâdakâ got wild and went into the hermitage of Agastya causing much havoc there. At this Agastya got angry and cursed her to become a Rakûśa (giantess) and instantly the bodies of Tâdakâ and Mârica were deformed. Tâdakâ could not control her anger and she demolished the hermitage of Agastya. (Vâlmîki Râmâyana, Bâlakândâ).

12) *The story of the theft of lotus.* Once Bhrigu, Vasiṣṭha and other hermits went on a pilgrimage, with Indra as their leader. On the way they reached Brahmasaras, in the holy place of Kauśkî. Agastya had grown some lotus flowers there. The pilgrims plucked stealthily all the lotus flowers nurtured by Agastya and ate them. The furious Agastya 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 "O, Lord, had it not been for my eagerness to hear discourses on duty from your face, I would not have stolen your lotus flowers." Saying thus Indra returned the lotus flowers. Agastya was pleased and let Indra and the hermits depart in peace. (Mahâbhârata, Anûsasana Parva, Chapter 94).

13) *How Agastya burned the Asuras (demons).* (This story occurs in the Mahâbhârata as, having been told by the God Vâyu to Bhîṣma as a discourse on the greatness of Agastya, and Bhîṣma reiterating it to Arjuna).

Once the Gods had to accept defeat at the hands of the Asuras (Demons) and they approached Agastya 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 Agastya 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 Pâtâla (the nether world). The asuras who thus fell were not killed by Agastya. Thus the menace of the Asuras in heaven was warded off, and the Gods lived in peace and prosperity. (Mahâbhârata, Anûsasana Parva, Chapter 155, Verses 1 to 13).

14) *Indra’s conflict with Agastya.* Once Agastya commenced 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 Agastya provided everybody who took part in the sacrifice, with sumptuous meals. The hermits wondered how Agastya could do this. Some of the hermits feared that the sacrifice would have to be stopped before the stipulated time, if the drought continued. Agastya told them not to fear, and that if Indra refused to send rain, he himself would become Indra and protect the subjects. Indra was horrified, when he heard this and he began to send rain regularly. (Mahābhārata, Āśvamedhika Parva, Chapter 92).

15) Story of Gajendramoksha (The redemption of an elephant). In the Bhārata a story occurs, as to how Agastya cursed King Indradyumna, and turned him to an elephant. While Indradyumna, the King of Pândya was absorbed in deep meditation on Viṣṇu, Agastya 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 deformed into a big tusker and quitting the palace it went to a big forest and lived there happily with the she-elephants there. At that time a hermit named Devaḷa was doing penance in that forest. One day Hūhu, a gandharva (a class of semi-gods) enjoying the company of some celestial maids came to the place where Devaḷa had put up his hermitage. The hermit saw the Gandharva and the maids playing and bathing in the pond in front of his hermitage in complete nudity. Getting angry Devaḷa cursed Hūhu and he was deformed into a crocodile. This pond which was in the Trikūṭa Mountain was thus under the suzerainty of the crocodile. The tusker (Indradyumna) 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 feelings began to dawn in their minds. Then, riding on an eagle Mahāviṣṇu appeared before them, cut them asunder with his Čākryauḍha (the wheel-weapon) and both were given deliverance. (Bāhagavata, 8th Skandha, Chapter 2).

16) Agastya teaching Śrī Rāma the Āditya-hṛdaya Mantra (A hymn in praise of the Sun). When Śrī Rāma was fighting with Rāvaṇa in Lankā, dejection befell him, his heart being weighed down with faintness, for a little while. Rāvaṇa made the best use of this opportunity and began to advance. The gods had gathered in the sky above to witness the fight. Agastya, at that particular moment, taught Śrī Rāma the Āditya-hṛdaya Mantra, a hymn in praise of the Sun-god and when Śrī Rāma chanted that mantra, he resumed fight with Vigour and Rāvaṇa was defeated and slain. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 107).

17) How the slant of the earth was rectified by seating Agastya. The matrimonial ceremony of Śrī Parameśvara and Pārvatī was held in the Himālayas. On that auspicious occasion all the living beings of the world were present, and as a result the Himālayan region sank down and the earth slanted to that side. To keep the equilibrium of the earth, Siva sent Agastya to the south. Accordingly Agastya reached Kuttalam, where there was a temple dedicated to the worship of Viṣṇu. Agastya had besmeared his forehead with ashes and so admission to the temple was denied to him, by the devotees there who were Vaiṣṇavites. By his own power Agastya turned himself into a vaiṣṇavite and got into the temple, and immediately the image of Viṣṇu in the temple changed by itself into a Sivalinga (idol representing Siva). Since then the temple at Kuttalam has remained a temple of Siva. Agastya 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) Agastya and the Kraunḍa Mountain. When Agastya passed the Vindhya mountain and proceeded to the South a Rākṣasa (giant) called Kraunḍa hindered his way. By his power the Rākṣasas caused to fall everywhere a very heavy rain. Agastya sprinkled a few drops of water from his waterpot on Kraunḍa, who instantly became a mountain. Telling him that he would get deliverance from the curse when the weapon of Subrahmanya struck him, Agastya continued his journey to the South. (Skanda Purāṇa).

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

20) Agastya in the palace of Bhadrāśa. Once Agastya lived in the palace of Bhadrāśa as his guest for seven days. Agastya praised Kāntimātī the queen on several occasions. The King wanted to know the reason. Agastya said: During her previous birth Kāntimātī was the handmaid of a rich man. On one occasion of dvādaśī (twelfth night after full moon) in the month of Tula (second half of October and first half of November) the rich man had asked his handmaid to see that 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 Kāntimātī. The King and the queen were much pleased at this explanation of Agastya and thenceforward they began to observe dvādaśī as a day of fasting. (Vāyu Purāṇa).

21) Agastya cursing Uruṣā, Jayanta and Nārada. Once Agastya went to the realm of the Gods, as a guest of Indra. On that day a performance of dance by Uruṣā was held in honour of Agastya. In the midst of the dance Uruṣā’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 Mahātī. Agastya got angry and cursed Uruṣā, Jayanta and Nārada. According to the curse Jayanta became a bud. Uruṣā was born in the earth as a woman called Mādhavī and ‘Mahātī’ the lute of Nārada became the lute of the people of the earth.
22) Agastya cursing Duspanya. Duspanya was the last son of the King of Pataliputra. The wicked Duspanya had slain a large number of babies, and the King therefore expelled him from the palace. Duspanya 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 and wandered about tormented with pain and anguish. At last the spirit approached Agastya, who called his disciple Suriṣṇa and asked him to go and bathe in the Agnītīrtha (a bath) in the Gandhamādana mountain and bring some water from the tīrtha and sprinkle it on the spirit of Duspanya. Suriṣṇa acted accordingly and immediately the spirit of Duspanya received divine figure and entered heaven. (Setu Māhātmya).

23) How Agastya got golden Bangle. 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 ate 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 tretā yuga (the third age) there lived a King named Vidarbha. I am his son and my name is Sveta. After having ruled over my kingdom for a long time, I came to the bank 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 Brahmā how, I, a dweller of heaven, got this hunger. Brahmā 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 Brahmā suggested that I should come here everyday and eat corpse and when I had completed ten thousand days the hermit Agastya would come here and that when I offered him a golden bangle my sin would be washed away." Saying thus Sveta offered to Agastya the golden bangle given by Brahmā and then he vanished and the corpse also disappeared. Sveta went to heaven. (Uttara Rāmāyaṇa).

24) Other informations concerning Agastya.

(1) Agastya had a brother called Suriṣṇa. (Agnipurāṇa, Chapter 7).
(2) Suriṣṇa was Agastya's disciple too. (Setu Māhātmya).
(3) Ilvala and Vāṭāpi were the sons of the giantess Ajamukhi. In the valley of a mountain Ajamukhi prayed to Durvāsas for love and thus Ilvala and Vāṭāpi were born from Durvāsas. These two sons demanded that Durvāsas should impart to them all his merits of penance. Getting angry Durvāsas cursed them that they would meet with death at the hands of Agastya. (Skandapurāṇa, Āsura Kāṇḍa).
(4) Agastya had been the priest of the King Khela. (Rgveda, 112th Sūkta).
(5) When Śrī Rāma returned to Ayodhyā, with Sītā from Lālīkā, hermits from various parts visited him, among whom, Dattātreya, Namuci, Pramuci, Śrī Vālmiki, Soma, Kaṇḍu, Agastya and their disciples were from the South. (Uttara Rāmāyaṇa).

(6) Agastya gave Śrī Rāma 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 Rāmāyaṇa).
(7) Once Agastya visited the hermitage of Āpastamba. He asked Agastya, who, of Brahmā, Viṣṇu and Siva, was the Supreme deity. Agastya replied: "These three are only three different manifestations of the one supreme Being". (Brahmapurāṇa).
(8) For the story of how Agastya cursed the sons of Manibhadra and transformed them to seven palms, see the word 'Saptasālā'.
(9) There was a hermit called Suriṣṇa, to whom Śrī Rāma and Lakṣmaṇa paid a visit when they were wandering in the forest. This Suriṣṇa is the younger brother of Agastya. (See the word Suriṣṇa).
(10) Agastya cursed Śuka and deformed him into a Rāksasa. (See the word Śuka ii).

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 Kūṭa hills. Agastya who had travelled throughout the length and breadth of Bhārata had several hermitages. In the Vālmiki Rāmāyaṇa, Aranyakānda, 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 Śrī Rāma a bow got from Viṣṇu, when the brothers visited his hermitage. Agastya had accompanied Śrī Rāma and his followers on his return journey to Ayodhyā from Laṅka, with Sītā after killing Rāvana. There is a legend in the Tamilnāḍ Agastya was a member of the first two ‘Saṅghas’ (groups) of the “three Saṅghas”, 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 ‘Tolkāpyam’, which is considered to be the oldest grammar, was written by Tolkāpyār, one of the twelve disciples of Agastya. Even today in certain temples in the Tamilnāḍ, Agastya-worship is carried on. Kambar, has mentioned about Agastya in his Rāmāyaṇa. A great Tamil author Villiputturan says that the Tamil language is the beautiful maiden presented by Agastya. It is believed that the following works have been composed by Agastya:

1) Agastya Gitā; in the Varāhapurāṇa, Paśupālopāyana.
2) Agastya Śaṅkhitā; in Pańcarātra.
3) Agastya Śaṅkhitā, in the Skandapurāṇa.
4) Śiva Śaṅkhitā, in Bhāskara Śaṅkhitā.
5) Dvāideha-nirṇaya Tantra.

AGASTYA KŪṬA. This is the sacred mount where the sage, Agastya, sat and did penance during his sojourn in the southern parts of India. In the Kṣiṅkhandhā Kāṇḍa of Vālmiki Rāmāyaṇa we find King Sugriva commanding that all his soldiers going in search of Sītā should pay homage to the sage Agastya.

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

AGASTYA SARAS. This is another name for Agastya tīrtha.
AGASTYA-ĀŚRAMA. The Purāṇas make mention of several āśramas connected with sage Agastya. The Pāṇḍavas during their exile visited an āśrama of this name. This is situated near Pañcāvalī twenty-four miles to the south-east of Nāsik. It is known as Agastya-giri now. (Sloka 20, Chapter 80; and Sloka 1, Chapter 96 of Vana Parva, M.B.). The Mahābhārata mentions another Agastya-Āśrama near Prayāga. Dharmaputra along with Saint Lomaśa stayed here for some time. Vālmiki describes an āśrama of this name which Rāma and Lakṣmaṇa visited during their exile in the forests. (Chapter 11, Aranya Kāṇḍa of the Rāmāyaṇa).

AGASTYA TĪRTHA. 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 Saubhadrā tīrtha (2) The Pauloma tīrtha (3) The Kārandhama tīrtha and (4) the Atiśvāna tīrtha. These five were known as Paṇca tīrthas and many saints used to live there. There lived in each of these tīrthas one huge and fierce crocodile and all the saints living there, afraid of these crocodiles, deserted their places one by one. (Ref : Sloka 3, Chapter 220 of Ādi Parva, M.B. For more details see under Paṇca tīrtha).

AGASTYA VAṬA. This is a sacred shrine in the neighbourhood of the Himālayas. 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 Ādi Parva, M.B.).

AGATI. A city. Two sons Taksaka and Chhattraketu were born to Lakṣmaṇa (the brother of Śrī Rāma) by his wife Urmilā. The court of the eldest prince Taksaka was situated in the city of Agati. Formerly this place was known as Kanakhalā and was occupied by forest tribes. Exterminating these forest tribes, Lakṣmaṇa built a city there and apportioned it to his eldest son Taksaka. (Uttara Rāmāyaṇa).

AGHA. The name of an asura. This asura was one of the followers of Kaimśa. According to the instructions of Kaimśa, Agha once set out to Gokula to kill Śrī Kṛṣṇa. At that time Śrī Kṛṣṇa was playing on the banks of the river Kālindī with other cowherds. Aghāsura 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 foul smell coming from his mouth soon spread over the whole place. Śrī Kṛṣṇa and the other children did not know anything about this. In the course of their games they walked into the cave-like mouth of Agha and were soon trapped in his belly. Agha then closed his mouth and all the boys including Śrī Kṛṣṇa were now imprisoned inside his body. Some of the boys died. Realizing the situation Śrī Kṛṣṇa now enlarged his body. His body grew larger and larger until at last it burst open the body of the serpent (Agha). Thus Agha was killed. Śrī Kṛṣṇa then restored the dead boys to life by his divine looks (Kātaśa). This Aghāsura was the brother of Bakāsura and Pūtanā. (Bhāgavata, Skandha 10, Chapter 12).

AGHAMARŚAṆA. He was a great hermit of austerity, who had observed the duties pertaining to Vāna-prastha (the third of the four stages of life—forest hermit). (M.B., Śānti Parva, Chapter 244, Stanza 16).

AGHAMARŚAṆA SŪKTA. This is a hymn in the Rgveda. It is said that all sins will be eliminated, if this hymn is recited three times, standing in water.

AGHĀRDDANAVAMI. (See the word NAVAMI VRATA).

AGHĀŚVA. A King hermit (Rājārṣi) named Pedu. (Rgveda, Manḍala 1, Anuvāka 17, Śūkta 116).

AGNI.

1) Genealogy. Agni was descended from Viśu in this order: Viṣṇu-Brahmā-Angīras-Bhrāspati-Agni.

2) Birth. We come across several contradictory statements in the Purāṇas 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 Bhāgavata and Mahābhārata. Angīras is one of the six mind-born sons of Brahmā.* Angīras married Śraddhā and got four daughters and two sons. Bhrāspati was one of the sons and Utaṭhya was the other. The daughters were Sinivāli, Kuhū, Rākā and Anumāti. (There is a mention of a third son named Saṁvarta in the Bhāgavata by Eluthassan though the original quoted below does not say so) Śraddhā tu aṅgīrāsaḥ patnī
Catasro 'sutakanyakāh
Sīnvāli Kuhū Rākā
Caturtbya 'anumātiṣṭathā
Tatputrāvaparāvāstām
Khyātāu svārocisc'ntare
Utatthya bhagavān sāksāt
Brahmīśḥāca Brhaṣpātiḥ. Bhrāspati married Cāndrāmaṇī and got six divine sons. Of these Saṁyū, the eldest, married Saṭyā and Agni was born to Saṁyū of Saṭyā. (Slokas 1 to 4, Chapter 219, Aranya Kāṇḍa of Malayālam Mahābhārata).

3) Agni—One of the āsta-dik-pālakas. (Āṣṭa = eight, dik = zone, pālaka = guardian). The Devī Bhāgavata 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-east; Yama the south; Niṛṛti, the south-west; Varuṇa, the west; Vāyu, the north-west; Kubera, the North and Śiva, the north-east. The place where Agni sits on guard is known as tejovātī.

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 Māyā Sītā (Phantom Sītā) to Śrī Rāma. During their exile in the forests Rāma and Lakṣmaṇa were for some time living in an āśrama built on the shores of the ocean. One day Agni disguised as a Brāhmin approached them and said "O, Śrī Rāma, thou art born to kill the demon Rāvaṇa and save the world from his atrocities. Sītā is going to be a cause for that. Time is not far for you to finish this duty of yours. Rāvaṇa is soon to come and kidnap your wife, Sītā. You must, therefore, allow me to play a trick on Rāvaṇa. Entrust Sītā with me and I shall keep her safe. In her place here you can keep a Māyā Sītā (Phantom Sītā) which will be a live replica of your real wife. In the end when you take back Sītā after killing Rāvaṇa you will be compelled to throw your wife into the fire to test her chastity. At

\*Manas = Mind. Putra = Son. Mānas-putras are sons created from the mind of Brahmā. Śloka 10, Chapter 65, Ādi Parva, M.B.
that time I will take back the repuca and give you back your real wife'. Sri Rama was very much pleased to hear this. Agni then, by his yogic powers created a Phantom Sitā and gave her to him. Rama kept this as a secret even from Lakṣmaṇa. In the great Rama-Ravaṇa battle Ravaṇa was killed and Śri Rama took back Sitā to his kingdom. Then respecting public opinion and wishing to establish in public the purity of his queen King Śri Rama put her into the fire. At that moment Agni took back the replica and gave back the real Sitā to Śri Rama. Sitā thus came out from the fire unscathed. Later, on the advice of Rama and Agni, the Phantom Sitā 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 Sitā became known as Svargalakṣmī. It was this Svargalakṣmī that later on in the Dvāpara yuga came out from the yajña kunda of King Pāṇcāla as Pāṇcāli and became the consort of the Pāṇḍavas. Vedavati, daughter of Kuśadévaja in Kṛtyyuga, Sitā, daughter of Janaka in the Treta yuga, and Pāṇcāli, daughter of Drupada in Dvāpara yuga are one and the same person. On account of this she is known as trihāyaṇī also. (Chapter 9 of Devī Bhāgavat).  

6) The story of how Agni got 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 started another twelve-year 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 śūdras to help him. (Śūdras belong to the lowest caste among Hindus and are not allowed to participate in sacrifices generally.) Enraged by this insult Śvetaki went to Kailāsa and did fierce penance. Lord Śiva appeared before him and gave him Durvāsas as a priest for his yajña. For twelve years sage Durvāsas 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, Ādi Parva, M.B.).

7) The story of how Agni burnt the big forest, Khāṇḍava. When the indigestion continued without abate 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, Khāṇḍava, 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 brahmin approached them and requested them to help him to burn the Khāṇḍava 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 cakrāyudha or the divine wheel-weapon. (All these military equipments were once given to Agni by Varuṇa.) 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. (Ślokas 233 to 239, Ādi Parva, M.B.).  

8) Agni falls in love. As an inaugural procedure to the great Rājasūya which Dharmaputra performed at Indraprastha his four brothers Bhīma, Arjuna, Nakula and Sahadeva conducted a victory march to the four different sides of the kingdom. Sahadeva who turned south conquered many kings including Dantavakra and Bhiṣmaka and reached a country called Māhiṣmatipura. There he had to encounter a powerful king called Nila. Before long there broke a fire in his camp. Disheartened, Sahadeva prayed to the God, Agni, for help. It was then that Sahadeva came to know about the ties between Agni and Nila. King Nila had a beautiful daughter named Sudarśanā. Once when she was talking to her father after having entered the Agni-hotra Agni fell in love with her. From that day onwards Agni became dreamy about the beautiful lips of Sudarśanā. It reached a stage when Agni would burn only if it was blown by the lips of Sudarśanā. This ended in Agni marrying Sudarśanā. 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, Saṅhā Parva, M.B.).  

9) How Emperor Śibi was tested by agni. Once Agni and Indra thought of testing how strong and deep was the sense of charity in Emperor Śibi. 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 Śibi 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.” Śibi 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. Śibi 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 weighed more and at last the Emperor said he would weigh himself against the dove. As the weak and fleshless Emperor was about to get into the pan 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 tisticles of a goat. The occasion is when sage Viśvāmitra is taking Rāma and Lakṣmāna to the forests to give protection to the sages against the demons. They reached the place where Ahālyā lay as a stone cursed by Gautama. Viśvāmitra told them the story: “It was here that the great sage, Gautama, lived with his beautiful consort, Ahālyā. Once Indra had an intercourse with her privately and Gautama coming to know of the misdeed 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, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

11) How sage Bhṛgu cursed Agni. Sage Bhṛgu was living with his wife Pulomā in his āśrama. Pulomā became pregnant. One day when Bhṛgu wanted to go out 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 Pulomā. On this particular day Puloma entered the āśrama to see his former love. When he entered the āśrama Puloma saw Agni there burning with a brilliant flame in the fire-pit. Puloma said: “O God of fire, if I ask you a question must give me an impartial reply. I was in love with this Pulomā and I had accepted her as my wife spiritually. But, then, her father gave her to Bhṛgu. Who, then, is the true owner of Pulomā?” Agni was afraid of Bhṛgu. Yet he explained the position honestly. “It is true that Pulomā has married Bhṛgu. But he has not married her according to Hindu rites.” Hearing this the demon changed himself into the shape of a swine and carried away Pulomā. On the way Pulomā 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 Mahārṣi. Even at birth the boy was brilliant as the Sun to look at and Pulomā, the demon, noticing the unusual brilliance of the child left the mother and child on the way and fled frightened. Pulomā returned to the āśrama carrying the child weeping profusely all the way and creating a lanchrymal river called Vadhūsaras. As soon as she entered the āśrama the angry sage asked “Who told Puloma that you are my wife?” Pulomā then told her husband all that happened there and Bhṛgu 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 waited upon Brahmā and Brahmā 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 Bhṛgu. It was during that time that Pārvatī 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 came up and Brahmā said that only Agni could help them in this matter since Agni was the only one who escaped from the curse of Pārvatī, 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 in a big banyan tree. An elephant going by that way found him out and informed the devas; knowing this Agni cursed the elephants saying that its tongue would go deep inside. But the devas blessed the elephants saying that the position of the tongue would never be a hindrance to free eating and that elephants would be able to eat anything and everything. Agni left the banyan tree and hid himself in the hollow of a Saṁi tree. A little 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 Saṁi tree this tree became sacred. Since this finding out of Agni after a long absence is like a re-birth of Agni the Purāṇa mention that Agni was born from the Saṁi tree. The Devas then requested Agni to help them to create a son capable of conquering the demons.* (Chapter 85, Anuśasana Parva, M.B.).

13) Birth of Subrahmanya. At that time Varuṇa performed a yāga. All the dīkṣālakas (zone guardians of the universe) including Śiva participated in the yāga. Seeing the beautiful wives of the sages Śiva had emission. Taking the semen in his hand he put it into the fire. Agni carried it to Gaṅgā and requested her to take it for conception. Though she at first refused she took it, became pregnant and finally delivered a male child whom she threw into the forest Śaravaṇa. It was this child who became known as Kārttikeya or Subrahmanya later on. (Chapter 85, Anuśasana Parva, M.B.).

14) How Agni blessed Nala. While Nala was going to the wedding of Damayantī Indra, Agni, Varuṇa and Kāla accosted him on his way and asked him to go as a messenger of theirs and advise Damayantī to marry one

*Kathāsārītāgara gives another version of why Agni went and hid himself under the ocean. When Kāma, the God of Love, was burnt to death by Śiva, Parvati, Śiva’s wife, did not find a way to get a child from her for her husband. At last Brahmā approached Śiva and told him that the absence of Kāma was making creation difficult. Śiva then declared that thereafter Kāma would find a place in the minds of all living beings included himself, Parvati and Śiva immediately commenced a sexual life which went on incessantly for a hundred years without reaching the climax. The world was agitated and the universe stood on the verge of ruin. The Devas decided to send Agni to intervene. But Agni was afraid of Śiva and so went and hid himself under the ocean. (Chapter 6, Lāvāṇaśakilambaka of Kathāsārītāgara).
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 Pâçekân (Pâçekân = cooking) became famous. Even now it is a synonym for good cooking. (Chapter 57, Vana Parva, M.B.)

15) Agni and Râmbhâ. There was once a dânava called Dânu. He had two sons named Râmbhâ and Karambha. They had no children and tormented by this they went to Pâçekândâ and started doing penance. Râmbhâ sat in the centre of Pâçekâgî (five fires) and Karambha in water to do penance. Indra afraid of the severe and powerful tapas 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 Râmbhâ started to commit suicide by jumping into the fire. God Agni appeared before him and asked him what he wanted. Râmbhâ then said that he should get a son who would be famous as a warrior in all the three worlds. Agni agreed. Râmbhâ on his way back saw a voluptuous she-buffalo and married her at yaksâ kavâgī. They lived a happy married life and one day a he-buffalo envious of their life attacked Râmbhâ and killed him. Grief-stricken Râmbhâ’s wife jumped into the funeral pyre and committed suicide. Then from the fire arose a demon named Mahîśasûra (Mahîśa = Buffalo. Asura = Demon). This buffalo-demon became a terror to all in the three worlds later on. (Chapter 3, Devi Bhágavata).

16) Difference of opinion between Agni and Aîgiras. Bhaga-vân Aîgiras did penance in his own âsrama 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 Brahman to give anybody else more brilliance than himself. So as a protest against this Agni disappeared from the world. Even Aîgiras was annoyed at Agni’s disappearance and so he went and consolated Agni and took him to Brahman. Brahman declared that henceforth the world would recognize Agni as the father and Aîgiras as his son. Thus Agni got the first place in effulgence. This is a story told by sage Mârkaṇḍeya to Dharmaputra. (Chapter 217, Vana Parva, M.B.).

17) Agni and Mahâbali. On their way to the forest sage Vîśvâmitra took Râma and Lakshmana to Siddhâśrama. The sage explained to the princes the importance of that âsrama. He said: “Mahâvisnpu lived in this âsrama for a number of years. It was at that time that the Emperor of the asuras (demons), Mahâbali, son of Viśvana, was ruling the world conquering even the devas. After having conquered all the three worlds Mahâbali decided to conduct a âyâga. A deputation of the devas headed by Agni then waited upon Mahâvisnpu and Agni said: “O Lord, Mahâbali has commenced a âyâga and before it is finished you should go to him and do something for the benefit of the devas”. It was at this request of Agni that Mahâvisnpu took the form of Vâmana and sent Mahâbali to the nether-world. (Chapter 29, Bâlakânda, Vâlmiki Râmâyana).

18) Agni and Nahusa. Repenting for his act of killing Vrtra Indra unknown to anybody went and hid in a lotus in the Mânasa Saras (Lake Mânasa). Perplexed by the disappearance of their leader the devas brought Nahusa from the Earth and made him their leader. Nahusa became very proud and arrogant of his new position and tried to make Indrâni his wife. Indrâni went to Bhhaspati for help. Bhhaspati commanded Agni to go and find out Indra. Agni searched for him in forests, rivers and oceans. At last he went to Mânasa Saras and searched among the lotuses. There he found Indra hiding in a lotus and Bhhaspati was duly informed. Then Bhhaspati gave Indrâni some clever directions to kill Nahusa and Nahusa was killed. (See Agastya). There is a story in Sânti Parva, Chapter 28, of how Agni took for himself a quarter of the sin which Indra acquired because of his killing Vrtra, a brahmin by birth. (Chapter 14, Udyoga Parva, M.B.).

19) Agni Deva and Kàrtttvairyarjuna. After the great Kuruksetra battle the Pâdavas went again to Kuruksetra along with Śrî Kṛṣṇa. On their way Kṛṣṇa showed them the Parasûrâmanahradas and narrated to them several stories of Râma. Reference to Agni comes when Kṛṣṇa explains the reason why Parasûrama cut off the thousand hands of Kàrtttvairyarjuna. It was at the time when Kàrtttvairyarjuna was ruling the three worlds by his might that Agni went and asked for alms from him. Kàrtttvairy gave Agni mountains and forests for his food which Agni burnt and ate. In one of the forests was the âśrama of sage Āpava and that also was burnt. Enraged at this the sage cursed Kàrtttvairy saying that his thousand hands would be cut off by Parasûrama. Though the curse was not seriously minded by the King then, it so happened that before long Kàrtttvairy had to encounter Parasûrama in a battle when the children of the King stole a sacrificial cow belonging to Jamadagni, father of Parasûrama. In the battle all the thousand hands of Kàrtttvairyarjuna were cut off by Parasûrama. (Chapter 43, Sânti Parva, M.B.).

20) How Agni was duped. Once the wives of the Sapta-rûpas (seven Saints) attended a yâga 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 dejected. Śvâhâdevi, daughter of Daksâ 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 Aîgiras, one of the seven saints, she approached Agni and said: “O lord, I am Śvâ, wife of Aîgiras. We were all excited when you darted cupid’s 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. (Chapters 223 to 227 of Vana Parva, M.B.).

21) How Agni became a doctor. There was once a sage called Dattâtreya who had a son called Nimi. Nimi had a son and he died after thousand years. The bereaved sage performed a śrâddha which was attended by all devas. The feast was so sumptuous that the devas got indigestion after that. Consulting Brahman 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 Bhishma's oration to Dharmaputra on the origin of Sراد� (The ceremony conducted on the anniversary of the death of a person by his son). (Chapter 92, Anusâsana Parva, M.B.).

22) How Agni became a horse. There was once a preceptor named Āvēda. He got a disciple named Uttāṅga. One day Āvēda left his āśrama for a distant place leaving his disciple in charge of the management of the āśrama. The preceptor was absent for a long time and his wife started making love to Uttāṅga. The dutiful disciple strongly objected to this. When Uttāṅga completed his course of study under Āvēda he enquired what he should give to his preceptor. The preceptor directed him to his wife. The wife who bore a grudge against Uttāṅga resolved to tease him and said that she should go to King Pauṣya and beg of him the earrings worn by his wife. Uttāṅga started immediately and getting the earrings was coming back when on the way Taksāka wrested the ornament from him and went and hid in the nether-world. Uttāṅga followed Taksāka and there Agni in the form of a horse appeared before him and asked Uttāṅga what he wanted. He replied that he wanted to subdue all the serpents in the nether-world. Agni then advised him to blow thrice 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. Taksāka was frightened and he at once gave back the earrings to Uttāṅga. Uttāṅga 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 āśrama. When the preceptor and his wife found that Uttāṅga 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 Bhṛṣapati and Sāivārttaka, sons of Aṅgiras. Bhṛṣapati went to devaloka as priest while the other remained in the world as a mad saint. At that time a King called Marutta invited Bhṛṣapati to officiate as priest for a yajña of his. But Bhṛṣapati refused to accept it. Nārada saw Marutta in despair and told him thus: "You go to Kāśi (Benares) and there at Puradvāra place a dead body and wait there. Sāivārttaka, Bhṛṣapati's brother will come and repro- mend 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 Kāśi and did all as directed. Sāivārttaka agreed to become the priest but wanted Marutta to bring some gold from Kaśā which before that. Marutta brought that also and the yajña started. Bhṛṣapati 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 a grand way. (Chapter 9, Aśvamedha Parva, M.B.).

24) Agni takes back the Gāndiva. At the time of Khaṇḍava dāhāna (burning of Khaṇḍava forest) Agni gave Arjuna the famous Gāndiva bow which Varuṇa had given him. After the great Mahābhārata battle Agni took back this bow from Arjuna. The Pāṇḍavas at the fag end of their life started on a pilgrimage to the south with their consort Pāñcāli. Marching along slowly they reached the shores of Aruṇa Samudra (Aruṇa Ocean). Arjuna had with him then the Gāndiva 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 Gāndiva bow to you. The bow belongs to Varuṇa. 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. (Slokas 33 to 43, Chapter 1, Mahāprābhānīka Parva, M.B.).

25) Additional information about Agni, the God of fire.
1) Svāhādevi, wife of Agni, gave birth to three sons, named Dākṣiṇān, Gārhaṇapāyam and Āhavanīyam. (Chapter 9, Devī Bhāgavata).
2) Agni, the God of fire, got three sons by his wife Svāhādevi named Pāvaka, Pavanāma and Suci. These three sons had all together forty-five sons. These forty-five grandsons, three sons and Agni himself constitute the fortynine Fires mentioned in the purāṇas (Aṅgiras).
3) Nila, the monkey, is born of Agni. (Sarga 41, Chapter Kiśkindhā, Rāmāyana).
4) Dhṛṣṭadyumna, the great archer, was born of Agni. (Sloka 126, Chapter 67, Ādi Parva, M.B.).
5) Subrahmanya was born as the son of Agni. (Chapter 225, Vana Parva, M.B.).
6) Agni, the God of fire, loved all prajāpatis like his sons. (Chapter 65, Anuśāsana Parva, M.B.).
7) The sage, Birgu, was born from Agni. (Sloka 8, Chapter 5, Ādi Parva, M.B.).
8) All Devatās are Agni himself. (Sloka 109, Chapter 85, Anuśāsana Parva, M.B.).
9) God Agni loved God Skanda more than anybody else. (Chapter 226, Vana Parva, M.B.).
10) At the time when Śrī Rāma after killing Rāvaṇa 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. (Sloka 28, Chapter 201, Vana Parva, M.B.).

11) In the beginning Brahmā created the universe. There was no death then and the Earth became over-crowed. 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, Droṇa Parva. M.B.).

12) Agni is one of the Aṣṭa Vasūs which are eight in number. The others are: Āpa, Dhruva, Soma, Dharma, Anila, Pratyuṣa and Prabhāṣa. (Chapter 15, Viṣṇu Purāṇa).

13) Śuci, son of Agni, born of Svāhādevi is Badāvagni 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, Agastya, converted the Viṣṇu idol at the Kuttalam temple into one of Śiva and when people around started an agitation Agastya sent forth flames of fire through his eyes. (Asura Kanda of Skanda Purāṇa).

16) Agni was born to Purūravas as a son named Jātavedas. (Chapter 14, Navama Skandha of Bhāgavata).
17) The Devas wanted help to clean their hands when oblated materials stuck to their hands and Agni created from water three sons named Ekata, Dvita and Trita for this purpose. Of these Trita fell into a well while drawing water. Seeing him fall the demons closed the well but Trita broke the top and came out. (Sūktā 92, Anuvāka 10, Mandala 1 of Rgveda).

18) Once the earth looked like heaven because of the immemorial celestial beings that came to earth in search of Agni. (Sūktā 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 Śruti—Sūktā 71, Anuvāka 12, Mandala 1 of Rgveda).

20) For making fire for the sacrificial ceremony the sages use two Apra sticks (These are two pieces of wood, one upper and another lower, and fire is produced by attrition). It is believed that the sages get the strength to produce fire from it through Vyāna, one of the forms of Vāyu (air). So Rgveda describes Agni as the son of Vyān. (Sūktā 112, Anuvāka 16, Mandala 1).

21) In the times of the Rgveda Agni was worshipped as a God. (Sūktā 1, Anuvāka 1, Mandala 1, Rgveda).

22) Lord Śiva entered into an elaborate and long conjugal play for creating Subrahmanya. 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 abscended and hid himself in the ocean. The ocean became hot and the water-animals unable to bear the increasing heat went and informed the devas 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 then by his terrible heat stimulated Śiva into action. Śiva threw his semen into Agni and Agni poured it into Gaṅgā and Gaṅgā delivered a child which later on became Subrahmanya. (Taraṅga 6, Lāvānakalambaka of Kathāsaritsāgara).

26) Conclusion. Agni stands next to Indra in importance in the Vedas. Because Agni was indispensable for yāgas the care of Agni became very important. According to the Rgveda the birth of Agni is different. Born of the clouds Agni reaches the earth as lightning. Then Agni forakes its form and becomes invisible. It was Mātariśvā who gave form to Agni and gave him to the Bhṛgu 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 Apra sticks. The main job of Agni is to receive the oblations from devas when they conduct yāgas.

27) Synonyms of Agni.

AGNIHOTRA (M).

This is a sacrifice offered to Agni-deva. This has two parts, nitya and Kāmya.

The synonyms:

This is an under the word of a sacrifice place near Gautamavana. (See Slokā 146, Chapter 84, Vana Parva, M.B.).

AGNIDHRA (AGNIHOTRA).


2. Birth. Priyavrata, son of Vivasvatamanu, married Barhiṃṣati, daughter of Viṣvakarmā. Agnīdhra was one of their ten sons. The other nine sons were: Idhmaiṇvā, Yajñabhu, Mahāvira, Hīryanaretas, Gṛṭa-prṣṭā, Sava, Medātithī, Viṭihotra and Kāvi. A daughter also was born to Priyavrata and Barhiṃṣati named Uṛjaśvāti. Sukra married her and Devayānī was their daughter.

3. Married life. Agnīdhra married a nymph named Pūrvacitti. They had nine children: Nābhi, Kınıpurasu, Hari, Hāvarta, Ramyaka, Hāpraś Trayyakura, Kur, Bhadrāśa, and Ketumālā. It was from this Kuru that the Kuru Vaiśāya began.

4) Other incidents. (1) Agnīdhra ruled over Jambudvīpa for a long time. (Devi Bhāgavata, Skanda 8).

(2) While he was the ruler of Jambudvīpa Agnīdhra once went into a cave and did hard taps there without eating any food. Brahmā then sent a beautiful nymph (Apsara maiden) to him to tempt him and thwart his taps. Agnīdhra fell a victim to the temptation. His penance was shaken by that nymph named Vipracitti. He married her. (Bhāgavata, Skanda 5, Chapter 2).
AGNIKETU. A demon (Râksasa) who was a close friend and supporter of Râvana. Râma killed him in the course of his battle with Râvana.

AGNIKUMARA. An epithet of Lord Sûravana.

AGNILOKA. One of the devolakas situated on the summit of Mount Mahâmeru. There are a few other devolakas on the same mountain. They are: Indraloka, Vaumaloka, Svayaloka or Kaïlasa, Satyaloka and Vaikuntha. (Devi Bhâgavata).

AGNI MUN. Name of one Agni.

AGNI MUNA. The hero of Kâlidâsa’s play, Mâlavikâgnimitra. He was a King of the Sûga dynasty and the son of Pûryâmitra. Kâlidâsa’s play deals with the marriage of Mâlavîka and Agni Muna.

AGNI MUNIKA. An Asura. He was descended from Vişnu in this order: Vișnu - Brahma - Marici - Kaśyapa - Sûrapanâma - Agnîmukha.

2. Birth. Sûrapanâma married Maya’s daughter and Agnîmukha was born as their son. In the battle between the devas and asuras, the latter were defeated and one of them sought shelter in Pûtâla (the lower world). Kaśyapa married his daughter, Surâs. They had six children; they were: Sûrapanâma, Sûnîkka, Sûnâmakka, Târâkâsura, Gomukha, and Âjîmukha. Sûrapanâma married Maya’s daughter, Agnîmukha was one of their four sons, the other three being Bhûngopa, Vajrânâtha and Hîra. (Skanda Purâna, Âsuras, Kaśmîra). In the Skanda Purâna there is a vivid description of the valiant way in which Agnîmukha fought in the battle between the devas and asuras.

AGNIPA. Son of a Brahmin named Vedanidhi. Once five gandharva maidens named Pramodî, Sûnâ, Susvâra, Sutâra and Candrikâ fell in love with him and requested him to marry them. Being a strict Brahmacrin Agnîpa was offended by this request and so he cursed them and turned them into frogs. Vedanidhi pitied them and sought the advice of sage Lomasha as to how those unfortunate maids could be redeemed from the curse. According to Lomasha’s advice the five maidens bathed in the holy lake of Prayâgapatirâ and regained their original limbs. Then obeying the instructions of sage Lomasha Agnîpa married all these five gandharva maidens. (Chapters 128 and 129, Uuttaikhandâ, Padma Purâna).

AGNIPRAVEŞA (M). Entering fire. In the Yudbhâ-Kandâ of the Râmâyana, Valmiki has described Sîta’s entering and standing in fire (Agnipravesa) as a test of her purity. Though Râma recovered Sîta from Râvana, 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 (Agniparikshana). Sîta shed tears at the thought that her husband doubted her chastity. Laksmana, at Râma’s bidding, made a pyre. Sîta jumped into it after praying to the gods. She remained unscorched by the fire and Râma gladly received her once more as his wife.

AGNIPURA (M). A sacred place (Punya tirtha) in Indore on the banks of the river Narmada. Many scholars identify this with the place Mahesâvaram. (Sloka 43, Chapter 15, Anusasana Parva, M.B.).

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

AGNIŚOMA (S). Agni and Soma. Agni had two sons by his third wife Bhûmi (also called Niśa). They were deva to many sages, devas 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 Marga Sîra is supposed to be a highly virtuous and meritorious deed.

2) Contents. This large Purâna consists of about 420 chapters. It deals in detail with the following subjects: The Daśavatâras of Mahâvisuṇa; Râmâyana; Mahâbhârata; rules and injunctions relating to the worship of various gods (devapujavidhi); installation of idols in temples (devatâpratishṭha); Sāmanavatras; astrology; architecture and sculpture; Ayurveda; Viṣṇavâdyâ (treatment of poisons from snakes etc.); the principles of the drama (Nâtaka) and other allied arts; figures of speech and all alankaras in general; and physiology of the human body. All these subjects are treated in a detailed and scientific manner.

AGNIŚOMA (S). A King of the Solar dynasty (Sâryavâna).


AGNIŚOMA (S). A King of the Solar dynasty (Sâryavâna).


AGNIŚARMA. (See the word Vidyuddhota).

AGNISIKHA. Father of Vararuci. He is also known by the name Somadatta. (Kathasarîtsagara-Kathapeshthahambaka-Tarâpa I. See also the word GunaVARA).

AGNIŚIRATIRTHA. A holy place on the plains of the river, Vaman. Arjuna’s brother, Shâdeva, performed a yâga at this place. (M.B., Vana Parva, Chapter 90).

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

AGNIŚOMA (S). Agni and Soma. Agni had two sons by his third wife Bhûmi (also called Niśa). They were
AGNIŚAUCA(M)

Agni and Soma. These two sons were collectively called Agnisomas.

AGNIŚAUCA(M). A cloak with magical properties given to Nala by the serpent, Kārkoṭaka. After separating himself from Damayanti, Nala was wandering in the forest. Then he was bitten by the poisonous serpent, Kārkoṭaka. This deformed Nala beyond recognition. Then the serpent gave him this shawl (Agniśauca). Anybody who wore that cloak would regain his original form and colour. (Kathāsaritāgāra-Aaḵārāravitā-lambaka-Tarāṅga) 6).

AGNIŚTALI. (See the word PURŪRAVAS).

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

AGNIŚTOMA. (See AGNIŚṬU).

AGNIŚṬU. (AGNIŚTOMA).

1) Genealogy. Descended from Viṣṇu in this order:—Viṣṇu-Svāyambhumānu - Uttānapāda-Dhruva-Sṛṣṭi-Kripu-Cakṣuṣamanu-Agniśṭu.

2) Birth. Ten good sons were born to Manu by his wife, Nādvalā and Agniśṭu was one of them. The other nine sons were: Īru, Piṇḍu, Śatadumna, Taṁpaśī, Satyavāk, Kavi, Ātriśū, Śudhyumna and Atrimanyu. (Agni Purāṇa, Chapter 18).

AGNIŚVATTĀ. One of the seven Pītrs. The other six Pītrs are: Vairāja, Gārhapatyā, Somaṁp, Ekaśrīga, Āturveda and Kāla. (M.B., Sābhā Parva, Chapter 11, Verses 44, 45 and 46).

AGNIVESA. A Sage. He was the preceptor of Draup and Droopada. It is believed that he learned archery and the military arts from Sage Agastya. Droop 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, Ādi Parva of the Mahābhārata.

AGRAHA. The name of an Agni, a son of the Agni named Bhum. Bhum married Suprajā, daughter of the sun and Agrah. Agra was one of the six children born to them. In the Āturmāsikāyāja Agra receives eight kinds of havis (Oblations). (M.B., Vana Parva, Chapter 221).

AGRANJU. The name of an Agni. He was the fifth son of the Agni named Bhum and his wife, Niśādevi. (M.B., Vana Parva, Chapter 221, Ślokas 15 to 22).

AGRASANDHANI. 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.

AGRAYANTI. One of the hundred sons of Dītarāṣtra. He is also known by the name, Antiyāyī. (M.B., Ādi Parva, Chapter 116, Verse 11).

AHA I. One of the aṣṭavānas. His father was Dharma and mother, Ratidevi. (M.B., Ādi Parva, Ślokas 17 to 20, Chapter 66).

AHA II (AHAH). A sacred pond. If one bathes in it he will go to the land of the Sun. (M.B., Vana Parva, Śloka 109, Chapter 93).

AHA III. One born of the dynasty of demons (asura-vanśa). (See under Heti, the genealogy chart of the demon dynasty).

AHARA. A son born of Danu to Kaśyapa. (M.B., Ādi Parva, Śloka 29, Chapter 65).

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


2) How Ahalīyā got a curse and became a stone. The story of how Ahalīyā 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 Viśvāmitra was taking back Rāma and Lakṣmaṇa from the forest to the palace of Janaka they came across an āśrama on their way. Giving details of that āśrama Viśvāmitra told the princes thus: “This is the āśrama where the sage, Gautama, was living with his wife, Ahalīyā. Indra fell in love with the beautiful Ahalīyā 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 when Indra could not get out Gautama himself came to the āśrama and enraged at what he saw, cursed them both. Indra was to lose his testicles and Ahalīyā 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. Testicle-less Indra went to deva-loka and there his friends feeling sorry for him, substituted a goat’s testicle and got him to normal.” While Viśvāmitra was talking to the princes, Śrī Rāma’s foot touched the stone and Ahalīyā stood up in all beauty. Ahalīyā and Gautama lived in the same āśrama again for another long period.

In Kathāsaritāgāra 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 Ahalīyā, “who was standing here when I came in?” Ahalīyā replied, “Eho śīlo katu mahājāra!” (Esha sthitam katu mājujarah). It was a cat which was standing there. Here Ahalīyā used a pun on the word ‘majujarah’ and tried to be honest. ‘Mahājara’ is the Prakrit form of the word ‘mājujarah’ which means cat. But ‘mājujarah’ has another meaning also, (ma = mine jāra = lover i.e. mājujarah = my lover). So Ahalīyā did not lie to her husband. (Kathāsaritāgāra, Lāvāpakaḷaṁbaka).

3) How Ahalīyā happened to bring up the mighty monkey, Bāli and Sugrivā. Once Aruṇa, the charioter of Sūrya, (the Sun) went to deva-loka to see the dance of the celestial maidens there. Since there was no admission to the dance for men Aruṇa disguised himself as Ārmidevi and sought admission; seeing the beautiful form of Ārmidevi Indra fell in love with her and that night a child was born to Indra by her. On the advice of Indra Ārmidevi took the child to Ahalīyā 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 asked Aruṇa to become Ārmidevi again and seeing the enchanting figure the Sun also got a child of her. This child also was taken to Ahalīyā and it was this child that later on became the famous Sugrivā.

AHALYĀHĪRADA(M). A sacred pond in the tapovana
AHARA. A son born of Danu to Kaśyapa. (M.B., Ādi Parva, Slokas 25, Chapter 65).

AHICCHATRA. This was the capital of the state Ahicchatra which Droṇa got from Drupada, the King of Pañcāla.

AHICCHATRA (M). A state under the sovereignty of King Pañcāla. On the completion of his studies under Droṇa Arjuna brought before his preceptor King Drupada as a captive in discharge of the duty he owed to him as his master. Drupada then gave the state of Ahicchatra to Droṇa and got his release. (M.B., Ādi Parva, Slokas 73 to 76, Chapter 137).

AHĪMSĀ. Non-injury. There are opinions both in favour of and against Ahīṃsā in the puruṣās. Sukrācārya entails the importance of Ahīṃsā to the asuras (demons) thus:

Bho! Devaripavāḥ satyaṁ
Brāvim bhavatāṁ hitam
Ahīṃsā paramo dharmaṁ
Hantayāḥ hyātatāyināṁ
Dvijairbhogaratatrivede
Daśitāṁ hiṁsānam paśoh
Jihvāśvāpatherai Kāma—
Mahīṃśaiva parā matā.

"Oh, foes of the devas, I shall tell you the truth which is good for you. Non-injury to any living being is the most righteous thing. Do not molest even those who come to kill you. Even that act would be 'hiṁsā' (injury). It was those brahmins who were attached to worldly pleasures and addicted to overeating that enjoined in the Vedas that hiṁsā is permissible for yāgas." (Devi Bhāgavata, Skanda 4). Mārkandeya Muni (sage) says thus: "Why should I mind the innumerable killings going on unnoticed in this world full of life. People of old speak very sacreligious about Ahīṃsā, But O best of brahmins, who can live in this world without injury to another life?" (M.B., Aranyā Parva, Slokas 32 & 33, Chapter 208).

AHĪRATHA. A King of the Pūrū dynasty. (See under Pūrū vanāśa).

AHIRBDHNYA. One of the sons of Viśvakarmā. Five sons and one daughter were born to Viśvakarmā of his wife Surabhi. They were Ajaikapāṭa, Ahirbdhnya, Tvaṣṭa, Rudra, Barhiṃśmati and Sāṁjñā. (See under genealogy of Viśvakarmā).

AHĪTĀ. A river of ancient Bhārata. (M.B., Bhiṣma Parva, Sloka 21, Chapter 9).

AHORĀTRA (M). (See under Kālamāṇa).

AHOVIRA. A sage who adhered strictly to the injunctions associated with the Vānapraṣṭha stage of life. (M.B., Śānti Parva, Sloka 17, Chapter 144).

AI (कृ). This diphthong means a female sage (yogini) according to the Agni Purāṇa (Chapter 348 of Agni Purāṇa).

AIKVŚAVIKI. Wife of Suhotrā who was a son of Emperor, Bhūmanyu. Suhotrā had three sons by Aikvśavi. They were Ājaimidhā, Sumidhā and Purumidhā. (See Chapter 94 of Ādi Parva of the M.B.).

AILA I. Son of Ilā; Purūravaśa. (See under Ilā).

AILA II. A member of the court of Yamarāja. (See Sloka 16, Chapter 8, Sabhā Parva, M.B.). In Sloka 65, Chapter 115 of Anuśāsana Parva, it is said that he never ate non-vegetarian food in his life.

AINDAVA. (See paragraph 13 under the word BRAHMĀ).

AIRĀVATA I. A large elephant, son of Irāvati.

1) Geology. Descended from Viṣṇu in this order:—Viṣṇu - Brahmā - Kaśyapa - Bhadramatā-Irāvati-Airāvata. Kaśyapa married Dakṣa's daughter, Krodhavāsa who bore him ten daughters. They were: Mrgi, Mrgamandā, Hari, Bhadramatā, Mātaṅgī, Sārdūli, Sveta, Surabhi, Sarasā and Kadru. Of these Bhadramatā had a daughter named Irāvati and Airāvata was her son. Airāvata was not human in shape; he was a large elephant. (See Sarga 14, Aranyakāṇḍa, Rāmāyaṇa).

2) Indra's Vāhana. Indra made Airāvata his conveyance (vāhana). Indra was Kaśyapa's son by Aditi. Airāvata also was descended from Kaśyapa. So Indra took Airāvata as his vāhana.

3) Airāvata caused the churning of the ocean of Milk. There is a story of how Airāvata was responsible for the churning of the milk-ocean (Kṣīrāśuddhi-mathanam). Once some maidens of devaloka 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 vāhana, Airāvata. The fragrance of the flowers attracted a swarm of bees which became an intolerable nuisance to Airāvata. So Airāvata tore the garland off his 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 decrepitude 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), drank it and regained their youth. (See under the word ĀMRITAM).

4) There is another story about Airāvata—A story of how he also rose out of the ocean of Milk. It is said that when Durvāsas and asuras churned the ocean of Milk, Airāvata also came up along with the other good things. This story is narrated in the 18th Chapter of Ādi Parva of the Mahābhārata. The explanation given is that when Durvāsas cursed the gods, Airāvata 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 puruṣās. But the explanation sounds plausible because it explains the absence of Airāvata during the interval between Durvāsas's curse and the churning of the sea. Airāvata 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) Airāvata, the Lord of the elephphant. In the Viṣṇu Purāṇa we are told how Airāvata was made the chief of all elephants. When the Mahārṣis had crowned Prthu as the sovereign King, Brahmā gave new posts of honour to many of the devas. He made SOMA (Moon) the lord of the Stars and Planets, of Brahmins, Yajñīs and herbs. Kubera was made the overlord of all Kings; Varuṇa was made the master of the seas and all water; Viṣṇu, the lord of the Ādīyās and Pāvakā (Fire) the lord of
the Vasus. Along with these Brahmā made Āraṇvata the lord of all elephants. (Chapter 22, Viṣṇu Purāṇa).

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

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

(2) Āraṇvata and three other diggajas are supposed to reside in Puśkara Island. (Chapter 12, Bhīṣma Parva, M.B.).

ĀRAṆVATA II. Name of a serpent born to Kaśyapa and his wife Kadru. This is mentioned in Sloka 5, Chapter 35, Ādi Parva of the Mahābhārata. Arjuna’s father-in-law and Uñjī’s father, Kauravya belonged to the family of this serpent. (See Sloka 18, Chapter 213, Ādi Parva).

ĀRAṆVATA. An asura who was killed by Śrī Krṣṇa. (See Chapter 38, Sabhā Parva, Mahābhārata).

ĀRAṆVATĀGAṬṬA. Name of a place near the seashore, lying to the north of the mountain, Śrīgavān. (See Sloka 37, Chapter 6, Bhīṣma Parva).

AṆIKAM. Name of a small division of a parva of the Mahābhārata. (See under Mahābhārata).

AITAREYA I. A great scholar with profound knowledge of the Vedas. Being a non-brahmin he was not able to learn the Vedas from a guru. In spite of this handicap he acquired considerable scholarship and wrote a learned commentary on the Rgveda. This commentary ranks high among the various commentaries on the Vedas.

AITAREYA II. Son of Sage, Māṇḍuki by his first wife, Itārā. Being the son of Itārā he came to be called Aita-reya. As a boy he was very pious and used to chant the mantra “Nāmo Bhagavate Vāsudevāya” frequently. But he was a shy and silent boy and his father mistook his silence to be a sign of stupidity. Dissatisfied with him and being desirous of having learned sons, Māṇḍuki married another woman named Piṅgā and had four sons by her who all became very learned. Once Itārā called her son and told him that his father regarded him as an unworthy son and was often twitting her using insulting words for having given birth to so unworthy a son. She then told him of her resolve to sacrifice her life. Aitarāya then made an enlightening discourse to her and dissuaded her from her determination to commit suicide.

Some time later Lord Viṣṇu appeared before them and blessed the mother and son. On the advice of Viṣṇu Aitarāya participated in the yaṇa conducted by Hari-medhya at Koṭiṭhūtha and there he made a learned speech on the Vedas. Hari-medhya was so pleased with him that he gave his daughter in marriage to him. (See Skanda Purāṇa, Chapters 1, 2 and 42).

AJA I. A king of the Solar dynasty.


M.B., Anūcāsana Parva, Chapter 115, Verse 75 says that Aja never used to take meat.

AJA II. Among the different kinds of Rṣis mentioned by Yudhiṣṭhira, we find a class of Rṣis called Ajas. (M.B., Śanti Parva, Chapter 26). These Ajas had attained Heaven by Śvādyāya (self discipline) alone.

AJA III. King Jalini had a son named Aja. Uṣīka was the son of this Aja. King Uṣīka prayed to Indra for a son. Indra himself was born as the son of Uṣīka assuming the name Gādhi. Satyavatī was born as the daughter of Gādhi. She was married to Rāja. Parasurāma’s father, Jamadagni was the son of Rāja. (M.B., Śanti Parva, Chapter 49).

AJA IV. By the grace of Śiva Surabhi was able to purify herself by penance. She then gave birth to Aja, Ekaṭāt, Āhīrbudhṇya, Tvasṭā and Rudra. (Agni Purāṇa, Chapter 18).

AJA V. In the first Manvantara* Śvāyambhuva, in the second Manvantara Śvārociṣiṇ and in the third Manvantara Utama, were Manus. To the third Manu, Utama, were born as sons Aja, Paṇa, Dīpta and others. (Viṣṇu Purāṇa, Part 3, Chapter 1).

Besides the above, the term Aja has been used to mean Sūrya, Śiva, Brahmā, Viṣṇu, Śrī Krṣṇa and Bīja (seed).

AJAGAVA. Ajagava is a bow made of the horns of a goat and a cow. Brahmins tormented the right hand of the King Vena. From it the brilliant Prīhu who shone brightly like the God Agni, appeared as the son of Vena. At that time the very first Ajagava bow, divine arrows and armours dropped from the sky. (Viṣṇu Purāṇa, Part I, Chapter 13).

AJAIKĀPAT I. He was one of the eleven Rudras, who were born to Śtānudeva, the son of Brahmā. The eleven Rudras are:—

1. Mrgavyāḍha  7. Dahanā
2. Nirṛti  8. Īvara
3. Āhīrbudhṇya  9. Kapāli
5. Sarpā  11. Śtānū.  6. Ajaikapat

(M.B., Ādi Parva, Chapter 66, Verse 2).**

AJAIKĀPĀT II. Among the sons of Viśvakarmā, we find one Ajaikāpat. Brahmā created Viśvakarmā. Viśvakarmā had four sons—Ajaikāpat, Āhīrbudhṇya, * One Manvantara is a period equal to 4,320,000 human years or equal to 1/4th day of Brahmā.

** The names of the Eleven Rudras given in the Viṣṇu Purāṇa, Part 1, Chapter 5 are: Hara, Bahurūpa, Tryambaka, Aparājīta, Vṛṣākapi, Šāmbhu, Kaṇḍari, Raivatva, Mrgavyāḍha, Šara, Kapāli. A total number of 108 Rudras are mentioned in the Purāṇas.
AJAKA

AJAKA. An Asura.

Birth. Kaśyapa was born the son of Maṅgala, son of Brahman. Kaśyapa married Dānu, one of the daughters of Daśa and had two sons by her. They were Ajaka and Vṛṣapāraṇva. (M.B., Ādi Parva, Chapter 63, Verse 24; Chapter 67, Verse 16).

AJAKĀŚA. A king of the Puru Vāni. The mighty Jahn was born to Ajamiṭha by his wife Kesīni. Two sons, Ajakāśa and Balaṇa were born to Jahn. Kuśika is the son of Balaṇa. Kuśika is the grandfather of Viśvāmitra. For genealogy see Puru Vāni. (Agni Purāṇa, Chapter 276).

AJAMIṬHA I. A famous king of the Puru Vāni. 1) Genealogy. Descended from Viṣṇu in this order:—Brahma—Atri—Candra—Buddha—Pururāvas—Ayuṣ—Nahusa—Yāyati—Puru—Janaṃeṣa—Praccinā—Mana-syū—Vitabhaya—Sundu—Bahuvidha—Saṃyati—Rahovādā—Bhradāśa—Maṭnāma—Santvādha—Dusyanta—Bharata—Bhratkaṭṭha—Hasti—Ajamiṭha. 2) Birth. Several dynasties like Yadu Vāni, Puru Vāni etc. take their origin from Yāyati. Dusyanta belongs to that dynasty. King Bharata was born as Dusyanta's son by Sakuntalā. Suhotra—Sukha—Gaya—Gardrā—Suketu and Bhratkaṭṭha were Bharata's sons. Bhratkaṭṭha had four children, who were: Nara, Mahāvira, Garga and Hasti. Of them Hasti had three sons: Purumihīda, Ajamiṭha and Dvimiṭha. 3) Other details. Ajamiṭha had three queens—Dhumini, Niśi and Kesīni. Of them, Dhumini had a son, Rksa and Niśi's son was Dusyanta (This was not Sakuntalā's husband, Dusyanta) and Kesīni's sons were Jahn, Praja and Rāpiṇa. Parameteṣi was another name of Kesīni. (M.B., Ādi Parva, Chapter 94, Verses 30-32; Anuśāsana Parva, Chapter 4, Verse 2).

AJAMIṬHA II. We come across another Ajamiṭha also in the Lunar Dynasty. He married Sudeva, daughter of Vikaṇṭha a King of the Lunar Dynasty. This Ajamiṭha had 2400 children by his four wives, Kaikēyī, Gāndhāri, Viśālā and Rksā. Of them Saṅharaṇa married Tapati, the daughter of Vivasvān. See Tapati Saṅharaṇa. (M.B., Ādi Parva, Chapter 95, Verses 35-37).

AJĀMILA. Ajāmila's story is given in the Bhāgavata as an example to illustrate that even the most wicked person can attain Viṣṇupāda (Salvation). Ajāmila was a Brahmin who was once sent by his father to the jungle to fetch samit (leaves and twigs to make the sacrificial fire). Ajāmila met there a beautiful Śūdra woman. Forgetting everything, the Brahmin made her his wife and children were born to them. When that Brahmin, who was the very embodiment of all virtues, reached the age of eighty-seven, the time came for him to die. Yamadātas (Agents of Yama—the god of death) had arrived. The frightened Ajāmila shouted loudly the name of his eldest son, 'Nārāyaṇa'. Hearing the repeated call of his name 'Nārāyaṇa', Mahāviṣṇu appeared there and dismissed the agents of Yama. From that day Ajāmila became a devotee of Viṣṇu and did penance on the bank of the Ganges and after some years attained salvation. (Bhāgavata, Aṣṭama Skandha, Chapter 1).

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

AJĀMUKHA (AJĀMUKHA I. 1) Genealogy. Descended from Viṣṇu thus: Brahmā-Maṅgala-Kaśyapa-Ajāmukha. 2) Birth. Long ago in the battle between Devas and Asuras one of the routed Asuras had fled to Pāṭāla (Hell). Surasā was his daughter. Brahmā's grandson, Kaśyapa married Surasā. She gave birth to six children—Sūrapadmā, Śīnḫikā, Śīnḥakavatā, Tārakāśa, Ajāmukha and Gomukha. The Asura woman Ajāmukha is one of them. 3) Chief events. (1) Marriage with Dvūrāsas. Once Sūrapadmā called his two brothers, Śīnḥakavatā and Tārakāśa 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, Tārakāśa started with one half of the army and set up a city to the south of Mahāmeru. That city was named Māyāpura. Śīnḥakavatā lived in the city on the northern side of Mahāmeru. Their sister Ajāmukha went about enticing men to satisfy her lustful passion. Once, in the course of her wanderings, she met Durvāsas in the Himālayan valley. They fell in love and married. The two Asuras, Ilvala and Vāṭāpi were born from their union. They insisted on sharing their father's achievements between them. Durvāsas cursed them that they would die at the hands of Agastya. (Skanda Purāṇa, Asura Kāṇḍa). (2) The cutting off of Ajāmukha's hands. While wandering with her lustful passion, Ajāmukha once went to the Śiva temple at Kāśi. There she happened to meet Indra's wife, Śaċidēvi. In order to give her to her brother, Sūrapadmā, Ajāmukha caught hold of Śaċidēvi. Śaċidēvi screamed aloud. Suddenly Śiva appeared there with His sword. Even then Ajāmukha refused to release Śaċidēvi. Śiva rescued Indrāṇī (Śaċidēvi) by cutting off Ajāmukha's hands. Hearing this, Sūrapadmā sent his army and imprisoned the Devas. The imprisoned Brahmā at the instance of Sūrapadmā, restored Ajāmukha's hands. Sūrapadmā's son, Bhāṅgugopa fought against the remaining Devas and defeated them. (Skanda Purāṇa, Asura Kāṇḍa).

AJĀMUKHA. See AJĀMUKHA.

AJANĀBHA. A mountain. A reference to this is seen in the M.B., Anuśāsana Parva, Chapter 165, Verse 32. Another name, Anuṇābha Varṣa for the territory ruled over by Ajānābha, is also found in Bhāgavata, Fifth Skandha, Chapter 1.

AJARA. Tapaṇakā, the minister of King Vatsa, 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 Viṇayaśīla in Viḷāśapura, in the city of Śrīkaṇṭhānagari. After some years, the King was affected by wrinkles of old age. A physician named Tarupacandra 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 medicine”—This was 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 Karma-phala (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. (Kathasaritsägar, Ratnaprabhālatābaka, 6th Tārāngī)

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

AJEYA. He was a King in ancient Bharata. Ajeya's name is found among the names of the Kings mentioned by Saṅjaya to Dhṛtarāṣṭra. All these Kings were mighty and generous rulers who were the recipients of divine arrows. (M.B., Ādi Parva, Chapter 1, Verse 234).

AJIGARTA (RČIKA). He was a greedy Brahmin. (See RČIKA I)

King Hariścandra who was distressed by having no children, propitiated god Varuṇa. Varuna blessed him saying that a son would be born to him. But the condition was that the child should be sacrificed to Varuṇa. When the child was born, Hariścandra did not like to sacrifice the boy. The sage Viśvāmitra suggested that instead of sacrificing his own son it would be enough if he bought another boy and sacrificed him. Accordingly, Hariścandra sent his minister to find and purchase a Brahmin boy for the sacrifice. At that time there lived in Ayodhya a greedy Brahmin named Ajīgarta. He had three sons. In the course of his search, the minister came across this needy Brahmin 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 sold his son Sunāśeṣa. (For the rest of the story, see the word "Sunāśeṣa"). Devi Bhāgavata, Skandhas 7, 8).


2) Birth. Prthu had two sons, Antardhāna and Vādī. Antardhāna had a son, Havirdhāna, by Śikhaṇḍinī. Dhiṣṇu, who was born in the Agnikula became Havirdhāna's wife. Six sons were born to them, Prachinabharhi, Suṣra, Gaẏa, Kaśuṇa, Vraja and Ajina. (Viṣṇu Purāṇa Part I, Chapter 14).

AJISAKA. (See the word SAKAVARSA).

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

AKAMPANA. (A mighty warrior among the demons).


2) Other details. Sumāli married Kettumati and got fourteen children. They were 1) Prahasta 2) Akampana 3) Vīkṣaṇa 4) Kañcākumāka 5) Dhūmānya 6) Daṇḍa 7) Supārvā 8) Śāṁśrāda 9) Prākātru 10) Bhāsaṅkarā 11) Veka 12) Puṣpotkaṇṭha 13) Kaṇkaśi 14) Kumbhinādī. Of these the last four are daughters. Prahasta was one of the ministers of Rāvaṇa. The thirteenth child Kaṇkaśi was married to Viṣṇivas, son of Pulastya. Viṣṇivas got three sons and a daughter. They were Rāvaṇa, Kumbhakarna and Vībhишana and Sūryaṇākha. It was Akampana who informed Rāvaṇa that Rāma and Lakṣmana had killed his three allies, Khar, Dūsāṇa and Triṣiras (Araṇya Kakṣa, Vālmiki Rāmāyaṇa).

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 Kāpaḍa of Rāmāyaṇa)

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

AKARKARA. A serpent, son of Kadru.


2) Birth. Kaśyapa married the eight daughters of Dakṣa named Aditi, Diiti, Danu, Kālikā, Tāmṛa, Krodhavāśa, Manu and Anāla. Krodhavāśa got ten sons. One of them is Kadru. Ananta and Akarkara were born of Kadru. (Śloka 16, Chapter 35, Ādi Parva, M.B.).

AKRODA. A King of the Pāru dynasty. He was born to King 'Ayutānāyi' and his Queen, Kāmā, mother of Akrodha, was the daughter of Prthuśravā. (Śloka 21, Chapter 95, Ādi Parva, M.B.).

AKRASĀRAMA. He is one of the few sannyāsins who have gone to heaven after completing the fourth āśrama of life namely, Sannyāsa. The Kaurava-Pāṇḍava battle was over. As the eldest, Dharmaputra performed obsequies to all those of his kith and kin dead in the war. He was then met by many sages including Vyāsa and Nārada who comforted him in his bereavement. When Dharmaputra later met Bhima the latter among many other stories told him the story of Akraśārama also. (Śloka 17, Chapter 244, Sāntī Parva, M.B.).

AKRTAVRĀNA.

1) General information. Akṛtavrāna was a great sage of erudition and was a disciple of Parāṣurāma. He is excolled in the Purāṇas and it is said that Sūta who recited first the story of Mahābhārata to an assembly of sages in the forest of Naimiṣa was a disciple of Akṛtavrāna. (Skandha 12 of Bhāgavata).

2) How he became a disciple of Parāṣurāma. Para-urāma was returning after obtaining arrows from Lord Śiva after pleasing him by 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
Paraśurāma. 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 Paraśurāma and said, “Great Lord, because of you I have now become Akṛṭavrāṇa meaning one who has not received any wound. (Akṛṭa = not having secured. Vṛṣṇa = wounded). I shall, therefore, be your disciple forever henceforth.” From that day onwards he never left Paraśurāma but followed him as his disciple.

3) Other details. (1) In the story of Malabhārata we find Akṛṭavrāṇa in several different contexts appearing on behalf of Paraśurāma. It was Akṛṭavrāṇa who told Dharmaputra the life and exploits of Paraśurāma during the exile of the Pāṇḍavas in the forests. (Chapters 115 to 117, Vana Parva, M.B.).

(2) In Chapter 83 of Udyoga Parva we read about Akṛṭavrāṇa meeting Śrī Kṛṣṇa while the latter was going to Hastināpura.

(3) In Chapter 173 of Udyoga Parva we read about Akṛṭavrāṇa detailing the history of the Kaurava dynasty to Duryodhana.

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

(5) Akṛṭavrāṇa was one of the many sages who were lying on a bed of arrows during the great Kurukṣetra battle. (Śloka 8, Chapter 26, Anuśasana Parva, M.B.).

AKRŪRA

1) Genealogy. Descended from Viṣṇu in the following order: Brāhma-Ati-Candra-Budha-Purūravas-Āyus-Nāhuṣa-Yāyat-Yadu (Chapter XII of Agni Purāṇa). Descending from Yadu in order were Sahasrajit-Saṭajit-Hehaya-Dharma-Kunti-Bhadrasena-Dhanaka-Kṛttavrāṇa-Cāillasya-Madhū-Viṣṇu (Chapter XXIII of Navama Skandha, Bhāgavata). The Viṣṇu dynasty begins and from Viṣṇu in order descended Yudhajīti-Śini-Satyakṣa-Tīyakṣa-Jaya-Kunti-Anamitra-Prśni-Svaphalaka-Akrūra. (Chapter XXIV of Navama Skandha, Bhāgavata).

2) Birth. Svaphalaka of the Viṣṇi dynasty married Nandini, daughter of the King of Kāśī and Akrūra was born to them. Akrūra was an uncle of Śrī Kṛṣṇa but is respected more as a worshipper of Kṛṣṇa.

3) Other details. (1) He became famous as a commander of the Yādava army. (Chapter 220 of Ādi Parva, M.B.).

(2) Akrūra was also present for the Śvayamāra (wedding) of Pāṇčāli. (Śloka 18, Chapter 185 of Ādi Parva, M.B.).

(3) At the time of Arjuna’s eloping with Subhadra, a grand festival was going on in the Raivata mountain and Akrūra was partaking in the same. (Śloka 10, Chapter 218, Ādi Parva, M.B.).

(4) Akrūra accompanied Kṛṣṇa with the dowry intended for Subhadra. (Śloka 29, Chapter 220, Ādi Parva, M.B.).

(5) Akrūra came to the country called Upalavaya for attending the marriage of Abhimanyu. (Śloka 22, Chapter 72, Vīra Parva, M.B.).

(6) Akrūra and Āhuca always quarrelled with each other both alleging that the other sided with the opposite camp of Kṛṣṇa. (Ślokas 9 to 11, Chapter 81, Śaṅti Parva, M.B.).

(7) Kāṁśa planning to kill Balabhadrārāma and Śrī Kṛṣṇa conducted a festival called Cāpapūjā (worship of the bow). It was Akrūra whom Kāṁśa sent to bring Balabhadrā and Kṛṣṇa for the festival. Akrūra understood the plot, informed Kṛṣṇa about it and also advised Kṛṣṇa to kill Kāṁśa. (Daśāma Skandha, Bhāgavata).

(8) Akrūra fought against Jarāsandha on the side of Kṛṣṇa. (Daśāma Skandha).

(9) On another occasion Kṛṣṇa, Balabhadrā and Ud-dhava sent Akrūra to Hastināpura to get tidings about Kuntī and the Pāṇḍavas. Akrūra met his sister Kuntī and talked to her for a long time and also met Dhṛta-rāṣṭra and talked to him after which he returned to Dvārakā. (Daśāma Skandha).

(10) Akrūra went to Hastināpura as a messenger from Śrī Kṛṣṇa. (Refer sub-para 3 of para 13 under Kṛṣṇa).

4) Domestic life. Akrūra married Sūtanū, daughter of Āhuca and had two sons named Devaka and Upadevaka. (Navama Skandha).

5) Syaṃantaka and Akrūra. Refer para 2 under the word Kr̲tavarmā.

AKṢAHRDAYA

1) Genealogy. Descended in order form Viṣṇu as follows: Brāhma- Pūlasya- Viṣṇavas - Rāvaṇa - Akrūra. (Uttararāmāyaṇa).

2) Birth. Three sons were born to Rāvaṇa, King of the demons, by his wife Mandodari. They were Meghānāda, Atīkāya and Aksakumāra. Aksakumāra was a redoubtable hero and a fierce fighter but was killed by Hanumān in Lāṅkā. (Sarga 47, Sundara Kāṇḍa, Vālmiki Rāmāyaṇa).

AKṢAII. We find another warrior of this name among the soldiers who came to help Skanda in the Kaurava-Pāṇḍava battle. (Śloka 58, Chapter 45, Śaṅya Parva, M.B.).

AKṢAHRDAYA. A sacred chant or mantra. When Nala was roaming about in the forests after his separation from Damayanti he happened to see the cobra, Kārkotaka, 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 R̲tuparṇa where the
cobras said, Nala would be taught the secret mantra of Āksahṛdaya by the King.

One who knows this sacred chant can find out 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 Rūpaṇa and stayed with him. While living there a brahmin named Sudeva came to Rūpaṇa and informed him that Damayanti was going to marry again. Rūpaṇa immediately started for Vidarbha taking Nala as his charioteer. The chariot driven by Nala flew like a wind and on the way when Rūpaṇa’s hand-knealing 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. Rūpaṇa 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 Āsahṛdaya and that Rūpaṇa was able to count the leaves and fruits because of his knowledge of the chant Āksahṛdaya. They taught each other the sacred mantras. Because of this Āksahṛdaya Nala was able to win the game of dice the second time and regain his kingdom. (Chapter 72, Vana Parva).

AKŚAMALĀ (ARUNDHATĪ). See under Arundhati.

AKŚARAPATATA. A particular place in the country of Ānarita. At this place Śrī Kṛṣṇa killed two demons named Gopati and Tālakettu. (Slokas 29, Chapter 38, Sahā Parva, M.B.).

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

AKŚASŪTRĀ. She was the wife of the sage Āpastamba. She was a very chaste woman. (See under Āpastamba).

AKŚAUHINĪ. A big division of an army. It is described in the Verses 19 to 26 in the 2nd Chapter of Adi Parva of the Mahābhārata. It says thus: One chariot, one elephant, three horses and five soldiers constitute what is termed a Patti. Three such pattis make one Śenāmukha and three such senāmukhas make one Gulma. Three gulmas make one Gana and three such ganas make one Vāhini. Three such vāhinis make one Pārthā. An Akśauhinī contains 21870 chariots, an equal number of elephants, 65160 horses and 109350 soldiers.

AKŚAYAPĀTRA. This is a copper vessel given to Dharmaputra by Śrīva (Sun). 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 Pāṭelā where they married the King’s daughter, Kṛṣṇā (Pāṭelā). On their way they killed two demons called Hidimba and Baka. When they were living happily at Indraprastha the jealous Duryodhana defeated 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 feed the innumerable subjects who faithfully followed them to the forest. Dharmaputra then prayed to the God, Śūrya and he appeared before him and gave him this Ākṣaya Pātra (Ākṣaya = never getting empty, Pātra = pot). Everyday this pot never got empty till the meals of Pāṭelā were over. (Chapter 3, Vana Parva, M.B.). See also under Duryodhana, Para 12.

AKŚAYAVĀTĀ. A sacred lake. When the Pāṇḍavas during their exile went to Pālustyārama sage Pālustya 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 Ganges and Gomati. Then when you reach Gaya you will find there a lake called Ākṣaya-vāta. If you bathe in that lake you will get salvation”. In the Navama Sandhā of Devi Bhāgavata you find the following about Akṣaya-vāta: “Puruśabhadrā is one of the famous sacred rivers in India. This river starts from the Himalayas with the name Saravati and flowing for 500 yojanas (One yojana is equal to about 8 miles) on the left side of river Gomati reaches the western ocean. There is an aśrama called Akṣaya-vāta on the shores of this beautiful river which always carries crystal clear water. The aśrama got that name because of a big banyan tree standing near it. Kapila, the great sage, did penance sitting here for a long time. Lord Siva, Bhadra-kāli and Skanda used to come and sit underneath this banyan tree.

AKŚĪNA. He was the son of Visvāmitra. (Slokas 50, Chapter 14, Anuśāsana Parva. For more details see under Visvāmitra).

AKŪPĀRA.

1) General information. There is a lake in the Himalayas called Indradymuna. Akūpāra is a tortoise living in it. There is also a statement that this is the Adi-Kūma (second of the ten incarnations of God). A description of Akūpāra is found in Chapter 199 of Vana Parva in Mahābhārata.

2) Cirejijī (One who has no death). When the Pāṇḍavas were in exile in the forests sage Mārkandeya tells many stories to Dharmaputra 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 Indradymuna an ascetic King (Kājasṛi) fell down from heaven when he fell short of his accumulated ‘Punya’. Sorrowsome he came to me and asked me whether I knew him. I replied in the negative adding that perhaps Prāvirakarṇa an owl living on the top of the Himalayas might know him since he was older than me. At once Indradymuna became a horse and taking me on its back approached the owl living in the Himalayas. The owl also could not remember Indradymuna but directed him to a stork named Nāḍījarīga who was older than the owl. The Ascetic king took me then to the Indradymuna lake where the stork lived. The stork also could not find the identity of Indradymuna. Perhaps he said that a tortoise of name Akūpāra living in that same lake might know him. We then approached the tortoise and enquired whether he knew Indradymuna. This tortoise sat in meditation for some time and then weeping profusely and shaking like a leaf stood bowing respectfully and said, “How can I remain 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 Vasiṣṭha by Orījā. Rāja (Rajās) Gātra, Urdhvabāhu, Savana, Sakra and Sutapās, who were great hermits, were brothers of Alaghu, who has another name 'Alagha'. (Agni Purāṇa, Chapter 20).

ALAKĀ. The city of Kubera.

ALAKANANDĀ. River Gaṅgā of devaloka. The river gaṅgā of the earth when it flows through devaloka is called Alakanandā and is called Vaitarani when it flows through Pīṇḷoka (nether world). Kṛṣṇadvaipāyana (Vyāsa) declares that Deva Gaṅgā with crystal pure water flowing in devaloka under the name Alakanandā and Vaitarani of the nether world, a terror to sinners, are the same as the Gaṅgā of the earth. (Slokas 21 and 22, Chapter 170, Bhāṣa Bhārata, A.P.).

Starting from Viṣṇupāda Alakanandā flows through Devayāna which blazes with the splendour of a crore of beautiful many-storeyed buildings. Flowing from there to Candramandala (moon) and flooding it completely flows down to Brahmaloka. From there it divides into four rivulets and flows to the four different sides with the names Sītā, Cakṣus, Alakanandā and Bhadrā. Of these Sītā falls on the thickly wooded mountain tops of Mahāmeru and flowing from there through Gandhamādana by the side of Bhadrāsvarasā falls down in the eastern ocean. Cakṣus falls on the top of Mālayāvan mountain and flowing through Ketumāla falls down in the western ocean. The most sacred of the group, Alakanandā, falls on the mountain of Hemakṣa and from there flows through Bhāratavāsa and falls down in the southern ocean. The fourth, Bhadrā, falling on the top of the Mountain, Srigavān, flows to the northern ocean. Of these the most sacred is Alakanandā which flows through Bhāratavāsa 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 Rājaśīya. (Udghātīna of Śrī Mahādeviśvābhāvata).

ALAMBALĀ. A giant who used to eat human flesh. This cannibal was the son of Jātāśura. This asura (Alambala) fought on the side of the Kauravas in the Kurukṣetra battle because Bhīmasena had killed his father, Jātāśura. In the battle, Ghatotkaca cut off the head of this mighty warrior and magician and threw his head into the war-chariot of Duryodhana. (M.B., Drona Parva, Chapter 149).

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

ALAMBUṢA I. Son of the giant Rāṣṭrapāla. He had fought on the side of the Kauravas. (M.B., Udyoga Parva, Chapter 167, Stanza 33). There was a contest between Alambuṣa and Ghatotkaca, on the first day of the battle of Kurukṣetra.

"Alambuṣa shot ninety sharpened pointed arrows at the son of Bhīmasena (Ghatotkaca), cut his body in several places. Though he was full of wounds, he fought all the more fiercely". (Bhāṣā Bhārata, Bhāṣma Parva, Chapter 43, Stanza 43).

Alambuṣa had engaged Abhimanu, Sātayaki, Ghaṭot-kaca, Kuntibhoja and Bhīmasena all mighty men of arms, in single combat, in the Kaurava battle. It is seen that he has got another name, Sālakaṭārīkha. He was killed by Ghaṭotkaca in the battle. (M.B. Drona Parva, Chapter 109, Stanzas 22 to 33).

ALAMBUṢA II. Another king on the side of the Kauravas. Sātayaki killed this king. (Mahābhārata, Drona Parva, Chapter 140, Stanza 13).

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

ALAMBUṢA IV. A giant, the son of Jātāśura. Ghaṭot-kaca killed this giant in the battle.

ALAMBUṢA. A celestial woman born to Kaśyapa by his wife Prabhā.

1) Geology. Begins from Viṣṇu in the following order: Brahmā-Kaśyapa-Alambuṣa.

2) How she enticed the hermit Dadhīca. In days of yore there was an ascetic named Dadhīca. He began doing tapas on the bank of the river Sarasvati. Indra was in consternation. Indra sent this celestial maid Alambuṣa to entice the hermit. When the ascetic got down to the river, Alambuṣa 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 Sarasvati. Alambuṣa brought the child before Dadhīca, who blessed the child and said that there would be a drought in the country continuously for twelve years and that at that juncture Sarasvati would recite passages from the Scripture to the Brahmans who had forgotten them. The much pleased Sarasvati and Sarasvata went back.

At that time Indra lost his Vajrāyudha (weapon of thunderbolt) somewhere. The Asuras (enemies of Gods) made an onslaught on the gods and their realm. Indra knew that with a weapon made by the bone of Dadhīca the Asuras could be destroyed. Indra asked the Gods to bring the bone. They came down to the earth and requested Dadhīca to give them a bone. Dadhīca gave his bone died and attained heaven. With his bones Indra made a good deal of weapons such as the Vajrāyudha, wheel weapons, maces and sticks and with them Indra slew all the Daityas (Asuras).

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. Sarasvata 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 Sarasvata and renewed their memory. (Mahābhārata, Salya Parva, Chapter 51).

3) Panarjanama (Rebirth). Long ago Indra went to Brahmā. There was one Vasu called Vidhūma also with Indra. When these two were standing near Brahmā, Alambuṣa also came there to pay homage to Brahmā. The garments she had on were displaced by wind. Vidhūma saw the dazzling beauty of her body and was overpowered by libido. Alambuṣa who understood this, was filled with passion for him. Brahmā who saw the changes 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-
ings and then your desire will be fulfilled”. Owing to the curse Vidhúma was born as Sahasrániká, the illustrious King of Candra varíka (Lunar dynasty) and Alambúsá took birth as Mr̄gávati, the daughter of King Krtavarmá and his wife Kalávati. (Káthásaritságára, Kathámukháambaka, Táraágá). 4) The curse of Tilottámá. Sahasrániká the incarnation of Vidhúma and Mr̄gávati the incarnation of Alambúsá fell in love with each other on the earth also. Before the wedding took place Devendra once invited Sahasrániká 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 Tilottámá to keep company. The charioter was driving. Sahasrániká immersed in the thought of Mr̄gávati was sitting silent. Tilottámá said something which the King did not hear. Tilottámá cursed him that he would be separated for fourteen years 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 Káuśám-bi 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 blood pond. The King made a pond and filled it with a solution of Láksá (vax, when dissolved in water, the water will look like blood) and such other substances. Mr̄gávati 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 Sahasrániká lost her senses and fell down unconscious. Immediately Mátali, Indra’s charioteer, came down from the realm of Gods and brought the King back to consciousness, and then informing him of the curse of Tilottámá 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 Mr̄gávati! Where are you now?” and waited for the end of the period of the curse, executing Tilottámá. Casting Mr̄gávati on the Mountain of the Rising Sun the great 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 Mr̄gávati 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 carrying, 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 Jámadagní. When she saw the hermit who was as radiant as the Sun, she bowed low before him. “My daughter! 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 Mr̄gávati lived in that 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 Mr̄gávati heard an unknown voice saying, “This boy will become the great and renowned King Udayana. His son would get the leadership of the Vidyádharas (the musicians of the Gods)”. At this the queen was immensely pleased. The boy Udayana 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 Śaśtriya 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 Sahasrániká inscribed on the arm of Udayana. One day when Udayana 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”.

When he heard this Udayana felt pity 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 Udayana: “I am Vasuúmeni, the elder brother of Vásuki. I am grateful to you for giving me freedom. I give you this lute producing exquisite notes of music, betel and some tricks to prepare never fading garlands and paste to make marks on the forehead. Receive them as my presents”. Udayana accepted the presents with gladness and returned more luminous than before to the hermitage of Jámadagní. The snake-charmer took the bangle, given by Udayana to the bazar 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 in the Mountain of the Rising Sun”. At these words the King felt extreme joy. Somehow 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 eminent hermit Jámadagní. 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 higher aspirations greeted the King who was the protector of the ascetics, with the hospitality becoming his status. The King who saw Mr̄gávati with their son was overcome with gladness. Their reunion caused a shower of Ambrosia (Ámrta). The King stood before the hermit with folded arms and bowed head for permission to depart. To the King the hermit Jámadagní said: “Oh, King, you are welcome to this hermitage. To those such as you who are of the ‘Rajogánaprathána’ 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 Mrgavati 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 Jamadagni.

The King said, "I am extremely grateful to your Emi- nence 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 possession 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 Mrgavati: "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. Still we are consoled at your reunion with your husband. Naturally you are of a very good character and your life in this hermitage has given you a nice training and so there is no need for any more advice from me at this time."

Saying this he drew Udayana to his side, kissed him on his head and said to the King again: "This son is a deco- ration to your dynasty. This handsome boy has been, taught everything becoming a royal prince. Let him be a costly gem to you."

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 any- thing 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 train, 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. Sahasrā- nika then went to the Himalayas to practice asceticism with his wife. (Kathāsatisāgara, Kathāmukhalambaka, Taraṅga 2).

(b) Enticing Trṇabindu. A story is seen in the Bhāga- vata of how Alambusā enticed the King Trṇabindu. He married Alambusā and a daughter named Iḍavidī (Ilabilā) was born to them. This Ilabilā was married to Vṛiṇavas, to whom a son named Kubera (the Lord of wealth) was born. By Alambusā Trṇabindu had three sons called Viṣāla, Śunyabandhu and Dhūmraketa.

"Tam bhejelambusā devi bhajanīyagunālayām
Varāpārsayāaste, putrāḥ
Kanyā cedībīdbhavāt
Tasyāṃputpādāyāmā
Vi-crāvā dhanadhā suṭaṁ
Prādāya vidyāṁ paramā-

"He who is the seat of all laudable qualities (Ṭrṇabindu) was honoured by Alambusā (as husband). Iḍavidī their daughter was given in marriage to Vṛiṇavas and to them was born Dhanada (Kubera). His father who was a great hermit taught him everything required. Three sons Viṣāla, Śunyabandhu and Dhūmraketa, were born to them. Viṣāla who was the founder of the Dynasty, built a city called Viṣalā. (Bhāgavatam, Navama Skandham, Chapter 2, Stanza 31-33). Alambusā took part in the birthday celebration of Arjuna.*

(Mahābhārata, Ādi Parva, Chapter 65, Stanza 49) (See Footnote)

ALARKA. A book on rhetorics and figures of speech. See the word Paṭṭu.

ALARKA. Wife of King Naravāhanadatta. It is seen in the Kathāsasritāgara where a Vidyādhara woman tells the story of Alai-kāravati to the King.

Once a Vidyādhara named Alai-kāravati ruled over a city called Śrī Sundarapura in the Himalayas. His father was called Kātcanaprabha. A son was born to them. They named him Dharmasāla because he was the best son-in-law. A young prince became a king because he was a excellently expert in all aspects of the throne. He executed regal duties and ruled his subjects better than his father. Kātcanaprabha, wife of Alai-kāravati, gave birth to a daughter. At the time of her birth a heavenly voice said that she would become the wife of Naravāhanadatta the emperor of the Vidyādharaas. They named her Alai-kāravati. She grew up in a very beautiful maiden. She learned arts and sciences from her father. She went on a pilgrimage to the Śiva temples. One day she heard a celestial voice: "Go to the Sva-yamū temple in Kaśmir and worship there and you will get as your husband Naravāhanadatta.” Finally Naravāhanadatta the emperor of the Vidyādharas married her. (Kathāsasritāgara, Lambaka 9, Taraṅga 1).

ALOLUPA. A son of Dhṛtarāṣṭra.

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." (Bhāgavata (Malayalam version), Skandha 3).

ALARKA (M) 1. The name of an insect. It was in the form of this insect that Indra went and bore a hole on the head of Kamā while Parāshurāma was sleeping on his lap. The blood that flowed from Kamā’s head wetted the head of the preceptor.

ALARKA II. A king of the states of Kaśī and Karuṣa. He was a very honest man. Forsaking all riches and his kingdom he accepted Dharmamārga. (Śloka 64, Chapter 115, Anuśāsana Parva, M.B.). He was a member of
the council of Yama. He attained salvation by yoga and meditation. (18th Sloka, Chapter 8, Sabha Parva, M.B.). Once Alarka decided to overcome the five senses. To control them he sent arrows at the mind, nose, tongue, ear, eye, skin and intelligence. But the senses never surrendered to them. Then Alarka by sheer dhyâna and yoga brought them under control. (M.B., Anuśasana Parva, Chapter 30).

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

ALÂTÄRŚI. A woman in the service of Skanda. (M.B., Sâlya Parva, Chapter 43, Stanza 8).

ALÂYUDHA. A giant. He was the brother of Bâkâsura. He fought on the side of the Kauravas. (M.B., Droñ Parva, Chapter 95, Stanza 46 and Chapter 176, Stanza 6). Alâyudha combated with Bhîmasena and Ghatottaka and was killed by Ghatottaka.

AMADHYA. A synonym of Śrî Kṛṣṇa. (M.B., Sânti Parva, Chapter 342, Verse 90).

AMÂHÄTHA. A serpent. It was burnt up in the fire at the Sarpa satra of Janamejaya. (M.B., Adi Parva, Chapter 57, Verse 16).

AMÂNTHU. A man in the family of Priyavrata.


AMÂRACANDRA. A Sanskrit poet. It is believed that he lived in the 13th Cent. A.D. Bâla Bhrâta was his work. Amarakandra was a Jain priest. It is said that he was a courtier of Visaladeva, the son of King Viradhava who ruled over Gujarât from 1243 to 1262.

AMÂRAGUPTA. He was the minister of King Vikrama-sihâ who ruled over Avantî in olden times. (Kâthâ-saritsâgara, Madana Mahâcukâmbaka, First Tarâṅga).

AMÂRAHRADRA. A place of holy bath. One who takes his bath here will attain Svarga. (M.B., Vana Parva, Chapter 83, Verse 106).

AMÂRAKANÇÂTAKA. A mountain. It was on this mountain that some parts of Tripura, which was burnt by Śiva fell. From that time it became a holy place. In Padma Purâna, Ādi Khaṇḍa, Chapter 15, we see the following passage about the benefits obtained by visiting this holy place. “One who goes to Amarakançâtaka mountain will enjoy the fourteen worlds for thirtyseven thousand crores of years. Afterwards he will be born on earth as King and reign as supreme emperor. A visit to Amarakançâtaka has ten times the value of an Aśvamedha. If one has Śiva’s darśana there, one will attain Svarga. At the time of eclipse, all kinds of holy things con verge towards Amarakançâtaka. Those who take their bath in Jvalâñvara in Amarakançâtaka will enter Svarga. The dead will have no rebirth. Those who renounce their lives at Jvalâñvara will live in Rudraloka till the time of great Déluge. In the valley of Amarakançâtaka and in the Tirtha live Devas known as Amrâs and numerous Rûsis. Amarakançâtaka Kṣetra has a circumference of one yôjana. (about eight miles).

AMÂRAPARVATA. An ancient place in Bhrâta. Nakula had conquered this place. (M.B., Sabha Parva, Chapter 32, Verse 11).

AMÂRÂVATI. It is the city of Indra, the King of the Devas. Its location is described in Devi Bâhagavata as follows: “Brahma’s world extends over 10,000 yôjanas on the Mahâmeru mountain. There are eight cities—each 2,500 square yôjanas in extent—of the Aṣṭadik-pâlakas in eight parts of this Brahmâpurî. Thus there are nine cities on the top of the Mahâ Meru. They are the following:

1. In the centre is Brahmâ’s city, Manovâti.
2. To the east of Manovâti, Indra’s city, Amârâvati.
3. In the south-east corner, Agni’s city, Tejovâti.
4. On the southern side, Yama’s city, Sânâyamâni.
5. In the south-west corner, Nirîti’s city, Kûptâvânâjâ.
6. In the west, Varûpa’s city, Sráddhâvâti.
7. In the north-west corner, Vâyu’s city, Gandhavâti.
8. In the north, Kubera’s city, Mahâdâya.
9. In the north-east corner, Śiva’s city, Ya’ovâti.

(Devi Bâhagavata, Āṣṭânâ Parâha.)

AMÂRÂNANA. See the word “PAŅÇATANTRA”.

AMÂVÄSI. In Amarakâo we read about Amâvâsî: “Amâvâsî tvamâvâsî daśâh sûryendusamgamah”. Amâvâsî means New Moon. “Âma” means “Saha”. So Amâvâsî is the Union of Sun and Moon in the same rāśi.

Once Bhiru Mahârâja cursed Agni. At that time Agni explained the importance of Amâvâsî. The oblations which are offered as homa into the fire become the food of the Devas and Pitrûs. Substances offered as homa on Purânamâsî become food of the Devas and those offered on Amâvâsî become food of the Pitrûs. (M.B., Adi Parva, Chapter 7).

AMÂVAȘU I. Son of Purâravas by Urvâši. (M.B., Adi Parva, Chapter 75, Verse 24).

Genealogy. From Vîśû, Brahmâ-Atri-Candra-Budhâ-Purâravas-Amâvasû.

AMÂVAȘU II. One of the Pitrûs. Once Aâchôdâ was fascinated by the physical charm of this Amâvasû and made advances of love to him. Amâvasû repelled her advances. On account of this impropriety of Aâchôdâ, who was a spiritual daughter of the Pitrûs, she was degraded and in her next birth was born as Kâli or Satyavâti. (Padma Purâna, Śrîtî Kânda).

AMÂBA. Daughter of a King of Kâti:

1) Ambâ and Vîcitrâvîra. Ambâ is an ill-starred character in the story of the Mahâbhârata. She had two younger sisters named Ambîkâ and Ambîlîkâ. Bhiṣma, who had taken a vow to remain a bachelor for life, had once taken Ambâ, Ambîkâ and Ambîlîkâ, the three daughters of the King of Kâti, to Hastinâpura. The circumstances in which this happened, are described in Devi Bâhagavata, Prâthama Skandha as follows: Šantanu, a King of the Candra Varînâ, had two wives, Gaṅgâ and Satyavâti. Bhiṣma was the son of Gaṅgâ and Cîtrângâda and Vîcitrâvîra were the sons of Satyavâti. Soon after Bhiṣma’s birth, Gaṅgâ vanished. After a long period of reign, Šantanu also died. Satyavâti and the three sons were left behind in the palace. According to a vow he had taken long ago, Bhiṣma, instead of succeeding to his father’s throne, left it to his brother Cîtrângâda. Once Cîtrângâda went for hunting in the forest. There he came across a Gandharva named Cîtrângâda. The Gandhariva did not like another man
with his own name to be living in this world. So he killed the king. After that Viśitravīrya became king. Bhīṣma had to take up the task of arranging a suitable marriage for Viśitravīrya.

2) The Swayamvara. It was at this time that Bhīṣma came to know that the King of Kāśi was arranging the Swayamvara of his three daughters, Ambā, Ambikā and Ambālīkā. Bhīṣma went there and in the presence of all the kings who had assembled there, took the three princesses with him to Hastināpura. 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 Bhīṣma and said: “I had already made up my mind long ago to marry Sālva, the King. Besides, we are deeply in love with each other. Therefore, please consider whether it is proper on the part of a great man like you to force me into another marriage.”

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

3) Sālva’s rejection. To her words Sālva 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 Bhīṣma taking you by hand and helping you into his chariot. Therefore go at once to Bhīṣma 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 Bhīṣma. In the Mahābhārata, Udyoga Parva, Chapter 17, we find that Ambā had cherished a secret desire to wreak vengeance on Bhīṣma. She went to the Āśrama of Saṅkhāvatīya Muni in the forest and stayed there for the night. Her wish to do penance was approved by the Muni. On the next day, Ambā’s maternal grandfather, Hotravāhana (Srūjaya) came that way. Hotravāhana came to know of all her misfortunes. He advised her to inform Parasurāma of all her grievances. Just at that moment Aktravāra, a follower of Parasurāma happened to come there. Hotravāhana introduced Ambā to Aktravāra. Both Aktravāra and Srūjaya explained all her affairs to Parasurāma. Parasurāma undertook to persuade Bhīṣma to accept Ambā (as his wife). But Parasurāma’s proposal was turned down by Bhīṣma. A terrible duel took place between them at Kurukṣetra. When the fight reached a critical stage, Nārada and the gods induced Parasurāma 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 Parasurāma’s mediation, Ambā renounced food, sleep etc. and went to the Yamunā valley to do penance for six years. (M.B., Udyoga Parva, Chapter 188). 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 Gāngā appeared to her and when she understood her plight, she told Ambā that it was not possible to kill Bhīṣma. In her agony and despair, without even drinking water, she wandered about here and there. The goddess Gāngā cursed her to become a river in the Vatsa country. As a result of the curse, a part of her was turned into the river known as Ambā.

5) Śiva’s Boon. 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 Drupada dynasty as a great archer under the name of Citrayodhi and kill Bhīṣma. Pleased with this prophecy, she took a vow that she would kill Bhīṣma and making a pyre, burnt herself to death.

6) Rebirth. King Drupada’s queen had been in great distress for a long time because she had no children. Drupada 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 Śikhāndi. When Śikhāndi attained youth, Drupada decided to look for a wife for him (her ?). Still he was greatly perplexed as to how to find a wife for Śikhāndi who was already a youthful virgin! But his wife assured Drupada that Śikhāndi would become a man, according to Śiva’s blessing. So, Drupada made a proposal for Śikhāndi’s marriage with the daughter of the King of Daśārha.

7) Śikhāndi’s Marriage. Hiranyavāra, the King of Daśārha, gave his daughter in marriage to Śikhāndi. The couple arrived at Kāmbalyapura. By this time the wife came to know that the “husband” was a woman. She disclosed the secret to her Ladies-in-waiting. They in turn communicated it to the king. Enraged at this, Hiranyavāra sent a messenger to King Drupada to ascertain the truth of the matter. He even began to make preparations for waging a war against Drupada, King of Pañcāla. Drupada and his queen were in a fix. At this stage the distressed Śikhāndi proceeded to the forest, determined to commit suicide. People were afraid of entering that forest because a Yakṣa named Śhūṇakarṇa lived there. Śikhāndi went to the premises of the Yakṣa and performed certain rites for a number of days. The Yakṣa appeared to her. Śikhāndi explained the whole matter to him. They entered into a contract. According to it, they exchanged their sexes—Śikhāndi receiving the male sex of the Yakṣa and the Yakṣa receiving the female sex of Śikhāndi. Śikhāndi returned home as a man. Drupada repeated with greater force his old plea that his child was a man. Hiranyavāra made a thorough examination of Śikhāndi and convinced himself of the truth. Many years after, Hiranyavāra died.

8) Kubera’s Arrival. At that time, in the course of his world tour Kubera arrived at the residence of Śhūṇakarṇa. 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 Śhūṇakarṇa and the male sex of Śikhāndi would continue for ever. The Yakṣa prayed for the lifting of the curse. Kubera released him from the curse by saying that after the death of Śikhāndi, the Yakṣa would be restored to his own male sex.

According to the previous agreement, Śikhāndi went to Śhūṇakarṇa’s place after the death of Hiranyavāra. But coming to know of all that had happened, he returned home. Thus Śikhāndi became a man permanently. Śikhāndi had received his training in arms under Dronācārya. In the great Kaurava-Pāṇḍava battle, he became a charioteer.
9) **Sikhandi's Revenge.** The Mahabharata, Bhishma Parva, Chapter 108, describes Bhishma's encounter with Sikhandi during the Kaurava-Pandava battle. The Pandavas started the day's battle by keeping Sikhandi in the vanguard. Bhima, Arjuna, Abhimanyu and other warriors were giving him support. It was Bhishma who led the Kaurava 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 woman. 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 the Pandavas because they are invulnerable (avadhāyā). I cannot kill Sikhandi because he is really a 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).

**AMBĀJANMA.** It is a place of sacred bath where the sage Nārada usually resides. Those who die here will attain salvation (Mokṣa) by Nārada's blessing, according to M.B., Vana Parva, Chapter 83, Verse 81.

**AMBĀLĪKĀ.** (1) The youngest of the three daughters of the King of Kaśi—Ambā, Ambikā and Ambālīkā. Vīcitavrīya, son of Santanu married Ambikā and Ambālīkā. The mother of this princess was Kausalyā.

2) **Pāṇḍu's Mother.** Vīcitavrīya died before children were born to his wives. To avoid the extinction of the family, Satyavati, mother of Vīcitavrīya summoned Vyāsa, her other son and asked him to beget a son for Ambikā, Vyāsa obeyed his mother half-heartedly. Ambālīkā did not like the dark-complexioned, crudely attired Vyāsa. Still owing to the Mother's pressure, she passively submitted to the act. As a result of their union was born Dīrtarāṣṭra, who was blind from his birth. The grief-stricken mother called Vyāsa again and asked him to have union with Ambālīkā this time. As Ambālīkā's face was pale at the time of their union, a child with pale complexion was born to her. He was named Pāṇḍu. Having thus failed in both attempts, Satyavati asked Ambikā to go to Vyāsa again. At night Ambikā secretly disguised her waiting-maid and sent her in her own place, to Vyāsa. The waiting-maid experienced exquisite pleasure in Vyāsa's company. As a result, the most intelligent son was born to her. It was he who became the renowned Vidura. (M.B., Ādi Parva, Chapter 106).

**AMBARIṢA I.** A King of the Iṣkvāku dynasty.

1) **Genealogy and Birth.** From Vyāsa was born in the following order: Brahmadā, Marīci-Kaśyapa. - Vivasvān-Vaivasvatamau-Iṣkvāku-Vikuiuki - Saśāda - Purāṇa-ya-Kukutstha-Anenas-Prululā-Praṇoṣajit - Yuvanāṣva-Māṇḍhātā-Ambāriṣa. Māṇḍhātā had three sons: Ambāriṣa, Mucukunda and Purukutsa and fifty daughters. The Muni (Sage) Saubhāra married the daughters.

2) **Ambāriṣa's Yāga (sacrifice).** In Vālmiki Rāmāyaṇa there is a story of Devendra's theft of the sacrificial cow from Ambāriṣa's yāgaśālā. Devendra could not bear the thought of King Ambāriṣa winning world-renown and glory by performing yāgas. Therefore Indra stole the sacrificial cow and took it away. The Upādhyāya (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 Bhrgutuṅga where the sage Rēkita 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. Rēkita had three sons. The eldest was his father's favourite and the youngest was the mother's pet. In the end, Rēkita sold the second son, Sunāṣeṣeṇa in return for 100,000 cows. On his return journey with Sunāṣeṣeṇa the king rested for a while at Puṣkara Tirtha. There Sunāṣeṣeṇa happened to meet his uncle Vīsvāmīra and complained to him about his sad plight. Sunāṣeṣeṇa's wish was that the king's yāga should be performed and at the same time his own life-span should be extended. Vīsvāmīra promised to save Sunāṣeṣeṇa. He called Madhusuchandas and his other sons and said to them: "One of you must take the place of Ambāriṣa's sacrificial cow and save the life of Sunāṣeṣeṇa. God will bless you." But none of the sons of Vīsvāmīra was prepared to become the sacrificial cow. Vīsvāmīra uttered a curse on his sons that they would have to spend a thousand years on earth, eating dog-flesh. Then he turned to Sunāṣeṣeṇa and told him that if he prayed to the gods at the time of Ambāriṣa's yāga, they would save him. So Sunāṣeṣeṇa went to Ambāriṣa's yāgaśālā. As ordered by the assembled guests, Ambāriṣa bound Sunāṣeṣeṇa and had him dressed in blood-red robes, ready for the sacrifice. Sunāṣeṣeṇa began to praise and pray to the gods. Soon Indra appeared and blessed him with longevity. He also rewarded Ambāriṣa for his yāga. Thus Sunāṣeṣeṇa was saved. *(Vālmiki Rāmāyaṇa Bāla Kāṛḍa, Sarga 61).*

3) **Ambāriṣa and Dūrvāsas.** In Bhāgavata we see a story which describes how the Sudarṣana Cakra which emerged from Ambāriṣa's forehead chased Dūrvāsas in all the three worlds. Ambāriṣa was a devout worshipper of Viṣṇu. From the very beginning of his reign, peace and prosperity spread all over the country. Mahāviṣṇu who was pleased with the deep piety and devotion of Ambāriṣa appeared to him and bestowed on him the control of his Viṣṇu's Sudarṣana Cakra. After that Ambāriṣa started the observance of Ekādaśi vrata. The rigour of the observance alarmed even Indra. He decided to obstruct the observance somehow or other. At that time, Dūrvāsas arrived in devaloka. Indra instigated Dūrvāsas to spoil the Ekādaśi observance of Ambāriṣa. Dūrvāsas went to Ambāriṣa's palace. There the King received him with due respect and sent him to the river Kālinḍi for his bath and morning rites. Dūrvāsas went
for his bath and deliberately stayed away till the conclusion of Ambaṛiṣa’s Ekyādaśi observance. At the end of the observance, after feeding the gods with his offerings, Ambaṛiṣa 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 Ambaṛiṣa. A terrible monster Kṛṣyā emanated from the Maharṣi and was about to destroy Ambaṛiṣa. Ambaṛiṣa at once called upon Sudarṣana Cakra, which appeared instantly and after cutting the throat of Kṛṣyā, turned against Durvāsas. Terrified by it, 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 Maharṣi went to Brahmā and sued for his help. There also the Cakra pursued him. Brahmā sent him to Śiva. Śiva was also unable to give him shelter. Sudarṣana continued to chase him. Durvāsas then sought shelter with Mahāviṣṇu. Viṣṇu told him plainly that there was no alternative but to go and sue for mercy to Ambaṛiṣa himself and advised him to do so. At last Durvāsas returned to Ambaṛiṣa and begged his pardon. Ambaṛiṣa saved him from Sudarṣana Cakra and described to him the glory resulting from the observance of Ekyādaśi vrata. (Bhāgavata, Navama Skandha).

4) Other Details (1) Ambaṛiṣa performed a yāga in the Yamunā valley. (M.B., Ādi Parva, Chapter I, Verse 277; Bhīṣma Parva, Chapter 9, Verse 6; Vana Parva, Chapter 129, Verse 2).

(2) Maharṣi Durvāsas recalled Ambaṛiṣa’s power. (M.B., Vana Parva, Chapter 265, Verse 33).

(3) The Sage Viṣṇu once told Dharmaputra that Ambaṛiṣa was one of the 16 great kings who lived in ancient times. The 16 reputed Kings were: Marutta, Suhotra, Paurava, Śibi, Śrī Rāma, Bhagiratha, Dilīpa, Māndhātā, Yāyāti, Ambaṛiṣa, Śaśānīdu, Gaya, Rāntideva, Bharata, Prthu and Pārasūrāma. (M.B., Drona Parva, Chapter 64).

(4) Ambaṛiṣa 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) Ambaṛiṣa once questioned Indra about his (Ambaṛiṣa’s) army Chief Sudeva becoming more mighty than himself. (M.B., Śānti Parva, Chapter 98, Verses 6-11).

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

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

(9) Besides giving cows to Brahmins, Ambaṛiṣa gave them the country also. (M.B., Anuśāsana Parva, Chapter 137, Verse 8).

AMBAṬIṢHA II. When Balabhadrarāma entered the lower world (Pātāla) after death, among the Nāgas who welcomed him, there was one called “Ambaṛiṣa”. (M.B., Mausala Parva, Chapter 4, Verse 16).

AMBaṬIṢHA I. King Śrutāyu, who belonged to the party of the Kauravas was the ruler of Ambaṭṭha land and so he was called Ambaṭṭha. (M.B., Bhīṣma Parva, Chapter 96, Verses 39-40). He was killed in the fight with Arjuna. (M.B., Drona Parva, Chapter 93, Verses 60-69).

AMBAṬIṢHA II. There was a hero called Ambaṭṭha among the warriors on the side of the Pāṇḍavaśas. (M.B., Drona Parva, Chapter 25, Verse 50). He fought against King Čedi who was on the side of the Kauravas and in the fight King Čedi fell.

AMBAṬIṢHA III. See the word “VARAṣṇa”.

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

AMBHORUḤA. A son of Sage Viṣvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 59).

AMBīKĀ I. Elder sister of Ambālikā. (See AMBA-LIKĀ).

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

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

AMBUVĀHI. 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 20).

AMBUVICA. One of the Kings of Magadha. He had a minister named Mahākārni. (M.B., Ādi Parva, Chapter 203, Verses 17-19).

AMHU. An Asura in the period of the Rgveda. This Asura had been doing much harm to the hermits. Purukūṭa was the hermit whom he tormented most. Indra vanquished this Asura and destroyed seven of his cities. (Rgveda, Viṣṇudvīpa, Sūktā 51, Khanda 7).

AMITADHVĀJA. A Rākṣasa. (M.B., Śānti Parva, Chapter 227, Verse 50).

AMITAŬJĀ. A mighty Kṣatriya King of the PāṇČāla kingdom. He was born from the element of a Rākṣasa named Ketumāṇa. Before the Pāṇḍavaśas went to war, they had sent an invitation to him. He was one of the distinguished royal allies of the Pāṇḍavaśas. (M.B., Ādi 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 innumerable Śiva temples. Nārada Muni who was delighted by this sight, went to the Palace and said to Amitrajit: “In the city of Campākāvati there is a Gandharva virgin named Malayagandhinī. She has been abducted by Kaṅkālaketu, a Rākṣasa. She has promised to marry the person who will rescue her from him. Therefore please save her from the Rākṣasa.” As suggested by Nārada Amitrajit killed Kaṅkālaketu in battle and recovered Malayagandhinī and married her. Vira was their son. (Skandha Purāṇa).

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

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

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

AMOGHA IV. A synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 25).

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

AMOGHA. Śāntanu Maharṣi’s wife. Once Brahmā visited Śāntanu Maharṣi’s Aśrama. As the Maharṣi was
not at home, it was Amoghā who received the guest with due reverence. Fascinated by the irresistible charm of Amoghā, Brahma had an involuntary emission of seminal fluid. He felt ashamed of his own weakness and left the Āśrama immediately. The Mahārṣi who returned to the Āśrama soon after, came to know from his wife whose semen it was. He asked Amoghā to accept Brah. Daeva'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 Yugandhara mountain. From that time, it became a place of holy bath, known as Lobita. It was by bathing in this holy water that Paraśurāma washed away his sin of annihilating the Kṣaṭrivas. (Padma Purāṇa, Śrāṇi Khaṇḍa, 55).

AMPIṬṬA. A name for barbers. ‘Aṃpiṭṭa’ is derived from the Sanskrit word ‘Aṃbiṣṭha’. The word Aṃbiṣṭha means Physician. 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 Aṃbiṣṭhas. Aṃpiṭta is a corrupted form of Aṃbiṣṭha. (Dravidian Philology).

Barbers sometimes style themselves as “Pandits”. It is on the basis of this that we have today, “All Kerala Pandit Sabha” 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 loudly 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 “Pandits”.

AMRṬĀ. Daughter of a King of Magadhā. She was the wife of Aṇāśva and mother of Purīkṣit. (M.B., Ādi Parva, Chapter 95, Verse 41).

AMRṬAM. (See PRĀMṛṬAM).

AMRṬAM. A delicious and precious food obtained from the ocean of Milk when the Devas and Asuras churned it. In Chapter 152 of Agni Purāṇa, the word “Mṛtam” is defined as wealth received by begging and “Aṃṛtam”, as wealth received without begging, and “Pṛṃṭam” as another kind of wealth obtained without begging.

1) Cause of Kṛṣṇādhi-māthanaṃ. (Churning of the Sea of Milk)—Once when Mahārṣi Durvāsas was travelling through a forest, he met the Apsarā woman, Menakā, with a garland of Kalpaka flowers in her hand. The fragrance of the flowers filled the whole forest. Durvāsas approached Menakā and requested her to give the garland to him. The Vidyādharī (Apsarā woman) prostrated before the Mahārṣi with reverence and presented the garland to him. Wearing that garland on his hair, Durvāsas went to devolaka.

There he saw Indra riding on his elephant, Airāvata, accompanied by his retinue of Devas. The Mahārṣi took the rare garland from his head and presented it to Indra, the King of Devas. Indra received the garland and placed it on Airāvata’s head. The elephant was attracted by the fragrance of the garland and took it in its trunk, examined it by smelling it and then threw it on the ground.

Durvāsas, who became angry at the way in which his garland was slighted by Indra said to him: “Since you have treated my garland with disrespect, the glory and prosperity of devolaka will perish!” On hearing the curse, Indra alighted from the elephant, frightened. He begged pardon of the Mahārṣi. The furtive Muni continued: “I am not soft-hearted; nor am I of a forgiving nature. Other Munis may forgive. Remember, I am Durvāsas. You have become so haughty because other Munis like Vasiṣṭha and Gautama have been flattering you too much.” Having said this Durvāsas went his way. Indra returned to Amārāvati.

From that day the glory of devolaka began to decline. The three worlds became dull. Even the plants and shrubs began to wither. The performance of yāgas came to an end. The Devas began to be affected by the infirmities of old age. Taking advantage of this situation, the Asuras started preparations for opposing the Devas. Under the oppression of the Asuras, the Devas groaned in distress. Led by Agni Deva they sought refuge under Brahā. Brahā led them to Mahāviṣṇu. They all joined in praising Viṣṇu who appeared and told them like this: “O Gods! I shall enhance your glory. Do as I tell you. Along with the Asuras bring all kinds of medicinal herbs and deposit them in the ocean of Milk. Obtain Amṛtam from it by churning it with Mahāmeru as the churning staff and Vāsuki as the rope. The Amṛtam (Amṛta) which will be produced by churning the Milk sea, will make you strong and deathless. I shall see that the Asuras will share in your troubles but not in enjoying Amṛtam.”

2) Churning of the Milk Sea. After Viṣṇu had vanished, the Devas made a treaty with the Asuras and began to work for getting Amṛtam. All of them joined together in bringing various kinds of medicinal herbs and after putting them in the Milk sea which was as clear as the cloudless sky, began to churn it, using Manthara Mountain as the churning staff and snake Vāsuki as the rope. The party of Devas was posted at the tail-end of Vāsuki while the Asuras took their stand at the head. The Asuras became enraptured by the fiery breath coming out of Vāsuki’s mouth. The clouds which were blown by that breath invigorated the Devas.

Mahāviṣṇu 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 Asuras, Mahāviṣṇu pressed down the Manthara Mountain from above.

While churning the Milk Sea like this, the first object that rose to the surface was Kāmadhenu. Both Devas and Asuras were strongly attracted towards Kāmadhenu. While all were standing spellbound, Vārūṇidevi with her enchanting dreamy eyes next appeared on the surface. Pārījātam was the third to appear. Fourth, a group of Apsarā women of marvellous beauty floated up. The Moon appeared as the fifth. Śiva received the Moon. The venom which came out of the Milk Sea as the sixth item, was absorbed by Nāgas. After that arose Bhagavān Dhanvantari, dressed in pure white robes and carrying a Kamandalu in his hand filled with Amṛtam. All were delighted at this sight. Next Mahālakṣmī 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; Apsarā women danced. For her bath, the Gaṅgā river arrived there with her tributaries. The Milk Sea itself took on physical form and offered her a garland of ever-fresh lotus flowers. Brahmā bedecked her with ornaments. After that Lakṣmīdevī, fully adorned in all her magnificent jewels, in the presence of all Devas, joined the bosom of Mahāviṣṇu. The Asuras were displeased at it. They snatched the pot of Amṛtam from Dhanvantari and fled away.

3) *How Amṛtam was recovered.* With the loss of Amṛtam, the Devas were in a fix. They began to consider how the pot of Amṛtam could be recovered. Accordingly Mahāviṣṇu 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 her 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 Amṛtam 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 Amṛtam to all. He who opens his eyes last, must serve Amṛtam to me and he will marry me”.

All of them accepted this condition. They sat in front of Mohini with closed eyes. In a moment Mohini left the place with the pot of Amṛtam and went to deva-loka.

4) *Rāhu’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 deva-loka. Devas had put the Sun and Moon gods on guard duty at the gates of deva-loka. At the instance of the Asuras, Rāhu in disguise entered the divine assembly chamber. The Sun and Moon gods detected him and Viṣṇu with his weapon, Sudarśana Cakra cut open his neck. Swearing that he would wreak vengeance on the Sun and Moon Rāhu returned. In the 8th Skandha of Bāhagavata it is said that even now from time to time Rāhu swallows the Sun and Moon, but they escape through the open gash in his neck and this is known as solar eclipse and lunar eclipse.

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

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

7) *The story of Airāvata.* Indra’s tusker Airāvata was responsible for the churning of the ocean of Milk. But in the Mahābhārata, Ādi 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 Vālmīki Rāmāyaṇa, Aranyaka-kanda, 14th Sarga, the wounded Jaṭāyu describing his family history to Śri Rāma, gives the following account about the origin of Airāvata:

Kaśyapa, one of the Prajāpatis, married the eight daughters of Dakṣa. One of them named Krodhavāsā had ten daughters by Kaśyapa. They were: Mrig, Mrgamadā, Hari, Bhadramadā, Mātāngi, Sārdūli, Svetā, Surabhi, Surasā and Kadru. Of them Bhadramadā gave birth to a daughter, Irāvati. The tusker Airāvata is Irāvati’s son.

An explanation for this discrepancy may be seen in Viṣṇu Purāṇa, 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 Airāvatas. This is the only explanation for this apparent contradiction.

8) *Amṛtam and Garuḍa.* There is another story about Amṛtam which says that Garuḍa once went to deva-loka and brought Amṛtam from there to be given to the Nāgas, but Devendra came down and took it back. This story is given in Mahābhārata from Chapter 27 onwards. Vinātā, a wife of Kaśyapa gave birth to Garuḍa and Kadru and her sister gave birth to the Nāgas. Once there was a dispute between Vinātā and Kadru. Vinātā said that the hairs on the tail of Uccaiśravas, Devendra’s horse, 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 Nāgas went in advance and hung down from the tail of Uccaiśravas, thus giving the false appearance of a tail with black hairs. By this trick Vinātā 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 Amṛtam from deva-loka and gave it to the Nāgas, she was prepared to release him from the bondage. So Garuḍa flew up to deva-loka, fought with the gods and defeated them. He returned with the pot of Amṛtam and gave it to the Nāgas. The Nāgas 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 Amṛtam to deva-loka. When the Nāgas returned after their purifying bath, the pot was not to be seen. In their greed they began to lick the darbha grass on which the pot was placed. The sharp edge of the grass cut their tongues into two. This is why the Nāgas (snakes) came to have forked tongues.

Amṛtam which has been thus recovered after many such adventures, is still preserved carefully in deva-loka.

AMSÁ. A sage of the family of Marící.

1) Genealogy. He was descended from Vișṇu through Brahmac, Marící and Kaśyapa.

2) Birth. Marící was one of the six sons, all rśis, of Brahmac. These six sons, born parthogenetically of Brahmac, were: Marící, Aṅgiras, Atri, Pulastya, Pulaha and Kṛta. Marící had a son named Kaśyapa. Kaśyapa married the thirteen daughters of Dakṣa. The eldest of them, Aditi, gave birth to twelve sons Dhatā, Ayaman, Mitrā, Sakra, Varuṇa, Aníśa, Bhaga, Vivasvān, Pūṣan, Śāvata, Tvāṣṭa and Viṣṇu. Aníśa is one of these twelve sons who have been called the twelve Ādityas. (See Chapter 65 of Adi Parva of the Mahābhārata).

3) Events. The Mahābhārata says (Śloka 66, Chapter 123) that Aníśa 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 Śalya Parva it is said that Aníśa was present on the occasion of the Abhiṣeka of Skanda-deva. Aníśa is said to have presented to Skandadeva five good warriors: Parigha, Vaṭa, Bhima, Dahanā and Dhatu.

AMSAPÁYA. Name of a priest (Ṛtvik) qualified to officiate at a sacrifice. This priest officiated at the sacrifice (yajña) performed by Brahmac at Puṣkarakṣetra. (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 anāṁsāvatāra (Aníśa=part). Chapters 54 to 64 of Adi Parva of the Mahābhārata give us a list of the gods who have incarnated partially. The following list of devas and their anāṁsāvātāras is based upon the account given in the fourth Skanda of Śri Mahādevi Bhāgavata.

Name of the god Name of the anāṁsāvatāra
1. Kaśyapa Vasudeva
2. Ađiśeṣa Balabhadrā
3. Nārāyaṇarṣi Śrī Kṛṣṇa
4. Yamadharma Yudhiṣṭhira
5. Aśvinidevas Nakula and Sahadeva
6. Dharma Vidura
7. Śiva Aśvathāmā
8. Gandharvarājā Devaka
9. Aṣṭavaśu Bhīṣma
10. Marudgana Kṛpa; Kṛtavarmā
11. Aditi Devaki
12. Naraṇa Arjuna
13. Vāyu Bhimaśena
14. Śūrya Karna
15. Bṛhaspati Drona
16. Varuṇa Santanu
17. Marut Vīrāta
18. Harīna Dhrītaśrṣtra
19. Dvāpara Śakuni
20. Pāvaka Dhrīṣṭadyumna
21. Kali Duryodhana
22. Rākṣasa Śikhandi
23. Varuṇa Drupada
24. Viśvedevas Sons of Pāṇčāli
25. Dṛiti Mādri
26. Vipracitti Jarāsandha
27. Hayagrīva Keśi
28. Bāṣkala Bhagadatta
29. Lamba Pralamba
30. Sanatkumāra Pradyumna

Name of the god Name of the anāṁsāvatāra
31. Laḵṣmi Pāncāli
32. Siddhi Kuntī
33. Māti Gāndhārī
34. Jaya Hiraṇyākṣa
35. Vījaya Hiraṇyakaśipu
36. Hiraṇyākṣa Ravaṇa
37. Hiraṇyakaśipu Kumbhakarna
38. Rāvaṇa Śiṣṭapāla
39. Kumbhakarna Daṇḍavakra
40. Prahāda Śalya
41. Kālanaṇi Kariṇa
42. Anuhāda Dhṛṣṭaketu
43. Khara Dhenuka.

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

AMSUDHANAPATTANA. Name of an ancient town in North India. Bharata passed through this town while going to Ayodhyā from Kekaya after Daśaratha’s death. Vālmikī has described this town in the Rāmāyaṇa in this context.

AMSUMĀN. Name of a King belonging to the Solar dynasty (Śrīyā Varāṇa).


2) Birth. Śagara, a king of the Śrīyā varāṇa, (mentioned above) had two wives, Sumati (Vaidarbhi) and Keśinī (Saibā) by name. Keśinī gave birth to a son named Asaṃanjas. Aṁśumān was the son of Asaṃanjas and the father of the famous Bhragratha. (For the whole title, BHAGIRATHA).

3) Some other details. Aṁśumān was one of the Kings who attended the Svayaṁvara of Pāncāli. (Vide Śloka 11, Chapter 185 of Adi Parva of the Mahābhārata).

AMSUMĀN II. There is a reference to one Aṁśumān in the course of the description of the Viśvedevas.

AMSUMĀN III. King of Bhoja who was killed by Drona in the war at Kurukṣetra (Vide Śloka 14, Chapter 6 of Karṇa Parva).

Aṁśumātī. The daughter of the Gandharva King named Drona. Her story is narrated in the Śiva Purāṇa to illustrate the benefits of performing the Padaṇa-Varāṇa. Śūta expatiates on the importance and advantages of Padaṇa-Varāṇa to a number of sages in Naimiṣāranya. King Satyavarāṇa was a scrupulous observer of Padaṇa-Varāṇa. Unfortunately he defaulted in his observance of the Varāṇa owing to unavoidable circumstances and, after his death, was born again as the King of Vidarbha. 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 she stepped into the river to drink some water, she was carried away by a crocodile. Presently a Brahmin woman named Uṣa happened to pass that way with her son named Śucivrāṇa. Seeing a newborn infant there, that Brahmin woman took him, gave him the name, Dharmaṇa and brought him up as her own son. According to the advice of a pious Brahmin named Śaṇḍilya, both Śucivrāṇa and Dharmaṇa
started performing Pradoṣa-Vrata. Lord Śiva was pleased with them and gave them much wealth. Dharma-gupta happened to meet Anāmitra, daughter of the Gandharva King, Dramila, one day in a forest and they fell in love with each other. Dramila came to know of their love and so gave his daughter in marriage to Dharma-gupta. As a result of the wealth and power which he had acquired by observing strictly Pradoṣa-Vrata Dharma-gupta was able to return to Vīdarbha, defeat King Ṣiva and regain his kingdom from him.

AMŪRTARAYAS. He was a renowned King of ancient Bhrata and the father of King Gaya. Amūtrayas received a sword from Pūrṇa. (M.B., Sānti Parva, Chapter 166, Verse 75).

ANĀDIPAKA. (See Pañcatantra).

ANĀDHṚṢṬI I. A King of the Pūrṇa dynasty.  
Anādhṛṣṭi is a son born to Radraus-van by Miśrakeśī, an Apsarī woman. (M.B., Ṣādi Parva, Chapter 94, Verses 8-12). Anādhṛṣṭi has two synonyms, Rācevī and Anavagbhāṇu.

ANĀDHṚṢṬI II. Verse 58, Chapter 14 of Sabhā Parva mentions seven great Yādavas. One Anādhṛṣṭi is named amongst the seven. This Anādhṛṣṭi was present at the marriage of Abhimanyu at Iapalavannagara. (M.B., Viṛata Parva, Chapter 72, Verse 22). There was one Anādhṛṣṭi also amongst the warriors who encompassed Arjuna and Kṛṣṇa at the battle-field of Kurukṣetra. (M.B., Udyyoga Parva, Chapter 151, Verse 67). He was the son of King Vṛddhakṣema. Hence he was called Vṛddhakṣema also.

ANĀDHṚṢṬYĀ. One of the Kauravas. (M.B., Ṣādi Parva, Chapter 67, Verse 105).

ANĀGATA. (See PañCATANTRA).

ANĀGHA I. Son of Vasīṣṭha. He had seven sons, by his wife Uṣjā. They were: Rājās, Gotra, Ērdhvabāhu, Savana, Anagha, Sutapas and Sukra. Holy characters, they became the saptarasī of the age of the third Manu. (Manvantara).

ANĀGHA II. was a Gandharva. He participated in the birthday celebrations of Arjuna. (M.B., Ṣādi Parva, Chapter 122, Verse 53).

ANĀGHA III. A king called Anagha is referred to in Verse 22, Chapter 8 of M.B.

ANĀGHA IV. Skanda has a synonym, Anagha as well. (M.B., Vana Parva, Chapter 232, Verse 5).

ANĀGHA V. A bird named Anagha is mentioned among the children of Garuḍa. (M.B., Udyyoga Parva, Chapter 101, Verse 12).

ANĀGHA VI. Used as a synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 38).

ANĀGHA VII. A synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 29).

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

ANAGNI(S). They are Pāḍīs. Pāḍīs like Aṇgivāttas, Barhisads, Anagnis, Sāṅgis were offsprings of Brahma. Two damsels, Menā and Dhārīṇī were born to them of Svadhā. (Agni Purāṇa, Chapter 20).

ANALĀ I. A daughter of Dākṣa. Some of the other daughters are Aditi, Ditī, Danu, Kālikā, Tāmṛā, Krodhavāṣa, Manu and Analā. These daughters were married to Kāṣyapa, son of Marici. Trecs, creepers etc. owe their origin to Analā. (Vālmiki Rāmāyaṇa, Aranya kāṇḍa, Canto 14).

ANALĀ II. Another Analā is referred to in Verse 71, Chapter 66 of Ādi Parva, in M.B. This Analā was the wife of Kāṣyapa and a great granddaughter of Krodhavāṣa, the daughter of Dākṣa. Krodhavāṣa begot Śvetā, and she Surabhi; Rohinī was the daughter of Surabhi and Analā was Rohinī’s daughter.

ANALĀ III. Daughter of Mālyavān born of Sundarī. She was married to Vīvāyasu. Kumbhinaśi was her daughter. (Vālmiki Rāmāyaṇa, Uttarakāṇḍa).

ANĀLAMBĀ. A sacred pool. A bath in the pool is as efficacious as the Puruṣāmṛeda yajña. (M.B., Anuśāsana Parva, Chapter 25, Verse 32).

ANĀMITRA I. A king of the Solar dynasty. The Ātmapurāṇa refers to him as the son of Nīghna.

ANĀMITRA II. Anamitra, son of Dṛṣṭa is referred to as a king of the Yādavas in Ātmapurāṇa.

ANĀMITRA III. One Anamitra, son of Viṣṇi is referred to in Mātsyapurāṇa. He was the father of Śini.

ANĀMITRA IV. A son born to King Kṛṣṇa and his wife Mādrī.

ANĀMITRA. Father of Cākṣuṣa, the Manu of the 6th Manvantara and son of sage Anamitra. (See Ananda).

ANĀNATA. A sage. (Ṛgveda, Maṇḍala 4, Sūka 175).

ANANGA I. Son of Kardmaprajapati, and a king reputed for his love of the people and unparalleled integrity. He had a son called Atubala. (M.B., Sānti Parva, Chapter 59, Verse 91).

ANANGA II. (See Kāmadeva).

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

ANANATA I. (ĀDIŚEṢA).  
1) Genealogy. Mahāviṇu begot Brahmā and he the Prajāpatis and Anantā (Ādiśeṣa) is one of the Prajāpatis. (Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Canto 14, Verse 7). Ananta is also referred to as the son of Kāṣyapa, one of the Prajāpatis born of Krodhā. (M.B., Ṣādi Parva, Chapter 105, Verse 41). Also Balabhadrāma, elder brother of Śri Kṛṣṇa was a partial incarnation of Ananta.

2) Differences with mother. Vinātā and Krodhā were two wives of Kāṣyapa prajāpati. Garuḍa was born as Vinātā’s son and numerous serpents like Ananta, Vāsuki, Takṣaka, Kārkotaka were sons of Krodhā. Once a controversy developed between Vinātā and Krodhā, the latter saying that there were a few black hairs on the tail of Airāvata 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 Krodhā, the same night, asked her sons to go and stay suspended in the hairs of Airāvata’s tail. Some of the sons agreed to do so, while her other (prominent) sons like Ananta expressed their disinclination to do such an unethical act. Krodhā cursed these disobedient children of hers to die at the serpent yajña of Janamejaya, whereupon Ananta and his supporters departed in sorrow. (M.B., Ṣādi Parva, Chapter 65).

3) Ananta’s new engagement. Departing thus from his mother Ananta visited sacred centres like Gandhāmādana, Badari and practised austerities. And, Brahma appeared before Ananta and asked him not to worry, but to go to the nether world and support the world on his hoods. Brahma also told him that Garuḍa would render him all help in the new task. Blessed thus by
Brahmā, Ananta gladly took up the new job. (M.B., Ādi 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 prowess. About Ananta’s prowess Viṣṇu Purāṇa has the following to say: At the bottom of Pātāla there is a base (Tamāsīc) form of Viṣṇu called Ādiśeṣa. Even the Dānavas and the Daityas are not able to describe the attributes of that form. The Siddhas call this Ādiśeṣa Ananta who is worshipped by Devas and rṣis. Ananta has 100 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 whose eyes ever rotate due to the overflow of his prowess, and who wears blue apparel and garlands of white gems shines forth like another Mount Kailāsa beautified with garlands of clouds and by the flow of the Gaṅgā. Śrī Devī and Vāruṇa Devī serve Ananta who holds in one hand a lāṅgīkula and in the other a mace (mūsala). As the deluge (end of a yuga Kalpānta) approaches Rudra emanates from the faces of Ananta and consumes the three worlds. Ādiśeṣa dwells in the nether world wearing the whole earth as a crown. Even the Devas cannot gauge his nature, shape, prowess etc. When he yawns the earth and waters shake and shiver. The Gandharvas, Nāgas, Cārīṇas etc. fail to understand the real extent of his attributes, and that is why this strange being is called Ananta (endless). It was by worshipping Ananta and by his grace that sage Garga was able to master the sciences of astronomy and causation (nimitta). (Viṣṇu Purāṇa, Part 2, Chapter 5).

6) The land of Ananta. Pātāla is Ananta’s world, and at its bottom there is a spot called Ananta. That spot is 30000 yojanas in extent, and here lives Ananta. He is known as Saiṅkarṣāṇa 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 Saiṅkarṣāṇa will appear with other Rudras and weapons like tridents (Trīṣūla). Other serpents bow at the feet of Ananta, who is supremely beautiful with divine lustre. (Devi Bhāgavata, Skandha 8).

ANANTA II. A synonym of the Sun God. (M.B., Vana Parva, Chapter 3, Verse 24).

ANANTA III. A synonym of Śrī Kuṇa. (M.B., Udyoga Parva, Chapter 70, Verse 14).

ANANTA IV. One of the military captains of Skandha. (M.B., Salya Parva, Chapter 45, Verse 57).

ANANTA V. A synonym of Viṣṇu. (M.B., Anuśasana Parva, Chapter 149, Verse 83).

ANANTA VI. A synonym of Śiva. (M.B., Anuśasana Parva, Chapter 17, Verse 135).

ANANTA. Wife of Janamejaya, son of King Pūru.

ANANTA. The abode of Ananta in the nether regions. (Devi Bhāgavata, Canto 8). (There are certain indications that Ananta refers to Trivandrum, Capital city of the Kerala State. Explanations of words like Svaraga, Bhūmi, Pātāla, Ananta, Deva, Asura, throw much light on this inference).

ANANTAVIDJAYAM. The conch of Dharmaputra. It was blown during the great war. (M.B., Bhīṣma Parva, Chapter 25, Verse 15).

ANAPAYACOLA. A King of the Cola country, 1063-1112. The Tamil poet Sekhilar who composed the twelfth song of the great Śaiva religious book called Tirumurayil was a minister of this King.

ANARAKATĪRTHA. 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.

ANARANYA (ANARANYA). A King of the Ikṣvāku dynasty. (M.B., Ādi Parva, Chapter 1, Verse 236). For genealogy, see IKṢVĀKU. Anarany was a vegetarian. (M.B., Anuśasana Parva, Chapter 115, Verse 59).

Rāvaṇa once attacked his country whom he challenged to a duel. In the duel Anaranyā died. Before dying he cursed Rāvaṇa that he would be killed by Rāma, son of King Daśāratha. (Brahmāṇḍa Purāṇa, Chapter 45).

ANARANYA. (See ANARANYA).

ANARKA (M). A king born in King Kaśi’s dynasty. (Agni Purāṇa, Chapter 278).

ANASA (ASAMGA). A brother of Akrūra. (Bhāgavata, Daśaṃa Skandha).

ANASUYA. Wife of Sage Atri, son of Brahmā. (Viṣṇu Purāṇa, Part 1, Chapter 10).

1) Genealogy. From Mahāviṣṇu were born in order Brahmā, Śvāyambhuva Manu, Devahūti, Anasuyā. To Śvāyambhuva, son of Brahmā, was born by his wife Śatarūpā five children: Uttānapāda, Priyavat, Aūhtī. Devahūti and Prasūti and Devahūti was married to Kardama, son of Brahmā. They begot two daughters, Kalā and Anasuyā. Mariči married Kalā and Atri married Anasuyā. (Bhāgavata, Skandha 1, Chapter 4).

2) The Tapāsakti of Anasuyā. Once upon a time, rains having failed for ten years the whole world sweated in agony and river Gaṅgā got dried up. Famine stalked the world. In this dire contingency it was the tapāsakti of Anasuyā that made trees bear fruits and Gaṅgā 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 Anasuyā treated the guests sumptuously. The above story about the tapāsakti of Anasuyā was told then by Atri. The story helped to increase Rāma’s respect for Anasuyā. Anasuyā gave Sītā all proper advice. She taught Sītā that absolute service to husband is the greatest tapas ordained to women. Anasuyā 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) Sons of Anasuyā. She had three sons: Dattītreya, Duryāsas and Candra. (Viṣṇu Purāṇa, Part 1, Chapter 10). (The reason for Mahāviṣṇu being born as Dattītreya, Śiva as Duryāas and Brahmā as Candra to Anasuyā is given under Atri).

ANAUPAMYĀ. Wife of Bāṇāsura. Once she developed an amorous interest in Nārada, which led to some domestic quarrels. (Padma Purāṇa, Ādiśkaṇḍa, Chapter 14).

ANAVADYĀ. Wife of Kaśyapa, this Apsara woman participated in the birth day celebrations of Arjuna. (M.B., Ādi Parva, Chapter 122, Verse 62).

ANDA.* Sītā, the disciple of Vyāsa said to the Munis at the Naimiṣāraṇya about the creation of the Universe:

In the beginning in the heavy universal darkness, the
first seed of life (anda) appeared. (M.B., Ádi Parva, Chapter 1, Verse 28).

**Andhaka.** The entire universe consisting of the fourteen worlds, which are: Bhūloka, Bhuvarloka, Svarloka, Maharloka, Janarloka, Tapaloka, Satyaloka, Pātala, Rasātala, Mahātāla, Talātala, Sutala, Vitāla, Atala.

**Andha.** An offspring of Kaśyapa by his wife Kadru. (M.B., Udyoga Parva, Chapter 103, Verse 16).

**Andhaka.** There is a story in M.B., about a huntsman, Vataka killing one Andha, an evil being. Andha whose form and shape were that of an animal, by doing tapas, became recipient of a boon for destroying everything. Brahmā rendered him blind lest the world perish, and that animal began to be known as Andha.

When Andha began his programme of complete destruction many people rushed up to Viśvāmitra in his abode in the forest. Andha followed them. But, Viśvāmitra, in the interest of self-protection pointed out the refuge to Andha. As punishment for this sin Viśvāmitra had once to go to hell. This story was related by Kṛṣṇa to Arjuna during the great war at Kurukṣetra, and the reason for telling the story was this: During the fight Arjuna hesitated to aim arrows against Karna. Enraged by this attitude of Arjuna Dharmaputra asked him to hand over his famous bow, Gāṇḍiva to Śrī Kṛṣṇa. Feeling insulted at this demand Arjuna, all on a sudden, drew his sword to do away with Dharmaputra. Śrī Kṛṣṇa, 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).

**Andha.** The excellent disciple of Dhaumya, consumed the leaves of a tree which made him blind. (See Ayodhadaunnya) (M.B., Ádi Parva, Chapter 3).

**Andhaka.** There was a very renowned king called Andhaka in the Yadu dynasty. All kings belonging to this dynasty used to be called Andhakas.

**Andhaka.** Verse 12, Chapter 4 of M.B., Udyoga Parva refers to another king called Andhaka. The Pāṇḍavas had sent to him a messenger soliciting military help.

**Andhaka.** An Asura.

1) Birth. This Asura was the foster son of Hiranyākṣa. 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 got the name Andhaka as he was born from darkness. At that time Hiranyākṣa was doing tapas for a son. Siva appeared before him and bestowing on him Andhaka as a foster son said as follows: "If he (Andhaka) earns the hatred of the world or desires even the mother of the three worlds or kills brahmins I will myself burn him to ashes". After saying this Siva disappeared. (Vāmanā Purāṇa, Chapter 63).

2) Andhaka desires Pārvatī with lust. One day overcome by erotic passion Andhaka said to his henchmen as follows: "He is my true friend who brings Siva's consort, Pārvatī to me. Yes, he is my brother, na, father even." Hearing these raving of Andhaka, Prahlāda went to him and convinced him that Pārvatī, in fact was his mother. But Andhaka was not quietened. Then Prahlāda explained to him the gravity of the sin of desiring other person's wives. Even this had no effect on Andhaka. He sent Sambārāsura to Siva to ask for and bring Pārvatī to him. Siva sent word to Andhaka that if the latter would defeat him in the game of dice Pārvatī would be sent to him. Andhaka got enraged and rushed to mount Mandara and began a fight with Siva.

3) Death. Defeated in the encounter, Andhaka craved for Siva's pardon. He admitted that Pārvatī was his mother. He also prayed for Siva's blessings for removal of his Asurahood. Siva granted him the prayers. The sins and Asurahood of Andhaka were thus ended. Siva made him the head of the Asuras, named Bhṛgū. (Vāmanā Purāṇa, Chapter 63 etc.).

**Andhaka.** A sacred pool. A dip in this pool will bring all the benefits of a Puruṣanēdha yajña. (M.B., Anuśāsanā Parva, Chapter 25, Verses 32, 33).

**Andhakaraka.** A place in the island of Krauñca. (M.B., Bhīṣma Parva, Chapter 12, Verse 18).

**Andhakaram.** A mountain in the island of Krauñca. (M.B., Bhīṣma Parva, Chapter 12, Verse 22).

**Andhakūpā.** In the Devi Bhāgavata, Mahāviṣṇu describes 28 hells to Nārada, and Andhakūpā is one of them. (See Naraka). Andhakūpā is reserved for those who kill either Brahmins or devotees of God or Sannyāsins (holy people). This hell abounds in cruel beasts like the bear and leopards, 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, Aṣṭama 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 Andhatāmisra. 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, Aṣṭama Skandha).

**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., Bhīṣma Parva, Chapter 9, Verse 49).

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

**Andhakaraka.** Verse 24, Chapter 4 of Sabhā Parva, describes this king of Andhra Deśa as having sat in the assembly hall of the palace constructed by Maya at Indrarāpa for the Pāṇḍavas. He was also present at the Rājaśeṣya Yajña performed by Yudhiṣṭhira. (M.B., Sabhā Parva, Chapter 34, Verse 11).

**Andhakaraka.** The warriors of Andhra Deśa were called Andharakas also. (M.B., Karna Parva, Chapter 20, Verses 10 and 11). In the Bhārata war the King of Pāṇḍya killed those warriors. Kṛṣṇa incited Arjuna to kill the Andhras and the Pūlindas. (M.B., Karna Parva, Chapter 73, Verses 19 to 21).

**Andhakaraka.** Andharakas are classed with Mlec-
chās (lowest caste of people) in Verse 42, Chapter 207 of Sānti Parva.

ANENAS I. A king of the Lunar dynasty (Candra Vaniṣa).

1) Genealogy. Descended from Viṣṇu in the following order: Brahmā - Atri - Candra - Budha - Purūravas - Āyus-Anenas.

2) Birth. Purūravas had by his wife Urvaśī six sons named Āyus, Śrutāyus, Satyāyus, Raya, Vijaya and Jayā. Of them, Āyus, the eldest, had five sons named Nahuṣa, Kṣatravṛddyha, Rāji, Rambha and Anenas. Nahuṣa had a son named Yayaṭi to whom were born the sons Puru, Yadu and others. The two dynasties of Yadu and Puru (Yaduvānśa and Puruvānśa) originate from them. To Anenas, brother of Nahuṣa, a son named Suddha was born. Suddha begot Śuci who begotTrikakup and a son named Sāntarāya was born to Trikakup.

ANENAS II. A Mahārāja of the Ikṣvāku dynasty.


ĀNGA. A King belonging to the Candra Vanīṣa. (Lunar dynasty).


2) Birth. Āṅga, Kaliṅga, Suḥma, Kaṇḍra, Vaṅga, Adrupa and Anāśabhū are the seven sons born to Bali, the son of Sutapas, by his wife Suteṣṇa, and the King Āṅga is one of them. There is a story about the birth of these sons.

Once there lived a hermit named Utatthya. He was the elder brother of Bṛhaspati. One day when Mamātā, Utatthya’s wife, was pregnant, Bṛhaspati approached her with carnal desires. In spite of her efforts to dissuade her brother-in-law from his attempts she could not prevail upon him. He forced her and satisfied his desire. The child in her womb protested and kicked the sperm of Bṛhaspati out into the floor. Bṛhaspati got angry and cursed 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 ‘Dīrgaṭhamas’. Dīrgaṭhamas married Pradvēṣī. A son named Gautama was born to them. The duty of supporting Dīrgaṭhamas fell upon 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 begot children in his wife Suteṣṇa, who detesting the idea sent a Śūdrā woman Dāhrcyī in her stead and eleven children were born to them. By and by Dīrgaṭhamas came to know of the deceit played by Suteṣṇa on him and he became very angry. But the King pacified him and pleased him again and Dīrgaṭhamas begot five sons by Suteṣṇa. They were Āṅga, Vaṅga, Kaliṅga, Paṇḍra and Suḥma. Dīrgaṭhamas blessed them that they would become very famous. Āṅga, Vaṅga, Kaliṅga, Paṇḍra and Suḥma were the five kingdoms ruled by Āṅga, Vaṅga, Kaliṅga, Paṇḍra and Suḥma respectively. These five are the famous kings of the Bāli family. (Mahābhārata, Adi Parva, Chapter 104).

3) How Āṅga got children. Once Āṅga 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 Pūtrākāmeṣṭi (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 Sūṇiṭhā ate the pudding, as a result of which a son was born to them. He was named Vena. 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 Vena, who tortured his subjects beyond limit. (Bhāgavata, 4th Skandha, Chapters Band 14).

ĀNGADA I. A son of Bāli.

1) Genealogy. Descended from Viṣṇu in the following order: Brahmā-Kaśyapa-Indra-Bāli-Āṅgada.

2) Birth. Āṅgada was the son of Bāli (the son of Indra) born of his wife Tārā. (Mahābhārata, Vana Parva, Chapter 82, Stanza 28).

a) Āṅgada was a member of the group of monkeys sent by Sugriva to find out Sītā. (Vālmīki Rāmāyaṇa, Aranyakāṇḍa).

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

c) Āṅgada was sent to the court of Rāvaṇa as a messenger by Śri Rāma. (Rāmāyaṇa, Yuddhakāṇḍa).

d) In the battle between Rāma and Rāvaṇa Āṅgada combated with Indrajit. (Rāmāyaṇa, Yuddhakāṇḍa).

e) After his combat with Indrajit, Āṅgada and his followers led an attack on the army of Rāvaṇa. (Rāmāyaṇa, Yuddhakāṇḍa).

f) After the battle, Śri Rāma anointed Āṅgada as the heir-apparent to the Kingdom of Kīśkindhā. The necklace which Bāli had given on his death to Sugriva, was returned to Āṅgada. (Uttara Rāmāyaṇa).

g) Śri Rāma returned to Ayodhyā after his forest life and celebrated a horse sacrifice. The sacrificial horse was caught and detained by King Suratha. Coming to know of this Satrughna sent Āṅgada to deal with Suratha, who said that the horse was detained with the intention of meeting with Śri Rāma personally. Āṅgada returned and told Satrughna what Suratha had said to him. (Padma Pūrṇa, Pātāla Khaṇḍa).

ĀNGADA II. There was a prince called Āṅgada among the mighty men-of-arms on the side of the Kauravas.

Aṅgada got into action on the battle-field on the twelfth day of the battle. (M.B., Droṇa Parva, Chapter 25, Stanza 38).

ĀNGADA III. Sratakiṛti the wedded wife of Śatrughna, brother of Śri Rāma, had two sons called Āṅgada and Chandraketu. (Uttara Rāmāyaṇa).

ĀNGADA IV. In the Bhāgavata we see another Āṅgada who was the son of Gada, the brother of Kṛṣṇa by his wife, Bṛhaṭi.

ANĀKARMA. Actions on the stage are of two kinds. One is expressed by the major organs of the body. The other is expressed 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 Anākarma and those by minor organs are called Pratyāṅga karma. (Agni Pūrṇa, Chapter 341).

ANĀGALAMMA. She is the wife of Virabhadrā, a servant
of Śiva. She has a rope in her left hand, with which she hauls up the spirits of the dead.

**ÂN̄GA (M).** The kingdom ruled by King Āṅgū. Other details:

1) *The Dynasty.* The first King of the Āṅga dynasty was Āṅgū, the son of Bali. Anāgābhū, Draviratha, Dharmaratha, Romapāda (Lomapāda), Caturāṅga, Prthulāṅka, Bhadraratha, Bhranmanas, Jayadṛavarta, Vijaya, Drḍhavrata, Satyakarmā, Atiratha, Karṇa, Vṛṣasena and others were kings of this dynasty. Karṇa was the adopted son of Atiratha. During the period of the Mahābhārata, Kings of the Atiratha family were under the sway of the Śandra vāṁśa (Lunar dynasty) kings such as Dhitarāṣṭra and Pāṇḍu. (For further informations see the word Atiratha).

2) *How Karṇa became the king of Āṅga.* A contest in archery and the wielding of other weapons was going on in Hastināpura, the competitors being the Kauravas and the Pāṇḍavas. The status of Karṇa, who appeared on the side of the Kauravas, was questioned by the Pāṇḍavas on the occasion and Duryodhana, who always stood on his dignity, anointed Karṇa as the King of Āṅga, on the spot. ([M.B., Ādi Parva, Chapter 136].

3) *Drought in the kingdom of Āṅga.* Lomapāda (Romapāda) the king of Āṅga once deceived a hermit Brahmin. So all the Brahmins quitted 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 the only way to get rain was to bring the great hermit Ṣṛyaśṛiga to the country. Once Kaṭyāpa happened to see Urvaśī and he had seminal flow. The sperm 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 Ṣṛyaśṛiga. It was brought up by a hermit called Vībhāṇḍa in his hut. Ṣṛyaśṛiga had never seen women and by virtue of this, there occurred rainfall wherever he went. The King Lomapāda sent some courtesans to the forest to attract Ṣṛyaśṛiga, who following them arrived at the court of Lomapāda the King of Āṅga and the King gave Ṣṛyaśṛiga, as a gift, his daughter Sāntā. Thus the country got rain. This Lomapāda was a friend of Daśarathra. ([M.B., Aranyā Parva, Chapters 110 to 115].

4) *How the Kingdom got the name Āṅga.* One opinion is that the Kingdom got its name from the King Āṅga 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 Āṅga.

In the realm of God, preliminary steps were being taken for making Śrī Parameśvarā wed Pārvatī. According to the instructions of Devendra, Kāmādeva (the Lord of Love—Cupid) was trying to break the meditation of Śiva and when Śiva opened his third eye, fire emitted from it and Anāṅga (Kāmādeva) was burned to ashes. It was in the country of Āṅga that the ashes of the ‘āṅga’ (Body) of Kāmādeva fell from the sky. From that day onwards the country came to be called Āṅga and Kāmādeva, ‘Anāṅga’ (without body). ([Vālmiki Rāmāyana, Bālakāṇḍa, Sarga 26].

5) *Other informations.*

(1) It is mentioned in the Hindi Dictionary, ‘Śabda Śāgara’ that the kingdom of Āṅga embracing Bhagatpur and Mirigah in Bihār had its capital at Cāmpūpurī and that the country had often stretched from Vaidyānāthān̄ma to Bhūvanesvar.

(2) Arjuna had visited the Kingdom of Āṅga also during his pilgrimage. ([M.B., Ādi Parva, Chapter 219, Stanza 9].

(3) The King of Āṅga was present at the sacrifice of Rājāśūya (Royal consecration) celebrated by Dharmaputra, when the Pāṇḍavas were living at Indraprastha. ([M.B., Śabhā Parva, Chapter 52, Stanza 16].

(4) On one occasion Śrī Kṛṣṇa defeated the Āṅgas in a battle. ([M.B., Drona Parva, Chapter 11, Stanza 15].

(5) Āṅgajīrāna had defeated the Āṅgas once. ([M.B., Drona Parva, Chapter 7, Stanza 12].

(6) In the battle of Kurukṣetra between the Pāṇḍavas and the Kauravas, on the sixteenth day of the battle, the heroes of Āṅga made an onslaught on Arjuna. ([M.B., Karṇa Parva, Chapter 17, Stanza 12].

(7) The Āṅgas attacked the armies of Dhrṣṭadyumna and the King of Pāñcāla. ([M.B., Karṇa Parva, Chapter 22, Stanza 2].

(8) A low caste man from Āṅga attacked Bhīma, who killed the man and his elephant. ([M.B., Drona Parva, Chapter 26, Stanzas 14 to 17].

**ÂNGÂMALÂJA (M) (MALADA—KARUṢA).** General Information. (1) This was a country in ancient Bāhrāta. ([Bhīṣma Parva, Chapter 9, Stanza 50].

(2) Viṣṇumitra had taken to the forest from Ayodhya Rāma and Lakṣmaṇa to protect the hermits and their yāgas. On the way they entered the Tāṭaka forest. Viṣṇumitra told the boys in answer to their questions thus: “In olden days this place was a countryside known as Ângamalâja or Malada or Karuṣa. There is a reason for calling the country by that name. Indra killed Vṛtra and thereby incurred the sin of Brahmahatya and so he came away to this country and lived here for a while. The Gods found him out here. They poured water on the head of the unclean Indra and the dirt, hunger, excreta and Karuṣa having been separated from his body fell on the soil of this place and was mingled with it. Indra’s body became pure. As excreta, Karuṣa etc. were mingled with the soil of this country, it came to be called Ângamalâja, Malada or Karuṣa from that day onwards. One part of the country was called Malada and the other part Karuṣa. Indra, having been purified by washing in water returned to heaven with the Gods. After that this country became uninhabited for a long time. The horrible Tāṭaka lives in this forest now”. ([Vālmiki Rāmāyana, Bālakāṇḍa, Sarga 24].

**ÂNGÂPRÂDAKṢIŅĀ.** Rolling behind a chariot round the temple as a vow.

**ÂNGÂRA.** A king of ancient India. He was defeated by Mândhātā in a battle. ([M.B., Śaktu Parva, Chapter 29, Stanza 88].

**ÂNGÂRÂJÂVÂMSA.** (THE DYNASTY OF ÂNGÂ KINGS). Descended from Viṣṇu in the following order: Brahmā—Atri—Gandara-Buddha—Purūras—Ayus—Nahaus—Yāyāti. Yadu, Turvasu, Druhyu and Anudruhyu were the four sons of Yāyāti. The Āṅga dynasty starts from Turvasu, one of the four. The following are the descendants of Turvasu. Varga was the son of Turvasu, Gobhānu, the son of Varga, Traiśāṇi the son of Gobhānu, Karandhama, the son of Traiśāṇi, Marutta, the son of Karandhama, Duṣyanta, the son of Marutta, Varūtha,
the son of Duṣyanta, Gāndīra the son of Varūtha, and Gândara the son of Gāṇḍīra. The five powerful peoples, the Gāndhāra, the Golas, the Keralas, the Pāṇḍyas and the Kolas have descended from Gāndhāra.

Two sons, Drhiyu and Babhrusetu were born to Gāndhāra. Babhrusetu begot Purovasu; Purovasu begot Gāndhāri. From Gāndhāra Gṛhma was born, from Gṛhma Gṛha was born, from Gṛha Viduṣa was born, and from Vidiṣa Praeetas was born. Praeetas got a hundred children of whom the prominent were Anidra, Sabhānara, Cākṣuṣa and Paramesu. To Sabhānara was born Kālānala and Śrījaya to Kālānala, Puraṁjaya to Śrījaya and Janamejaya to Puraṁjaya. Mahāśāla was the son of Janamejaya; Mahāmanas the son of Mahāśāla, and Uṣinara the son of Mahāmanas. To Uṣinara were born Nṛga, Nar, Kṛmi, Suvrata and Sibī by his wives Nṛgā, Nārā, Kṛmi, Dāsā and Dṛṣṭadvati respectively. To Sibī were born four sons called Prthudarbha, Vira, Kaikaya and Bhdraka. Four separate kingdoms arose in the names of them. Uṣinara had another son called Titikṣu. From Titikṣu was born Ruṣadratha; from Ruṣadratha was born Paila, from Paila was born Sutapas and from Sutapas was born the great hermit Bālī. From Bālī, Aṅga, Vāṅga, Kālīṅga, Punḍra, Bāleya and Bālayogi were born. To Aṅga was born Dadhīvāhana. The King Draviratha was the son of Dadhīvāhana, Dharmanatha the son of Draviratha, Citrara the son of Dharmanatha, and Satyara was the son of Citrara. To Satyara was born Lomapāda; to Lomapāda was born Caturāṅga; to Caturāṅga was born Prthulāṅka, to Prthulāṅka was born Campa; to Campa was born Harāṅga, to Hārāṅga was born Bhadrasratha, to Bhadrasratha was born Bhakatkarma, to Bhakatkarma was born Bṛhadbhānu, to Bṛhadbhānu was born Bṛhadāṃśa, to Bṛhadāṃśa was born Jayadratha, to Jayadratha was born Bṛhadratha and to Bṛhadratha was born Vīṣavajjita. After that Karnā became the King of Aṅga. The son of Karnā was Vṛṣasena and the son of Vṛṣasena was Prthusena. These are the kings of the Aṅga dynasty.

(Āgni Purāṇa, Chapter 277.)

Āṅgāraka I. An Asura who took the form of a pig.

The story of how this Asura was killed by his daughter Āṅgāravati, is given below.

Long ago there was an emperor named Mahendra-varmā in Ujjainī. His son Mahāsenā did penance for a long time to get a wife and a sword. At last Devī 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. Āṅgāravati, the renowned beauty of the three worlds, who is the daughter of the Asura Āṅgāraka, will become your wife in due course. As you do horrible deeds, you will be called Candra-mahāsenā." He was given the sword and a tusk called Naḍāgiri. One day Mahāsenā 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 mossy turf in the midst of some maids. 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 Āṅgārakāsura. His body is as hard as diamond and not vulnerable to any sort of weapon. These maids have been caught by him from various royal houses and brought here for my help. My name is Āṅgāravati. 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 do you harm. My tears flowed out in the form of heated life-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 forlorn you would be without a mate, in case your father was killed by somebody." Āṅgāravati did as she was told. Hearing her words Āṅgāraka said, "My daughter! No body can kill me. My body is made 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 hitting at the vulnerable point killed him. The king married Āṅgāravati and took her to his palace. Two sons were born to him. They were called Gopālaka and Pālaka. By the grace of Indra a daughter also was born to him by her and she was Vāsavadattā, the wife of the famous Udayana. (Kathāśārisāgara, Kathāmukhalambaka, Tārārīga 3.)

Āṅgāraka II. A prince named Āṅgāraka is seen to have been the descendant of Jayadratha, the King of Sauvira. (Mahābhārata, Vana Parva, Chapter 265, Stanza 10.)

Āṅgāraka III. A planet named Maniga which is a satellite of Brahmac is seen to have been called by the name Āṅgāraka also. (Mahābhārata, Śabhā Parva, Chapter 11, Stanza 29.)

Āṅgāraka IV. We see one Āṅgāraka among the one hundred and eight sons of the Sun. (Mahābhārata, Vana Parva, Chapter 3, Stanza 10.)

Āṅgāraka. (Śimhiḍā.)

1) Genealogy. Descended in the following order from Vīṣṇu, Brahmā-Marci-Ka^yapa-Āṅgāraka.

2) Birth. In the battle between the Gods and the Asuras, most of the Asuras were killed and one Asura fled from the clutches of death to Pātāla (the nether world). Surasā was the daughter of that Asura. Kāśyapa married Surasā. To them were born the two daughters, Āṅgāraka (Śimhiḍā) and Ajāmukhi, and four sons, called Sūrapadma, Śimhavaktra, Tārakāsura and Gomukha. Theś Simhiḍā is the sister of Tārakāsura. (Śkanda Purāṇa, Asura Kanda.)

Other details. This giantess Āṅgārakā had a clash once, with Hanumān. Sugrīva had sent a large number of monkeys under the leadership of Hanumān to search for Sītā. He gave Hanumān certain instructions regarding the route he had to follow. Sugrīva said, "There is a giantess in the middle of that Southern Sea. Her name is Āṅgāra. 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 Lāṅkā and South India. She knew the art of bringing to her side, anybody who passed over the sea, by pulling at his shadow. When Hanumān jumped to Lāṅkā from the mountain of Mahendra the giantess attacked Hanumān. It is seen that the name
Siṁhikā also is used for Aiṅgārakā. Hanumān who was subjected to the excessive attraction of Siṁhikā, 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 Pāṭāla (the nether world). There was a terrible fight between Hanumān and the monster, in which Siṁhikā, fell on the ground beaten. After the fight Hanumān resumed his journey. (Vālmiki Rāmāyana, Sundarakāṇḍa, Sarga 1, Stanza 178 to 186).

Aṅgāra (M). A countryside in ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 60).

Aṅgāraparṇa. (Citraratha) See the word CITRARATHA I.

Aṅgāravati. (See Aṅgārakā).

Aṅgavāha. A king of immense fame, belonging to the dynasty of Vṛṣṇi. Aṅgavāha attended, with Balabhadrārāma, the sacrifice of Rājasūya (Royal consecration) celebrated by Yudhīśthira. (Mahābhārata, Sabhā Parva, Chapter 34, Stanza 16).

Aṅgiras I.

1) Birth. He is a hermit born from the mind of Brahmā. Six mind-born sons (Māṇasa-Putras) were born to Brahmā, known as Mārici, Aṅgīrās, Atri, Pulastya, Pulāha, and Kṛatū. All the six of them became great hermits. (Mahābhārata, Adī Parva, Chapter 63, Stanza 10)*

2) Important events.

(1) The failure of Aṅgīras. There was a King named Citraketu in the kingdom of Sārasana. Once Aṅgīras reached his palace when the King was in a miserable state as he was childless. The King informed Aṅgīras of his sorrow. He pacified the King and said that a son would be born to him. He and his wife Kṛtaḍvyūti were filled with joy. The other wives of the King did not like this. They feared that when a son was born to Kṛtaḍvyūti the King might overlook them. To the king a son was born of Kṛtaḍvyūti and the other wives poisoned the child and killed him. While the parents were weeping over the dead child Aṅgīras and Nārada arrived there and wiped their tears. Aṅgīras agreed to bring the child back to life. 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, and then it vanished. Aṅgīras and Nārada went on their way. Citraketu became a devotee of Viṣṇu and by the curse of Pārvaṭi, was born again as Vṛtraśura. (Bhāgavata, Skandha 6, Chapter 14).

(2) How Aṅgīras cursed Sūdrāsana and transmuted him to a serpent. While Sūdrāsana, a vidyādhara (a class of semi-gods) was travelling lustfully with a group of beautiful girls he came across Aṅgīras and some other hermits. He teased Aṅgīras calling him ‘durbhāga’ (unlucky) and Aṅgīras cursed 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) Mahāviṣṇu would incarnate as Śrī Kṛṣṇa and would tread upon him and then he would regain his former form. From that day onwards Sūdrāsana lived on the banks of the river Kālindī in the form of a serpent. It was

*There is another story about the birth of Aṅgīras. At a sacrifice celebrated by Rudra, seminal flow occurred to Brahmā who happened to see some celestial maids and was overpowered by passionate feelings. Brahmā put the sperm in the fire. From that fire appeared Aṅgīras along with Marici, Bhrigu and others. This deva (the shining one—the God) was called Aṅgīras because his origin was from Aṅgāra or Gīṇer.
you should not utter words of falsehood, nor should you abstain from speaking the truth. If you do so your head will be cut into a hundred pieces by Indra with his Vajrāyudha (the weapon of thunderbolt)”. Hesitating to take a decision, because of the words of Sudhanvā, Prahlāda went to Kaśyapa 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?” Kaśyapa said, “On him, who abstains from speaking truth knowingly a thousand cords 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 Kaśyapa, Prahlāda said to Virocana, “Virocana, Sudhanvā is greater than you. Āṇgiras is greater than me. Likewise the mother of Sudhanvā is nobler than your mother. So according to your bet you owe your life to Sudhanvā.” Pleased at the righteousness of Prahlāda, Sudhanvā gave Virocana a boon to live a hundred years more. (Mahābhārata, Sabhā Parva, Chapter 63).

(6) How Āṇgiras became the first son of Agni (Fire God). Once Āṇgiras was blazing out as a furious being. All the worlds were illumination by that flame-fire. As Āṇgiras was performing the functions of Agni (fire), peoples of the worlds discarded Agni, who being sad at the derision 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 Āṇgiras went to the forest and pacified Agni. From that day onwards Āṇgiras agreed to become the first son of Agni, who resumed his duties as usual. (Mahābhārata, Vana Parva, Chapter 217).

(7) How Āṇgiras got the name Atharvāṅgiras. After the slaughter of Vṛtrāṣura, Indra went to the lake known as Amṛtasaras and hid himself there in a lotus flower. At this time the Gods anointed Nahuṣa as Indra. Agastya cursed him and turned him to a serpent and sent him to the earth. When Indra returned to heaven many persons gathered there to greet him. Āṇgiras also was one among them who did obeisance to Indra. He paid his homage by reciting the hymns of Atharvaveda. Indra who was greatly pleased at this, said to Āṇgiras, “Hereafter you shall be known as Atharvāṅgiras”. Āṇgiras got this boon from Indra, returned with gratitude. (Mahābhārata, Udyoga Parva, Chapter 18, Stanza 5 to 7).

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

(9) The sermon of Āṇgiras on the merits of Tirūkṣas or holy places (Baths). Dharmaputra once asked Bhīṣma about the importance of holy ghāṣ or tirūkṣas (Baths). Bhīṣma told Dharmaputra, what Āṇgiras had once told Gautama about the merits obtained by going on pilgrimage to holy tirūkṣas or Baths. Āṇgiras had described the holy nature and character of holy Baths in Bhārata such as Puṣkara, Prabhāsa, Naimīsa, Sāgarodaka, Indramārga, Devika, Svarṇabindu, Hiranyabindu, Indratoya, and such other numerous tirūkṣas. (Mahābhārata, Anuṣāsana Parva, Chapter 25, Stanzas 7-11).

3) Other details:

1) Dakṣa gave his two daughters in marriage to Āṇgiras, (Devi Bhāgavata, Skandha 7).
2) Āṇgiras once saved the Sun. (Mahābhārata, Vana Parva, Chapter 92, Stanza 6).
3) While the Pāṇḍavas were in exile in forest, Āṇgiras had been chanting and meditating in Alakanandā in the region of the mount Gandhamadāna. (Mahābhārata, Aranya Parva, Chapter 142, Stanza 6).
4) When the hermits had stolen the lotus flowers of Agastya, Āṇgiras gave some hints about the culprits. (Mahābhārata, Anuṣāsana Parva, Chapter 94, Stanza 20: See Agastya).
5) Āṇgiras once gave a discourse on fasting and the merits of fasting. (Mahābhārata, Anuṣāsana Parva, Chapter 106, Stanzas 11 to 16).
6) Āṇgiras on another occasion delivered lectures on the secrets of duties. (Mahābhārata, Anuṣāsana Parva, Chapter 127, Stanza 8).
7) Once Āṇgiras drank the water in the ocean to the last drop. (Mahābhārata, Anuṣāsana Parva, Chapter 153, 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 again and drank them dry. (Mahābhārata, Anuṣāsana Parva, Chapter 153, Stanza 5).
9) Once Agni failed to show respect to Āṇgiras, who cursed Agni and therefore forward smoke came out from fire. (Mahābhārata, Anuṣāsana Parva, Chapter 153, Stanza 8).
10) Āṇgiras conducted many of the important sacrifices of King Avikṣit. (Mahābhārata, Aśvamedhika Parva, Chapter 4, Stanza 22).
11) Indra once gave Āṇgiras a boon. (Mahābhārata, Udyoga Parva, Chapter 18, Stanzas 3 to 7).
12) Āṇgiras blessed Dhruva who had been doing penance. (Viṣṇu Purāṇa, Anuśa 1, Chapter 11).
13) The daughters named Sīnvālī, Kuḥū, Rākā, Anumati were born to Āṇgiras by his wife Śmṛti. (Āṇgira Purāṇa, Chapter 20).
14) Āṇgiras is the first of the Agni devas (Fire-Gods) and a hermit. He had a son called Hiraṇya-Stūpāḥ, who also was a hermit. (Ṛgveda, Maṇḍala 1, Anuvāka 7, Sūkta 31).
15) The Hermit Āṇgiras 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 Āṇgiras. He was called Savya. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 51).
16) Indra sent Saramā, the bitch of the Gods, to find out the place where the cows had been hidden; Indra acted according to the advice of Āṇgiras. At first the bitch did not consent to go. But when Devendra promised to feed her young one with milk she agreed. Saramā found out the place where the cows were hidden and informed Indra of it. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 62).
17) Rbhus are the sons of Sudhanvā. (Son of Āṇgiras). The hermit Kutṣa also is descended from Āṇgiras. (Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 10).
(18) Angiras was the son of Brahmā in the Svāyambhuva Manvantara (See Manvantara), but in the Vaivasvata Manvantara he was born from Agni.

(19) Once Vāyu (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 Saunaka. (Mundakahāpāṇīya).

ANGIRAS II. In the family of Marici, son of Brahmā, another King of the name of Angiras is seen.

Genealogy. Descended from Viṣṇu in the following order: Brahmā, Marici, Kaśyapa, Vaivasvata Manu, Uttanapāda, Dhruthu, Śiṣṭa, Rītu, Cākṣuṣa Manu, Ūru, Angiras. (About this Angiras, no other information is available in the Purāṇas. Viṣṇu Purāṇa, Anśa 1, Chapter 13; Āgni Purāṇa, Chapter 18).

ANGIROBHAYA. A hermit named Kakkśīvan. (Ṛg veda, Manu-jala 1, Anuvāka 17, Sūkta 120).

ANKAVIḌĀRĀYA. A brother of Jayadratha, a King of the kingdom of Śindhu. Arjuna killed him. (M.B., Vana Parva, Chapter 263, Verse 12).

ANIKE. A Yasaka, one of the attendants of Kubera. (M.B., Sābha Parva, Chapter 10, Verse 18). He was a king of the Aiga dynasty. (Āgni Purāṇa, Chapter 277).

ANIKE. A division of the army. (See under ĀKṢAU-HIṢI).

ANI LA. One of the Aṣṭa (8) Vasus. His father was Dharma and mother Śvāsā. Anila married Śiva and had two sons, Manojaya and Avijñāti. (M.B., Ādi Parva, Chapter 66, Verses 17-23).

ANI LA II. Garuda had a son called Anila. (M.B., Udyoga Parva, Chapter 101, Verse 9).

ANI LA III. A word used as a synonym of Śiva. (M.B., Anuśasana Parva, Chapter 149, Verse 100).

ANI LA IV. A word used as a synonym of Viṣṇu. (M.B., Anuśasana Parva, Chapter 149, Verse 38).

ANI LA V. A Kṣatriya King. His father, Vṛṣādārbi presented him as Daḵṣinā to the Saptarṣis (7 sages) at a yajña performed by him (father). The King expired soon after this. There was then a famine in the country. The Saptarṣis, tortured by famine 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., Anuśasana Parva, Chapter 96).

ANI LA. A famous serpent. (M.B., Ādi Parva, Chapter 35, Verse 7).

ANIMĀṆḌAYA. 1) General. How he got the name Animāṇḍavya. Once there was a famous Brahmīn named Māṇḍavya. He died Tapas (penance) for many years standing silent in front of his Āśrama, 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 after leaving their stolen property in Māṇḍavya's Āśrama. The King's men seized Māṇḍavya with the king's property. Even prolonged and repeated questionings did not bring out a single word from Māṇḍavya. At last the thieves were caught. Mistaking him as one of the thieves, the King's men produced Māṇḍavya also along with the thieves before the King. The thieves were all condemned to death. The royal executioners took all of them to the place of execution and stuck them up at the tip of a trident (Śūla). The thieves died, but even after a long time Māṇḍavya did not die. In Mahābhārata, Anuśasana Parva, Verses 46-51, it is said that at this stage Śiva appeared and blessed him with longevity and then vanished. Several Munis in the shape of birds came near Māṇḍavya 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 Māṇḍavya. The attempt to pull out the trident from Māṇḍavya's body failed. At last it was removed by cutting it off. Since the tip (Anī) of the trident was left behind in his body he was thereafter known as "Anī Māṇḍavya". (M.B., Ādi Parva, Chapter 107).

2) Curse on Dharma. After going about in the world for many years with the tip of the trident in his body, Anī Māṇḍavya 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." Māṇḍavya replied: "The Śastras ordain that there shall be no punishment for sins committed till the age of twelve. Therefore the punishment inflicted on me is wrong. As the murder of a Brahmin is a greater sin than any other murder, may you be born as a man in the 'Śūdra Caste'!"

By the above curse of Māṇḍavya, Dharma was born a son of a Śūdra woman. It was this child who later on became the renowned Vidura of the Mahābhārata. (M.B., Ādi Parva, Chapter 107).

3) The story of how the Sun did not rise. When Anī Māṇḍavya lay on the tip of the trident another event happened. Atri Muni's son UgraSravas was the husband of Śilavati. No other woman had so far surpassed Śilavati in her fidelity to her husband. Once UgraSravas 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 Śilavati carried him on her own shoulders and took him to the prostitute's house. They were passing near the place where Anī Māṇḍavya was lying on the trident. Coming to know of the matter, Māṇḍavya pronounced a curse that UgraSravas should die before sunrise. Śilavati shuddered on hearing this. Fearing that she would be widowed by the death of UgraSravas, 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 used Anasūya, Atri's wife to persuade Śilavati to withdraw her curse. Then the sun rose again and UgraSravas died. (Brahmāṇḍa Purāṇa, Chapter 42).

4) Other details. When the Pāṇḍavas were living in Hastinapurā, Śrī Rṣṣa once paid a visit to them. On his way he met with certain munis. Among them was Anī Māṇḍavya also. (M.B., Udyoga Parva, Chapter 83).

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

ANIMIṢA. Verse 10, Chapter 101 of Udyoga Parva refers to one Animiṣa, son of Gāruḍa. Also the word is used as a synonym of Śiva (M.B., Anuśasana Parva, Chapter 17, Verse 14) and of Viṣṇu. (M.B., Anuśasana Parva, Chapter 149, Verse 36).
ANIRUDDHA. Grandson of Śri Krṣṇa.
1) Genealogy. From Viṣṇu was born in this order: Brahmā, Atri, Ćandra, Budha, Prūravas, Āyus, Nahuṣa, Yaṇātyi, Yadu, Sahasrajit, Satajit, Helaya, Dharma, Kunti, Bhadrasena, Kṛtvārya, Kṛtvāryājuna, Jayadhvaja, Tālājāṅgah, Vīhitotra, Ananta, Durjaya, Yudhājīt, Śini, Satyaka, Sātyaki, Jaya, Kuṇi, Anamītra, Prśni, Citraratha, Vīḍūratha, Śrīra, Śini, Bhola, Hrīdīka, Śrūṣasena, Vasudeva, Śri Krṣṇa, Pradyumna, Aniruddha.
2) Birth. Śri Krṣṇa had 16008 wives. Out of the 16008 from Rukminī was born Pradyumna and from Pradyumna, Aniruddha.
3) Kidnapped by Uṣā. One of the stories about this handsome prince refers to his being kidnapped by Uṣā daughter of Bāṇāsura. Bāṇāsura, chief among the 100 sons of emperor Mahābali had 1000 hands. Siva pleased by the sacrificial devotion of Bāṇāsura granted, as requested by him, the boon that he himself (Śiva) and Pārvati would guard the fort of the Asura, of course with some reluctance. None, none had the prowess to attack this valiant Asura. Overflowing with conceit at this he challenged Śiva to a fight. Śiva foretold that the flagstaff of Bāṇa would one day be broken and then a powerful antagonist would defeat him. Bāṇa impatiently awaited the threatened day.
One day Uṣā happened to witness the scene of Śiva and Pārvati engaged in love-making. Excited by the sight Uṣā too desired to enact such a scene with a lover, and she intimated her desire to Pārvati. Pārvati told her that Uṣā would, within three days, see in a dream a handsome prince with whom she might make love. Accordingly, dressed herself in all glory with choicest ornaments Uṣā awaited the happy day. On the third day a handsome prince appeared before her in her dream. Waking up, she began crying. Seeing Uṣā crying Citralekha, her companion, and daughter of her father's minister, assured her (Uṣā) that whoever might be the prince who appeared in her dream shall be brought down with the power of Mantra. Citralekha drew the pictures of all princes known to her and showed them to Uṣā. The pictures represented all handsome men from Devas to men. ‘No, this is not my prince charming’ was Uṣā’s reply. Then Citralekha drew the picture of Śri Krṣṇa of Pradyumna, and then of Aniruddha. When Uṣā saw Aniruddha’s picture she stretched her hands to embrace that. It was this prince who had appeared before her in the dream.
Next night Citralekha, by the power of her Mantra, brought into Uṣā’s room from Dvārakā Aniruddha, who was then in his sleep. While Uṣā and Aniruddha were thus together in the room her father, Bāṇa, got scent of it and took Aniruddha into custody.
The disappearance of Aniruddha led to much commotion in Dvārakā. Then Nārada reached Dvārakā and gave details about the Aniruddha incident. Śri Krṣṇa and Pradyumna, in all rage, hurried to Bāṇa’s palace and encircled his palace with a strong army. Then did Bāṇa’s flagstaff break into two and fell down. The fierce fight that ensued ended in the defeat of Bāṇa. Aniruddha married Uṣā and the elated couple started for Dvārakā. Vajra was the son of Aniruddha. (Bhāgavata, Daśama Śaṅkha, 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 38).
(2) Aniruddha is also conceived in the forms of Viṣṇu and Brahmā. (M.B., Bhīṣma 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., Śanti Parva, Chapter 341, Verses 15-17).
(4) The word Aniruddha is also used as a synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 33).
ANIRUDDHA II. The Mahābhārata refers to another Aniruddha who belonged to the Vṛṣṇi dynasty. Both the Aniruddhas were present at the wedding of Pāṇcālī. (M.B., Ādi Parva, Chapter 185, Verses 17-20).
ANIRUDDHA III. The Mahābhārata mentions yet another King Aniruddha. He did not eat flesh. (M.B., Anuśāsana Parva, Chapter 115, Verse 15).
ANJALIKĀSRAMA. This is a sacred place. One who lives at this Tīrtha for some time, gets the benefit of visiting the sacred tīrtha at Kanyakumārī ten times. (M.B., Anuśāsana Parva, Chapter 25, Verse 52).
ANJALIKĀVEDHA (M). This is an art by which an elephant could be made to stand submissively. Bhīmasena had mastered this art. (M.B., Droṇa Parva, Chapter 26, Verse 23).
ANJĀNA. 1) Mother of Hanumān—Wife of Kesari, the noble monkey and daughter of Kūṉjara, the monkey leader. She was the mother of Hanumān. Once while Śiva and Pārvati were gambling in the guise of monkeys, rambling through the woods, Pārvati became pregnant. That pregnancy was given to Vāyu. At that time Anjāna was doing penance for an issue. Vāyu transferred the pregnancy he had received from Pārvati to Anjāna. Thus Anjāna gave birth to Hanumān. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 66).
Anjāna gave birth to Hanumān in the woods in a valley on the southern side of Mahāmeṣu. She was frightened at the sight of the child, shining like the sun. Hanumān began to cry for mother’s milk. Anjāna said to Hanumān: “Monkeys are fond of red ripe fruits. Therefore eat whatever you find in red colour.” Saying this Anjāna transformed herself into a goddess and went to Heaven.
2) Pārṇajāna (Previous Birth). In her previous birth Anjāna was a goddess named Puṇjīkāstalā (Mānagarāva). As a result of a curse, this goddess was born as a she-monkey in the Himalaya region. With the birth of Hanumān, the curse was lifted. (Uttara Kāmāyaṇa). For more details see “Puṇjīkāstalā”.
ANJANA. This is an elephant belonging to the Asuras. His origin is in the family of Supratika. The other three elephants born in this family are: Airāvata, Vāmana and Kumuda. (This Anīvata was not the Airāvata 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., Udyoga Parva, Chapter 99, Verse 15; Bhīṣma Parva, Chapter 64, Verse 57; Droṇa Parva, Chapter 112, Verse 32).
ANJANA (M). This is the name of a mountain. (M.B., Sabhā Parva, Chapter 98, Verse 15).
ANJANA PARVAN. He was the son of Ghatotkaca and grandson of Bhīmasena. For genealogy, see BHĪMASENA. (M.B., Udyoga Parva, Chapter 194, Verse 20).
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ANTARA. A place in ancient India. (M.B., Bhishma Parva, Chapter 9, Verse 66).

ANTAKA I. Once the Devas, under the auspices of emperor Prthu, turned goddess earth into a cow and milked her. The result was twelve yamas, and Antaka was one of the twelve. (See Prthu). (M.B., Droṇa Parva, Chapter 69, Verse 26).

ANTAKA II. The Rgveda makes mention of one Śrāvasti, Antaka. (Rgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

ANTAPIČA. (See KETUMĀN V).

ANTARDHANĀ. Son of King Atri of the Manu dynasty. He had a son called Hāvīrddhānā. (M.B., Anuśasana Parva, Chapter 147, Verse 23). And for genealogy see Manuvāmā.

ANTARDHANA. A King, the son of Prthu. (For genealogy see Prthu). (Viṣṇu Purāṇa, Part I, Chapter 11).

ANTARDHANA(M). A weapon of Kubera. (M.B., Vana Parva, Chapter 41, Verse 38).

ANTARDHĪ. A son of emperor Prthu. (Agni Purāṇa, Chapter 18). For genealogy see Prthu.

ANTARGIRI. A place in between the Himālaya ranges. (M.B., Bhīṣma Parva, Chapter 9, Verse 49). Arjuna conquered this place. (M.B., Sābhā Patva, Chapter 27, Verse 3).

ANTARIKSABA I. One of the seven sons of Murūsura, the other six being Tāmra, Śravaṇa, Vasu, Viśhabhavās, Nabhavān and Aruṇa. After the death of their father they quarreled with Śrī Kṛṣṇa and were killed by him. (Bhāgavata, Daśaśaṁkha, Chapter 59, Verse 19).

ANTARIKSABA II. A Rājā named Antarikṣa is mentioned in the Bhāgavata. Genealogy. Viṣṇu, Brahmā, Śvāyambhuva, Priyavrata, Agnidhira, Nābhi, Ṛṣabha, Antarikṣa. Śvāyambhuva Manu had two sons, Uttānapāda and Priyavrata. Dhruva was the son of Uttānapāda. Priyavrata married Barhismatī, and they had eleven children including Agnidhira. Agnidhira married Pūrvacittī, a Deva woman, and they became parents to nine sons, viz. Nābhi, Kimpuruṣa, Hari, Ilīvṛtā, Ramyaka, Hiraṇmaya, Kuru, Bhadrāvaśa and Ketumāla. Nābhi wedded Merudevi, and to them were born 100 sons. The eldest son was Bharata, after whom this country (Indiā) is named, i.e., Bhārata. Bharata had 9 younger brothers, namely Kusāvarta, Ilīvṛtā, Brahmāvarta, Malaya, Ketu, Bhadrāsa, Indrāsprk, Vidrābha and Kīkaṭa. * These brothers had nine younger brothers who were all highly evolved yogis. They were Kavi, Hari, Antarikṣa, Prabuddha, Pipālāyana, Avirhotra, Draṃidha, Camaśa and Karabhājana. (Bhāgavata, Pañcama Skandha, Chapters 1-4).

ANTARVĀSA. A place in ancient India. (M.B., Sābhā Parva, Chapter 59, Verse 17).

ANU. The Prince named Anu was the son-in-law of Suka Brahmārsī, son of Vyāsā. Suka Brahmārsī married the beautiful Pīvārī, the daughter of the Pītrīs. Sukadeva and Pīvārī had four sons: Kṛṣṇa, Gaurāprabhā, Bhūri and Devaśruta and a daughter named Kirti. Kirti was married to Prince Anu the son of Dīghbrājā. (Devī Bhāgavata, Prathama Skandha).

ANUCAKRA. One of the two attendants delegated by Taśā (a Prajāpatī) to help Skanda in war, the other being Cakra. (M.B., Sālya Parva, Chapter 45, Verse 40).

ANUCANĀ. A nymph. This Devaśri, 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 Pañcavānaya for the Pītrīs. (M.B., Vana Parva, Chapter 220, Verse 10).

ANUDATTĀ(M). The fire (Agni) called Pāncaśanaya created the elements named Anudattas. Pāncaśanaya generated these elements from his two hands with the help of his spiritual strength (tapāśaktī). (M.B., Vana Parva, Chapter 220, Verse 10).

ANUDĀRA. One of the hundred sons of Dīṁtarāṣṭra. (See Kauravās).

ANUDRUḤYU. Son of Yayāti. 1) Genealogy. Descended from Viṣṇu thus: Brahmā, Atri, Candra, Purūravas, Āyus, Nāhūsa, Yayāti, Anudruḥyī. 2) Birth. Yayāti had two sons, Yadu and Turvasu, by Devayānī, and three sons, Drūhyu, Anudruhyu and Puru by Śrāṃsīthā. (Agni Purāṇa, Chapter 12).

ANUDYUTAPARVA. An inner parva of Sābhā Parva. In this parva is told the story of the game of dice played between Duryodhana and Dharmaputra.

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

ANUGOPTA. A Viṣvadeva. (M.B., Anuśasana Parva, Chapter 91, Verse 37).

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

AṆUḤLĀDA. Brother of Prahlāda. 1) Genealogy. Descended from Viṣṇu thus: Viṣṇu, Brahmā, Kaśyapa Hīranyakaśipu, Anuhlāda. 2) Birth. Kaśyapa married Diti, daughter of Daśaka. Diti was a younger sister of Aditi. The sons of Aditi became devas and the sons of Diti became asuras. Diti gave birth to two sons named Hīranyākṣa and Hīranyakaśipu and a daughter Śīṁhikā. Śīṁhikā was given in marriage to Viṣṇu. They had two sons, Rāhu and Ketu. Five sons were born to Hīranyākṣa and four sons were born to Hīranyakaśipu. These four sons were: Anuhlāda, Hīḍa, Prahlāda and Śāṅhālāda. (Viṣṇu Purāṇa, Anuśaṁ 1, Chapter 15 and Agnī Purāṇa, Chapter 19).

ANUKARMA. A Viṣvadeva. (M.B., Anuśasana Parva, Chapter 91, Verse 39).

ANUKRAMANIKĀ PARVA. The Mahābhārata is divided into 18 parvans. The first of them is called Ādi Parva and the first of its many sub-divisions is named

*Rāmānuja's Bhāgavata (Malayalam) mentions one Aśvāvarta also as Bharata's younger brother. But the name does not occur in the original. (See Bhāgavata, Chapter 4, Verse 10.)
ANUKRANÂJIKÂ PARVA. And, in this parva (Chapter) Ugra-rasvas (Sûtananda) son of Lomaharsha begins telling the Bhûrata story at the yajja (of 12 years' duration) held by Kulpati Sûnaka at the forest of Naimiśa. Vyasa composing the Mahabhûrata, the creation of the world, the greatness of the Mahabhûrata, Vyasa teaching his disciples the Mahabhûrata—all this comes in this narration. (See Mahabhûrata.)

ANUMATI. Daughter of Anugiras, son of Brahman. Anugiras had two wives, Smûthi and Khyâti, and four daughters, Anumati, Râkû, Kuhû and Sinivâli by Smûthi, and three sons, Ucathya, Brhaspati and Sûnhvarta by Khyâti. (Vişu Purâna, Part 1, Chapter 10).

ANUMLOCA. An Apantaratama. (See Mahabhûrata.)

ANUPA. (M.) A famous place in ancient India. Some scholars hold the view that Anûpa is near river Narmadâ. (Sabhâ Parva, Chapter 51, Verse 24).

ANUPÂTI. A synonym of Kàrttavivra. (Vana Parva, Chapter 116, Verse 19).

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

ANUSASANA PARVA. One of the Parvans of the Mahabhûrata. (See Bhûrata.)

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

ANUSRUTASRASAS. Son of Somali (Vişu Purâna).

ANUSUTUP. One of the seven horses of the Sun God, the other six being, Gâyatri, Brhati, Uûnik, Jagati, Triştup at Paitkî. (Vişu Purâna, Part 11, Chapter 8).

ANUVINDA. The son of Kaliyug. (M.B., Drona Parva, Chapter 127, Verse 66).

ANUVINDA I. One of the 100 sons of Dhrtarâstra. There is a story in the Mahabhûrata about his being imprisoned along with Durthyodana. Knowing that the Pandavas were living in the forest in all comfort and happiness Durthyodana and others went in procession to them. Anuvinda also was in the procession. While Durthyodana and party were staying in a tent in the forest, a Gandharva named Citrasena appeared on the scene and imprisoned them. Anuvinda too was imprisoned. (See Citrasena). (M.B., Vana Parva, Chapter 242, Verse 8). He was killed in war by Bhisama. (M.B., Drona Parva, Chapter 127, Verse 66).

ANUVINDA II. The puûrâñas refer to one Anuvinda, a prince of Avanti. (1) He had a brother called Vinda. (2) He was defeated by Sahadeva who set forth to subjugate the kings of the south just before the Râjasya yajja of Dharmaputra. (M.B., Sabhâ Parva, Chapter 31, Verse 10). (3) An Akshuhi (division of army) was despatched by Anuvinda to help Durthyodana. (M.B., Udverya Parva, Chapter 19, Verses 24, 25). (4) On the first day of the war Vinda and Anuvinda fought duels with Kuntibhoja. (M.B., Bhûsha Parva, Chapter 45, Verses 72-73). (5) Irawân, son of Arjuna defeated both Vinda and Anuvinda in the battle. (M.B., Bhûsha Parva, Chapter 83, Verse 18-22). (6) They fought with Bhim, Arjuna and the king of Vîra. (M.B., Drona Parva, Chapter 25, Verses 20). (7) Anuvinda was killed by Arjuna. (M.B., Drona Parva, Chapter 399, Verses 27-29). (8) Vinda and Anuvinda had a sister called Mitravindâ. The three of them were the children of Rûjôdhîdevi, sister of Sri KṚṣṇa's father. Sri KṚṣṇa married Mitravindâ, which her brother did not like. This was their reason for quitting the Pândava camp and fighting on the side of the Kauravas. (Bhûgavata, Dāśâma Skandha, Chapter 58, Verses 30, 31).

ANUVINDA III. The Mahabhûrata refers to another prince Anuvinda also. He was the son of a Kekayârâja. He also fought against the Pândavas and was killed by Sâtyaki. (M.B., Karna Parva, Chapter 13, Verse 21).

ANUVINDA. A wife of Sri KṚṣṇa. (Padma Purâna).

ANUYAYI. One of the 100 sons of Dhrtarâstra. He is called Agravayâ also; he was killed in battle by Bhumasena. (M.B., Ādi Parva, Chapter 67, Verse 102; Chapter 116, Verse 11 and Drona Parva, Chapter 157, Verses 17-20).

ANVAGBHÂNU. A King of the Pûru dynasty. (For genealogy see Pûru dynasty). Pûru had three sons, Ísvara, Raudrâvâ and Prâvâ. He had also another son Manasyu by Sâraseni, another wife. Anvagbhânu is the son born to Manasyu and his apsarâ wife, Mitra-keśi. Anvagbhânu is known as KṚṣṇu and Anâhârśi also. (M.B., Ādi Parva, Chapter 94, Verses 8-12).

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

APÂNTARATAMÄS. 1) General. A Maharâghi (Great Sage). He was born out of the sound 'bhu' uttered by Mahâviśu. The sage is also known as Sârasvata and Apântaratamas. Because he was absolutely free from inner darkness or ignorance he was called Apântaratamas. The sage, who was cognizant of the past, the present and the future divided and systematized the Vedas as ordered by Viṣu.

2) Viṣa was Apântaratamas reborn. Mahâviśu ordained that in the Dvapara age he be born as the son of Paraśara and once again divide and systematize the Vedas, and so was born as Viṣa. (Sri Śâknâra's Mundakopanisâd and Bhrasmatrâ Bhûṣya).

APÂNTARATAMA. (Sârasvata). This is another name of Apântaratamas. (See Apântaratamas).

APÂRARÂHMA. (See Parâbrahma).

APÂRARÂJITA. One of the serpents born to Kâsyapa of Kadru. (M.B., Ādi Parva, Chapter 35, Verse 13).

APÂRARÂJITA II. A King born out of a part of one of the eight Asuras, who were known the Kâlâyakas. (M.B., Ādi Parva, Chapter 67, Verse 49). The Pândavas had invited this King before they went to war. (M.B., Udverya Parva, Chapter 4, Verse 21).


APÂRARÂJITA IV. A King of the Kuruvârâs. (M.B., Ādi Parva, Chapter 94, Verse 54).

APÂRARÂJITA V. One of the seven Rudras, the other ten being Hara, Bahu Birtha, Tryambaka, Vrâskâpi, Sambhu, Kapardî, Raivâta, Mrgavâyadhâs, Sarpa and Kapâli. (Agni Purâna, Chapter 18).

APÂRARÂJITA VI. Used as a synonym of Mahâviśu. (M.B., Anûsasana Parva, Chapter 149, Verse 89).

APÂRAKÂŚI. A place in ancient India. (M.B., Bhûsha Parva, Chapter 9, Verse 42).
ARANTHA(M).

APARAKUNTI. A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 43).

APARAMLECHA(M). A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 65).


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

APARANTA II. Another name of the Sūrāraka temple. (M.B., Sānti Parva, Chapter 49, Verse 67).

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

APARAVALLAVĀ(M). A place in ancient India. (M.B., Śabāh Parva, Chapter 9, Verses 62).

APARĀVIDYA. Knowledge is of two categories or types. Viz.

1) Parāvidyā. That science or knowledge, which helps us to know or realise Him (Brahma) who is without either beginning or end, who could neither be seen with the eyes nor perceived by any of the senses.

2) Aparāvidyā. This includes knowledge of the four Vedas Rā, Ya, Sa and Atharvā; the six Vedāṅgas (sub-divisions of the Vedas) Śiṣṭā, Kaḷa, Nirukta, Chandā, Vāyūkaraṇa, Aṭipīdāna, Dharmaśāstra and the pūrṇās; as also, Nyāya śāstra (Logic), Vāidyā śāstra (medicine) Gandharva śāstra, Dhanurveda and Artha śāstra (economics).

APODADHAUMYA. (See Ayodhadaumya).

APPAYADIKŚTA. A reputed Rhetorician in Sanskrit, who thrived in the 16th Century A.D. He wrote two treatises on rhetoric, the Kuvalayānanda and Gitraminānā. The former is an interpretation of chapter 5 of Jayadeva's Candrāloka and is very popular in South India.

APRACI. A hell. (See Naraka). (Visṇu Purāṇa, Part 2, Chapter 6).

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

APSARAS.* An Apsaras is a nymph (devastri). These apsarā women were born at the churning of the ocean of Milk. (Vālmiki Rāmāyana, Bālakāḍa, Chapter 45, Verse 32 and Visṇu Purāṇa, Part I, Agni Purāṇa, Chapter 3). There are thousands of Apsaras. (Details given against the names of Apsaras).

APSUHOMYA. A great sage (Maharsi) who adorned the assembly of Yuddhiṣṭhira. (M.B., Śabāh Parva, Chapter 4, Verse 12).

ARA (ARAJAS). Daughter of Śukra maharsi. Íkṣvāku begot three sons, Dāṇḍa, Viṣvaṅga and Nimi. After his father's death Daṇḍa became king of the country between the Vindhyā and the Himālayas. In the course of a hunting expedition once Daṇḍa saw and was immediately attracted by the charms of Aṛa, daughter of Śukra maharsi. He committed rape on her and she told her father about the attack by Daṇḍa. The Maharsi asked his daughter to do tapas, and further told her that he would burn Daṇḍa's kingdom by a rain of fire. Aṛa did tapas, and at the behest of the Maharsi Indra destroyed Daṇḍa'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 Daṇḍakārāṇya. (Uttara Rāmāyana).

ARAKKILLAM. (Palace of wax). Both the Kaurava and the Pāṇḍava princes lived in Hastināpura. 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 Dhṛtarāṣṭra's consent, built a new palace at Vārṇāvata. 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 Purocana, saw to it that the Pāṇḍavas shifted their residence to the walled palace. Duryodhana had planned to set fire to the palace and burn to death the Pāṇḍavas. But, the shrewd Vidura through his messenger Kanaka gave notice of the conspiracy to the Pāṇḍavas just in time. One night Purocana set fire to the walled 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 Purocana too were burnt to death. People, who gathered at the spot, thus saw seven corpses, and the news was broadcast that the Pāṇḍavas, including their wife Pāṇḍā and their mother had been burnt to death. This incident took place one year after the Pāṇḍavas had shifted their residence to the walled palace. (M.B., Ādi Parva, Chapters 141-151).

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

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

ARANTUKA. A sacred spot in ancient India, in river Sarasvati. A bath there is as beneficial as performing the Agnisomya yajña. (M.B., Śalya Parva, Chapter 53, Verse 24).

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

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

ARAṬTA(M). A place in ancient India. After Droṇa was killed in the great war, Kṛtavarmā ran away with the warriors of Aratṭa. (M.B., Droṇa Parva, Chapter 193, Verse 13).

*Arītiḥā, a wife of Kaśyapa, delivered thirteen Apsaras. They were: Ālaṃbuṣa, Miśrakaṇa, Viḍyūta-parṇā, Tiḷottama, Rākṣita, Rāmbā, Manorāma, Keśini, Subēhu, Surajā, Suratā and Supriyā. Arītiḥā gave birth also to four Gandharvas, Hāhā, Hūḥū, Atibāhu and Tumburu as mentioned in the following verse.

AriṣṭāhiNa Subhagadēvi devarśitaḥ purā
Alaṃbuṣa Miśrakaṇa Viḍyūtparṇā Tiḷottama
Aṣṭiṣṭiḥa caiva rāmbā parlta manorāma
Keśini ca subhāśica viśvāyata ca hahāhūḥ
Tumburu cātā ārṣaḥ śrīśaṁ gandharvasaṇtiṃaḥ.
ARAYANNAM. The swan (Harīsa).

1) General. A bird (Harīsa) in Devaloka. The prefix ‘ara’ denotes royalty, sublimity, greatness etc. Many purāṇas describe Arayannam as a bird of the Devas. Mānasasaras at the heights of the Himālayas 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 Mānasasaras, and go back to the Saras, when rain begins on the earth. This phenomenon explains Cemušeri’s (Malayalam poet) statement in his Kṛṣṇagathā that ‘when rain set in hamsas—Arayannams—began flying away’.

2) Origin. Kaśyapa, the son of Brahmā, married the eight daughters of Daṇka, Tāmrā being one of them. Tāmrā bore five daughters Krauṇic’, Bhāṣi, Syeni, Dhrtrarṣṭri and Suki. Syeni gave birth to the kite, Dhrtrarṣṭri, the Hamsa and the Koṇa and Suki the Sukas (doves). Koṇa or the Cakravāki bird is the sister of Hamsa. This is how the Arayanna and the Cakra-vāka got Devatva (divinity). (Vālmiki Rāmāyaṇa, Aranya-kāṇḍa, Canto 14).

3) Bhīṣma and the Arayanna. Śiśūpāla, before his death, blabbered a lot of unbecoming things about Bhīṣma, who was partial to his (Śiśūpāla’s) enemies. And, he related the story of an Arayanna to elaborate the stand taken by the aged Bhīṣma. An aged Harīsa (Arayanna) which once dwelt on the sea-coast preached to all other birds much about ethical actions. The birds felt great respect for the Arayanna. They flew across the sea in search of prey after entrusting their eggs to the Arayanna. The old Arayanna grew fat on those eggs. There was one 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 Arayanna. The birds organised themselves and attacked the Arayanna to death. Oh! Bhīṣma, the same will be your end also. (M.B., Sābhā Parva, Chapter 41, Verses 30-41).

4) Nala and Arayanna. While Nala, the prince of the Niṣadha kingdom was resting in a garden he saw an Arayanna in a tank there. Out of curious pleasure Nala caught it, but seeing its mental tremor he let it free. Out of gratitude for this generous act, the Arayanna played the role of the messenger for Nala to get as his wife Damarayanti, the very beautiful daughter of the King of Vidarbha.

5) How the Arayanna (Harīsa) got the white colour. Once king Marutta was conducting the Māhesvara 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 Rāvana with his attendants was on his triumphal tour. Hearing that the Devas were at the Aśrama of Marutta, Rāvana 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 crow, Kubera of the chameleon and Varuṇa of the Arayanna. Thus beguiled Rāvana went his own way. The Devas, who thus escaped blessed 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. Yamadharma blessed the crows that they would get the offerings made on earth by men to their departed ancestors. And Bhagavān Varuṇa told the Rāja-Hārīsa: “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 checks to appear golden in colour to the onlookers. After thus blessing the birds the Devas disappeared. (Uttara Rāmāyaṇa).

ARUBUDA. An Asura. Indra killed this Asura. (Ṛgveda, Mandala 1, Anuvāka 10, Śūkta 51).

ARUBUDA I. A nāga (serpent) living in mountains. (Sābhā Parva, Chapter 21, Stanza 9).

ARUBUDA II. The mountain Ālu. (Mahābhārata, Vana Parva, Chapter 82, Stanza 55).

ARCANĀNAS. A muni born in the Ātreya-gota of the dynasty of Atri. He desired to marry Rathavīti. But her father had decided to give her in marriage only to a Mahārṣi, and, therefore Arcanānas became a Mahārṣi with the help of the Marutta and wedded Rathavīti. Mahārṣi Śyāvāśva was their son.

ARCISMATI. The fourth daughter of Mahārṣi Aṅgiras. (M.B., Vana Parva, Chapter 216, Verse 6).

ARCIS. Pṛthu and the Arcis were born from the arms of Vena. (Bāgavata, 4th Skandha, Chapter 15). Pṛthu did tapas in forest and gave up his physical body in fire and attained Vaiuṅgṭha (the abode of Vīṣṇu) with the Arcis. (Bāgavata, 4th Skandha). For details see Pṛthu.

ARCISMAT. A sect of Pṛthu. (M.B., Sānti Parva, Chapter 236, Verse 15).

ARHDHEVAS (SEMI-GODS). In temples hermits, ancestors, serpents, celestial maids and such others also are worshipped. Among these there are Vasus, Nāgas, Asuras, Pāiśācas, Vētālas and many other classes. These are the semi-gods. (See Page 27 of Nāma-nāṁgūm Daivaṅgall).

ARHDHAKILĀṬRTHA. A holy ghāt or bath built by the hermit Darbhi. (Mahābhārata, Vana Parva, Chapter 83, Stanza 153).

ARHDHASĀDHAKA. 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 : Jayanta, Dṛṣṭi, Vījaya, Śiddha, Ardha-sādhaka, Āśoka, Mantrapāla and Sumantra were they”. (Vālmiki Rāmāyaṇa, Bālākānda, Sarga 7, Stanzas 2 and 3 : Vallathol Translation).

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

ARION. A King of the lunar dynasty. He was a son born to Arvācina (a king of the Pūru dynasty) and Maryādā, a princess of Vidarbha. Arīha had a son, Mahābhauama, born of his wife, a princess of Aṅgā. (M.B., Ādi Parva, Chapter 19, Verses 18-19).

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

ARIŚṬ. Wife of Kaśyapa. The Gandharvas were born of her. (Agni Purāṇa, Chapter 19, M.B., Ādi Parva, Chapter 67, Verse 83).

ARIŚṬA (ARIŚTAKA). An asura, a servant of Kaśīsa. Once, at the instance of Kaśīsa he went to Gokula disguised as an ox to kill Śri Kṛṣṇa. The ox instilled terror in people by tearing to pieces hills and mountains.
with its horns and bellowing like hell. But Śrī Kṛṣṇa faced the beast, and raised blows on him and it was thrown hundred yojanas away and it died. At the time of death it regained its former from as Asura. (Bhāgavata, Daśāmā, Skandha, Chapter 37).

ARISTANEMA (ARISTANEMI). (See Aristanemi).

ARISTANEMI I. One of the six sons of Vinatā.

1) Genealogy. Viṣṇu, Brahmā, Kaśyapa and Aristanemi. Kaśyapa married Dīrtrārṣṭri, daughter of Dakṣa. Śukī was their daughter, Śuki had a daughter Nāta and she a daughter, Vinatā. Aristanemi, Tāraksya, Aruṇa, Garuḍa, Para, Aruṇi and Śrī Vaṇūrī were the children of Vinatā. (M.B., Ādi Parva, Chapter 65, Verse 40).

2) Tapaśaṅkta of Aristanemi. Aristanemi with his son was once performing tapas in the forest. The son was immersed in meditation clad in the skin of a deer as looking like a deer. Paraparāṇājaya, the King of Hryaya 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 alive asked the King, "Is this the boy whom you killed?" The King was naturally wonder-struck. But Aristanemi told the King that there was nothing to wonder at in the case as nobody would be able to kill them because their Tapāśaṅkta 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 184).

3) Some other details. (1) Sumati, wife of King Sagara of the Solar dynasty, was the daughter of Aristanemi. (Rāmāyana, Bālakāṇḍa, Canto 38, Verse 4). (2) Kaśyapa had the synonym Aristanemi also. (Vālmiki Rāmāyana, Kiśkinḍhākāṇḍa, Canto 66, Verse 4; Devi Bhāgavata, Saptama Skandha). (3) Aristanemi's wives delivered sixteen children. (Agni Purāṇa, Chapter 19). (4) Aristanemi has spoken a lot about the greatness of Brahmins. (M.B., Aranya Parva, Chapter 184, Verses 17-22). (5) Aristanemi once gave much spiritual advice to King Sagara of the Surya Varṇa. (M.B., Śanti Parva, Chapter 288, Verses 5-46).

ARISTANEMI II. Mahābhārata, Śanti Parva, Chapter 208, Verse 8 refers to one Aristanemi, the second son of Kaśyapa.

ARISTANEMI III. A Rājā called Aristanemi occupied a place in the council of Yama. (M.B., Sabhā Parva, Chapter 8, Verse 9).

ARISTANEMI IV. A false name assumed by Sahadeva while the Pāṇḍavas lived incognito in the Vīrāṭa kingdom. (M.B., Vīraṭa Parva, Chapter 10, Verse 5).

ARISTANEMI V. A synonym of Śrī Kṛṣṇa. (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 Gandhamādana. Indra who was very much pleased at this sent a messenger with a vimāna (aeroplane) to conduct the King to Svarga (heaven). When he was told that there was in Svarga also the states of being high or low, and fall happened when the effect of good actions decreased, the King gave up his desire for Svarga and sent back Indra's messenger. Then Indra sent the King with a messenger to the Āśrama of Vālmiki so that he might gain spiritual knowledge. Vālmiki consoled the King with the advice that the telling, hearing and pondering over the story of the Rāmāyana alone would be enough to get eternal salvation. (Yogavāśishṭam).

ARJUNA. The third of the Pāṇḍavas.


2) Previous birth. Arjuna and Śrī Kṛṣṇa are often referred to as Naraṇa or Nārāyan. In their previous life they were two Rṣis called Nara and Nārāyaṇa, and from that time onwards they lived as inseparable companions and sons of the same parents. They entered Mahāsamādhi at Badaryārama in the Himālayas. Of the two Nārāyaṇa was a partial incarnation of Viṣṇu. About the Nararśi the Devi Bhāgavata has the following to say: "Dharma had his origin in the heart of Brahmā, and he earned great reputation for truthfulness and adherence to Vedic dharma. He married the daughters of Dakṣa. Dharma had four sons, Hari, Kṛṣṇa, Nara and Nārāyaṇa. Of the four sons Hari and Kṛṣṇa became great yogis, and Nara and Nārāyaṇa, great tapasvins. Nara and Nārāyaṇa did tapas, worshipping Brahmā for 1000 years at the holy Badaryārama in the plains of the Himālayas. Nara was born in the next birth as Arjuna. (Devī Bhāgavata, 4th Skandha). See Nara.

3) Birth. To Vicitravīrya son of Santanu was born Dīrtrārṣṭra by Ambikā, and Paṇḍu by Ambalikā. Paṇḍu had two wives, Kuntī and Mādrī. The curse of a Muni made physical contacts with his wives impossible for Paṇḍu. (See Paṇḍu). Kuntī, before her marriage had attended on Mahārāj Durvāsas who pleased with her service made a gift of five mantras to her. The effect of the mantras was that Kuntī would become mother of a son from him about whom she was thinking while she repeated the mantras. 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 Suryadeva appeared and Karṇa was born to her by him. After assuring her that the incident would not affect her chastity Surya disappeared. Kuntī abandoned the child to float in the river Gaṅgā, and stayed with Paṇḍu keeping the other four mantras to herself. Since Paṇḍu could not contact the body of his wives, with his permission Kuntī began practising the other four mantras one by one. By three mantras she got three sons, Dharma, Durmata and Dharma, born to Arjuna from Indra and Bhīmasena from the wind- God (Vāyu). The remaining one mantra Kuntī gave to Mādrī. She repeated it thinking of the Asvini Devas, and two sons, Nakula and Sahadeva were born to her. (M.B., Ādi Parva, Chapter 63 onwards).

4) Festival of birth. At the birth of Arjuna Kuntī 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 Āsvedamedha thrice. He will please
Śiva and get the great weapon called Pāśupata from him. On the orders of Indra he will kill Nivāta-kavacas. Hearing the above prophecy the Devas played ecstatic music and flowers were showered from the sky. The Sapatāśrīs, Prajāpāthis and other sages arrayed themselves in the sky. Thus, all animates and inanimate objects celebrated the birth of Arjuna.

5) Naming. Sages from the top of the Sataśrīga mountain came together to perform the chrstening ceremony of Arjuna. While enumerating the various names of Arjuna, it is said in the Vīraṭa Parva that Kṛṣṇa was the name Pāndu gave to his son. (M.B., Ādi Parva, Chapter 123, Verse 20).

6) Childhood. The Pāṇḍavas spent their childhood at Hastināpura with the Kauravas. Then Arjuna studied the art and science of using weapons, dance, music etc. along with the other boys. (M.B., Ādi Parva, Chapter 129, Verse 1). Kaśyapa, the high priest of Vasudeva did for Arjuna the usual Sārīkāras like Upanayana (wearing of the holy thread) etc. Arjuna was taught the first lessons in Dhanurveda (Science of archery) by Rājarśi Śuka. Afterwards, Kṛpācārya became the preceptor of the Pāṇḍavas in Dhanurveda, and it was then that Dronācārya came. There is a particular story about Dronācārya becoming the guru. (See Drona).

7) Special favour of Drona. Arjuna showed very great interest in the science of the use of weapons. Drona, the master, wanted to teach Aśvatthāmā, his son, certain special things, and he began sending all his disciples to fetch water. Aśvatthāmā used to be the first to return with the water, and before the others returned Drona began teaching Aśvatthāmā the special lessons. Arjuna came to understand this programme and he began returning with water along with Aśvatthāmā. Then the guru began teaching the special things to both Aśvatthāmā and Arjuna. Drona 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 practice Arjuna was quite sure about the position of the hand and the mouth in the process of eating, and Arjuna surmised from this that archery also could be practised 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, Ādi Parva, Chapter 132).

8) Ekalavya’s finger was cut. Ekalavya, son of Hiraṇyadhanus, King of the Niśādas (a tribe of hunters, forestmen) approached Drona to learn the science of the use of weapons. Drona, the Brahmīn, refused the prayer of this prince of the forest tribe. Ekalavya, after pros-trating at the feet of Drona returned to the woods, made an image of Drona 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 Ekalavya with his matted hair and clad in deer skin the hunting dogs began barking at him. Ekalavya 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 they found out the culprit, Ekalavya, who claimed himself to be a disciple of Drona. Grief-stricken at this claim Arjuna hurried up to Drona and said: “You had pronounced me to be your foremost disciple without an equal. But, today Ekalavya, another disciple of yours has relegated me to the second place”. Thereupon Drona went and saw Ekalavya in the forest. Ekalavya, in all devotion stood up and saluted the guru. And the guru said, as follows: “Oh! Ekalavya if this art my disciple give me the daksīṇa (fee) due to the guru, and I desire to get the thumb of your right hand as my fee”. At once Ekalavya cut his thumb and gave it to Drona. Henceforth Arjuna became Drona’s unequalled disciple. (M.B., Ādi Parva, Chapter 132).

9) Arjuna got Brahmaśirāstra. When once Drona and his disciples were bathing in the river Gaṅgā, a whale caught hold of the leg of the guru. The combined efforts of the disciples failed to extricate the leg from the grip of the whale. Ultimately Arjuna shot an arrow and released the guru’s leg. Greatly pleased at this Drona imparted to Arjuna knowledge about Brahmaśirāstra, and Arjuna was enjoined not to use the astra against men, but to use it only when confronting higher beings than men. [Bhārata (Malayalam), Ādi Parva, Chapter 133].

10) Competition in arms. When the training of the princes was almost over Dṛgṭaṛṣṭra decided to have a rehearsal of their attainments, and the scene for it also was set. The princes with bows and arrows appeared on the scene. Yudhiṣṭhira and others first exhibited their skill in shooting arrows in the order of their seniority. Every scene was explained to Dhṛtrāṣṭra by Vidura and to Gāndhārī by Sahājaya. Duryodhana and Bhīma clashed with each other. Aśvatthāmā 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 Karna’s eligibility on the ground that he was low-born and not a Kṣatriya. At once Duryodhana proclaimed him as the King of Aṅgā. Though this pacified the scene, this competition in archery served much to make the Kauravas and the Pāṇḍavas the bitterest of enemies. (M.B., Ādi Parva, Chapters, 136, 137).

11) Arjuna’s gurudakṣiṇā (Offering of fee to the preceptor). At the starting of training the princes Drona told them: “I have one thing in mind, 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 fulfil the guru’s wish at the proper time. The training was over, and it was time for gurudakṣiṇā. Drona asked to be brought bound before him Drupada, King of Paścālā. (For Drona’s enmity towards Drupada see Drupada). Thereupon the Pāṇḍavas marched to Paścālā, and in a fierce battle Arjuna defeated Drupada. Though Bhīma tried to kill Drupada Arjuna did not permit it, but took him bound to Drona. This ended Drona’s hatred towards Drupada, who now gifted half his kingdom to Drona. Drona was very much pleased with Arjuna for the above act, and advised him to fight even him (Drona) if the latter opposed him (Arjuna). To this Arjuna replied ‘Yes’. (M.B., Ādi 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) Jealousy of Dhṛtarāṣṭra. After the guru dakṣiṇa Arjuna marched against the neighbouring kingdom. He defeated very easily in war the king of Yavana and the Kings Saivāna, Vipula and Sunitra. These victories of Arjuna made the Kauravas very anxious; Dhṛtarāṣṭra brooded over it. (M.B., Ādi Parva, Chapter 138, Verses 20–23).

13) Escape from the waxen palace. Duryodhana made up his mind to destroy the Pândavas somehow or other. He got the Pândavas to shift their residence to a palace made of wax at Vāraṇāṣṭa, and one year after this the palace was set fire to. The Pândavas escaped death by fire through a tunnel and entered the forest, the next day. (See Arakkiḷam).

14) Arjuna on the banks of river Ga. The Pândavas walked much through the terrible forest, and after midnight reached the banks of the Gaṅgā. At that time Anāgaraparṇa (Citraratha), the Gandharva was enjoying his time in the river with some Apsāra women. The presence of men at the scene, the Gandharva did not relish. Arjuna and the Gandharva crossed in words, which led to a duel. In the duel the Gandharva was defeated. As the wife of the Gandharva prayed with tears in her eyes Arjuna spared him his life. The grateful Gandharva told the Pândavas many interesting stories. He also made a present of divine horses and imparted to them the esoteric knowledge called Cākṣuṣ-vidyā. The Gandharva finally told the Pândavas that they were attacked because they came without Agni and Ahuti in their front. He also explained this fact that Arjuna could subjugate him on account of his (Arjuna's) genuine celibacy. (See Citraratha).

15) Pāṇcāllīwayaiyavara. Citraratha, during his talks with the Āṇḍavas had pointed out to them the need to have a priest to lead and guide them in all matters, and accordingly they visited Dhaumyāśrama and installed the Mahārṣi (Dhauyana) as their priest.

And, meantime, seeing thousands of people on their way to attend the Savyāvanvara (marriage by open choice of husband by the girl) of Kṛṣṇa (Pāṇcāli) daughter of the King of iñācāla, the Pândavas also followed the crowd. Veda Vyāsa, whom the Pândavas met on their way blessed them. King Drupada wished to give his daughter Kṛṣṇa in marriage to Arjuna. The news that the gda as were burned to death in the palace of wax grieved Drupada. Yet he had made arrangements for a trial of strength by Heroes at the Savyāvanvara. A tremendous bow was got ready and installed on the ground, and a machine constructed which was kept suspended in the air. The target was placed inside the machine. And then Drupada spoke thus: “My daughter shall be married to him who will bend the bow and with the first arrow hit the target placed inside the machine”. (M.B., Ādi Parva, Chapter 155, Verse 11). Great warriors like Duryodhana, Karṇa, Śiṣuṭa, Śiṅṭumāra took their seats in the marriage hall. All the kings failed even to lift the bow up. Ultimately Arjuna lifted the bow and hit the target very easily. Pāṇcāli put the wedding garland on Arjuna’s neck. When the Pândavas returned to their mother with Pāṇcāli in the evening the mother from inside her room said: “What you have got today, my sons, you enjoy among yourselves.” Kunti said this under the impression that what her sons had got was some Bhīkṣa. At any rate, in obedience to the above injunction of the mother Pāṇcāli became wife to the five Pândavas. (M.B., Ādi Parva, Chapters 190, 191).

16) Arjuna at Indraprastha. The svayāvanvara of Pāṇcāli broadcast news about the whereabouts of the Pândavas. Dhṛtarāṣṭra brought them back to Indraprastha, and installed them in a new palace built at the place called Khāṇḍavaprastha. (Indraprastha). Dharmaputra ruled a part of the country with Indraprastha as capital. Nārada went there once and advised the Pândavas to guard themselves against mutual quarrels as the five of them claimed one and the same woman as wife. Thenceforth it was set forth that Pāṇcāli 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 Pāṇcāli saw her the intruder was to go on a pilgrimage for one year.

Once a brahmin came to the palace complaining that his cows were stolen by thieves, and Arjuna promised to help him. Arjuna did so without remembering that all his weapons were stored in Dharmaputra’s palace. That year Pāṇcāli was living with Dharmaputra. Forgetting the fact Arjuna went to Dharmaputra’s palace, got his weapons and helped the brahmin. For thus breaking the rule Arjuna left his palace on a pilgrimage for one year.

17A) Arjuna married Ulūpikā and Citrāṅgadā. Arjuna with his bow and arrows went into the forest. Many brahmīns followed him. Arjuna reached the banks of Gaṅgā and entered the waters for a bath. Here Arjuna was attracted by Ulūpikā, daughter of the Nāga King and he married her. A son was born to them called Irāvān. After visiting places like Agastya vātām, Vasiṣṭhagiri Arjuna reached Manalur. He married Citrāṅgadā, daughter of Citrāṅgadā, King of Manalur. After a stay of three months there he went southwards. Citrāṅgadā gave birth to a son named Baḥruvāhana.

17B) The mark on Arjuna’s flag is Hanumān, 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 Śrī Rāma from Rāmeśvara to Lāṅkā. He also felt that it was not at all proper on the part of Śrī Rāma to have sought the help of monkeys to construct the dam. Śrī Rāma could have made a dam with arrows. Arjuna put this question to a great scholar (Pandit) who was sitting nearby reading the Rāmāyaṇa. Neither the Pandit nor the other brahmīns gathered there could give a convincing answer to Arjuna’s doubts. Then a monkey child went up to Arjuna and told him with pride that a dam made of arrows would have broken when the monkeys walked on it. Arjuna said then, “no, no, no monkey will be able to break the dam built with Rāma’s arrows; which monkey would break a dam of arrows made even by me?”. And, a debate began about the subject. The monkey 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 for ever be Arjuna’s slave. Arjuna constructed a dam with arrows. And, 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 the bet was made without an arbiter. When Arjuna who was wedded so much to truth brushed aside this argument and got ready to end his life the boy said: "If you are so 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 its best to break the dam, but it failed. It developed its body to 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 'Rāmacandra'. At the same moment Arjuna also prostrated before the boy crying 'Śrī Kṛṣṇa, 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 Ṣaṅkūmān and the brahmin boy Śrī Kṛṣṇa.)

17 C) Arjuna married Subhadra. Arjuna went to the holy place called Saubhadratirtha and redeemed the woman named Vṛgā from the curse she was labouring under. (See Vṛgā). Arjuna continued his journey and reached Gokarna and Prabhāsa tirtha, where he met Gada, brother of Śrī Kṛṣṇa. Gada described to Arjuna the great beauty of his sister, Subhadra. Arjuna went to Dvārakā and paid his respects to Śrī Kṛṣṇa. A few days later the yādavas celebrated a great festival at mount Raivatataka. Arjuna went there disguised as a Sannyāsin and forcibly took away Subhadra with him with the permission of Śrī Kṛṣṇa. Though the yādavas got ready for a fight they were ultimately pacified, and Subhadra was married to Arjuna. (M.B., Adi Parva, Chapter, 218-224).

17D) Brahmin boy saved. When once Arjuna was in Dvārakā wīt Śrī Kṛṣṇa a brahmin appeared on the scene lamenting that his child died as soon as it was born. Nobody paid any heed to this, and then 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 Śrī Kṛṣṇa appeared before Arjuna and prevented him from jumping into fire. And then both Kṛṣṇa and Arjuna went to Viśṇuloka and submitted the case of the brahmin to him. Viṣṇu told them: "Oh! Kṛṣṇa and Arjuna, it was I who took away the brahmin boys for the pleasure of seeing you both here. You may immediately return with the brahmin boys. And, Kṛṣṇa and Arjuna returned with the boys to the brahmin, who now felt very happy. (Bhāgavata, Daśāma Skandha, Chapter 89).

17E) Burning of Khaṇḍava forest. While Kṛṣṇa and Arjuna were spending their days on the banks of river Yamunā in the summer season Agni Bhagavān (the fire-god) requested them to give the Khaṇḍava forest as food to him. (See Khaṇḍavadāhā). Arjuna agreed to oblige Agni Bhagavān, who presented to Arjuna the bow called Gāṇḍiva, a white horse, and many other powerful arrows. When Agni began burning the forest, Indra sent a heavy shower of rain. By creating a tent with arrows Arjuna saved the forest from the rain. Arjuna killed Takṣaka's wife, cursed the N. ga called Asvasena and saved Maya, the architect of the Asuras who was put up in the forest. Indra was pleased and gifted many divine arrows to Arjuna. Maya gave the famous conch, Devadattam to Arjuna. By now the one year of the pilgrimage of Arjuna was over and he returned to Indraprastha. (M.B., Adi Parva, Chapters 233-239).

17F) Fight between Arjuna and Śrī Kṛṣṇa. (See Gālava, para 4).

18) Again to the forest. Maya, who escaped death in Khaṇḍava forest, in his great gratitude, went to Indraprastha, and with the permission of Dharmaputra built for the Pāṇḍavas an exceptionally beautiful palace. And then the Pāṇḍavas made the conquest of all the earth, and after killing enemy kings like Jarāsandha, the Kimpurūṣas, the Ḥadākas, Śīsūpurā, Kurudhā and Bhagadatta returned to Indraprastha and performed the Rājasūya yajña. The Kauravas who got jealous at this went on a visit to Indraprastha. When they entered the palace built by Maya they were put into many a ludicrous situation. (See Sabhāpraveśa). Insulted and humiliated they returned to Hastinapura and challenged the Pāṇḍavas to a game of dice, and in the game the Pāṇḍavas lost not only their kingdom and other riches, but Pāṇcāli as well. Duśāsana dragged Pāṇcāli and stripped her of her clothes in the royal assembly and thus mercilessly insulted her. According to the terms and condition agreed to with reference to the game of dice, the Pāṇḍavas had to lead forest life for twelve years and live for one year incognito. The Pāṇḍavas again started for the forest. (M.B., Sabhā Parva).

19) Pāṇḍavas in Kamyaka forest. A number of brahmins also accompanied the Pāṇḍavas to the forest. The noble brahmin, Saunaka consoled the aggrieved Dharmaputra in the Dvaitavana. Dharmaputra felt worried that he could not feed the brahmins who accompanied him into the forest. Pāṇcāli prayed to the Sun-God, and he gave the Aksayapātra to her. (See Aksyapātra). And, after this the Pāṇḍavas, along with the brahmins, entered the Kamyaka forest. (M.B., Aranya Parva, Chapter 36).

20) Arjuna secured divine arrows. Dharmaputra asked Arjuna to do tapas in the Himālayas and thus secure divine arrows. Accordingly Arjuna went south and saw Indra in the Indrakila mountain. Indra gave him boons. There Arjuna killed Mākaśura. And, then Arjuna went to Mount Kailāsa and prayerfully concentrated his mind on Śiva. Śiva appeared in the guise of a forest dweller. (See Pāṇcāli Parvatī). After that he got the Dāṇḍāśṭra from Yama, Pāṇḍāśtra from Varuna and Antardhanāśtra from Kubera. (M.B., Vana Parva, Chapters 37-41).

21) Arjuna in Indraloka. Indra, who was so very pleased that Arjuna got so many divine arrows deputed his charioteer, Mātaḷi, to bring Arjuna to Devaloka, and at Devaloka he learned more about archery and music. The Apsarā women forgot themselves when they saw the exceptionally handsome Arjuna. Urvaśī, mad with
love, sent her messenger Citrasena to Indra. Being told about Urvāśī's love Arjuna closed both his ears with hands, and reminded the messenger of Urvāśī's maternal position with reference to him. Urvāśī cursed and turned Arjuna into an eunuch. Indra consoled Arjuna by assuring him that Urvāśī's curse will turn out to be of great benefit to him. Afterwards Arjuna stayed in Devaloka for a few days with Citrasena, and during the period he killed Nīvatākavaca and Kālakaya. Arjuna became a friend of Mahārṣi Lomaśa, who had gone to Devaloka to see Indra. Promising Arjuna that he would protect Dharaputra Lomaśa returned to the earth. Arjuna left the Kāmyaka forest and returned to his brothers after an absence for five years. He met the brothers at Mount Gandhamādana. (M.B., Vana Parva, Chapters 42-47).

22) Procессion. At last a witty and humorous brahmin went to Dhṛtarāṣṭra and dilated upon the hardships being suffered by the Pāṇḍavas, 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 Pāṇḍavas. On the pretext of going out for hunting Duryodhana and others with the permission of Dhṛtarāṣṭra, started for the forest with a number of attendants. 8,000 chariots, 30,000 elephaters, thousands of infantry soldiers, 9,000 horses, merchants, ornaments, courtiers and thousands of hunters formed this procession into the forest. Just like roaring winds during the rainy season the procession caused thunderous noise. Duryodhana approached the pool in the Dvāta forest and waited at a distance. (M.B., Arṇya Parva, Chapter 239, Verses 25-29).

Duryodhana and attendants put up tents in the forest. The Gandharvas obstructed Duryodhana, and he and the Gandharva called Citrasena clashed with each other. Duryodhana was made a prisoner. Arjuna came on the scene and released him. And, thus humiliated Duryodhana returned to Hastinapura with the attendants. (M.B., Arṇya Parva, Chapters 239-253).

23) Arjuna lost consciousness. While once Pāṇcāli was alone King Jayadratha forcibly took her away. Within seconds the Pāṇḍavas confronted Jayadratha and regained Pāṇcāli. Jayadratha and his men were killed. The Pāṇḍavas, who were very weary and tired walking in the forest felt extremely thirsty. Nakula, at the instance of Dharaputra 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 questions 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! he 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. Lastly Dharaputra went to the pool and understanding what happened to his brothers requested permission to drink water. At once a Yakṣa appeared and brought the brothers of Dharaputra back to consciousness. In fact, the Yakṣa was none other than Yamadharmeda. (For questions and answers of the Yakṣa see Dharaputra.) (M.B., Arṇya Parva, Chapters 312-315).

24) Life incognito. Now the twelve years of forest life being over the Pāṇḍavas decided to spend the one year of life incognito in the Virāṭa palace. Arjuna disguised himself and deposited his clothes and weapons in the hollow of a Sāmi tree in the forest. And the Pāṇḍavas in various disguises reached the Virāṭa palace. They assumed false names: Dharaputra as Kaṅka, Bhīma as Valāla, Arjuna as Bhṛṇḍālana, Nakula as Grānthika and Sahadeva as Aśīṭaṇemi and Draupadi as Mālīṇi. When the life incognito of the Pāṇḍavas for one year was about to expire a rumour reached the Kauravas that the Pāṇḍavas were at the Virāṭa capital, and the Kauravas thought that the Pāṇḍavas will appear on the scene if a war was fought against King Virāṭa. The Kauravas, with this object in view, lifted the cows of Virāṭa and that led to war. Uttara, the prince of Virāṭa boasted that he would fight provided he had a good charioteer. Bhṛṇḍālana (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 Bhṛṇḍālana tightly bound Uttara to the chariot, drove it very fast through the forest, took back from the hollow of the Sāmi tree his weapons and returned to the battle-field. The Kauravas were absolutely defeated in the war and they took to their heels. They understood that the very clever and terrible warrior in disguise was Arjuna himself. But, by the time the period of the Pāṇḍavas life incognito was over. The king of Virāṭa, greatly pleased over this victory in war gave his daughter, Utārā in marriage to Abhimanyu, son of Arjuna. (M.B., Virāṭa Parva).

25) Preparations for war. After the forest life and life incognito the Pāṇḍavas returned. The Kauravas refused to give them half the kingdom. Śrī Kṛṣṇa, on behalf of the Pāṇḍavas, 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 Pāṇḍavas. And, war was perfecr decided upon. Duryodhana went to Kṛṣṇa at Dvārakā to request for support in war. Kṛṣṇa, who favoured the Pāṇḍavas 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 Kurukṣetra ready for war. Śrī Kṛṣṇa acted as Charioteer to Arjuna. He stopped the chariot in between the opposing armies. Arjuna felt deep anguish 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, Śrī Kṛṣṇa, who revealed his all comprehensive form (Viṣvarūpa) to Arjuna. On the first day of the war Arjuna fought a duel with Bhīma, and the second day he fought the Kaurava forces with exceptional prowess. And then Arjuna pre-
vented Kṛṣṇa from killing Bhīṣma. But, the Kaurava army faced defeat that day. On the third day Arjuna defeated Bhīṣma, Aśvatthāmā, Trigarta, Bhagadatta and others. Thereupon a really fierce fight began. The war lasted for 18 days. The important incidents during the 18 days can be summarised as follows:—

1. Fierce fight between Arjuna and Bhīṣma.
2. Fight between Arjuna and Aśvatthāmā.
3. Arjuna destroyed the Kaurava army.
4. Irāvāṇa, son of Arjuna, was killed.
5. Arjuna fought against Drona and Suśarmā.
6. Took the vow to kill Bhīṣma.
7. Sīkhaṇḍi prompted to kill Bhīṣma.
8. On the appearance of Sīkhaṇḍi the Kaurava army, took fright and fled in great disarray.
10. Duel with Bhagadatta.
11. Duel again with Bhīṣma.
12. Bhīṣma fainted and fell on the ground.
14. With Sīkhaṇḍi in the front made an attack on Bhīṣma.
15. Arjuna discharged three arrows to serve as pillow to Bhīṣma who, dislodged from the chariot, was lying on a bed of arrows.
16. Cool water sprinkled on the face of Bhīṣma with the aid of divine arrows.
17. Fought against Drona and defeated his forces.
18. Satyajit deputed to remain with Dharmaputra to help him.
19. Sudhavā killed.
20. Again fought with Bhagadatta.
21. Suprāṭik, the elephant of Bhagadatta killed.
22. And after that, Bhagadatta also killed.
23. Vṛṣaka and Acala killed by Arjuna.
25. Arjuna killed the three brothers of Karṇa and confronted Karṇa.
27. Hearing about the death of Abhimanyu, Arjuna fell down unconscious.
28. Awakened, Arjuna vowed to kill Jayadratha.
29. Arjuna performed Siva Pūja.
30. Arjuna dreamt that night to have paid homage to Śiva along with Kṛṣṇa and that Śiva gave him divine arrows like Paśupata.
31. Marched forth routing the elephant regiment of Durmārsana.
32. Routed Duśśāsana in fight.
33. Again fought Drona, Kṛtavarmi, Śrutiyudha, Sudakṣiṇa, King of Kamboja.
34. Sudakṣiṇa killed in fight.
35. Śrutiyu, Acyutiyu, Niyutiyu, Ambaṣṭha and the Mlecchas’ army killed.
36. Vinda and Anuvinda killed.
37. Warfield converted into a house of arrows, on account of the great collection of arrows.
38. Arjuna defeated Duṣṭodhana.
39. Fought the nine great warriors on the Kaurava side.
40. Arjuna cut off the right hand of Bhūriṣtravas at the instance of Kṛṣṇa.
41. Cut off the head of Jayadratha with arrows. The head and the arrows were thrown on the lap of Jayadratha’s father.
42. Alambaṣa, King of Rākṣasas killed.
43. Daṇḍadhāra killed with his elephant.
44. Arjuna killed the six brothers of Suśarmā, viz., Satyasena, Candrasena, Mitrasena, Śruteṇjaya, Sauśrutī and Mitradharmā.
45. Difference of opinion arose between Dharmaputra and Arjuna about the failure to kill Karṇa, and in the heat of excitement Arjuna called his elder brother ‘thou’.
46. Immediately repenting Arjuna drew sword to kill himself. But, regained mental peace by begging pardon of the brother.
47. Killed Vṛṣasena, son of Karṇa.
48. Karṇa brought down Kṛṣṇa’s crown by his arrow resembling the face of the serpent. Enraged at this Arjuna killed Karṇa.
49. Killed Satyakarmā, Satyeṣṭha and others.
50. After bowing to Vyāsā, Arjuna withdrew arrow. (M.B., Bhīṣma, Drona, Karṇa, Sālyā and Sauntedi Parva).

27. After the war. In the great war the Kaurava army, to the very last man, was annihilated. The Pāṇḍavas assembled together. Thoughts about the future came up. Śri Kṛṣṇa consoled the sorrowing Dharmaputra. As desired by Vyāsā, Kṛṣṇa, Dharmaputra and others returned to Hastināpura and took the reins of governing the country, and the idea of performing an Āsvamedha Yāga was seriously mooted. A King named Marutta agreed to give money needed for the yajā. Arjuna defeated all enemy kings. (M.B., Śānti Parva).

28. Death and rebirth of Arjuna. On his way back after digvijaya Arjuna was killed by the arrows of his son, Bābhravāhana. Immediately did Ulūpi, Arjuna’s wife bring back to life her husband by Mṛtatejivāni mantra. Then Arjuna questioned Ulūpi about the reason for his son killing him, and also as to how she happened to be present at the time. Ulūpi described the story of a curse in answer to Arjuna’s query. (M.B., Āsvamedha Parva, Chapter 79).

29. The story of the curse. Ulūpi said: You shall not get angry. Yes, all is for the best. In war you killed Bhīṣma by unrighteous means, viz., with the help of Sīkhaṇḍi. On his death, the Arjavanus and Gaṅgā Devi cursed you with hell. I told about this curse to my father, who begged the Vasus for redemption, and they said that you would be redeemed from the curse when your son, Bābhravāhana, killed you. Accordingly he has been brought here to kill you.

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

30. Āsvamedha. Arjuna again defeated Meghasandhi, the King of Magadhā, Sakuniputra and others and returned to Hastināpura, where the Āsvamedha yajña was performed. The Yādava dynasty was extinguished before long. Arjuna did all the rites due to them on death. He grieved over the departure of Śri Kṛṣṇa. (Bhāgavata, Skanda 11, Chapter 31). And then he went to Indraprastha with the consorts of Kṛṣṇa. On the way dacoits overcame Arjuna and snatched away some of the females. Arjuna felt very sad. Then Vyāsā appeared and told him that he would be strong and powerful only in the presence of Kṛṣṇa. (Agni Purāṇa, Chapter 15).

31. ‘Pāṇḍavas’ journey to the other world. Now, it was time for the Pāṇḍavas to journey to the other world.
It was at this juncture that the Yādava dynasty ended and Śrī Kṛṣṇa was killed, and some of Kṛṣṇa's consorts were abducted. Arjuna could not save them, and they jumped into the river and died. Arjuna, who lost all his power began the great journey with his brothers. On their way Agnideva advised him to deposit reputed bow, Gāndīva in the sea, and Arjuna did so. (Mahāprashāna Parva, Chapter 1, Verses 1-42). The Pāṇḍavas continued their journey, Yudhīṣṭhira leading them. They reached the Himālayas, and there Pāṇḍāli expired. To Bhima's query as to why Pāṇḍāli expired first, Yudhīṣṭhira replied that it was due to her having been more partial to Arjuna. The others continued their journey and then Sahadeva died. Yudhīṣṭhira explained that Sahadeva died second due to his arrogance and conceit. And, the others continued going forward. An emaciated dog was already with the Pāṇḍavas during their journey. Nakula was the third to die, and Yudhīṣṭhira attributed it to his (Nakula) extreme conceit about his beauty. And, Arjuna's death next, Yudhīṣṭhira said, was due to his having not kept his vow, once made, to kill the whole lot of enemies in a day. After proceeding a short distance further Bhima also fell dead, and Yudhīṣṭhira thought to himself that it was due to Bhima's voracious eating. And, then Devendra came in his chariot of gold and welcomed Yudhīṣṭhira to Svarga. But, he refused the offer saying that he would not do go alone, leaving his brothers behind. When Indra assured him that his brothers were already there, in Svarga, Yudhīṣṭhira got into the chariot and reached Svarga, and he was elated to find his brothers there happy with Pāṇḍāli. (Mahāprashāna Parva and Svaragārohaṇa).

32) The meanings of the word, Arjuna.

(1) White.

Suṣukṣubhraśucīsveta-Viṣādaśvetapāṇḍavāh
Avaḍātashito gauro
Valakṣo dhvaulō rjunah
Harinah pāṇḍurah.
(2) The plant called virāṭarau.

Nadīśarjō virāṭarau-
Rindradruh kakubhor' rjunah.
(3) Grass.

Saṣpam hālātyaṁ ghāṣo
yavasaṁ tṛṇaṁarjunam.
(4) Indra.

(Rgveda, Chapter 1, Anuvaṇka 7, Sūkta 112).

33) Synonyms used in the Mahābhārata of Arjuna. Ainḍri, Bhārata, Bhīmānūja, Bhīmaśenānūja, Bhīlatsu, Brhan-
nala, Sākām-gadhvajā, Sakraja, Sakranandana, Sakra-
śūna, Sakṛatmāja, Sakrāsuta, Śvetāsī, Śvetāyahya, Śvetavāhā, Devendratanaya, Dhanaṇījayā, Gāṇḍivabhṛ, Gāṇḍivadhvanvā, Gāṇḍivadhvāri, Gāṇḍivī, Gudākēṣa, Indirārūpā, Indrasutā, Indrāṭmajā, Indrāvarajā, Jaya, Jīṣṇu, Kāpiḍhvajā, Kāpiḍketana, Kāpiḍparvāra, Kāpi-
vardhavajā, Kauṣṭica, Kauva, Kauvaśresṭha, Kauvyā, Kītāmāli, Kauraveṣa, Kītābhrī, Kīt-
avān, Kītṛi, Kṛṣṇa, Kṛṣṇārathī, Kuntāputra, Mahendrāśūna, Mahendrāṭmajā, Nara, Pākaśāsana, Pāṇḍava, Pāṇḍaveṣa, Pāṇḍunandana, Pārtha, Paurava, Pālguṇa, Prabhāṇjanasūtānūja, Śaṇavacī, Tāpatay, Tridāśevrāṭmajā, Vānaraṇdhvajā, Vānaraṇaketana, Vān-
raketu, Vānaraṇavaketana, Vāsava, Vāsavanandana, Vāsavinātajā, Vāsavi, Vijaya.

34) Origin of certain words. Towards the close of his life incognito, Arjuna went to the Śaṁ tree to take out Gāndīva kept in its hollow. Uttarā also was with Arjuna. Then Arjuna revealed himself to Uttarā, and also elaborated the meaning of his various names as follows:

I shall tell you my ten names. Arjuna, Phālguna, Jīśu, Kīrti, Śvetavāhāna, Bhiḥbhuṣa, Vijaya, Kṛṣṇa, Savya-
sācī and Dhanāṇjayā... I am called Dhanāṇjayā, because even after having conquered all the lands and amassed wealth I stand in the centre of righteousness ... I am called Vijaya because in fights with haughty opponents I always succeed... I am called Śvetavāhāna because white horses are harnessed in war to my chariot decked with golden ornaments... I am called Phālguna because I was born in the month of Phālguna and under the star, Phālguna... I am kīrti because during my fight with the Dāyiya I put on my head crown glowing as Sun... I am called Bhiḥbhuṣa by men and Devas because I never resort to revolting means during war... Devas and men call me Savyaścī because both my hands are adept in using the bow, Gāndīva... I am Arjuna because, in the world people are rare who possess such fair colour as I do, and moreover I do only white (just and ethical) acts... I am called Jīśu, 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 Kṛṣṇa because I was very attractive (Kṛṣṇa = attractive).

[Mahābhārata (Malayalam)].

35) Wives of Arjuna.

(1) Pāṇḍāli (2) Ulūpī (3) Cītrāṅgadā (4) Subhādrā.

36) Sons of Arjuna. Śrtaṅkiśi, Irāvan, Bāhrūvāhāna, Abhimanyu.

ARJUNA II. A son of Emperor, Nimi.

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

ARJUNA III. (See Kārttavīryārjuna).

ARJUNA IV. A member of Yama's assembly. The other members are : Kapotarama, Tṛṇaka, Sahadeva, Viṣva, Śāśva, Kyṣṇa, Saṭānanda, and Mahīśvara. (M.B., Sahā Parva, Chapter 8, Verse 17).

ARJUNĀBHIGAMANAPARVA. A sub Parva in Mahā-
bhārata. (See Mahābhārata).

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

35) Once, the son of an old Brahmin woman Gautami, died on account of snake-bite. 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 bit the boy impelled 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 for the birth of the child. Ultimately Gautami herself assumed responsibility for the sin. Bhīṣma 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., Anuśāsana Parva, Chapter 1).
ARJUNA

ARJUNAVANAVASAPARVA. A sub parva in Mahābhārata. (See Mahābhārata).

ARKKA I. A synonym of the Sun. (See Sūrya).

ARKKA II. A king of olden days. (M.B., Ādi Parva, Chapter I, Verse 236).

ARKKA III. The royal sage Rṣika was Arkka, the Asura, reborn. (M.B., Ādi Parva, Chapter 67, Verses 32, 33).

ARKKAPARṆA. Kaśyapa's son by his wife Muni. He was a Devagandharva. (M.B., Ādi Parva, Chapter 65, Verse 43).

ARTHAM. From the forehead of Mahāviṣṇu a golden lotus grew up from which Śrī Devī was born. Dharmārthas (Dharma = righteousness and artha = wealth) also were born from Śrī. “From the forehead of Viṣṇu, sprung up a golden lotus and His wise spouse Śrī arose there from and oh, Pānda, righteousness and wealth came into being from Śrī”. (Bhāṣābhārata, Śaṅti Parva, Chapter 59, Stanzas 130 & 131). ARUṆA. A sect among the Rākṣasas. (M.B., Vana Parva, Chapter 285, Verse 2).

ARULMOLITHEVAR. The Śaiva text of the south is called Tirumuram, and it contains twelve songs. The first seven of those songs were composed by Tirutījāṇa-sambandha, Tirunavukkaṭṭar and Sundaramūrti. The twelfth song is called Periyapurāṇa composed by Arulmilathevar. He is also called Sekhilar. Tevar was prime minister (A.D. 1063-1112) of Cola. (Some great lives.

ARUṆA I. 1) Birth. Son of Kaśyapa by Vināṭa. Kaśyapa, son of Brahmā, married Vināṭa and Kadrū, and being so much pleased by their services he gave them boons. Kadrū got the boon to have 1000 nāga (serpent) sons, and Vināṭa to have two sons more powerful and vital than the sons of Kadrū. After this Kaśyapa went into the forest again for Tapas. After a period, Kadrū gave birth to 1000 eggs and Vināṭa to two. Both the mothers kept their eggs in pots so that they were in the right temperature. After 500 years the pot broke up and Kadrū had her 1000 sons. Vināṭa felt pains at this and opened one of her pots. A child only half-developed emerged from the egg and he was Aruṇa. (M.B., Ādi Parva, Chapter 16, Verses 5-7). After another 500 years the other egg of Vināṭa hatched itself and a glowing son emerged. He was Garuḍa.

2) Genealogy. While Rāma and Lakaṇṭha wandered in the forest searching for Sītā they saw the wounded and disabled Jātiyū. Jātiyū described his genealogy as follows: “Kaśyapa, son of Brahmā, married the daughters of Daksā. Of the two wives, Vināṭa delivered two sons, Garuḍa and Aruṇa. Sampāṭi was Aruṇa's elder son and he (Jātiyū) the younger. (Vālmiki Rāmāyaṇa, Aranyakaṇḍa, Canto 14). Agni Purāṇa, Chapter 19 also refers to Garuḍa and Aruṇa as the sons of Vināṭa.

3) Aruṇa curses his mother. The fact of Vināṭa forcing open one of her eggs prematurely and Aruṇa emerging out of it with only a half-developed body has been mentioned above. Aruṇa got angry at the haste of his mother and cursed her to live as slave of Kadrū for 500 years, and then Garuḍa 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 Aruṇa rose to the sky. This curse was the reason for Vināṭa's becoming a slave of Kadrū. (M.B., Ādi Parva, Chapter 16, Verses 18-23).

4) Aruṇa became charioteer of Sun. The Sun and the Moon betrayed to the Devas Rāhu, who waited at the entrance of Devaloka to snatch off the Nectar (Āmṛtam) got at the churning of the sea of milk (Kṣīrābhuddhi). Thenceforth Rāhu does often swallow the Sun and the Moon. That phenomenon is called the eclipse (of the Sun or Moon. Sūrya-grahaṇa and Candra-grahaṇa). Enraged by these frequent attacks of Rāhu, the Sun-God began once to burn 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 Brahmā. Brahmā called Aruṇa 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 Aruṇa has been functioning as the charioteer of the Sun. (M.B., Ādi Parva, Chapter 24, Verses 15-20).

5) Birth of sons. Sycē, wife of Aruṇa delivered two sons, Sampsāṭi and Jātiyū. (M.B., Ādi Parva, Chapter 68, Verse 71).

6) Aruṇa assumed female form. Śīlāvati, 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 Aruṇa some rest. Then it was that Aruṇa came to know of a programme of naked dance by the women in Devaloka. Women alone were admitted to the dance hall. Aruṇa, therefore, assumed female form and sat among the Devon 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 day dawned Aruṇa, at the instance of Indra entrusted the child to Ahalyādevi and returned to join duty as the Sun-God's charioteer. (Aruna, while he acted as Indra's wife was called Aruṇidevi). Aruṇa was a bit late to report for duty, and when questioned by Sun he detailed the happenings during the last night. This evoked the desire in the Sun to see Aruṇa in female form. Aruṇa did so, and the Sun enjoyed her. This also resulted in the birth of a son, who too was, at the instance of the Sun, entrusted to Ahalyādevi. Ahalyādevi brought both the children with tender love, which Gautamā muni, her husband did not like. He cursed them and turned them into monkeys. After some time Indra went to Ahalyā's to see his child and he was told the story of Gautamā's curse. Indra searched out both the monkeys. In view of the elder one having a long tail he was called Bāli (Vāli) and the neck of the second one being very beautiful, he was named Sugrīva. At that time, Rkṣarāja, the monkey King of Kiskindhā was very unhappy because he had no sons. He came to know of Bāli and Sugrīva, and requested Indra to give both the monkeys to him as sons. Indra gladly obliged him. Indra blessed Bāli 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 Sugrīva to Kiskindhā.

ARUNA II. A king of the solar dynasty, and father of Triśāńku. (Devī Bhāgavata, Sāptāma Skandha).

ARUNA III. A sage in ancient India. A community of R̄ṣis was denoted by this name. Those R̄ṣis were called Arunas. The Ajas, Pr̄śnis, Sikatas, Ketus and Aruṇas—they attained Sarga by self study. (M.B., Śantī Parva, Chapter 26, Verse 7).


ARUNA V. A R̄ṣi. Taittīrīya Aranyaka refers to him as born from the flesh of Brahmā at the time of creation.

ARUNA VI. A Dānava (Asura) born in the dynasty of Vipracitti. He did tapas for long years repeating the Gāyatrī mantra, and got from Brahmā the boon not to die in war. Becoming very arrogant on account of this boon he left Pātāla (neither 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 Aruṇa did not give up the Gāyatrī he could not be worsted in war. Then the Devas sent Bhāsapti to Aruṇa to make him give up Gāyatrī. Aruṇa questioned Bhāsapti as to why he of the enemy camp had come to him (Aruṇa). Bhāsapti replied: "You and I are not different; both of us are worshippers of Gāyatrī Devī. Being told so Aruṇa gave up worship of Gāyatrī Devī, and she felt offended at this and sent thousands of beetles against him. Thus, without fighting Aruṇa and his army were extinguished. (Devī Bhāgavata).

ARUNA VII. A son of Narakāsura. When Narakāsura was killed Aruṇa along with his six brothers fought against Śri Kṛṣṇa and was killed.

ARUṆA I. An Apsarā woman born of Pradhā, wife of Kaśyapa. Pradhā and Kaśyapa had the following children: Alambūṣī, Mārakeśī, Vidyutparnā, Tilottama, Rakṣitā, Rambhā and Manoramā. (M.B., Ādi Parva, Chapter 65, Verses 50, 51).

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

ARUṆASAMGAMAM. The place where Aruṇā falls into Sarasvatī. (M.B., Śalya Parva, Chapter 43, Verses 30-45).

ARUNDHATI I. Wife of Sage Vasiṣṭha. (1) Birth. She was born as the daughter of Karadhama Prajāpati and Devalhuti. (See Vasiṣṭha).

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

(2) Arundhati shone forth in Brahmā's assembly with other Devis like, Pr̄thi, Hṛtī, Svāhāśikāritī, Śūrdī and Sačī. (M.B., Sabhā Parva, Chapter 11, Verse 41).

(3) She outshone all other chaste women in devotion to her husband. She owed her great power to her chastity and service of her husband. (M.B., Aranyā Parva, Chapter 225, Verse 15).

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

(5) There is a story in the Mahābhārata of how Śiva once blessed Arundhati. While the seven great R̄ṣis were staying at the Himālayas 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., Śalya Parva, Chapter 48, Verses 38-54).

(6) Arundhati once pointed out to Vṛṣṇabarhi 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 eulogized Arundhati and Brahmā blessed her. (M.B., Anuśāsana Parva, Chapter 130, Verses 12 and 13).

(9) Arundhati and Vasiṣṭha did tapas at the sacred Sarasvatī tīrtha and entered into Saṃdāhi. (M.B., Vana Parva, Chapter 130, Verse 17).

ARUNDHATI I. A wife of Kāla (God of death). Arundhati, Vasu, Yāmī, Lāmbā, Bhānu, Murtvati, Saṁkpalā, Muhurtā, Sādhyā and Viśā are the ten wives of Kāla. (Viṣṇu Purāṇa, Part I, Chapter 15).

ARUNDHATIVAṬAM. A holy place. If one takes one's bath during three days in the Sāmundraka tīrtha nearby and also staves one will get the results of Āṣvamedhā yāga. (M.B., Vana Parva, Chapter 64, Verse 41).

ARUṆI. Name given to Aruṇa when he attended Indra's assembly disguised as female. (See Aruṇa).

ARUṆODA. A river flowing through the island of Plakṣa, one of the seven islands of ancient times. The wind around ten yojanas of Plakṣa is very fragrant because it carries the divine fragrance being emitted always from the bodies of Pārvati and her attendants, who drink water from river Aruṇodā. (Devī Bhāgavata, Aṣṭama Skandha).

ARUṆA. One of Dakṣa's daughters. (M.B., Ādi Parva, Chapter 65, Verse 46).

ARUPATTIMUVAR. (The sixty-three's). In ancient times there were sixty-three devotees of Śiva in the south. They were called Nāyanāras and they have composed many famous sacred songs. Prominent among them were Tiruvñānasambandha, Tiruvñūkkaraāsa and Sundaramūrti.

ARVA. The son of Ripunjaya. (Viṣṇu Purāṇa).

ARVĀVASU. An ancient Ascetic who had been a luminary in the Durbar hall of King Yudhiṣṭhir. There is a story in the Mahābhārata showing the merits of penance of Arvāvasu. This story was told by the hermit Lomaśa to the Pāṇḍavas, when they arrived at the holy bath Madhugilasamanga, during their exile in the forest. "Long ago two ascetics Raibhya and Bharadvaja had built their hermitages and lived here. A son named Yavakrlta was born to Bharadvaja. To Raibhya, two sons called Arvāvasu and Parāvasu were born. Raibhya and his sons were learned men. Bharadvaja and Yavakrlta became ascetics. Yavakrlta started doing penance with a view to get the boon of learning coming to him automatically without getting it directly from Brahmīns. 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. Yavakrlta was not willing to give up penance. Later Indra came in the guise of a Brahmīn to the
Banks of the Ganges and began to build a dam with sand particles. Yavakrita said that it was an impossible task. Indra said that the desire of Yavakrita 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 oblation 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 Bhaddyumna, a Brahmin performed a sacrifice. He invited Arvāvasu and Parāvasu as helpers. As Parāvasu was going along the forest he saw his father covered with the hide of a deer and shot at him thinking him to be a deer. He stealthily informed the matter to Arvāvasu. Arvāvasu went to the forest completed the funeral rites of his father and returned. Parāvasu spread the rumour everywhere that Arvāvasu had murdered his father. In the innocence of Arvāvasu, nobody believed. Even the avoid him. He became sad and forlorn and went to the forest and did penance to 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 in this bath called Madhubilasānga-ma. (Mahābhārata, Aranyā Parva, Chapters 135, 136, 137, 138).

The report of a conversation between this hermit, and Śrī Kṛṣṇa who had been on his way to Hastināpura, is given in the Mahābhārata, Śānti Parva, Chapter 336, Stanza 7. Arvāvasu also is counted among the hermits who possessed theBrightness of Brahmā like Rudra.

“Hermit Vasiṣṭha! Now I shall give their names in order. Yavakrita, Raibhya, Arvāvasu, Parāvasu, Kakṣivān, Ayurija, Bala, Anīgas, Rṣīmedha, Tithisuta, Kanya, these are the Bright hermits, having the brightness of Brahmā, lauded by the world and as bright as Rudra, Fire and Vasu”. (M.B., Anuśasana Parva, Chapter 150, Stanzas 30, 31 & 32).

Arvāvasu did penance to the Sun for getting children. The Sun-God came down from his way in the sky and gave him through Aruṇa directions mentioned in the Kalpa (one of the six Sāstras or Sciences) regarding Saptami rituals. Arvāvasu observed them strictly and as a result he got children and wealth. This story is given in Bhaviṣya Purāṇa, Brahma Parva).

ARYAMĀ. One of the twelve Adityas born to Kaśyapa and Aditi. (Adityas=sons of Aditi). The twelve Adityas are, Dhiḥti, Aryamā, Mitra, Śakra, Varuṇa, Aiṃśa, Bhaga Vivasvān, Pūṣi, Saviṭā, Tvāṣṭa and Viṣṇu. (M.B., Ādi Parva, Chapter 65, Stanza 15).

Aiṃśa is sometimes called AMSU.

ARYASVA. A King of the Sūrya varṇa (Solar dynasty). See the word VAMSĀVALI (Genealogy).

ASAMĀṆJASA (ASAMĀṆJA). A King of the Solar dynasty born to Sagara. For genealogy see under SAGARA.

1) Birth. There is a story about his birth in the Rāmāyaṇa. Once there was a king called Sagara in Ayodhya. He married two women named Keśiṇi and Sumati. For a long time they had no sons and so they went to the Himālayas and started penance there in the mount of Bhṛguprasrāvaṇa. After a hundred years Bhṛgumaharṣi appeared before them and pleased them thus: “Your elder wife Keśiṇi 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 Keśiṇi gave birth to AsamāṆjas and Sumati to a big ball of flesh. That ball broke and sixty thousand babies came out from it. (Vāñiki Rāmāyaṇa, Bālākāṇḍa, Sarga 83).

2) Character of AsamāṆjas. He was a very cruel man always tormenting people. He used to throw little children into the Sarayū river and stand on the banks of the river enjoying the sight of the children dying drowning. People hated him. His father, therefore, drove him out of his palace. To this bad man was born Aṃśumān, a King who became the favourite of the people. (Vāñiki Rāmāyaṇa, Bālākāṇḍa, Sarga 38).

ASAMPREKSYAKĀRTVA. See under DEVASARMA IV.

ASANĪ. A holy hermit. While Śrī Kṛṣṇa was going to Hastināpura this hermit met him on the way. (M.B., Udyoga Parva, Chapter 83).

ASIDDHĀRTHA. A minister of Daśarathśī. (Vāñiki Rāmāyaṇa, Śloka 3, Sarga 7, Bālākāṇḍa).

ASIKNI I. A river flowing through the Punjab in India. This is called Candrabhāgā and also Cina (Cīnā). The Rgveda also mentions about this. (M.B., Bhīṣma Parva).

ASIKNI II. A wife of Dakṣa. Dakṣaprajāpāti, son of Brahmā, 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 Asikni daughter of Viranaprajāpati. There is a version in the seventh Sandhā of Devī Bhāgavata that Vīraṇi was born of the left thumb of Brahmā.* Then the virile Dakṣaprajāpati begot by Asikni five thousand Haryaśvas with a view to propagating his species and the Haryaśvas also evinced great desire to increase their number. Knowing this devarī Nārada of enchanting words approached them and said “Oh, Haryaśvas, I understand you, energetic young men, are going to continue creation. Pshaw! 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 fools 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 Haryaśvas have never returned so far.

When he found that the Haryaśvas were lost the mighty Dakṣa begot in the daughter of Vīraṇi a thousand sons called Saṭalāśvas. They were also desirous of propagation but were also persuaded by the words of Nārada to follow the footsteps of their elder brothers. They discussed it among themselves and said “The words of the Maharṣi are right. We must also follow the course taken by our brothers. It is wise to commence creation after

*It was Mahāviṣṇu who gave Dakṣa his wife, Asikni, when Dakṣa was doing penance in Vindhya. (Ṣaṭa Ṣandhā, Bhāgavata).
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 Sābalāvās infuriated Dākṣa and he cursed Nārada.

Again to commence creation Dākṣa got of Asīkni sixty girls. Of these ten he gave to Dharmadeva, thirteen to Kaśyapa, twenty-seven to Soma and four to Arīṣṭanemi. Two were given to Bahuputra, two to Aṅgiras and two to the kṣrāṣṭa. Dharmadeva’s wives were Arundhati, Vasu, Yami, Lamba, Bhānu, Marutati, Saṅkalpa, Muhurta, Śadyā and Viśvā. Of Viśvā were born Viśvedevas. Śadyā delivered the Śādhyas, Marutva, the Marutvans and Vasu, Vasus. Bhānu were born of Bhānu. From Muhurta came Muhurtabhimānī and from Lamba, Ghoṣa and from Yami, Nāgavēti. (Chapter 15, Anuṣāsana Parva, 1; Viṣṇu Purāṇa and Skandha 6, Bhāgavata).

Asīkṣṇa. Son of Aśvamedhas, a King of the Lunar dynasty. (Bhāgavata, 9th Skandha).

Asīloma. Prime Minister of Mahiṣāśva. (Devi Bhāgavata, 5th Skandha).

Asipatravana. One of the notorious twenty-eight hells. If you destroy forests without purpose you will go to this hell. (Chapter 6, Anuṣāsana Parva 2, Viṣṇu Purāṇa). The Devi Bhāgavata describes Asipatavana like this: “Those who forsake their own natural duty and go in for that of others are thrown into this hell; they die by the orderlies of Yama, the King of Death. There they will be whipped by a whip made of thriny herbs and as they run about with pain they will be followed and whipped. Crashing 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. (Aṣṭama Skandha, Devi Bhāgavata).

Asitā. A celestial maiden. She had taken part in the birthday celebrations of Arjuna. (Śloka 63, Chapter 122, Ādī Parva, M.B.).

Asita I. One of the Rtvikṣ of the Sarpastra of Jana-mejaya.

Some details. (1) The prominent Rtvikṣ were Bhāgava, Kautsa, Jaimini, Sāṅgarava, Pingala, Viṣṇa, Uddālaka Pramattaka, Śvetaketu, Asita, Devala, Nārada, Parvata, Atreyā, Kundajāra, Kālaghāṭi, Vāṭsya, Kuhala, Deva-sarmā, Maudgalyā, Samasaurabha. (Chapter 53, Ādī Parva, M.B.)

(2) Asita, Devala, Vaśiṣṭapāyana, Sumantu and Jaimini were disciples of Viṣṇa. (Prathama Skandha, Devi Bhāgavata).

(3) Asita, the sage, got by the blessing of Śiva a son named Devala. (Brahmavaivarta Purāṇa).

(4) Once Asita muni explained to King Janaka the philosophy of rebirth. (Brahmāṇḍa Purāṇa, Chapter 47).

Asitadevala.

Main details. (1) He is one of those who spread the story of Mahābhārata to the public. Viṣṇa wrote the Mahābhārata into a lakk of books and first taught the great epic to his son, the sage Śuka. He later expounded it to many other disciples. Nārada spread the story among the devas, Devala among the Pīṭḥs, Śuka among Gandharvas and Vaśiṣṭ and Vaśiṣṭapāyana among men. (Ślokas 107 & 108, Chapter 1, Ādī Parva, M.B.).

(2) He was present at the Śarpastra of Janamejaya. (Śloka 8, Chapter 53, Ādī Parva, M.B.).

(3) He attended the coronation of Yudhiṣṭhira along with Nārada and Viṣṇa. (Śloka 10, Chapter 53, Śabhā Parva, M.B.). See under Deva for more information.

Asitadhana. A king of Vedic times. Sāṅkhyaṇā Sūtra states that the Veda of Asuraṇidyā was written by this King.

Asitadhava. Son of Kaśyapa and Vinatā. He was present at a birthday celebration of Arjuna. (Śloka 72, Chapter 122, Ādī Parva, M.B.).

Asitākaśyapa (Devala). For details see under Jaigīṣayya and Deva.

Asitaparvata. A mountain situated on the banks of the river, Narmadā, in the country of Anarta. (Śloka 11, Chapter 89, Vana Parva, M.B.).

Asmaka I. Son born to Vasiṣṭha by the wife of Kalmāśapāda the King of Ayodhyā. (See Ikṣvāku vanśa) while the King Kalmāśapāda was walking through the forest hunting he saw Sakti the son of Vasiṣṭha. As Sakti did not care to give room for the King, Kalmāśapāda wounded Sakti, who cursed the King and changed him to a Rākṣasa (giant). The giant immediately killed Sakti. After many years Vasiṣṭha blessed the King and changed the form of the giant and gave him back his former shape. The King was delighted at having recovered his former shape. He took Vasiṣṭha to his palace. Madayanti the wife of the King with his permission went to Vasiṣṭha and got with child. Vasiṣṭha returned to the forest. Even after the lapse of a long period she did not give birth to the child. Madayanti who was miserable at this, took an ‘aśma’ (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 delivered a son. As he was born by using ‘Aṣma’ he was named Asmaka. This King had built a city called Paudhanyā. (M.B., Ādī Parva, Chapter 176).

Asmaka II. Asmaka (m) is a place between the rivers Godāvāri and Mahiṣmati. Asmaka was a king of this land. He fought against the Kauravas on the Pāṇḍavā side. (Karna Parva).

Asmaka III. A sage. (M.B., Śaṅti Parva, Chapter 47, Śloka 5).

Asmakādāyā. Son of the King Asmaka. He was a soldier of the Kaurava army. He was killed in the battle by Abhimanyu. (Ślokas 22 and 23, Chapter 37, Draupā Parva, M.B.).

Asmaki. Wife of Prācinvā. Kaśyapa was born to Marici, son of Brahmā. To Kaśyapa was born of his wife Aditi, daughter of Dākṣa, Vivasvān. Descending in order from Vivasvān were born Manu, Ilā, Purūravas, Ayus, Nahuṣa, Yayāti. Yayāti had two wives, Deva-yāni and Sārmiṣṭhā. The first was the daughter of Śukra and the second the daughter of Vṛṣaparvā. To Deva-yāni were born two sons, Yadu and Turvās and to Sārmiṣṭhā were born three sons, Druhyu, Anu-duhyu and Puru. From Yadu came the dynasty of Yādavas and from Puru came the dynasty of Pauravas. Kauśalyā was the wife of Puru and her son was Jana-mejaya. Puru conducted three Aśvamedhas and secured the title of Viśvajita (conqueror of the world) and then accepted the ascetic life and went to the forests. Jana-mejaya married Anantālīs Mādhavī and got a son named Prācinvā. Because he conquered all the land extending to the eastern horizon he got the name Prācinvā. Prācinvā married a yādava girl of name Asmaki and got a son named Sainīyātī. (Ślokas 6 to 13, Chapter 95, Ādī Parva, M.B.).
AŚMANAGARA. A city of the nether world. The Uttara Rāmāyana states that Rāvana entered this city when he was going home in the Puspaka Vimāna (the aeroplane of ancient times) stolen from Kubera.

AŚMAPRŚTA (M). The sacred pond near Gayā known as Pṛetaśilā. It is believed that if you perform obsequies here even the sin of killing a brahmin would fade away.

AŚMA. An ancient sage.

ASMAPĀKYĀNAM. This is called Aśmagīta also. After the great Kurukṣetra battle Vyāsa spoke to Dharmaputra to console him and the philosophy he then expounded is called Aśmapākyānanam. Once King Janaka asked the great scholar Aśma on the changes that occur in Man as wealth comes and goes. Aśma then gave the King the same philosophy which Vyāsa gave to Dharmaputra and Aśma's oration to King Janaka came to be known as Aśmagīta. (Chapter 28, Sānti Parva, M.B.).

AŚOKA I. The charioteer of Bhīmasena. When Bhīmasena was fighting a battle with Sṛutūya the King of Kalñga, this charioteer brought the chariot to him. (M.B., Bhīṣma Parva, Chapter 54, Stanza 70 and 71).

AŚOKA II. A minister of King Daśaratha. Daśaratha had eight ministers. They were Jayanta, Dhṛṣti, Vījaya, Asiddhārtīla, Arthasaādhaka, Aśoka, Mantrapāla and Sumantra. (Vālmiki Rāmāyana, Bālakanda, Sarga 7).

AŚOKA III. A King of the family of the famous Asura Āśva. This king had been ruling over Kalñga. (Āḍi Parva, Chapter 67, Stanza 14)

AŚOKADATTĀ. Once the Vidyādhara (a class of semi gods) named Asokavega was going through the sky, when the hermit maids of Gālavārama (the hermitage of Gālava) were bathing in the Ganges. He hankered after them. So the hermits cursed him and changed him to a man. The name of Asokavega in his human birth was Aśokadatta. The story of Aśokadatta in the-Kathāsārīṭāgāra is as follows:

Long ago there lived a Brahmin named Govindavāmi, near the river Kalíndi. He had two sons, Aśokadatta and Vijayadatta. They were good men like their father. Once there occurred a great famine in the country. Scarcity prevailed everywhere. Govindavāmi told his wife, “I cannot bear to see the difficulties of our people. So let us give everything we have for famine relief and then go to Kāśī and live there.” His good-natured wife agreed to it and giving everything for the relief work, Govindavāmi with his wife and children started for Kāśī. On the way he met a hermit sage who had denounced the world. He had his whole body besmeared with ashes. With his tuft of hair and garment made of the barks of trees, he seemed to be Śiva. Govindavāmi bowed before him, and asked about the future of his children. The Yogi (hermit) said, “the future of your two sons is good. But this Vijayadatta will go away from you. Reunion will become possible by the goodness of Aśokadatta.” Govindavāmi felt glad and sad at the same time. Leaving the hermit they proceeded to Kāśī. They reached Kāśī. There was a temple on the way. They stayed there and conducted worship in the temple and took shelter for the night under a tree outside the temple. Other travellers also were there. Being tired of walking all went to sleep. Vijayadatta the second son of Govindavāmi caught cold. So he woke up in the night. When he began to shiver, because of cold, he called his father and said, “Father, it appears that I have caught cold and I am shivering. I would grow better if I could get some fire. So please get some twigs and make a fire. I don’t think I may complete this night otherwise”. They saw a fire close by. It was in a burial-ground. Govindavāmi took Vijayadatta to that place where a dead body was burning. Vijayadatta sat near the fire and warmed himself. In the meanwhile he was talking to his father. He said, “Father, what is that round thing seen in the middle of the fire?” “That is the head of a dead body burning” said his father who was standing close by. He took a burning faggot and hit at the head. The head broke into pieces and some viscous stuff from the head fell into his mouth. There occurred a sudden change in Vijayadatta. He became a fearful giant with huge tusks and hair standing erect on the head. Somehow or other he got a sword also. That giant took the burning head from fire and drank up all the viscous liquid in it. With his tongue which looked like blazing fire he licked the bones. Then he threw away the skull. Then he approached his father with open mouth to swallow him. “You! giant, Don’t kill your father, come here!” a voice shouted to him from the burial-ground. Thus Vijaya became a giant and disappeared. “Oh dear! my child! my son! Vijayadatta” cried his father and came away from the burial-place, and went to the shelter of the tree and told his wife, son and others everything that had happened. Stricken with grief they all fell on the ground. All those who came to worship in the temple gathered round them and tried to console them. Among them was a merchant named Samudradaṭṭa, a native of Kāśī. He consoled Govindavāmi and his family and took them to his house in Kāśī. He showed hospitality and gave them a separate place to live in. Noble men are kind to those who are in distress. The great hermit had said that their son would come back in due course. Hoping that such a time would come soon Govindavāmi and his family dragged on their time. At the request of that wealthy merchant they stayed there on. Aśokadatta got his education there. When he grew up to a youth, he got physical training. He became such an expert in wrestling and other modes of fighting that nobody on earth could overcome him. During a festival there was a contest in wrestling. A renowned wrestler had come from the south to take part in the contest. In the contest which took place in the presence of Pratūpakmuṭṭa, the King of Kāśī, the wrestler challenged every wrestler in the country and had overthrown each one of them. Having heard from the merchant Samudradaṭṭa, the King sent for Aśokadatta and put him against the wrestler from the south. A very serious fight began between the two. They grappled each other with firm and resolute grips. The audience was struck with wonder at the variety of the modes of grappling and twisting and turning they exhibited. Applause came from everywhere. The fight lasted for a very long time. Finally Aśokadatta threw the other to the ground, and got much presents from the King. Gradually he became a favourite of the King, and consequently became wealthy. One day the King went to a temple of Śiva, a little away from the capital to observe fast on the fourteenth night of the Moon and while returning he passed by a burial-ground and heard a voice saying, “Oh Lord! The judge had ordered me to be
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 on 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 Ašokadatta 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 Ašokadatta 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 Ašokadatta 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. Ašokadatta asked her, “Madam! who are you, why are you crying here?” She replied, “I, an unfortunate woman, am 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 my 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.” Ašokadatta said, “See! 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 Ašokadatta 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 cutting 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 Ašokadatta. 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. After his 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 Ašokadatta 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 Ašokadatta a good deal. The King said, “Dear queen! This Ašokadatta 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 Madanalekha”.

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 Madanalekha 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 maids. Because of my thought about her I 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 Madanalekha to anybody else. She had been the wife of Ašokadatta in a previous birth”. I woke up immediately. Believing in the dream I consolated 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 Madanalekha in marriage to Ašokadatta. They suited each other so much that not only their relatives, but the others also were delighted. Brahmâ 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 and said, “Please your highness! This is not man-made. 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 Ašokadatta said that he would bring the mate of the bangle. Fearing danger the King tried to dissuade him. But Ašokadatta 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?” Ašokadatta 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 Ašokadatta 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.” Ašokadatta promised to do what she required. Then she began, “There is a city in the Himalayas known as Trigandha. There lived a giant in that city. His name was Lambajihva. I hearing the name Vidyumchikha, am his wife. Only one daughter
was born to me. Then my husband was killed in a fight with his overlord Kapālasphota, 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 roaming about thinking of a way to find out a man of might and bravery as husband for my daughter. Then I saw you going this 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. What you heard as the words of 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 confusion. 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 beautiful in every part of her body. She was called Vidyutprabhā. He married her and lived with them for a while. Then he said to his mother-in-law "Mother! now give me the bangle. I must go to Kāśī. I have promised the King to get the mate of this bangle," Vidyucchikā gave her son-in-law her bangle and a golden lotus flower which he accepted with great joy. As before he came with the giantess to the burial-ground through the sky. Then she said "I shall be here on every fourteenth lunar night on the root of this tree in the burial-ground. If you want to see me come on that day," "I shall do so," so saying Asokadatta came away and went to his parents. They were stricken with grief at the departure and exile of their remaining son. They were overcome by joy at the return of their son. Not waiting long he went to the King, his father-in-law, who embraced him with joy. Asokadatta gave him the two bangles. He presented the golden lotus flower also. The King and the queen were amazed at the daring spirit of Asokadatta who told them in detail everything that had happened to him. The fame of Asokadatta grew higher and higher. The King and the queen thought it a blessing that they got so adventurous a son-in-law. Next day the King got a casket made of silver and placed the golden lotus at the mouth of the casket and placed it on the step of his own temple for everyone to see. The white casket and the red lotus were very charming to look at and they glistened as the fame of the King and of Asokadatta. One day the King looked at it with pleasure and said "If we could get one more lotus like this, we could make another casket and place it on the left side of this". As soon as he heard it Asokadatta said "If the King orders it shall be brought". But the King said "Ho! you need not go anymore on errands like this. This is not such an urgent need". After a few days the fourteenth lunar night came. Leaving his wife the princess sleeping in the bed he left the palace and reached the burial-ground. He saw his mother-in-law the giantess and went with her to the city of the giant and lived there happily for a while with his wife Vidyutprabhā. When he was about to return he requested Vidyucchikā to give him one more golden lotus. She said that there was no more lotus with her and that they grew in the lake of the giant King Kapālasphota. Asokadatta requested her to show him that lake. At first Vidyucchikā dissuaded him from this attempt. But he was stubborn. So she took him to a place away from the lake and showed it to him. The lake was full of golden lotus flowers. It was a pleasing sight. Asokadatta immediately got down into the lake and began to pluck the flowers. The guards came and opposed him. He killed a few of them. The others went to their master and informed about the theft. Kapālasphota with his weapons came shouting and roaring and saw his elder brother Asokadatta. He was overpowered by joy and wonder. Throwing away his weapons, with love and devotion towards his elder brother he bowed before him. "My brother! I am Vijayadatta your younger brother. By the will of God I lived as a giant so long. You might have heard this from father. Because we have met now by good luck I remembered that I was a Brahmin. My giantness is gone. On that day something obscured my mind. That is why I became a giant". When he heard the words of his younger brother Asokadatta embraced him. Both shed tears of joy. At that time Prajñapti Kausika the teacher of the Vidyaadhāras came to them and said, "You are Vidyaadhāras. All this happened due to a curse. 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 Vidyaadhāra brothers, having plucked golden lotus reached the peak of the Himalayas through the sky. Asokadatta went to Vidyutprabhā who also having been liberated from curse became a Vidyaadhāra girl. With that beautiful girl the two brothers continued their journey and reached Kāśī 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. Their parents lifted them up and embraced them 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 was happy and joyful at the achievement of more than he had hoped for. Everybody appreciated them. Govindaśāmi, in the presence of the King asked Vidyutprabhā to tell his story from the moment he turned a giant in the burial-place; "We are very curious to hear it" he said. Vidyutprabhā 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 other giants gave me the name Kapālasphota. 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 who 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 Aṣokadatta continued the story.

Long ago when we were Vidyādhāras both of us were going through the sky and we saw the hermit maids 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 as men and in that birth we would be separated in a wonderful way and both of us would unite 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 Vidyādhāras 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 giants, with the help of my mother-in-law the giantess for plucking the golden lotus flowers and recovered my brother, this Vijayadatta. There we learned everything from our teacher Prajñāpati Kauśika and became Vidyādhāras 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 Vidyādhāras and then bidding adieu to the King Aṣokadatta, with his two wives, parents and brother went to the emperor of the Vidyādhāras through the sky. When they reached there Aṣokadatta and Vijayadatta changed their names into Aṣokavega and Vijaya-vega. According to the orders of the emperor those Vidyādhāra youths went to the mountain of Govinda-kūṭa with their people as it was their abode, and lived with happiness and joy. King Pratāpa-muṇuṭa 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. (Kathāsārisagara, Caturdārikālamba, Tarāṅga 2).

AṢOKASUNDARI. See the word Nahusa.

AṢOKATIRTHA. A holy place near the temple of Sārpa-raka. (Mahābhārata, Vana Parva, Chapter 88, Stanzas 13).

AṢOKAVANIKA. A famous park in Lankā. It was in this park that Rāvaṇa kept Śītā having stolen her from Śrī Rāma. It is described in Vālmiki Rāmāyaṇa, Sundarakānda, Sarga 14 and Aranyakānda, Sarga 56 and in Mahābhārata also:—

"Thinking of her 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 Aṣoka park which seemed as a hermitage." (Bhāṣā Bhārata, Aranyā Parva Chapter 280, Stanzas 42 and 43).

AṢṬABANDHA. A kind of plaster used for fixing idols in temples. The following eight things are mixed and ground consecutively for forty-one days and made ready to be put in the cavity around the idol when it is fixed there finally: (1) conch-powder (2) powdered myrobalam (3) resin (4) Koli-paral (a kind of rock) (5) river sand (6) powder of emblic myrobalam (7) lac and (8) cotton.


AṢṬACŪRṇa. A mixture of eight powders. The eight things are: Cukku (dry ginger), Mulaku (chilli) Tippi (long pepper) Ayamodaka (celery seed) Jiraka (baraway seed) Karinijiraka (black caraway seed) Intuppu (sodium chloride) and Kāyam (asafoetida).

AṢṬAḌĀṢAＰURĀṆA(S). The eighteen purāṇas. See under Purāṇa.

AṢṬAḌHARI-MMARDGA(S). Eight ways of attaining mokṣa: Yāga, Vedābhayahāsa, Dāna, Tapas, Satya, Kāmā, Dayā, lack of desire.

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

AṢṬAḌIGGAS and AṢṬAḌIKKARINIS. There are eight male and eight female elephants standing guard over the eight zones. They are:

<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>South-east</td>
<td>Puṇḍarika</td>
<td>Kapilā</td>
</tr>
<tr>
<td>South</td>
<td>Vāmaṇa</td>
<td>Pingalā</td>
</tr>
<tr>
<td>South-west</td>
<td>Kumuda</td>
<td>Anupamā</td>
</tr>
<tr>
<td>West</td>
<td>Aṇjana</td>
<td>Tamrakarṇi</td>
</tr>
<tr>
<td>North-west</td>
<td>Puppadanta</td>
<td>Subhramantī</td>
</tr>
<tr>
<td>North</td>
<td>Sārvabhauma</td>
<td>Angeṇā</td>
</tr>
<tr>
<td>North-east</td>
<td>Suprathika</td>
<td>Aṇjanāvati (Amarakośa)</td>
</tr>
</tbody>
</table>

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 lost horse of his father saw these elephants. As they went to the east they saw the huge elephant Virūpākṣa, 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 the elephant Mahāpādmasama holding the earth on its head on the south. Going again to the left of it they saw Saunmanasa holding the earth on its head on the west and going to the left of it on the north they saw Bhradra holding the earth on its head. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 40).

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

AṢṬADI(KPĀLA(S). The Devī Bhāgavata states like this about the eight zones and their guardians. Situated in the eight different zones of the Brahmāloka 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 Manovatī. Around his city are the others as follows:

(1) On the east is Amarāvatī, city of Indra.
(2) On South-east is Tejovatī, city of Agni.
(3) On the South is Śaṅyamanī, city of Yama.
(4) On the South-west is Kṛṣṇājanī, city of Nirṛti.
(5) On the West is Śraddhāvatī, city of Varuṇa.
(6) On the North-west is Gandhavatī, city of Vāyu.
(7) On the North is Mahodaya, city of Kubera.
(8) On the North-east is Yāsovatī, city of Śiva.

(Aṣṭama Skandha, Devī Bhāgavata).

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

AŚTADŪTAGAṆA(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 his errand quickly. (5) He must be mild. (6) He should not be duped by the cunning words of others. (7) He must be healthy. (8) He must be able to talk convincingly.

AŚTAGANDHA. Aki (Eaglewood), Candana (Sandal), Guggulu (Indian Bcllum), Maṅci (Jatamansi-Spikenard) Kuṅkuma (saffron), Koṭṭa (Kuṭṭa-bosust root), Rāmaec (Uśīram-Sweet rush), Irului (Vālaka).


AŚṬAJIḤVYA. One of the soldiers of Skanda Deva. (Sloka 62, Chapter 45, Salya Parva, M.B.).

AŚTAKA. See under Aṣṭika.

AŚTAKA I. A King of the Pāṇḍu dynasty. Genealogy. Descended in order from Vivas as follows : Brahmā-Atṛi-Candra - Budha-Puruṣavas-Āyuś-Nahuṣa- Yaśāṭi-Puru-Janamejaya-Prācinā - Pravirā-Namasyu-Viṭabhaya - Śuṇḍu - Bhūvindha - Saṅyāti - Rauḍrāshā - Raudrāśa - Matināra - Santurdoṣha-Duṣyanta-Bhara-Bhutotpura-Ajāmilha-Aṣṭaka. (This Aṣṭaka was the brother of Sunaśepha).

AŚTAKA II. A Rājaṛṣi born to Viśvāmitra of Mādhava, wife of Yayāti. (Sloka 18, Chapter 119, Udyoja Parva, M.B.). See under Gālava.

1) How Aṣṭaka went to heaven. This story was told to the Pāṇḍavas by the sage Mārkaṇḍeya. “Aṣṭaka, son of Viśvāmitra, performed an Āvāmedha Yāga. All the kings took part in this. Pratardana, Vasumanas and Aśvinara Śibi, and all the brothers of Aṣṭaka attended the function. After the yāga Aṣṭaka 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; Aṣṭaka asked Nārada who should step down from the aeroplane if only four were allowed to go to heaven. "Aṣṭaka", replied Nārada and explained the reason also. Once when Nārada stayed at the āśrama of Aṣṭaka the former found many varieties of cows there and asked Aṣṭaka whose they were. Then in self praise Aṣṭaka had said that all those were cows which he had given away as gifts. Aṣṭaka then asked who should get down if only three were allowed to go to heaven. "Pratardana", said Nārada and explained the reason also. 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 brahmans 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 chariot himself but abusing the brahmans all the way. It was that abuse that gave him the slur. Then Aṣṭaka asked Nārada who should get down if only two were permitted to enter heaven. "Vasumanas", said Nārada and explained the reason. Nārada went to the house of Vasumanas three times and each time the latter spoke highly of his chariot. Nārada also joined in praising his flower-chariot and the brahmans present there also followed suit. Pleased at this Vasumanas became proud of his possession and his vainglorious talks made him unlit. Then Aṣṭaka asked if only one were allowed to go to heaven who should go. "Śibi", said Nārada immediately. Even Nārada would be only next to Śibi and Nārada explained the reason thus. Once a brahmin went to Śibi for food. Śibi asked him what food he relished most and the brahmin said that he would like to have the fresh flesh of Śibi’s only son, Brhadgarbha. Without even the slightest hesitation Śibi 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 saw the brahmin setting fire to his palace, treasury, armoury, stables, harem and elephant-sheds. Without even a quiver on his face, the king respectfully took the brahmin inside and gave him food. The brahmin was amazed at the patience of the King and sitting before his food 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 no other than Brahmā in disguise praised him for his devotion and gave him back his son adorned with sweet smelling flowers and disappeared blessing them. When his ministers questioned him about this Śibi said, “I do not give for a name or fame. Neither do I give for wealth and happiness. I do it because it is the only way to be rid of sins". (Chapter 168, Arṇya Parva, M.B.).

2) Other details. (1) Aṣṭaka was a Rājaṛṣi. (Sloka 5, Chapter 86, Ādi Parva, M.B.). (2) Aṣṭaka gave away all the puṇya (goodness) he earned to Yayāti. See under Yayāti. (Slokas 13 & 14, Chapter 122, Udyoja Parva, M.B.).

AŚTAKALĀṢYA. This is a gesture in the Kathakali dance. In the play ‘Kalyāṇasaugandhika’ the character of Hanumā and in the play ‘Kālakayeavadha’ 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. (Kathakali).

AŚTAKAPĀLM. Puṇḍāsa prepared out of eight Kapālas. (Sloka 24, Chapter 221, Sānti Parva, M.B.).

AŚTAKARAN(S). Manas (mind), Buddhī (intelligence), Citta (thought), Māhākāra (egotism), Samkalpa in the mind (imagination), determination, pride from egotism and Avadhāraṇa in Citta.

AŚTAKAS̄Ṭ(S). Kāma (lust), Krodha (anger), Lobha (greed), Moha (delusion), Mada (arrogance), Mātrasya (rivalry), Dambha (pride) and Asūya (jealousy).

AŚTAKOPAVASANA(S). (1) Paṅsuna (2) Sāhasa (3) Droha (4) Irya (5) Asūya (6) Ardhaṣuṇa (7) Vāganda and (8) Pāruṣya.

AŚTAKUMBHA(S). Śuryabheda, Ujjayi, Silkkāri, Śitali, Bhāstikā, Bhrāmāri, Mārchā and Plavini. All these have to be practiced by students of Yoga. (Mokṣa-pradīpam).

AŚTALOHAY(G). Eight metals.

1. Suvarṇa Gold.
2. Rajatam Silver.
AŚṬAMĀNGALA

3. Tāmram Copper.
4. Ssakam Lead.
5. Kāntikam Mercury.
7. Lauham Iron.
8. Tikṣṇalauham Steel.

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


AŚṬAMANTRI(S). The eight ministers of the kings of Iksvāku dynasty are: (1) Jayanta (2) Dṛṣṭi (3) Vijaya (4) Siddhârtha (5) Arhasadâhaka (6) Âsoka (7) Mantrapāla (8) Sumantra.

AŚṬAMÂRÂS. Sânyâgdrtri, Sanyâsakâlpa, Sanyâg-vâk, Sâmyakkarma, Sâmyagjîva, Sâmyagvyâyâma, Sâmyaksmiit and Sâmyaksamâdi. The Buddha Sannya-sins have to live according to these eight directives of life.

AŚṬAMBÂ(S). See the sixth Khândika under Devi.

AŚṬAMI. The three skandha of Devi Bâghavata states that the goddess, Bhadrâkâli, came into life on an Aṣṭami day to block up the yâga of Daksâ. That is why the day is considered to be holy and important.


AŚṬÂNGÂSA. Eight snakes. Vâsuki; Takâ, Karkoṭaka, Saṁkha, Gûlika, Padma, Mahâpadma and Ananta.

AŚṬÂNGÂHRDAAYA. The medical science which deals in eight separate division the treatment of the human body. (1) Sârîra (2) Bâla (3) Graha (4) Urdhâvânga (5) Sâlya (6) Damâstra (7) Jara (8) Vîsa. Bâla—Body which has not attained maturity; Graha—External element which damage the health of infants; Sâlya—extraordinary substance lodged in the body; Vîsa—The seminal fluid. (Directions of treatment.

AŚṬÂNGÂYOGA(S). Yama, Niyama, Āsana, Prâñâyâma, Pratyâhâra, Dhyâna, Dâhâna and Samâdhi.

1. Yama. That which prevents the yogis from doing prohibited things. Ahuṁsi, Satya, Åṣeya, Brahmacarya and Aparigraha are yamas.

2. Niyama. Actions leading to Moksâ. They are: (1) SÂUCA—Cleanliness of the mind—cleaning of such bad qualities like jealousy. (2) TAPAS—indifference (Samatvabhâva) to the pairs of opposites like pleasure and pain, heat and cold etc. (3) Svâdhyâya—pursuit of the science of salvation chanting of OM. (4) SÂNTOSA—remaining happy and contented. (5) IŚVARA-PRAŅIDHÂNA—surrendering all actions to God.

3. Āsana. Postures of sitting firmly and comfortably. Of the many āsanas the very prominent ones are: Svasi-kâsana, Virâsana, Padmâsana, Siddhâsana, Vastraâsana, Vâyagrâcarnâsana, Vakkalâsana, Kuśâsana, Krṣṇâsana, Viṣṭârâsana, Mayûrâsana and Kûmâsana. Of these Siddhâsana is considered to be the best of the lot. This āsana strengthens the 72,000 nerves of the human system and all the yogis prefer this to any other. “Kîmânyâlaṁ bhuhubhîḥ pîthâlaṁ pîthê Siddhâsanâ sati” (of what use are the others when there is Siddhâsana).

4) Prâñâyâma. Control of Prâna (Prâna is the life giving breath and âyâma 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 breast slightly pushed forward and your head slightly drawn back. Then complete one Prâñâyâma doing Pûraka, Kumbhaka and Recaka. The Rudrayâma states thus about Prâñâyâma, Dakṣâṅguṣṭhena dakṣâni ca.

5) Ghrânam sampiḍya manavitr Ijâyâ pûrayedvâyûn Mâtrâ śoḍasâbhâḥ kramât Anguṣṭhânâmikhâyaṇâ Dhrâtvâ nâsâvayâmatah Tatatast kampayedvâyûn Pûrakâpām caurguanaî Anâmâyâ tathiâ vâma- Nâsâm dhrâtvâ tu dakṣine Dvârtimâdibhistu mâtrâbhîr Vyâurecanamâcâret.

Closing the right nostril by the thumb of the right hand and inhaling air inside through the left nostril taking 16 seconds is called Pûraka. Closing the nostrils by the thumb and ring-finger and keeping the breath for 64 seconds is called Kumbhaka. Closing the left nostril well and then exhaling through the right nostril taking 32 seconds is called Recaka. Pûrâkas should be done through the same nostril through which you have done Recaka. (You must do at least ten Prâñâyâmas at a time).

6) Dhyâna. Withdrawing the mind from worldly objects and sensuous pleasures.

7) Dâhâna. Keeping your mind fixed on the tip of your nose. Meditation.

8) Samâdhi. The union of mind with God. This is a blissful suprasensible state in which one perceives the identity of the individualised soul and cosmic spirit. (Yogâbhîṣyâ).


AŚṬÂTARÂNâ. Eight names of Târanâdevî. They are: Târâ, Ugrâ, Mahâgrâ, Vajrâ, Kâlî, Sarasvatî, Kâmēvari and Caîmūndâ.

AŚṬÂVAKRA

1) Birth. The sage Uddâlaka had a disciple named Kaghodara (Kahodara) and a daughter named Sujâtâ. Appreciating the devotion and good conduct of his disciple, Uddâlaka gave his daughter Sujâtâ in marriage to him. Sujâtâ became pregnant. When once Kaghodara was reciting from the Vedas the babe in the womb of Sujâtâ said, “I have learnt the mantra you are chanting but the way you chant it is wrong”. (The vibrations of sound created by the utterance of each word is important). Kaghodara 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 Sujátā delivered the child it had eight bends and light curves and so the boy was named Astāvakra, meaning one with eight bends. (Chapter 132, Vana Parva, M.B.).

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

Uddālaka got a son named Śvetaṇetuk and Sujátā deli-

vered Astāvakra. Both the boys grew in the āśrama on great intimacy and Sujátā 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 Śvetaṇetuk said that Astāvakra had no father. This teased him much and Astāvakra went to his mother and gathered all the facts about his father. He went, then, straight to the royal assembly of King Janaka. He was not allowed inside. The gate keeper said that he was only a boy and only learned men could go inside the sacrificial hall. Astāvakra 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 same court scholar, Vândina, who had killed his father. Vândina was defeated and was thrown into the same river in which his father had drowned himself. The moment Vândina fell into the river Khagodara rose up from there and the father and son along with Śvetaṇetuk returned to the āśrama. Khagodara then took his son for a bath and when it was over Astāvakra became a bright boy without crooks. (Chapter 133, Vana Parva, M.B.).

4) Marriage. Astāvakra wanted to marry Suprabhā, the daughter of a sage named Vādānya. When Vādānya was approached for this the Sage decided to test the love which Astāvakra had towards his daughter and said: “I am going to test you. You go to the north to the Himālayas. Pay homage to Śiva and Pārvatī and go further 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 Astāvakra went north. When he went to the Himālayas Kubera entertained him. He remained there for a year enjoying the dances of celestial maidens and then, after worshipping Śiva and Pārvatī went further north. There he came across seven very attractive women. At the command of Astāvakra the eldest of the lot, Uttarā, remained with him; all the rest left the place immediately she started making love with him and requested him to marry her. But Astāvakra did not yield and told her about his promise to Vādānya. Pleased at this reply Uttarā revealed that she was the queen of the north in disguise and was testing him. She then blessed Astāvakra who fulfilling his mission successfully, returned and married the girl he wanted. (Chapter 19, Anuśasana Parva, M.B.).

5) Another version of how the body became crooked. There is another story also about Astāvakra. Once there lived a sage named Asita. He did great penance to please Śiva to bless him with a child. Śiva blessed him and he got a son named Devala. Rambhā, the queen of devaloka, fell in love with him but Devala did not yield to her wishes. Then Rambhā cursed him and made him into one with eight crooks. Thus Devala came to be called Astāvakra. He then did penance for six thousand years and Bhaga-

vān Kṛṣṇa accompanied by Rādhā appeared before him. Rādhā was shocked by the ugliness of the sage and did not relish his sight. But Kṛṣṇa asking her to remain quiet went and embraced him. At once Astāvakra 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 vaivartta Purāṇa).

6) Other information. (1) Astāvakra was also present among the rīś who partook in the coronation ceremony conducted after Rāma’s return to Ayodhya from Lāṅkā. (Uttarārāmāṇa).

(2) Astāvakra cursed those celestial maidens who re-

buked him for his ugliness and they were born on earth as the wives of Śrī Kṛṣṇa. When after the death of Kṛṣṇa they were being taken by Arjuna to the north they were forcibly taken by some of the shepherds. (Chapter 15, Agni Purāṇa).

AṬṬAVAKRATIRTHA. If one observes complete fasting for twelve days doing tarpana in this sacred pond it is said that he gets the benefit of doing of Naramedha-

yajna. (Ślokas 41, Chapter 25, Anuśasana Parva, M.B.).

AṬṬAVAKTRA. See under Astāvakra.

AṬṬAVARGA(S). Meda, Mahāmeda, Kākoli, Kṣirakākoli, Jivaka, Ītavaka, Rddhi, Vṛddhi (These are used in in-

fusions for treating rheumatism).

AṬṬAVASU(S).

1) Origin. Gana devatās are called Aṭṭavasus. They were born to Dharmadeva of his wife Vasi, daughter of Dakṣa. They are : Dhara, Dhruva, Soma, Ahar, Anila, Anala, Pratyūṣa and Prabhāṣa. (Ślokas 17 and 18, Chapter 66, Adi Parva, M.B.). There is a version in certain purāṇas that the Aṭṭavasus are the sons of Kaśyapa.

Different purāṇas give different names to these Aṭṭa-

vasus. According to Viṣṇu Purāṇa they are : Āpa, Dhruva, Soma, Dharmā, Anila, Anala, Pratyūṣa and Prabhāṣa. (Chapter 15 of Aniśaṁ 1). In Bhāgavata they are Deona, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vasu and Vībhāvās. In Harivamśa they are : Akha, Dhara, Dhruva, Soma, Anila, Anala, Pratyūṣa and Prabhāṣa. This only indicates that some of these have two or more names for them.

2) Curse of Vasiṣṭha. Once the Aṭṭavasus were enjoy-

ing a picnic with their wives and they happened to go to the āśrama of Vasiṣṭha. One of the wives got en-

nourished 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 Aṭṭa-

vasus saying that all of them would be born on earth as men. The Aṭṭavasus 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 be only 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, Āpa (Dyau) who was born as Bhīṣma.
3) Rebirth of Aśvāsas. The Aśvāsas were pondering over the curse and were thinking of how to bear it without hardship when Gaṅgādevī appeared before them and then appealed to her: “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”. Gaṅgādevī accepted their request. Once there was a King called Pratīpā in the Candra dynasty. One day when this ascetic King was worshipping Ṣārva 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 realise what unrighteous thing you have done? I am not one who goes after women and it was 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 Gaṅgādevī herself and she disappeared soon on receiving the rebuke.

Pratīpā got a son named Śāntana and Gaṅgādevī became the wife of Śāntana. (For more details about this see under Gaṅgā). When Gaṅgādevī became the wife of Śāntana 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 Gaṅgādevī was living on earth as the wife of Śāntana that the Aśvāsas 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 Bhiṣma, who was none other than Dvārak born on earth by the curse of Vasiṣṭha. All the others, released from the curse, went to heaven. (More details under Bhiṣma).

4) A missile to Bhiṣma. When Bhiṣma had to fight against his guru, Parasurāma, the Aśvāsas gave him the missile, Prasvāpā. (See Ambā) (Ślokas 11 to 13, Chapter 183, Udōga Parva, M.B.).

5) Sons of Aśvāsas. The sons of Āpa, the first of the Vasus, are: Vaidantha, Śrama, Śanta and Dhvani. Kāla, the destroyer of all, is the son of Dhrūva. Varca is the son of Soma. Dharma got of his wife Manohari five sons Draviṇa, Hutaḥavavāhā, Śīrṣa, Prāṇa and Varuṇa. Śivā was Anila’s wife and she got two sons, Manojva and Avijñātata. Agni’s son Kumāra was born at Sarasambha. Kumāra got three brothers, Sākha, Viśākha and Naigameya. Kumāra is known as Kaṭṭikikya because he was born of Kaṭṭikas. The sage, Devala, is the son of Pratyāşa. Devala got two sons of great intelligence and forbearance. Varāṣṭri, sister of Bṛhaspati and a woman of great yogic powers and world-wide travels became the wife of Prabhāṣa. She gave birth to the famous Viśvakarma Prājapāti. 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 aeroplanes of the devas were designed by him. Men on earth depend on his art even now. That architect had four sons: Ajīkā-pāt, Ahiṅbudhnyā, Vaṭṭā and Rudra, the bold. The great ascetics, Viśvarūpā, Hara, Bahuṛūpā, Tríyambka, Aparājita, Vṛśākapi, śambhu, Kapardi, Raivata, Mṛgavādha, Śarva and Kapāli were the sons of Vaṭṭā. These are known as the twelve Rudras. Purāṇas say that there are a hundred Rudras like this. (Chapter 15, Ahūśa, Viṣṇu Purāṇa).

AŚTVADIHAṆAYIKĀ (S). Eight kinds of heroines of the stage:
1) Śūdrāpatikā. Fit to be a counterpart in a love scene and play the role of any one who is always fondled by her husband.
2) Vāsakasajjikā (Vāsakasajjā). Adorning herself well and waiting for her lover in a well decorated bedroom.
3) Virahotkāṣṭhā. Exhausted by the sorrow of separation from her lover.
4) Viṭralabdha. Cheated by her lover after fixing a date and a rendezvous.
5) Khaṇḍītā. Angered at the arrival of the husband in the early hours of the morning with suspicion about his character.
6) Kalahantarītā. Repenting after having arrogantly disobeyed her husband.
7) Prisītabharītā. One who has gone weak and moody thinking about her husband in a foreign place.
8) Abhiśāt-kā. One who approaches her husband with great passion. (Nātyaśāstra).

AŚTVADHIHAPRAKYAVASTHĀ (S). Earth, Water, Agni, Air, Ether, Mind, Intelligence and Egōtism.

AŚTVADHAPRATIMĀ (S). Śālāmayī, Kṛṣṇamayī, Lepyā, Lekhyā, Mṛtyumayī, Maippayi and Manomayi.

AŚTVADHAKUŚTHA (S). Vimarcika, Bhadra, Maṇḍala, Śukti, Sīdhdhama, Kṛṣṇa, Śukla and Tārūṇa. (Aśṭāṅgāyadraya).

AŚTVĀVĀ (S). Eight kinds of marriage. (1) Brāhma (2) Daiva (3) Arṣa (4) Prājapāta (5) Gāṇḍhara (6) Āsura (7) Rākṣa (8) Paścā. Brāhma is the one where the father gives his 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 yāga it is called Daiva. It is Arṣa if the father gives the daughter and gets in return a cow or bullock. When the father gives the daughter with her blessings it is Prājapāta. The marriage between two lovers is Gāṇḍhara. It is Āsura when the male takes his mate by force and it is Paścācika (most cruel and mean) when the girl is taken as his wife when she is in a state of unconsciousness.

AŚTVAYOGINI (S). The eight hermit-maidens who are the attendants of the goddess, Durgā. (1) Mārjīti (2) Karpūrātalikā (3) Malayagandhini (4) Kaumudikā (5) Bheruṇḍā (6) Mātali (7) Nāyaki (8) Jāyā (Śubhācara).

AŚTOPĀYA (S). Eight ways of attaining salvation. Yaṁja, Dāna, Vedādhyayana, Tapas, Dama, Satya, Rjuśila, and Mārdava. These are the qualities required for attaining salvation.

ASTI. Daughter of Jarāsandha, King of Magadha. Kaṁsa married Asti and also another daughter of Jarāsandha. (Ślokas 29 to 32, Chapter 14, Śabhā Parva, M.B.). Chapter 12 of Agni Purāṇa states that Jarāsandha went to war with the Yādavas because of the persuasion of these daughters.

ASTRA. After killing the demoness, Tātakā, Viśāmitha reveals to Rāma and Laksmana 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. Kālacakra  
4. Viṣṇucakra  
5. Indrācakra  
6. Vajrāstra  
7. Saivaśāla  
8. Āsija  
9. Brahmaśāstra  
10. Brahmatra  
11. Modakśīkharī  
12. Dharmapāsa  
13. Kālapāsa  
14. Vārṇunāstra  
15. Vāruṇapāsa  
16. Paramāstra  
17. Pīnākāstra  
18. Nārāyaṇastra  
19. Āgniestrā  
20. Śikharastra  
21. Vāyavāstra  
22. Prathanāstra  
23. Kauṣāstra  
24. Hayaśāstra  
25. Kaṇākāstra  
26. Mulasāla  
27. Kāpālāstra  
28. Kaṅkānāstra  
29. Māṇavāstra  
30. Prasthāpāstra  
31. Praśamanāstra  
32. Saurāstra  
33. Varṣastra  
34. Soṣastra  
35. Śantānāstra  
36. Vīpēnāstra  
37. Madanāstra  
38. Mōhāstra  
39. Saumyastra  
40. Saumyastra  
41. Saumyastra  
42. Māyādārāstra  
43. Tejaprabhāstra  
44. Saumyastra  
45. Śīśāstra  
46. Tvaśṭāstra  
47. Sudāmanāstra

Śrī Rāma received all these astras standing facing east. (Sarga 27, Bālakāṇḍa, Vālmiki Rāmāyaṇa)

ASURA. Those born to Kaśyapa of his wife Danu are called Dānavas and those born of his wife Diti are called Dāityas. They belong to the demonica dynasty (Refer under ‘Asursastra’ in the genealogy chart). Known among the asuras were the following:


ASURA. One of the eight daughters born to Kaśyapa of his wife Pradā. (Sarga 41, Chapter 65, Adi Parva, M.B.)

AŚU RBANIPAL. (See under Gilgami, Jalapralaya)

AŚURTARAJASA. A son born to King Kuśa of his wife Vaidarbhī. Kuśamba, Kuśābha, Aṣurārajasa and Vasu are the four sons of Kuśa. (Sarga 32, Bālakāṇḍa, Vālmiki Rāmāyaṇa)

AŚVA I. A demon. This was the same demon who later on was born as Asoka, King of Kaliṇgi. (Chapter 67, Adi Parva, M.B.)

AŚVA II. A mahārāti. The sage Vaśa is the son of this rśi. (Śūkta 112 of Rgveda)

AŚVA (Horse). Horses and camels were born, in this world, of Tāṁrā, wife of Kaśyapa, grandson of Brahman. (Agni Purāṇa, Chapter 19)

AŚVAGHOSA. A famous Sanskrit poet. He has written many Sanskrit books prominent among which are the two great poems, Buddhacarita and Saundarananda

ASVAPATI I. Father of the most chaste woman, Sāvitrī. He was King of Madra. He was without children for a long period and for eighteen years he worshipped the goddess, Sāvitrī and got a maiden from Agnihotra whom and a drama called Śāriputra-prakaraṇa. 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: Ācārya, Bhadanta, Mahāvā and Bhikṣu.

ASVAGRIVA. Son born to the Sage, Kaśyapa by his wife, Danu. (Śloka 24, Chapter 65, Adi Parva, M.B.)

ASVAHRDAYA. A mantra (sacred incantation) for controlling the horse. (See under ‘Aksahrdya’).

ASVAKETU. Son of King Gándhāra. He fought on the side of the Kauravas and was killed in the battle by Abhimanyu. (Śloka 7, Chapter 48, Drona Parva, M.B.)

ASVAKRTA. A river. Once a sage called R̄iṇaka went to Gāḍhī and asked for the hand of his daughter, Sāyavati, in marriage. He demanded as dowry a thousand horses black in colour and with only one ear for each. R̄iṇaka prayed to Varuṇa and he gave him the horses required. The river Aṣva-kṛta (created by horse) was made by the flow of urine from these horses. (Chapter 57, Bṛhmaṇḍa Purāṇa)

ASVAMEDHA I. A country of ancient India which was ruled by a King named Rocamān. Bīhāmasena conquered him during the world-wide conquering campaign. (Śloka 8, Chapter 29, Sāhā Parva)

ASVAMEDHA 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.

ASVAMEDHA. Son of King Saḥasarānika (Refer under Sahasrānika)

ASVAMEDHADATTA. Son born to Śatānika of the princess of Videha. (Śloka 86, Chapter 95, Adi Parva, M.B.)

ASVAMEDHAPARVA. A parva of the Mahābhārata. See under Bharata.

ASVANADI. A river in the country of Kuntibhoja. Aśvanadi joins Carmanvī and the latter joins the Yamuna and the Yamuna joining Gaṅgā falls into the ocean. It was through this river that Kuntidevi floated in a box the infant Karna. At night accompanied by her maid, Kunti floated the box containing her illegitimate son and stood on the banks of Aśvanadi weeping bitterly. Then thinking that her father would notice her absence from the palace she returned home soon. The box floated and reached the country, Campāpurī, ruled by a charioteer. (Ślokas 22 to 26, Chapter 308, Aroha Parva, M.B.)

ASVARATHĀ. A river in the Gandhāmādana valley flowing near the Ārṣama of the sage Arṣīṭeṇa. Many kings of the Candra dynasty used to come and stay in this ārṣama. (Śloka 10, Chapter 160, Vana Parva, M.B.)

ASVAŚANKU. Son of Kaśyapa born of his wife Danu. (Śloka 21, Chapter 67, Adi Parva, M.B.)

ASVAPATI II. Father of the most chaste woman, Sāvitrī. He was King of Madra. He was without children for a long period and for eighteen years he worshipped the goddess, Sāvitrī and got a maiden from Agnihotra whom...
he named as Sāvitrī. For more details see under Sāvitrī. (Chapter 293, Vana Parva, M.B.).

ASVAPĀTI II. The son born to Kaśyapa of his wife Danū. (Sloka 21, Chapter 65, Ādi Parva, M.B.).

ASVĀSENA. A serpent which lived in the forest of Khāṇḍavā. This was the son of Taṅkaka and he tried his best to escape from the fire that burnt the forest. (Sloka 5, Chapter 239, Ādi Parva, M.B.).

Once when Arjuna and Kṛṣṇa were sitting on the banks of the river Yamunā, Agni approached them and requested them to help him to burn the forest of Khāṇḍava (see under Khāṇḍavādāhā). They agreed to help him and Agni started burning the forest. Indra poured rains over the fire; Arjuna created a canal of arrows and prevented the rains from falling down. Āsvasena, son of Taṅkaka tried to escape from the fire but Arjuna obstructed his way by arrows. Then Āsvasena’s mother swallowed him and kept him in her stomach. Arjuna cut off her head. Seeing this Indra sent a cyclone to smash the canal of arrows and Arjuna fell fainting. Taking the opportunity Āsvasena escaped. When Arjuna woke up from his unconscious state he found Āsvasena missing. Then Arjuna cursed him thus: “Let not you get refuge anywhere.” (Chapter 226, Ādi Parva, M.B.). Āsvasena kept his grudge against Arjuna till the end. In the great battle Arjuna and Karna met for a fight and when Karna sent his Nagāstra (serpent missile) against Arjuna, Āsvasena hid himself in that missile and burnt the beautiful headwear of Arjuna. But Karna did not like this foul play and refused to accept him when he came back. Enraged at this the serpent attacked Arjuna directly and was killed. Before his death he got acquainted with Kṛṣṇa. (Chapter 96, Karna Parva, M.B.).

ĀSVĀṢIRAS I. A son born to Kaśyapa of Danū. (Sloka 23, Chapter 65, Ādi Parva, M.B.).

ĀSVĀṢIRAS II. Bhagavān Hayagriva who was teaching the Vecdas at Vaihāśyasakunḍa near Naranārāyaṇapārama. (Sloka 3, Chapter 127, Śantā Parva, M.B.).

ĀSVĀṢIRASTHĀNA(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, Dronā Parva, M.B.).

ĀSVĀṬAKA. A country of ancient India. (Sloka 15, Chapter 51, Bhīṣma Parva, M.B.).

ĀSVĀṬA. A serpent. A sacred pond built in Prayāga also carries this name. (Sloka 76, Chapter 55, Vana Parva and Sloka 10, Chapter 35, Ādi Parva, M.B.).

ĀSVĀṬĪRTHA. An ancient holy place on the banks of the river, Ganges, near Kanauj. It was at this place that the horses rose from the earth at the request of Reka Rśi to Varuna. (See under Āsvāṭra). (Sloka 17, Chapter 4, M.B.).

ĀSVĀṬṬĀMĀ.

1) Birth and genealogy. The semen of Bharadvāja Rśi 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, Sāraddvata. The good-natured Kṛṣṇa gave birth to Āsvāṭṭāmā. (See under Drona for genealogy). (Chapter 130, Ādi Parva, M.B.)

2) How he got his name. The moment he was born he made a loud hoot like Uccāśiras and the sound resembled the braying of a horse. Immediately a voice from heaven said that the boy should be named Āsvāṭṭāmā.

The boy was, therefore, named so. (Slokas 48 and 49, Chapter 130, M.B.).

3) Training in archery. Āsvāṭṭāmā took his lesson in archery from his father Drona. At that time Drona got new lessons from Paraśurāma and they were also imparted to Drona’s disciples. When Drona became the preceptor of the Kauravas and Pāṇḍavas Āsvāṭṭāmā also went with him. (Slokas 52 to 64, Chapter 130, Ādi Parva, M.B.).

4) Drona’s 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 āśrama. Arjuna came to know of this and he, there after, started bringing his quota of water quickly enough to join the special class of Drona. Thus Arjuna and Āsvāṭṭāmā learned a lot more than the others in the military art. (Slokas 17-19, Chapter 132, Ādi Parva, M.B.).

5) The Mahābhārata Battle and Āsvāṭṭāmā. In Sahbh Parva we find Āsvāṭṭāmā participating in the Rājasūya of Yudhiṣṭhīra. 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 veteran warriors and kings including the following: Nila, Anjanaravpav, Suratha, Satrughnaya, Balānika, Jayānike, Jayāśva, Sruṭāśva, Hemamālī, Viṣṇudhara, Candrasena, the ten sons of Kuntibhoja, Sudarśana, Vṛdhadhākṣṭra, Cedirājā, Malayadvayāja and Sura-tha. He defeated many including Sīkhandi, Abhimanyu, Virāta, Sātyaki and Vindhya. 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 Pāṇcālas and Somakas while they were sleeping. In Chapter 139 of Drona Parva we read about Arjuna defeating Āsvāṭṭāmā in a single combat one day.

6) Āsvāṭṭāmā sees a ghost. Dhṛṣṭadyumna, son of King Pāṇcāla, killed Drona. When Āsvāṭṭāmā heard of his father’s death his rage knew no bound. He immediately went to the heart of the military camp of the Pāṇḍavas, Kṛṣṇa and Sātvata following him. There at the gate of the camp he beheld a ghostly apparition. It is described in the Bhāṣa Bhārata (Malayālām version of M.B.) as follows: He saw a huge figure standing at the door with a body blazing like the Sun and the Moon. Bathed in blood and wearing a tiger’s skin in the loins 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-bangles he held a deadly weapon. With crooked teeth and a ghastly face the ghoblin gave a shiver to those who saw him. Flames bursting forth from his eyes, ears, nose and mouth he barred the way of Āsvāṭṭāmā. Undaunted the son of Drona showered 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 Āsvāṭṭāmā 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 hold of him by the hair on his head and killed him.

7) Āsvāṭṭāmā and his jewel. The anger of Āsvāṭṭāmā 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 Brahmarāstra (a missile charged with great power by a holy incantation). But Dronâja, having given the same type of missile to Arjuna also and so he sent forth his allies 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 Āśvatthāmā’s head to withdraw his missile. But Āśvatthāmā refused to part with it. He said, “This jewel of mine is more valuable than all the wealth of both 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 Yakṣas, Nāgas or thieves. I will never part with such a jewel”. (Ślokas 28-30, M.B., Chapter 15, Sautika Parva). After great persuasion Āśvatthāmā surrendered his jewel but without withdrawing the missile directed it towards the womb of Uttārā who was bearing a child then. We are reminded of an incident which happened when the Pândavas were residing in Upaplāvya; a poor brahmin looking at Uttārā 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 Uttārā’s womb Śrī Kṛṣṇa said, “Even though the child in the womb will die of this arrow it will be reborn. Oh, Āśvatthāmā, you will be denounced by all as a sinner 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 Kururāja. Look, I am giving life to the babe you have killed”. Vvāsa supported Kṛṣṇa, and Āśvatthāmā repenting on his hasty action gave the jewel to the Pândavas and left for the forest with Vvāsa. (Sautika Parva, M.B.).

8) Synonyms of Āśvatthāmā. The Mahābhārata has used the following names also for Āśvatthāmā: Ācāryananda, Ācāryaputra, Ācāryasuta, Ācāryatanaya, Ācāryasattama, Draupi, Draupiyan, Droṇaputra, Droṇasūtu, Gurusūtra, Gurusūtra and Bhāratacāryaputra.

ĀŚVATTHĀMĀ II. Indravarmā, King of Mālava, had an elephant of this name and it was killed in the battle by Bhimasena. (Śloka 15, Chapter 190, Droṇa Parva, M.B.)

ĀSVATTHĀMĀ I. A river. It is believed that if one just thinks about it at daybreak, midday and sunset one will get salvation. (M.B., Anuśāsana Parva, Chapter 165, Śloka 25).

ĀŚVĀVAN. The first child of King Kuru. (See under genealogy of Kuru). His mother was Vāhini. He is known as Avikṣit also. He got eight sons; Parikṣit, Śabālaśva, Ādīrāja, Viraṇa, Sālma, Uccaiḥśravas, Bhayānkara and Jitārī. (Ślokas 50 to 53, Chapter 94, Ādi Parva, M.B.).

ĀSVINIKUMĀRA(S) ĀSVINIDEVAS. Satya and Daśra, the two sons of Sūrya (The Sun) are called Āsvinikumāras. (Ślokas 17 and 18, Chapter 150, Anuśāsana Parva, M.B.). They are also known as Āśvinis, and Āśvinīdevas. These two are the physicians of the devas. (Śloka 12, Chapter 123, Aranyaka Parva, M.B.).

1) Genealogy. Descending from Viṣṇu in order are: Brahmā, Marici, Kaśyapa, Vivasvan (the Sun), Āsvinikumāras.

2) Birth. The Viṣṇu Purāṇa describes the birth thus: “Sānjīvī, daughter of Viśvakarmā, was the wife of Sūrya. She got three children: Manu, Yama and Yami. Once finding the effulgence of Sūrya unbearably she engaged Chāyā to look after Sūrya and left the forests to do penance there. Sūrya took Chāyā to be Sānjīvī and got three children of her: Sanaīscara, (another) Manu and Tapati. Once Chāyā got angry and cursed Yama. It was then that Sūrya and Yama came to know that she was not Sānjīvī, getting more details from Chāyā, Sūrya found out by his Jñānadrśti (a power of sight developed by Yoga by which one could see things far beyond the limits of his vision) that Chāyā was practising austerities taking the form of a mare. Then Sūrya went to her disguised as a horse and with her co-operation produced three children of which the first two became known as Āsvinikumāras. The third son was called Revanta. Then Sūrya took Sānjīvī to his place (Chapter 2, Anuśāsā 3, Viṣṇu Purāṇa). Śloka 35 of Chapter 66 of Ādi Parva states that Āsvinikumāras were born from the nose of Sānjīvī.

3) How Āsvinikumāras tested Sukanyā. The Devī Bhāgavata contains a story of how the Āsvinikumāras tested the fidelity of Sukanyā, daughter of Saryatī and made her old and senile husband into a young and virile one. Saryatī, son of Vaivasvata 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 Saryatī there was a tapovana as good and grand as Nandavavana and it contained a lake similar to the Mānas lake. In one corner of this tapovana a sage named Cyavana 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 Saryatī with his wives and child and followed by a large retinue entered the tapovana 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 Cyavana was doing penance. She saw the huge shrubby growth and while looking at it saw two gleaming points inside the shrubby heap. She was about to break open the thing when from inside she heard somebody addressing her 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 gleam-points and left the place arrogantly. The gleam-points were the eyes of Cyavana 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 stopped passing urine or faeces. 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 enquires asking his subjects one by one about this. But everybody replied in the negative. He bribed, he threatened. 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 tapovana I saw this huge shrub-heap and two points gleaming from inside. 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”. Saryāti now knew the cause of this national disaster and so immediately rushed to the sage for forgiveness. Prostrating before the rśi the King pleaded “Oh, best of rśis, 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 never knew what she pricked for a fun were your eyes. Oh, the best of sage, thou art rich in forgiveness and so please do condone this mischief and bless us.” Cyavana replied that he would forgive if he gave Sukanyā in marriage to him. Saryāti was depressed. How could he give his only and beautiful daughter to this aged senile ugly and blind rśi? While the King was thus pondering over this, Sukanyā herself came to him 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 pūjā and when the time came for his meals gave him his food sitting by his side. After the meals she gave him tāmbūla and only after putting him on a bed would she go to attend to her own affairs. After finishing her meals 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 pūjā and after the pūjā feed him with nourishing food. Whatever remained after his 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 details of the ablations of her husband. Thus Sukanyā lived true to her husband always anxious to please him. Then one day the Aśvinikumāras saw her going to the āśrama after her bath. They were very much attracted by the stunning beauty of the maiden that they approached her and asked: “Oh, beautiful maiden, who are you? We are Aśvinikumāras. You seem to be alone. How did you happen to come to this place? You are one who should always move about with friends and courtiers and what is the reason for your living like this?” Sukanyā replied, “Revered Devas, I am the daughter of Saryāti and wife of Cyavana. Forced by certain circum-
stances my father gave me in marriage to this sage who is very old and blind. 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 Aśvinikumāras 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 relish this talk and threatening them that if they did not withdraw stopping such blabbering she would curse them to ashes. The Aśvinīdevas 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. So she ran to the āśrama and told her husband thus: “Lord, I met the Aśvinīdevas 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 you to get from you the answer for their 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 Aśvinikumāras and took them to the āśrama. They asked Cyavana to take a dip in the lake nearby and as he entered the lake the Aśvinīdevas 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 Aśvinīdevas 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 Aśvinīdevas were also pleased. (Seventh Skandha, Devī Bhāgavata).

4) Cyavana’s gratitude. Cyavana who got back his eyesight and youth asked the Aśvinikumāras what boon they wanted. They then told him thus: “We are the physicians of the devas. Devendra has unnecessarily put a ban on our drinking Soma (juice extracted from the creeper Soma). When Brahmā 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 Saryāti 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 Asvinīdevas and Sāryāti also promised his help on this matter.
On their return to their palace Sāryāti decided to perform a big yāga to which all the devas were also invited.
Cvāvana officiated as priest. The Asvinīdevas were also present quite to the dislike of Indra. The time came for distributing soma, and when Cvāvana called the Asvinīkumāras to take their share Indra objected saying that since they were physicians of the devas they could not be given that drink. Cvāvana argued against that and after a great verbal combat Cvāvana succeeded in making the Asvinīkumāras take the drink. For more details look under ‘Cvāvana’. (Seventh Skandha, Devī Bhāgavata).
5) Other information regarding Asvinīkumāras.
(1) How they tested Upamanyu. This story is given under the word Āpodadhaumya.
(2) Birth of Nakula and Sahadeva. Kuntī, wife of Pāṇḍu, had obtained from Sage Dvīravāsī five sacred mantras, the chanting of each of which would give her a child. Even before her marriage Kuntī tested the power of the mantras by chanting one of them. Sūrya appeared and she had to take a son from him who became the famous Karna later. By chanting the second, third and fourth meditating on Yama, Vāyu and Indra, Kuntī got respectively the sons Dharmaputra, Bhima and Arjuna. The fifth mantra she gave to Mādri and she meditated on the Asvinīdevas and got Nakula and Sahadeva.
(3) The Asvinīdevas were present for the marriage of Pāṇcālī. (Śloka 6, Chapter 196, Adī Parva, M.B.).
During the burning of the forest Khāṇḍava the Asvinīdevas stood on the side of Arjuna.
(4) Kṛṣṇa Vyanāvāsa became pregnant and bore a child. It was the Asvinīdevas who took the child out by surgery. The boy became known as Māṇḍhātā later. (Śloka 3, Chapter 62, Droṇa Parva, M.B.).
(5) During the Mahābhārata battle the Asvinīdevas handed over some Pārāsadas to the god, Skanda. (Śloka 38, Chapter 43, Salya Parva, M.B.).
(6) The Asvinīdevas like very much oblations of Ghee. The others who like it are Brhaspati, Pūṣan, Bhaga and Pāvaka. (Śloka 7, Chapter 65, Anuśāsana Parva, M.B.).
(7) The month of Āśvin (October-November) is the month of Asvinīkumāras and if a man gives ghee to the Brahmmins freely in that month he will acquire more physical beauty. (Śloka 10, Chapter 65, Anuśāsana Parva, M.B.).
(8) One who offers Ghee as oblation to the fire for twelve months in succession will reach the country of the Asvinīkumāras. (Śloka 95, Chapter 107, Anuśāsana Parva, M.B.).
(9) The great poet of Kerala, Vallathol, in his commentary on the 93rd Śūṭka of the Rgveda states that there is a belief that the Āśvins and Čandraśūryas (the Sun and Moon) are one and the same.
(10) Dirghāstra's son of Dirghatamas once prayed to the Asvinīdevas to get rains and it is said that they gave a downpour of sweet water. (Rgveda, Śūṭka 112, Rk 11).
(11) Once a sage named Gotama was lost in a desert and craved bitterly for drinking water. He prayed to the Asvinīdevas for water and they dug a well itself in the desert and quenched the thirst of the sage. (Rk 9, Śūṭka 16, Rgveda).
(12) The sage Dādhyāṅga taught the Asvinīdevas the technique, Madhuviḍyā. There is an interesting story about it. It was Indra who taught this to Dādhyāṅga and while teaching him he had threatened that if he gave away that secret to anybody else his head would be cut off. Asvinīdevas 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 Dādhyāṅga taught them Madhuviḍyā and as soon as the teaching was over his horse-head was cut off and the real head placed in its place. (Rk 22, Śūṭka 116, Rgveda).
(13) The vehicle of the Asvinīdevas is a donkey. Once this donkey in the disguise of a wolf went and stayed with Pṛṛṣāva, son of the Rājarṣi Vṛṣaṅgī. Pṛṛṣāva gave the wolf to eat hundred goats belonging to the people of the place. Vṛṣaṅgī got angry at this act of his son and cursed him. The son became blind and he got back his eyesight by pleasing the Asvinīdevas by prayer and offerings. (Rk 16, Śūṭka 115, Rgveda).
(14) Once Sūrya decided to give his daughter in marriage to the owner of the horse which would win a horse-race which Sūrya would conduct. In the race the horse of the Asvinīdevas won and they thus married Sūrya's daughter. (Rk 17, Śūṭka 117, Rgveda).
(15) The Asvinīkumāras killed an asura of name Viṣvaṅk and destroyed his dynasty also. (Rk 16, Śūṭka 117, Rgveda).

ASVINIKUMĀRATĪRTHA. It is believed that the physical beauty of man would be increased if he bathes in this lake. (Śloka 17, Chapter 83, Vana Parva, M.B.).

ASVINISUTA. A son born to Sūrya of the wife of Sutapas. There is this story about it in Brahmavaivarta Purāṇa. Once when the wife of Sutapas was on a pilgrimage Sūrya happened to see her. The beautiful and venerable lady refused to accede to the desire of Sūrya and so the latter used force and took her. They had a son who was named Asvinisuta. On her return after the pilgrimage with her son she explained all that happened and the sage sent both of them out. Sūrya taught his son Asvinisuta astrology and made him a master in that science. Knowing that, Sutapas 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.

ASVINTĪRTHA. Promises bodily splendour 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 Pātalā. The seven sections are: Atala, Vitala, Sutala, Talātāla, Mahātāla, Raśātāla, Pātalā. Of them Atala has been described as follows: Atala is the first world of Pātalā. There reigns Bala, the son of Maya who is the famous but haughty 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 practise them. When this mighty fellow opens his mouth for yawning, three groups of women known as Puriścalis, Śvairīṇis and Kāminīs emerge from his mouth. He has with him a raśāyana called hātaka with which he can easily entice and seduce all who enter Atala and 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, Aṣṭama Skandha).

**AṬAVIṢIKHARA.** Name of a village in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 48).

**ATHARVA (M).** 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 Vasiṣṭha was the author of this Veda. In Chapter 6 of the third section of Viṣṇu Purāṇa the following reference is made to Atharvaveda: “Sumantu Mahārṣi who was of infinite glory, first taught this Atharvaveda to his disciple Kabandha. (Sumantu Mahārṣi was the son of Jāmīni, who was the disciple of Vedavyāsa.) Kabandha divided Atharvaveda into two parts and communicated them to two Mahāris named Devadarśa and Pathya. Devadārśa’s disciples were: Medhā, Brahmabali, Sautkāyani and Pippalāda. Pathya had three disciples named Jābali, Kumudā and Sānukaka. They also made Atharvaveda compositions. Sānukaka divided his composition into two and gave one part to Babhru and the other to Saindhava. Miṅjikeśa learnt it from Sāndhava and divided the composition first into two and later into three parts. The five divisions of the Atharvaveda—Nakṣatrukakāla, Vedākakāla, Samhitākakāla, Āṅgirasakāla and Sānti-kakāla, were made by Miṅjikeśa. Nakṣatrukakāla contains Brahmā’s works: Samhitākakāla contains Mantra Vidhi; Āṅgirasakakāla contains ābhicāra and Sānti-kakāla contains taming of horses, elephants etc.

The mantras (incantations) in Atharvaveda and their uses are given below:—

<table>
<thead>
<tr>
<th>Mantras</th>
<th>Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Suparṇastava</td>
<td>Getting rid of serpents and snake-poison (Sarpa-bādhā-nivāraṇam).</td>
</tr>
<tr>
<td>2. Indrēṇatā</td>
<td>Fulfilment of all desires (Sarvākāma-siddhi).</td>
</tr>
<tr>
<td>3. Īrṇa Devī</td>
<td>Attainment of peace (Sarva-saṅti-karma).</td>
</tr>
<tr>
<td>4. Devamārta</td>
<td>Attainment of peace (Sarva-saṅti-karma).</td>
</tr>
<tr>
<td>5. Yamaśālokā</td>
<td>Prevention of bad dreams (Duh svapna-śamaṇa).</td>
</tr>
<tr>
<td>6. Indraścandrasa pañcavanija</td>
<td>Prosperity in commerce and business (Vānjīya-lābhā).</td>
</tr>
<tr>
<td>7. Āḷamājējija</td>
<td>Enjoyment of women (Strī-saṅbhāgyām).</td>
</tr>
<tr>
<td>8. Tubhyanāvajavāma</td>
<td>Equal to thousand sacrifices (Ayuta-homa-tyayam).</td>
</tr>
<tr>
<td>10. Dṛṣṭurṣrāvahena</td>
<td>Attainment of posts of honour (Sthāna-lābhā).</td>
</tr>
<tr>
<td>11. Āḷakāṭjavas</td>
<td>Profit from agriculture (Krṣi-lābhā).</td>
</tr>
<tr>
<td>12. Ahaṁ te bṛhaṁ</td>
<td>Prosperity in general.</td>
</tr>
<tr>
<td>13. Ye me pāśā</td>
<td>Freedom from imprisonment (bandhana-vimukti).</td>
</tr>
<tr>
<td>14. Śapatvaha</td>
<td>Destruction of enemies (Śatru-nāsam).</td>
</tr>
<tr>
<td>15. Tāvanatāma</td>
<td>Enhancement of fame (yaśo-vṛddhi).</td>
</tr>
<tr>
<td>16. Yathāmṛgavat</td>
<td>Enjoyment of women (Strī-saṅbhāgyām).</td>
</tr>
<tr>
<td>17. Yeṇapēdahās</td>
<td>Birth of children (Grabha-lābhā).</td>
</tr>
<tr>
<td>19. Śivaśīvābhiḥ</td>
<td>Prosperity in general (Saṁbhāgya-vṛddhi).</td>
</tr>
<tr>
<td>20. Bṛhaspatirṇaḥ pari pātu</td>
<td>Blessings (Mārga-maṅgala).</td>
</tr>
</tbody>
</table>

When these mantras are chanted several obligations are made to the sacrificial fire. Substances like Camatā, ghee, rice, milk are thrown into the fire as offerings. (Agni Purāṇa, Chapter 282).

ATHARVĀ I. This muni is referred to in Mahābhārata, Udyoga Parva, Chapter 43, Verse 50, as a professional chanter of Chandave. Once under the curse of Bṛhgu Mahārṣi, Agni hid himself under the sea. (See “AGNI”). At that time, it was Atharvā who, at the suggestion of the Devas, went under the water and discovered Agni. (M.B., Vana Parva, Chapter 222, 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 face. His wife was Śanti, the daughter of Kardama. Citti was another name for Śanti. But there are some Purāṇas which refer to Citti as another wife of Atharvā. Also, there are Purāṇas which say that Atharvā was Āṅgiras himself.

ATHARVĀ II. This name has been used as a synonym of Śiva. (M.B., Anuśasana Parva, Chapter 17, Verse 91).

ATHARVĀ III. In Rgveda another Atharvā may be seen. It is said that he was the author of the Atharvaveda. After learning Brahmagīryā from Brahmā, it was this Atharvā who first brought fire to the earth from heaven. Atharvā had two wives named Śanti and Citti. This Atharvā was the same person as Atharvāṇa, the son of Vasiṣṭha. (Bhāgavata, 4th Skandha, Chapter 1).

ATHARVĀṅGIRAS. See ĀNGIRAS.

ATHARVĀṆA. A son of Vasiṣṭha. (Bhāgavata, Fourth Skandha, Verse 42).

ATHIMALI (M). Name of a Janasthāna (Town) in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 64).

ATīBAH. He was a Gandharva born to Kaśyapa by his wife Pradhā. He had three brothers: Hāhā, Hūhū and Tumburu. (M.B., Ādi Parva, Chapter 65, Verse 51).

ATĪMĀLA. A mantra. Viśvāmitra who took the boys Rāma and Lakṣmaṇa to the forest taught them two mantras, Bala and Atīmbala, to liberate them from hunger and thirst. Viśvāmitra returned with Lakṣmaṇa, Bālākande, Sarga 22)

ATĪMĀLA. The Maharāṣṭrī Atīmbala was the cause of the death of Śrī Rāma and Lakṣmaṇa. After the war with Rāvana, Śrī Rāma returned to Ayodhyā with his retinue and began his reign. After announcing Sītā while Śrī Rāma was living in the palace with Lakṣmaṇa, Śatrughna and their families, one day Brahmā summoned Yama and said: “Śrī Rāma is the incarnation of Mahāviṣṇu. He has fulfilled all the purposes of the incarnation. Now Viṣṇu has to be recalled to Vaikuṇṭha”.

On hearing this, Yama assuming the guise of a Sannyāsī named Atīmbala appeared before Śrī Rāma. He said he had to tell a secret to Śrī Rāma. Accordingly Śrī Rāma sent everyone else out of the audience chamber.
Lakṣmaṇa was asked to guard the entrance. It was announced that if anyone entered the hall, Lakṣmaṇa would be killed.

At this stage, Mahārṣi Durvāsas arrived at the entrance accompanied by many of his disciples. He had come after having performed penance for a thousand years and in great hunger and thirst. He wanted to see the King to ask for sumptuous food. Lakṣmaṇa requested him to wait a little but Durvāsas refused to do so. He even threatened that he would reduce all of them to ashes by his curse. Finding no alternative, Lakṣmaṇa entered the hall and informed Śrī Rāma of the situation.

Durvāsas was given a sumptuous meal. But for the fulfilment of the condition Lakṣmaṇa's death became necessary. Śrī Rāma cried with a broken heart. The honest Lakṣmaṇa 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 presence of thousands of spectators plunged into the Sarayū river and renouncing his earthly life, returned to Vaikuntha.

(Uttara Rāmāyaṇa).

ATIBALA II. The name of a follower given to Skanda by god Vāyu on the battle-field. (M.B., Sālya Parva, Chapter 45, Verse 44).

ATIBALA III. There was another King named Atibala who was a great scholar in Nitiśāstra. From the time of his accession to the throne, he began to lead a vicious life. This Atibala's father was a King named Anāgī. (M.B., Śānti Parva, Chapter 59, Verse 92).

ATIBHIMA. One of the sons of the Agni, Tapa. (M.B., Vana Parva, Chapter 220, Verse 11).

ATIKĀYA. One of the sons of Rāvana.

1) Previous 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 Kaīṭabha from his ears. Hearing their terrible roar Brahmā woke up in fear and fled to Mahāviṣṇu seeking refuge. Viṣṇu called Madhu and Kaīṭabha 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 abated, 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 Krāha and the other under the name of Atikāya. In the Tretāyuga I shall kill Krāha in single combat after allying his passion for fighting. Lakṣmaṇa who is the incarnation of Ananta will fight with Atikāya to his full satisfaction and kill him. Thus both of you get Virakti and Mukti.”

After saying this, Mahāviṣṇu made the two asuras stand on each of his thighs and killed them with his Suraśāna Cakra. They were born again as Krāha and Atikāya. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

2) Birth. There is a story about the birth of Atikāya in the Yuddha Kāṇḍa of Kamba Rāmāyaṇa: After his victory over Kubera Rāvaṇa was returning in his Puspaka Vimāna. On his way he saw some beautiful Gandharva women playing in the valley of Mayuragri. Their leader was Citrāṅgi, the wife of Citrāṅgada. Rāvaṇa 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 Rāvaṇa and returned to the world of the Gandharvas. Rāvaṇa, in his paternal love, took the child into the Vimāna and proceeded. On the way, the Vimāṇa knocked against a mountain peak and the baby was thrown overboard and fell in the forest. Rāvaṇa stopped the Vimāna and made a search for the baby in 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 Vimāna took his seat in it. Rāvaṇa gave him the name Atikāya. On his arrival in Lāṅkā, he presented him as adopted son to the barren Dhanayamāla. Atikāya was brought up by Dhanayamāla.

3) The Boons. Atikāya went to Gokarna and did penance to please Brahmā. Brahmā appeared, but being fully absolved in Samādhi, Atikāya was not aware of his presence. Even his life-breath had been stopped. Brahmā, by his power, instilled life-breath into him and restored him to consciousness. He granted Atikāya all the boons he asked for. They were three in number. The first was the gift of Brahmāstra which could smash anyone. The second was the gift of an armour which was unassailable by anyone. The third was absence of thirst, desire and other cravings.

4) Education. Atikāya went to Kailāsa and received his education from Śiva. He learnt all the sciences, Arts, Śrutis, Śr̥ṇ̥iṇi etc. from there. On the completion of his course he asked what Gurudakṣiṇā he should pay. Śiva made him promise that he would never practise Black magic. Pleased with him, Śiva awarded him the Pāśupatāstra.

5) Victory in Battle. Atikāya 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 Atikāya had reached Lāṅkā with the Pāśupatāstra. Candra Rākṣasa ordered Atikāya to bring Indra as a captive. Atikāya went to Svarga (Heaven) and began a war with Indra. Mahāviṣṇu who came to help Indra used his Suraśāna cakra. Atikāya shot his Pāśu-patāstra. Knowing Atikāya's history well, Mahāviṣṇu brought the battle to a close. Both parties accepted the position that Devendra had lost the battle and Atikāya had won.

6) Death. In the Rāmāyaṇa battle Atikāya fought on the side of Rāvaṇa. After a most terrible conflict, Lakṣmaṇa killed Atikāya. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

ATILOMĀ. An Asura who was killed by Śrī Kṛṣṇa. (M.B. Sabhā Parva, Chapter 38).

ATIMANYU. He was one of the ten sons of Manu.

ATIRATHA. There was a King named Matināra in Puruvaśīra. (See PŪRVASŪRA). Four sons were born to him: Taṁśu, Mahān, Atiratha and Druhyu. (M.B., Ādi Parva, Chapter 94, Verse 14).

ATIRĀTRA. He was one of the ten children born to Manu by Nadvāla. (See MANU VAMŚA). Kuru, Pāuru, Sātaṇyumna, Tapasvī, Satyavān, Suci, Agniṣṭoma, Atirātra, Sudyumna and Atimanyu were the names of
the ten brilliant sons of Naḍvalā. (Viṣṇu Purāṇa, Part I, Chapter 13).

ATIŚANDA. After his death Balabhadrā Rāma went to Pātañ in the guise of Ananta. All the serpents worshipped him. Among them was a serpent named Atiśanda. (M.B., Manusala Parva, Chapter 4, Verse 16).

ATIS & NGAVindhya Present two Pārṣadas to Skanda on the battlefield. They were Atiśruga and Ucchṛṣu. (M.B., Salya Parva, Chapter 45, Verses 49, 50).

ATISHTRA. Mahāmeru presented two Pārṣadas named Atishtha and Śhīra to Skanda on the battlefield. (M.B., Salya Parva, Chapter 45, Verse 48).

ATITHI (guest). In ancient Bhrata Atithi-satkāra (hospitality to a guest) was considered as a yajñī. In Manusmrtha, 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 Pasčigati (five fires) unless the Brahmin who comes as a guest is fed, all virtuous deeds would be useless. Besides, Manu 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 one who lives in your 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 Vaiśya or Śūdra who comes as a guest to a Brahmin’s house has to be given food when the servants are given food.”

ATITHVGA. 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, Sūkta 53; Rgveda, Mandala 1, Anuvāka 16, Sūkta 112).

ATIVARCAS. Himavān gave Skanda two Pārṣadas on the battlefield. They were Ativarcas and Suvarcas. (M.B., Salya Parva, Chapter 45, Verse 46).

ATIYAMA. God Varuṇa gave Skanda on the battlefield two Pārṣadas (attendant soldiers). One of them was Yama and the other was Atiyama. (M.B., Salya Parva, Chapter 45, Verse 45).

ATRI I

1) The son of Brahmā. Atri Mahārṣi was one of the maṇḍaputra of Brahmā. The maṇḍaputra were: Mārici, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu (M.B., Ādi Parva, Chapter 65, Verse 10).

2) One of the Saptarṣis. Brahmā’s sons, Mārici, Aṅgiras, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha are known as the Saptarṣis (seven sages). (M.B., Śaṅti Parva, Chapter 208).

3) Creator of the prācētases. The sage Prācinabarhish was born in the family of Atri Mahārṣi. Ten Prācētases (Prājāpatis) were born as the sons of this Muni. (M.B., Śaṅti Parva, Chapter 208).

4) Gitra Śikhānti. Among the seven Munis known as Gitra Śikhānts, we see Atri Mahārṣi as one of the Aṣṭāpракṛitis which form the basis of the Universe.

5) Important events. (1) How Mahāviṣṇu became Atri’s son. Kaśyapa 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. Prahlāda became the Asura King. Then there was a battle between Indra and Prahlāda. After six years’ war, Prahlāda withdrew, defeated. Later Mahābali, the son of Viśvacana (grandson of Prahlāda) became emperor of Asuras. War broke out again between Mahābali and Indra. In this war, Mahāviṣṇu helped Indra. The Asuras were utterly defeated. They sought refuge with Sukra, the Asura guru. Sukra promised to help them. He set out to the Himālaśayas to receive a powerful mantra from Śiva. The Asuras kept waiting for Sukra’s return.

At this stage, Mahāviṣṇu who was the protector of Indra, came to Sukra’s āśrama and killed Sukra’s mother, Kāvyamātā. Seeing this impudence of Mahāviṣṇu, Bṛgu Mahārṣi was enraged and cursed him that he should be born many times in human wombs. It is on account of this that Mahāviṣṇu had to take many avatāras (incarnations). It was in this way that Mahāviṣṇu incarnated as Dattātreya, the son of Atri. (Devī Bhāgavata, 4th Skandha).

(2) Atri and Parāśara. It was a time when Vasiṣṭha and Viśvāmitra were in a state of mutual ill-will. Once King Kalmāśāpada was going about in the forest on a hunting expedition. He met Śakti, the eldest son of Vasiṣṭha in the forest. The King did not respect him properly. Śakti transformed Kalmāśāpada 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 Vasiṣṭha’s family. Kalmāśāpada ate successively all the 100 sons of Vasiṣṭha. Vasiṣṭha, in great sorrow and Śakti’s wife, Adṛśyantī lived in an āśrama. Adṛśyantī was pregnant at the time of Śakti’s death. In due course she gave birth to a boy who was called Parāśara, who later on became the father of Vyāsa. When Parāśara grew up, he came to know that his father Śakti was eaten by the Rākṣasa. Enraged at this, he started a yajñī to annihilate the whole race of Rākṣasas. As the yajñī gained intensity and force Atri Muni arrived there with certain other Mahārṣis and dissuaded Parāśara from the yajñī. (M.B., Ādi Parva, Chapter 181).

(3) Atri’s dispute with Vainya. Atri Mahārṣi and his wife once got ready to go to Vanavāsa. At that time the poor Mahārṣi’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 Vainya and to beg for some money. Accordingly the Mahārṣi visited King Vainya at his yāgaśāla (The shed where a yāga is held). He began to flatter Vainya by saying that he was the first among kings and so on. Vainya did not like it. He began to dispute with Atri. Vainya remarked that Indra was the first King. To settle the dispute they went together to Sanatkumāra Muni. Sanatkumāra sent them away reconciled. After that Vainya 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) How 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 Mahārṣi 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 Vāyu Bhaga-
vāna, to Arjuna. (M.B., Anuśāsana Parva, Chapter 156).
(5) Atri and Vṛṣādārbi. In the Mahābhārata we find a story about a difference of opinion between King Vṛṣādārbi and some Mahārṣis. This story was told by Bhīṣma to Yudhīśthīra about the kind of persons from whom Brahmās may accept gifts. Once the Munis, Kaśyapa, Atri, Vasīṭṭha, Bharadvāja, Gautama, Viśvāmitra, Jamadagnī, and Paśusākhā, with Arundhāti and Gaṇḍā, who were the wives of two Munis, travelled round the world. Their object was to go to Brahmaloka. At that time there was drought in the world. King Vṛṣādārbi, the son of Sibi, suggested that the above-mentioned Munis should be called and given wealth. They refused to accept it. Vṛṣādārbi became angry. He performed Homā in Āhavanīyāgni and from the agnikūṇḍa, the Rākṣasī Yātudhānī (Kṛtyā) arose. Vṛṣādārbi sent Yātudhānī to destroy Atri and all other Munis. As Yātudhānī was guarding a lotus pond in the forest, the munis led by Atri happened to come that way. The Mahārṣis were able to recognize Yātudhānī. They beat her with their trisindhu (Trident or a kind of magic wand) and reduced her to ashes. After satisfying their hunger by eating the lotus flowers the Mahārṣis went to Brahmaloka. (M.B., Anuśāsana Parva, Chapter 93).
(6) Atri and Śrādātha. 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 Śrādātha originated in the world which Bhīṣma had told Dharma-putra was retold 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 Śrādātha in memory of his son. On that occasion Atri Mahārṣi came there and explained to Nimi the importance of Śrādātha. (M.B., Anuśāsana Parva, Chapter 91, Verses 20-44).
(7) How Brahmā, Viṣṇu and Mahēśvara (Śiva) were born as sons of Atri. There is no other woman in the Purāṇas who surpasses Śilāvati in her fidelity to her husband. To enable Ugraśiras, her husband, to satisfy his passion, she once carried him on her own shoulders to a prostitute's house. On the way, Māṇḍayā Muni pronounced a curse that Ugraśiras 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 Anasūyā, Atri's wife, went to Śilāvati. Anasūyā persuaded Śilāvati to withdraw her curse. The Trimūrti who were happy at the success of their mission (of bringing about the Sunrise) asked Anasūyā to demand any boon she wanted. Anasūyā 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 Anasūyā. Śiva was born to her under the name of Durvāsas. 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, pinched off one of the heads of Brahmā. Still he was not pacified. Pārvatī who was alarmed, approached Śiva and begged him to suppress his anger. At her request, Śiva's fury was transferred and deposited in Anasūyā, Atri's wife. Durvāsas is the embodiment of that element of Śiva's fury.
According to the promise, Brahmā also took his birth as the moon from Anasūyā, the wife of Atri. (For that story, see PURUŚRAVAS). There is a story about that also in the Brahmāṇḍa Purāṇa. Once when Brahmā was performing the task of creation, he experienced carnal passion. Sarasvatī was the offspring of that passion. When Brahmā saw her, he fell in love with her also. This made him feel angry towards Kāmadeva. He pronounced a curse that Kāmadeva should be burnt up in the fire from Śiva's eye. (This is why Kāmadeva 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 Mahārṣi. The Mahārṣi gave it to Anasūyā, 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 Gaṅgā Devī. Once, while Atri Mahārṣi was performing penance in Kāmadeva forest, there was a terrible drought in the country. At that time, his wife Anasūyā made a Śivalīṭga of sand and offered worship to it. Then Atri asked her to give him a little water. There was no water anywhere. Suddenly Gaṅgā Devī appeared there and said to Anasūyā: “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 Gaṅgā Devī. Anasūyā begged Gaṅgā Devī to stay there for a month. Gaṅgā Devī agreed to do so on condition that Anasūyā would transfer her Tapasā to her for one month. Atri was pleased by drinking the water. He asked Anasūyā where she got such nice fresh water. She explained to him all matters. Atri expressed his desire to see Gaṅgā Devī. She appeared before him at once. Anasūyā prayed to her that Gaṅgā should continue to exist in the world always. Gaṅgā Devī answered that she would do so if Anasūyā was prepared to give her the fruit of one year's Tapasā and of devoted service to her husband. Anasūyā agreed to that condition. Suddenly Śiva appeared there in the shape of a Linga. At the request of Atri and Anasūyā Śiva took his seat there permanently assuming the name of “Atriśvara”. (Śiva Purāṇa).
(9) Other Details. 1. Besides Dattātreya, Durvāsas and Candra, Atri had another son, Prācinabharīs. (M.B., Śanti Parva, Chapter 208, Verse 6).
2. Many Pāvakās had been born in Atri Vamā. (M.B., Vana Parva, Chapter 222, Verses 27-29).
3. When the Kaurava-Pāṇḍava war was raging with great fury, many Mahārṣis went to Droṇa and advised him to stop the battle. Atri Mahārṣi was one of them. (M.B., Droṇa Parva, Chapter 190, Verse 35).
4. On another occasion, a king named Soma performed a Rājasūya (Royal sacrifice). Atri Mahārṣi was the chief priest at this yāga. (M.B., Śalya Parva, Chapter 43, Verse 47).
5. Atri was also among the Mahārṣis who had gone to witness Paraśūrāma’s tapas. (Brahmāṇḍa Purāṇa, Chapter 64).
6. Sūtra, 5th Maṇḍala was composed by Atri. (Rgveda Sūtras, Preface).

7. Once the Asuras put Atri Maḥārṣi into the Śata-

8. The Asuras at another time made Atri lie down in a machine with a large number of holes and tried to burn him alive in it. At that time he prayed to the Åśvin and they liberated him. (Rgveda, 1st Maṇḍala, 16th Anuvāka, Sūkta 112).

9. Atri was among the Mahārṣis who visited Śrī Rāma, on his return to Ayodhyā after the war with Rāvana. (Uttara Rāmāyaṇa).

10. Atri begot by Anasūya, Soma, Durvāsas and Dattā-

11. From the navel lotus of Visṇu Brahmā was born, Atri from Brahmā, Soma from Atri, and Purūravas from Soma were born. (Agni Purāṇa, Chapter 12).

12. Atri was among the Mahārṣis who visited Śrī Rāma, on his return to Ayodhyā after the war with Rāvana. (Uttara Rāmāyaṇa).

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9. Atri was among the Mahārṣis who visited Śrī Rāma, on his return to Ayodhyā after the war with Rāvana. (Uttara Rāmāyaṇa).

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2) The Asuras at another time made Atri lie down in a machine with a large number of holes and tried to burn him alive in it. At that time he prayed to the Åśvin and they liberated him. (Rgveda, 1st Maṇḍala, 16th Anuvāka, Sūkta 112).

3) The effulgence of Åurva. Åurva was born with fiery radiance and the sudden effulgence made the Kṣatriya Kings blind. Frightened they caved for pardon and praised him. They got back their eyesight then.

4) Åurva and Baḍavāgni. Åurva bore a deep grudge against the Kṣatriyas who had massacred his fore-fathers. Åurva started doing rigorous penance and by the force of his austerities the world started to burn. At that stage the Pītris appeared before him and persuaded him to withdraw from his penance. Åurva then told them thus: “Pītris, 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 cut-off by the swords of the Kṣatriyas. Even from the womb itself I nursed a fierce hatred towards the Kṣatriyas. No helping hand was raised before the pitiful wails of our mothers”.

5) Åurva and the birth of Sagara. Ayodhyā was once ruled by a celebrated King of Iksvāku dynasty named Subhāva. He had as his wife Yādavī a good natured and well behaved woman who was a gem among queens. One day Tālājamagha a King of the Hehaya line of rulers who was then the King of Māhiṣmati defeated Subhāva in a battle. Yādavī was then pregnant. Jealous co-wives poisoned her; Yādavī did not die but the poison affected the child in the womb. After the defeat, Subhāva and Yādavī went and stayed with Åurva in his Āśrama. For seven years they lived there and then Subhāva died. Grief-stricken Yādavī was about to jump into the funeral pyre and end her life when Åurva stopped her from the act pointing out that she was soon to deliver a child. After a few months she delivered a son and Åurva called him ‘Sagara’ meaning one with ‘gara’ (poison) in him. (Brahmāṇḍa Purāṇa, Chapters 16, 17).

6) Åurva and the sister of Garuḍa. Garuḍa, son of Vinatā, had a sister named Sumati. Upamūrya, 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 burst. The marriage of Sumati thus remained a problem for her parents. There was a friend of Vinatã, a sannyâsinî, living in a forest and to find a way to escape from the curse Vinatã sent Garudã to her. The sannyâsinî advised Garudã to approach Aurva to find a solution for the problem and Aurva was therefore approached for advice.

It was at this time that the people of Ayodhya came in search of Subhã and Yãdavã who had left them years before. When they knew of Subhã's death they were plunged in sorrow but were glad to know a son of Subhã, Sagara, had grown up to be a successor to Subhã. When Garudã made Aurva acquainted with the pitiable tale of his sister Aurva decreed that Sumati should marry a Ksatriya instead of a brahmin and thus tide over the curse. He then asked Sagara to marry Sumati and blessed them saying that Sagara would one day become an emperor and perform an Avamedha yagna. Aurva then sent Sagara along with the people to Ayodhya where Sagara after defeating all his enemies became the emperor of Bhrãaravâr. (Brahmãna Purãna, Chapters 18-21).

7) Sagara's sons and how Aurva helped in getting them. Sagara ruled the land for three thousand years. He had besides Sumati another wife, Keśinî. Both of them bore no sons for Sagara. Dejected he entrusted the administration of the state with his ministers and left for the âśrama of Aurva. Aurva blessed them and prophesied that Keśinî would deliver a son to continue the dynasty and that Sumati would deliver sixty thousand sons of no great use at all. Sagara and his wives, returned to the palace and very soon both his wives became pregnant. In due time Keśinî delivered a son who was named Asamañjas. But Sumati gave birth to a lump of flesh. Greatly pained the King was about to throw it away when Aurva 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 jar of ghee. Every year one prince would be born from one of them. Thus Sumati got sixty thousand sons. (Brahmãna Purãna, Chapter 92).

8) Teaching of Aurva. In the evening of his life Sagara went and stayed in the âśrama of Aurva. Aurva gave him instructions on many a divine subject. He taught him about the importance of the four âśramas, the rituals to be practised by the different castes of Brâhma, Ksatriya, Vaisyã and Sûdra and many such other things. Finally Aurva gave Sagara Brahmajñâna. (Chapter 8, Anûsãm 3, Viṣṇû Purãna).

9) Aurâvârama. All the Bhãrava ējis together once stayed in the âśrama of Aurva. Parasûrâma visited the âśrama one day during that time and paid respects to Bhûrgu, Khyâti, wife of Bhûrgu, Cyavana, son of Bhûrgu and Aurva, son of Cyavana. (Brahmãna Purãna, Chaptre 63).

AURVA II. A brahmin living in the country of Mâlava. This brahmin got a daughter named Sâmika by his wife Súmedha. She was married very early to Mandarã, son of Dhaunyaka and disciple of Saunaka. After some days when Mandarã found his wife fully grown he went to Aurva to bring his wife home. Aurva sent them both to the house of Mandarã with his blessings. On their way home they met the Mahârshi Bhûshundhi and burst into laughter at his sight. The sage cursed them and made them into two trees. When Aurva 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 by a curse. Aurva and his wife then prayed to God for help. Aurva then lived in the tree of Sâmä in the shape of Agni and Saunaka made an idol of Gañasati with the root of the Mandarã tree and worshipped him. Gañasati was pleased by the devotional deeds of Aurva and Saunaka and changed the trees again into Sâmika and Mandarã. (Gañça Purãna).

AUSANAS (Kapâlamocana). A holy place on the banks of the river, Sarasvatî. Brahmã, the devas and many mahañris lived here once. (Chapter 83, Vâna Parva).

This place is called Kapâlamocana also. There is a story behind the place getting this name.

At the forest of Dañçaka Śrî Râma killed many demons. The force of the arrows took the skulls of the demons to far off places in the forest. One of the skulls thus sent fell on the feet of a sage named Mahodarâ 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 pains the sage visited all the holy places but with no relief to his pain. At last Mahodarâ came to Ausanasa 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 Kâpâlamocana. After this incident Brahmã, Viśvãmitra, Balabhadraśrâma and many such divine persons visited the place. (Chapter 39, Sâlyâ Parva, M.B.).

AUSIJA I. A King of ancient India. He equalled Indra. (Sloka 226, Chapter 1, Ādi Parva, M.B.).

AUSIJA II. An ancient sage. There is a reference to this sage who is the son of Āngiras in Rgveda. This rishi was a brilliant member of the royal council of Dharmaputra. (Chapter 206, Śánti Parva, M.B.).

AUSINARA (AUSINARI). Sibi, son of the King of Uṣñara. See under Sibi.

AUSINARI (USINARÄ). A Śûdra girl born in the country of Uṣñara. Gautama Muni got his sons Kakşvãn and others of this girl. (Sloka 5, Chapter 21, Śahlã Parva, M.B.).

AUSNIKA(M). An ancient place in India. The King of this country paid respects to Dharmaputra offering him several gifts. (Sloka 17, Chapter 51, Śahlã Parva, M.B.).

AUTATHYA. Son of Utathya (Sec under Utathya).

AVUVAYĂR. A celebrated Tamil poetess. She was born in a Parava (lowest of the Hindu castes) family. Her mother left her as soon as she was delivered and a low caste Śûdra brought her up. She lived for 240 years before she left on a long journey never to return. She wrote several books in Tamil. The important ones are Āticiti, Kontaiventa, Mutturai, Natvali, Kâtvâlili, Nânmukkova, Nantaniâlava, Aruntamilmâla, Daršanappatu, and Jñânakurul. She has made a dictionary in verses also.

AVABHRTHAM. The bath taken at the end of a sacrifice.

"Then all the Kṣatriya Kings approached Dharmatani (Dharmaputra) who had completed successfully, under the protection of the Mighty Lord of the bow, the cudgel and the wheel, the great sacrifice of the Raja-
suya (imperial inauguration) and taken the avabhrtasnana (the bath at the end of the sacrifice)."

(Mahabharata, Sabha Parva, Chapter 43, Stanzas 40, 41).

AVACINA. The son born to Jayatsena, a King of the Puru dynasty, by his wife Suvarāva the princess of Vīdarbha. To him was born Ariha of Maryādā the princess of Vīdarbha. (M.B., Adi Parva, Chapter 95, Stanzas 17 and 18).

AVADHUTESVARA. An incarnation of Siva. Once Indra and Bhhaspati went to Kailāsa to do homage to Siva who clad in air only hindered their way. Indra requested that person to get out of the way. He requested repeatedly several times but in vain. Indra who got angry took his weapon of Vajra. But Siva froze it. Moreover fire emanated from his eye on the forehead. At the request of Bhhaspati Siva turned the fire from his eye towards Lavaṇa Samudra (the sea of Salt). Jalandhara who was killed by Siva had his origin in this fire. (Siva Purāṇa).

AVAGAHA. A warrior of the Vṛṣṇi dynasty. (Mahabharata, Droṇa Parva, Chapter 11, Stanza 27).

AVAIŠAKHA. (See Dhanasārmā).

AVAKIRSA(M). A holy place on the bank of the river Sarasvati. (M.B., Salya Parva, Chapter 41).

AVANTI. A country called Mālava in ancient India. The famous Ujñavini was the capital of Avanti. This city is situated on the bank of Śīrā. 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., Bhīṣma Parva, Chapter 9, Stanza 43).

AVANTI VAMSHA. (The Dynasty of Avanti). The dynasty of Avanti Kings had its origin in the Yadu dynasty. Candra was born to Atri the son of Brahmā. Budha was born to Candra, Pururavas to Budha, Āyus to Pururavas, Nahuṣa to Āyus, Yayāti to Nahuṣa and Yadu to Yayāti. Yadu had five sons, the eldest of whom was known by the name Sahasrajit. The rest of them were known as Niśājika, Raghu, Kroṣṭha and Śatajit. Sahasrajit had three sons called Śatajit, Haimaya and Reṇuhaya. Dharmarṣaṇa was born to Haihaya, Sahana to Dharmanetra, Mahimān to Sahana, Bhadrakāla to Mahimān, Durgama to Bhadrakāla and Kanaka to Durgama. From Kanaka were born the four sons Kṛtavrīra, Kṛttāgni, Karavrīra and Kṛtavrījata. Arjuna (Kārttavrīṛjuna) was born as the son of Kṛtavrīra. Arjuna renowned as Kārttavrīra became the supreme lord of the earth comprising the Saptadvipa (Seven Islands) by the merits of his penance. He got invincibility and thousand hands in battles, as Boons. He performed ten thousand sacrifices all in conformity with the rules and regulations. To escape from loss of wealth one had only to remember his name. It was ordered that Kings other than Kārttavrīra, 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. Kārttavrīra had a hundred sons, of whom the most famous were Śrirasena, Śūra, Daśa, Kṛṣṇa, and Jayadhvaja. Jayadhvaja the most renowned of these five ruled in Avanti as King. Tālajāngha who had several sons, was born from Jayadhvaja.

The family of the Haihayas was split into five. They were the Bhogas, the Avantii family, the Vithihotra family, the Śrayamātā family and the Śauṇḍikėya family. (Āgni Purāṇa, Chapter 275).

AVARODHA. A King of the family of Bharata.

AVASĀNAM. An ancient Bath in Bhārata. One could attain the merits of Sahasrāgadāna (giving a thousand cows as alms) by bathing in this holy bath. (M.B., Vana Parva, Chapter 82, Stanza 128).

AVATĀRA. (Incarnation). The incarnations of Mahāviṣṇu:—

1) General information. God takes three kinds of incarnations such as avatāra, āveṣa and aṁśa. That which has full power is avatāra; that which has power only for the time being is āveṣa and partial incarnation in aṁśavatāra.* The incarnations of Viṣṇu are countless. Hermits, Manus, Devas (gods) and sons of Manus are incarnations in part (aṁśavatāras) 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 Bhuddha.

b) Reason for the incarnations. Mahāviṣṇu has taken so many incarnations in the world. In the Śri Mahādevi Bhāgavata a story occurs to the effect that Mahāviṣṇu was forced to take so large a number of incarnations due to the curse of the great hermit Bhṛgu. The story is as follows: Kaśyapa had a son named 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 Prahāda became King. He too was an enemy of the Gods. So there was a battle between Indra and Prahāda. The battle continued for a hundred years. At last Prahāda was defeated. He felt very sorry at the defeat. So he anointed Bali, son of Virocana, as King and leaving the Kingdom he went to the Gandhamādana and began to do penance. The fight continued between Bali and Indra. In this fight Mahāviṣṇu helped Indra. The Asuras were completely destroyed. The defeated Asuras went to their teacher Śrīka who promised to protect them by spells and incantations and herbs. The Gods knew that Śrīka had undertaken to protect the asuras. Leaving the asuras behind, Śrīka went to Kaśī to get more power of spells and incantations from Śiva. Before going to Kaśī Śrīka had asked the Asuras to wait for him with faith. After this the Asuras sent Prahāda to the Gods for a truce. Prahāda, though an Asura was in good 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. Likewise I hope you will not do us innocent people any harm."

The gods believed Prahāda. The Asuras, in the guise of hermits waited for Śrīka in the hermitage of Kaśyapa. Śrīka reached Kaśī and bowed before Śiva and requested that he might be given the power of defeating the Gods by some means quite unknown to Bhāspati the teacher of the devas (Gods). Śiva was in

*See Aniśavatāra.
trouble. He could refuse neither Sukra nor the Gods. At last he told hermit Sukra 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, Sukra might desist from the attempt. But Sukra began that penance instantly.

The Gods understood everything. The deceit of the Asuras, the crookedness of Sukra all were now clear to them. They trembled with fear and began to consult how to get over the 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 Kávýamáti, the mother of Sukra. The devas (gods) with Maháviśnú at their head chased the Asuras. Kávya-
máti, by the merits of her devotional meditation petrified Maháviśnú and Indra. Maháviśnú thought of his Súdrášana (wheel-weapon of Viṣṇu) which instantly made its appearance and cut off the head of Kávýamáti. The great hermit Bhṛgu got angry because Mahá-
viśnú committed woman-slaughter, and cursed him thus: “You are a crooked being, a vaper, a deceit. The hermits who adore you as the seat of all that is good are mere fools; you are wicked, of a black character, and I curse you to take countless incarnations in the world, and painful confinement by and because of your sins.” (Śrī Mahádeví Bhágavata, 4th Skandha).

Thus having cursed Viṣṇu, the hermit Bhṛgu took some water from his water-pot and sprinkled it on the face of Kávýamáti, who woke up as if from sleep. (For the remaining portion of the story see Sukra).

2) Daśāvatāras. (The ten incarnations). Owing to the curse of Bhṛgu, mentioned above, Maháviśnú had to undertake so many incarnations, complete as well as partial. Complete incarnations are ten in number. They are called Daśávatāras (The Ten Incarnations).

Matsya (Fish), Kúrma (Turtle), Varáha (Pig), Nara-
sinha (Lion-man), Vámana (Dwarf), Páruṣa-
ráma, Ráma (Śrī Ráma), Ráma (Balabhadra-ráma), Krṣṇa (Śrī Krṣṇa), Kalki (Yet to come). These are the ten incarnations of Janārdana.

The daśávatáras are described one by one below.

1) Matsyavatára. (Fish Incarnation). To Kaśyapa, the son of Marici, and the grandson of Brahmá a son was born, by his wife Aditi. He was called Vivasván and the Manu who was the son of Vivasván is known as Vaiśvāvata Manu or Satayāvata Manu. It was during the time of this Manu that Viṣṇu incarnated as a Matsya (Fish).

Once, while Brahmá was reciting the Vedas (the Scriptures) Hayagrīva, an asura, stole the Vedas from the side of Brahmá and with them he went under water to the bottom of the ocean and hid himself there. So Maháviśnú decided to take the form of a fish to recover the stolen Vedas.

Vaiśvāvata Manu, the first and foremost of the godly-

ness, was once doing penance in a place known as Badari. He got down into the river Krtamāli 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”. Hear-

ing this the Kind 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 seven 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 reached the summit of the Himalayas with the boat, which was tied to the highest peak. Since the peak came to be called Nau-
bandhana Śṛīga (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 Hindi work ‘Kámâyani’ of Jayašanika Prasād). (M.B., Aranya Parva, Chapter 187; Agni Purāña, Chapter 2; Bhágavata 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, Eno; Cain, Mahalil, Jâred, Enoch, Methuselah, Lamech and Noah were born. When Noah was five hundred years old he begot 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 paint it within and without with pitch. 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 to 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 up on 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 shall 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 God commanded him, so did he. And the Lord said unto Noah, “Come thou and all thy house into the ark, for thee and Have I seen righteous before me in this generation. Of every clean beast thou
shall take to thee by sevens the male and his female and of beasts that are not clean by two the male and his female. Of fowls also of the air by sevens 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 up on 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 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 up on the earth for forty days and forty nights. In the self-same day entered Noah and Shem, and Ham and Japheth 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, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breadth of life. And they that went in, went in male and female of all flesh as God had commanded him and the Lord shut him in. And the flood was forty days upon the earth, and the waters increased and bore up the ark and it was lifted up above the earth. 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 on the earth, and every man. All in whose nostrils was the breadth of life, of all that was in the dry land, died. And every living substance was destroyed which was up on 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 for 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 on 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 seventh and twentieth day of the month was the earth dried. 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 up on the earth, that they may breed abundantly in the earth and be fruitful and multiply up on the earth. And Noah went forth and his sons and his wife and his sons’ wives with him. Every beast, every creeping thing and every fowl and whatsoever creep up on the earth after their 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 savour and the Lord said in his heart: “I will not again curse the ground anymore for man’s sake. For the imagination of man’s heart is evil from his youth. Neither will I again smite anymore every thing as I have done. While the earth remaineth seed time and harvest and cold and heat and summer and winter and day and night shall not cease.” (Holy Bible, Genesis, Chapters 6, 7 and 8).

2) Kārnācatāra. (Incarnation as a tortoise). Long ago when Durvāsas visited the realm of Gods he presented Devendra with a garland made of flowers of exquisite fragrance. Indra tied it on to the tusk of Airāvata (the elephant of Indra). When the beetles which gathered on the garland for honey became a nuisance, Airāvata destroyed that garland. Durvāsas who got angry at this cursed the gods as a whole that they would get wrinkles and grey hair. The gods were advised by Mahāvisṇu that if they got Ambrosia (Amrta—celestial honey) from the sea of Milk by churning it they could 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 Vāsuki 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 Mahāvisṇu
took the form of a turtle, and got under the Mandara mountain and lifted it up on his back. By the force of lifting it went 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 Rāmayana, Bālakāṇḍa, Sarga 45).

3) Varāhavatāra. (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 (Asuras or giants). They also said that when they were slain thrice by Mahāviṣṇu they would reach heaven. At that period when hermit Kaśyapa was carrying on his evening prayer and devotional rites, his wife Diti approached him with lustful desire. Kaśyapa 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. They are the two asuras Hiranyakaśa and Hiranyakāśiṇī. Of these Hiranyakaśa was the incarnation of Jaya and Hiranyakāśiṇī 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 Hiranyakaśa got down into the ocean and began to beat the waves in the ocean with his cudgel. The ocean began to sway and surge. Varuṇa (the Lord of water) was terrified and he ran to Mahāviṣṇu and sought protection. Mahāviṣṇu took the form of a Pig and came to the ocean. When Hiranyakaśa saw Mahāviṣṇu he took the earth in his hand and ran to Pātalā (the nether world). Mahāviṣṇu followed him and killed him and recovered the earth. (Bhāgavata, Skandha 3, Chapter 18; Bhāgavata, Skandha 2, Chapter 7 and Agni Purāṇa, Chapter 4).

4) Narasimhavadāra. (Incarnation as lion-man). With the death of Hiranyakaśa, his brother Hiranyakāśiṇī 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 boons, 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. Hiranyakāśiṇī 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 Hiranyakāśiṇī. Prahlāda was thrown before mad elephants. But the tusks of the elephant missed the aim and were driven into the earth and broken. Venous snakes were employed and those which bit 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 arose and tried to kill Prahlāda. Instantly the Sudarṣana, the wheel-weapon of Viṣṇu came down and cut off the head of the ghost. Hiranyakāśiṇī jumped with anger and called out, “Where is your Viṣṇu?” His son replied that his Viṣṇu dwelt in every movable and immovable thing. Hiranyakāśiṇī 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 fibre”. Before 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.

*During their next birth they made their appearance as Rāvaṇa and Daṇḍavatātra.

Kumbhakarṇa and during the third birth they were Śiśupāla and
5) **Vāmanāvatāra. (Incarnation as a Dwarf).** It was to expel the Emperor Mahābali, that Mahāviṣṇu incarnated as a dwarf. To Kaśyapa, the son of Marici and the grandson of Brahmā, was born Diti, Hiranya-kaśipu. And from Prahlāda the son of Hiranyakashipu 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, between the Asuras and the gods. In the battle Indra cut Mahābali down with his Vajrāyudha. The Asuras took the body of Mahābali to Pātāla (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 the gods altogether 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 please Mahāviṣṇu by observing Dvādaśī vrata (fast of the twelfth lunar night). Aditi did so and Viṣṇu appeared before her and asked her what she desired. Her request was that Viṣṇu should take birth in her womb and recover Indra to his lost power and position. Thus Viṣṇu 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 bank of the River Narmadā 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 immediately enlarged his body and measured the heaven, the earth and the Pātāla (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 Pātāla. Thus the gods regained their lost places. (Bhāgavata, Skandha 8, Chapter 19).

A description that by the toe of Vāmanas' raised foot (raised for measuring the third step) the testicle of Brahmā was cut open where from the Ganges originated, is seen in the Bhāgavata, Skandha 5.

When Viṣṇumitra took Rāma and Lakṣmanā to the forest they entered a holy hermitage and Viṣṇumitra told the boys that it was the hermitage where Aditi, long ago had observed Dvādaśī fast. It was in that same place that Vāmana incarnated and placed his step on the head of Mahābali.

"The brightMahāvata 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 He once placed his steps. I am a devotee of that Vāmana."

(Valmiki Rāmāyaṇa, Bāla Kanda, Sarga 29).

6) **Parāsūrāmavatāra. (Incarnation as Parāsūrāma).** Once Kārttavyārjuna pleased the hermit-sage Dattātreyā the son of Atri, by doing penance and got the boon of one thousand hands. One day he went to the forest for hunting and entered the bank of Narmadā. The hermit Jamadagni had been living there with his wife Renukā and sons Parāsūrāma and others. The King being tired of hunting got into the hermitage. Parāsūrāma was not there. The hermit called his divine cow Kāmadhenu, 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. Parāsūrāma went to Māhiṣmatinagar the capital of Kārttavyārjuna, killed the King and took Kāmadhenu back. From that day onwards the sons of Kārttavyārjuna were waiting for an opportunity to take revenge.

Once Renukā went to the river to bring water. A gangdharva (semi god) named Citaratha was bathing 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 Parāsūrāma 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 Renukā was brought back to life.

Once the sons of Kārttavyārjuna got into the hermitage, at a time when Parāsūrāma 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. Parāsūrāma became an incarnation of revenge, and travelled over the world twentyone times and killed every Kṣatriya King. The blood of all those Kings flowed into one channel and gathered in a holy Bath called Syamanta-pāñcapakā. Thus Mahāviṣṇu took his sixth incarnation as Parāsūrāma and fulfilled his duty of destroying the wicked Kṣatriya Kings (For details about Parāsūrāma see under Parāsūrāma and Kārttavyārjuna). (Bhāgavata, Skandha 9, Chapter 16).

7) **Śrī Rāmāvatāra.** Mahāviṣṇu took the incarnation of Śrī Rāma to kill Rāvana. (For further information see the words Śrī Rāma and Rāvana).

8) **Balabhadradarāmavatāra.** (The incarnation of Balabhadra). (See the word Balabhadradāma).

9) **Śrī Kṛṣṇāvatāra.** (The incarnation of Śrī Kṛṣṇa) (See the word Kṛṣṇa).

10) **Kalkyavatāra (The incarnation as Kalki).** 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 Viṣṇu will incarnate as Kalki, the son of Viṣṇuyaśas and the priest of Yājñavalkya and learn the arts of wielding weapon and handling missiles and destroy all lawless ones. The subjects will be brought back to the four classes and the four āśramas 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 Kalki and go to heaven. After that, as of old, Kṛtayuga (the first age) will begin class distinctions 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, Skandha 1, Chapter 3 that Mahāviṣṇu had taken the twentiesix incarnations given below:

1) Sanaka 2) Sananda 3) Sanātana 4) Sanatkumāra
13) Matsya (fish) 14) Mohini 15) Kūrma (turtle)
16) Garuda (eagle) 17) Dhanvantari 18) Narasiṁha (Lion-man) 19) Vāmana (dwarf) 20) Parāśurāma
21) Vyāsa 22) Śrī Rāma 23) Bālabhadra 24) Śrī Kṛṣṇa 25) Buddha 26) Kalki. (Information about Matsya, Kūrma, Vārāha, Narasiṁha, Vāmana and Parāśurāma, are given under the word Avatāra and for the rest see the same words).

In the first Skandha of “Bhāgavata Kalipattu” the incarnations are exhaustively dealt with as follows:

“And after that to make it possible for the Lord with four faces to rule his subjects justly and well. He took various incarnations with his portions, the first four of which are four persons, Sanaka, Sananda, Sanātana and Sanatkumāra, 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 Hiranyakāśa and to lift up the earth He took the form of Śiṅkara (Śiṅkara) 12. To show the world the tattva (essence) of Sat (good) and tama (darkness) He took the form of hermit Nārada. To show the merits of penance He became Nara and Nārāyaṇa. To impart to the world the meaning of Sāṅkhya 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 chastisement He was born as Datta of the wife of Atri. Then He came as Yajñadeva to become Indra. The next incarnation He took was Rṣabha, the noble King. To shorten and flatten the earth He came as Pṛthu. 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 scripture of medicine) He came as Dhanvantari. 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 Narasiṁha. Then as Vāmana the younger brother of Indra to deceive Mahābali 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 Vyāsa. And to slay the giant Rāvaṇa He became Śrī Rāma. Next we see Him as Balabhadrarāma. Then He came as Devakiya (son of Devaki [Kṛṣṇa]). Next He came in the Kaliluga as Śrī Buddha and at the end of Kalilyuga He will come as Kalki. And there are many incarnations still to speak of.”

AVICI. One of the twentyeight hells. The following are the twentyeight 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 mount 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 to pieces. Their life will enter into new bodies and then the punishment will be repeated again and again.” (Devi Bhāgavata, Skandha 8).

AVIJNĀTAGATI. Two sons were born to Anīla, a vasu by his wife Śivā. They were called Avijñātāgati and Manojava. (M.B., Ādi Parva, Chapter 66, Stanza 25).

AVIKAMPAŅA. This ancient King got from the hermit Jyestha Sāvatathadharma (righteousness). (M.B., Śānti Parva, Chapter 384, Stanza 47).

AVIKŚIT I. A famous King. The son of Karandhama and father of Marutta. He was honoured even by Brhapaṭi, having performed a hundred horse sacrifices. Mention is made in the Mārkendeya Purāṇa that Avikṣit had seven wives: Vāra, Gaurī, Subhadra, Līlāvati, Vibhā, Maniṅgati, and Kumudvati. Besides them Vaiśālīni the princess of Viśālā also was his wife. He had taken this Vaiśālīni from her Svayānvara 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 Brhapaṭi and as firm as the Himalayas. By his thought, word, and deed and self control and noble actions he kept his subjects in peace and prosperity.” (Bhāṣā Bhrāta, Aśvamedha Parva, Chapter 4, Stanzas 19-21).

AVIKŚIT II. Five sons were born to King Kuru by his wife Vāhini. Avikṣit was one of them. [See the word Vamsiśāvali (Genealogy)].

AVIMUKTA(M). The middle part of the city of Kaśi. There is a holy temple here. It is said that those who commit suicide in this temple would attain heaven. (Vana Parva, Chapter 64, Stanzas 78 and 79). For more information see the word Divodāsa.

AVINDHYA. A giant in whom Rāvana had confidence. But he held the opinion that Sītā 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.

(Sṛi Vālmīki Rāmāyaṇa, Sundara Kānda, Sarga 37, Stanzas 12 and 13). This aged giant had sent Trijāṭa to the Aśoka park to console Sītā. Hear what she says: “The famous giant leader, the noble aged well-wisher of Rāma, Avindhya, had told me about you.”

“(M.B., Aranya Parva, Stanza 56). There is a situation in Vana Parwa when this noble giant prevented Rāvana from his attempt to kill Sītā.

“When he saw the decision of Rāvana to kill Sītā, Avindhya 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., Aranya Parva, Chapter 289, Stanzas 28 to 30). From this statement the wonderful intelligence of Avindhya could be understood. It is seen in stanzas 6 and 7 of Chapter 291 of M.B., Vana Parwa that it was Avindhya who had taken Sītā before Sṛi Rāma when he had captured Lāṅkā.

AVIRATHA. A hermit of the family of Kardama.

AVIRATHA. A hermit of the family of Kardama.


AVIVĀHITA. (Spinster). In the Mahābhārata a statement regarding spinsters and widows is seen.

“Place meat 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 158, Stanza 12).

AVYAYA. A serpent of the Dhṛtarāṣṭra family. This serpent fell in the sacrificial fire meant for serpents, prepared by Janamejaya. (M.B., Ādi Parva, Chapter 57, Stanza 16).

AYASANKU. A great Asura. He was born as a Prince of the Keśiya kingdom. (M.B., Ādi Parva, Chapter 67, Verse 10).

AYASIRAS. A son of Kaśyapa by his wife, Danu. (M.B., Ādi Parva, Chapter 65, Verse 23). He was born as a Prince of KeśiYa. (M.B., Ādi Parva, Chapter 67, Verse 10).

AYATAYAMA (S). See Guruparamparā.

AYATI. Son of King Nahuśa and brother of Yayāti. (M.B., Ādi Parva, Chapter 75, Verse 30).

AYAVAHAM. A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 5).


AYODHDAHAUMYA (AYODHDAHAUMYA). Apodadhaua, Apodadhauya, Dhaumya. A great Muni (sage). He had three disciples, Āruṇi, Upamanyu and Veda.

1) Disciple Āruṇi. He belonged to Pāñcāla, and once his guru deputed him to construct embankments in the field. But, his attempts to construct embankments did not succeed. Finally he lay himself in the field where the embankment was required, and then the flow of water stopped. The guru enquired about Āruṇi, who was thus lying in the field. Then only he knew the reason for Āruṇi’s absence. The guru went to the field and called Āruṇi. Then the embankment burst open and Āruṇi came out, and because of that Āruṇi got the name Uddālaka. (M.B., Chapter 3, Verses 21-33).

2) Disciple Upamanyu. Once Dhaumya (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 the 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 stand 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, now you hand over to me all the alms you get, and 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. And, 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?”

Upamanyu’s reply was that he was feeding now-a-days on the foam of milk bristling at the mouth of the calves when they had fed on their mother’s milk. And, the guru said: “if that is so the calves will be, out of kindness and sympathy for you, releasing much foam of milk out of their mouths. That will affect them. So, do not repeat the process. Since the guru forbade him to have food in any manner as detailed above, Upamanyu, while tending the herd of cows in the forest, ate the bitter and poisonous leaves of a tree one day to satisfy his burning hunger. The leaf was bitter in taste and injurious in its properties. Therefore, this new way of satisfying hunger affected the health of the eyes of Upamanyu and he became blind. Moving about in this condition he fell into a neglected well in the woods.

When, even after the sun had set, Upamanyu did not, as usual, return, the guru enquired about him from other disciples. Naturally, they told the guru that Upamanyu was out in the forest with the cows. As the
guru felt that Upamanyu was staying away late in the forest since he had been prevented from doing everything he (guru) went 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 Aśvīnīdevas they will cure his blindness the guru returned to the Aśrama with other disciples. Upamanyu, accordingly offered praises and prayed to the Aśvīnīdevas, who were so pleased with him that they appeared before him and gave him a bread. Upamanyu refused to eat the bread without giving it to the guru. Then the Aśvīnīdevas told him thus: “In the past when we gave your guru 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 Aśvīnīdevas were so much 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 Aśvīnīdevas took full effect, and Upamanyu hurried to his guru and prostrated at his feet. Dhaumya and the other disciples of his congratulated Upamanyu. (M.B., Ādi Parva, Chapter 3, Verses 34-77).

3) Disciple, Veda. Ayodhādhaumya 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 Aśrama in the service of the guru. Without even the slightest murmur he put up with every discomfort 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 omnipotence for the disciple. (M.B., Ādi Parva, Chapter 3, Verses 76-80).

AYODHYĀ. A city in North India which enjoyed great importance and reputation for many years as the capital of the Kings of the solar dynasty. (See Iksvāku dynasty). All the Kings of this dynasty ruled the country from this city as their capital. Vasiṣṭha, the great preceptor of the Iksvāku Rājas, came to Ayodhya during the period of the reign of Kalmāśapāda, who was the thirty-fifth ruler in succession to Iksvāku. A quarrel broke out between Kalmāśapāda and Vasiṣṭha during a hunting expedition, and Vasiṣṭha cursed the King and as a result the latter became a Rākṣasa. After regaining his former form as King, he apologised to Vasiṣṭha and they became friends again. At the request of the King in the interests of his dynasty Vasiṣṭha came to Ayodhya, and the people were greatly elated. A son was born to Vasiṣṭha by Kalmāśapāda’s wife and that son was Aśmaka. After that Vasiṣṭha used to go to Ayodhya frequently and was installed as family preceptor of the Iksvākus. 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, Brahmān ād Purāṇa etc. (See Kosala).

AYOMUKHĪ. A Rākṣasa woman. She met Śrī Rāma and Lakṣmāṇa on their way to Mataṅgāśrama in search of Sītā, and requested Lakṣmāṇa to marry her. Lakṣmāṇa, as in the case of Śūpanakha cut off her nose and breasts and drove her away. (Vālmiki Rāmāyaṇa, Aranyā Kānda, Chapter 69).

AYUTANAYI. A king of the Puru Vaisādha; he was the son of Mahārāja Bhauna. Suyajñā, Kāmā and Akrodha were the names respectively of his mother, wife and son. He came to be known as Ayutaniyai because of his having performed 10,000 Puruṣamedhas. (M.B., Ādi Parva, Chapter 95, Verses 19-20)

AYUTAYU. A king who ruled his state for 1000 years. The Purānas like Bhaṅgavata, the Matsya and the Vāyu refer to him as the son of Śrutāravas.

AYUTAYUS. Father of King Rūtprarna. (Bhaṅgavata, Navama Skandha). For genealogy see Iksvāku dynasty.

A. (wi) This word means Brahmā and also anādara-vākya (a word showing disrespect). In the indeclinable form it means limit, anger and pain.

ĀBHIRAS.

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 Sabhā Parva of Mahābhārata we find Nakula defeating these people during his victory march after the great Mahābhārata battle.

2) Once Ābhīras went to Dharmaputra with many gifts. (Slokas 11-13, Chapter 51, Sabhā Parva, M.B.).

3) Once it was prophesied by Mārkandeya Rṣi, that low-caste people like Ābhīras and Sakas would become rulers of states in different parts of Bhrātā during Kалиyuga. (Slokas 35-36, Chapter 186, Vana Parva, M.B.).

4) In the Garudavyāha (Battle array named after Garuḍa) which Droṇa created during the Kurukṣetra battle he included Ābhīras also. (Sloka 6, Chapter 20, Droṇa Parva, M.B.).

5) Because of the hatred of Śūdras and Ābhīras a sacred lake named Vinasāna disappeared from the river, Sarasvati. (Slokas 1 and 2, Chapter 37, Salya Parva, M.B.).

6) Ābhīras were Āśvātthas formerly. Afraid of Parasurāma they fled and lived in mountain-caves not continuing their hereditary work and thus became Śūdras. (Sloka 16, Chapter 29, Āsvamedhika 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 Śrī Kṛṣṇa. At that time Ābhīras were among those who attacked and carried away the women. (Slokas 47-63, Chapter 7, Mausalya Parva, M.B.).

ĀCAMANA. 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 Ācamana.

"Trirāgamedapādā pārvān
Dviḥ pramjñātata mukham
Khāṇī caiva spṛṣedādhīn
Ātmānāṁ śīrā eva ca"

(Manusmṛti, Sloka 60, Chapter 2). Devi Bhaṅgavata in its eleventh Skandha says about Ācamana like this: "Drinking water by your right hand is called ācamana. 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-gram 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 ācamana you should support your right hand by your left hand. Otherwise: the water will turn impure."

ĀCĀRAMARYĀDAS. See under Pājāvīdhī.

ĀDAMBARA. One of the five Pārśadas whom Brahmā gave to Skandadeva. Brahmā gave Kunda, Kusuma, Kumuda, Damba and Ādambara.

ĀDĪ. A mighty son of the demon, Andhakāsura. He did penance to please Brahmā and obtained from him a boon to seek vengeance on Śiva who had murdered his father. The boon was that Ādī would die only when he left his present form and took another form. After obtaining the boon Ādī went to Kālāśa and outwitting the sentries entered the abode of Śiva in the shape of a serpent. After that he disguised himself as Pārvatī and went near Śiva. But Śiva knew the trick and killed him. (Śrīśī Khaṇḍa of Padma Purāṇā).

ĀDĪBĀKA. A combat without serving any useful purpose and conducted out of sheer spite between two people to the surprise of others. The fight between Vasīṣṭha and Viśvāmitra was of this kind. (Skandha 6 of Deivi Bhāgavata).

ĀDĪGADĀDHIRĀ. It was with the bones of an asura (demon) named Gada that Mahāviṣṇu made the first gadā (mace). By that mace Viśuṇ killed Hetti and other asuras of that lot and got the name Adichādāhirā (He who first handled the mace). (See under Gadā).

ĀDIKŪRMA. The mountain of Mandara which was used as a churn-stick to churn the great milky ocean, Kṣīrāśiṇi went down the ocean. Then Mahāviṣṇu took the shape of a tortoise to lift it up and this first tortoise was called Ādikūrma. (Śloka 12, Chapter 18, Ādī Parva, M.B.).

ĀDĪPARVA. One of the parvans of the epic Mahābhārata. It is the first parva. (See under Bhārata).

ĀDĪPARVATA. The place of abode of Śiva in the Himalayas. (Śloka 22, Chapter 327, Śānti Parva, M.B.).

ĀDIRĀJA. The son of Kuru who was a king of the Pūrṇa dynasty. (See under Pūru).

ĀDISISIRĀ. 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, Vāṭśyāyana, Maudgalya, Śāli, Ādīśiśira and Gokhaḷi a division. (Skandha 12, Bhāgavata).

ĀDIṢṬI. The disciple who was ordained by his preceptor to observe celibacy for a stipulated number of years.

ĀDIṬYA. The twelve sons born to the sage Kaśyapa of his wife Āditi are known as the twelve Ādityas. They are the following : Dhatā, Mitra, Aryama, Rudra, Varuṇa, Śūrya, Bhaga, Vivasvān, Puṣā, Savitā, Tvāṣṭrā and Viṣṇu. Besides these Āditi had twentyone children including Indra. All of them are called Ādityas meaning children of Āditi. From the thirtythree sons of Āditi were born the thirtythree crores of devatās. Of these the eldest is Indra and the youngest, Vāmanā. (Śloka 36, Chapter 66, Ādī Parva, M.B.). (There is corroboration for this in Śloka 14, Sarga 14, Aranyā Kāṇḍa, Vālimki Rāmāyaṇa).

Sirdar K.M. Panikar in his preface to the book “Rgveda-sāhíhitā” writes thus about Ādityas: “Generally we think of Śūrya (the Sun) when we hear the word Āditya. But there are many different Ādityas in Rgveda, chief of them is Varuṇa. Though Savitā, Puṣā and Mitra are all synonyms of Śūrya in Rgveda they are all separate devas. There is no end to the varieties of Ādityas and their prominence in the Vedas. Summarising we can say thus. The familiar devas like Indra, Agni, Varuṇa 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 posts of the eight sentries of the universe are very prominent devatās in the Vedas. Many Ādityas have merged in Śūrya and winds in the god of Vāyu. Rudra has merged in Śiva. Who will believe that the all-powerful Deva of the Rgveda and the vainglorious Indra who lives in fear of men doing penance are one and the same person?”

ĀDITYAHRĪDAYA. A mantra (incantation) of great power to destroy all enemies. During the combat with Rāmaṇa at one time Rāma fell exhausted in the battlefield. Seeing this the sage Āgastya rushed to him and taught him this mantra. (Sarga 107, Yuddha Kāṇḍa, Vālimki Rāmāyaṇa).

ĀDITYAKETU. One of the sons of Bhṛtarāṣṭra. Bhima scena killed him in the great battle of Kurukṣetra. (Śloka 102, Chapter 67, Ādī Parva and Śloka 28, Chapter 88, Bhīṣma Parva, M.B.).

ĀDITYASENA. A very brave King. Stories about this King are found in Kathāsārītāgāra. (Taraṅga 4, Kathāpīṭhalambaka).

ĀDITYATIRĪTHA. An ancient holy place on the banks of the river, Sarasvati. (Śloka 17, Chapter 99, Śālya Parva, M.B.).

ĀDITYAVARNA. A king who always ordered without thinking and repeated later. The book Kathāsārītāgāra tells the story of this King in the fifth taraṅga of its part, Kathāpīṭhalambaka.

ĀDYAKĀTHA. A sage of old. He attended the sacrifice conducted by the King Uparicara. (Śloka 9, Chapter 336, Śānti Parva, M.B.).

ĀGNEYAPURĀṆA. See under Agnipurāṇa,

ĀGNEYĀSTRA. A powerful weapon or missile. One night Arjuna fought against a gandharva, Angaraparṇa, on the banks 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 Bhṛhaspati and Bhāradvāja gave it to Āgneyaśī who in turn gave it to Draṇa and the latter gave it to Arjuna, his most favourite disciple. (Ślokas 29-30, Chapter 170, Ādī Parva, M.B.).

ĀGNEYI. Wife of Kuru, son of Manu. Šambhu wife of Dhuṣruva gave birth to two sons, Śiṣṭi and Bhavya. Succhāya wife of Śiṣṭi gave birth to five sinless sons Ripu, Rupūpājya, Vipra, Vṛkāla and Vṛkṣajā. Čaṇḍu was born of Brhati, wife of Ripu, Manu was born to Čaṇḍuṣa of his wife Puṣkarini, daughter of the great Vṛāṇaprajāpati. Puṣkarini hailed from the dynasty of Marutta. To Manu were born of Nadvāla ten sons, Kuru, Puru, Śatadymuna, Tapasvi, Satyavān, Śuci, Aṅgīṣṭoma, Atriāra, Sudāyūna and Abhīmanu. Of these, Kuru got his wife Āgneyi six sons: Āṅga, Sumanas, Khyāti, Kratu, Aṅgiras and Śibi. Vena was born to Āṅga of his wife Sūnithā. (Chapter 13, Āṇīṣam I, Viṣṇu Puṇāṇa).

ĀGNIDHRA. See Agnidhāra.

ĀGNĪVEŚYA (ĀGNĪVEṢA). An ancient sage who received an armour and the sacred mantras associated with it from Bhṛhaspati. He was the Ācārya of Dhanurveda and
the revered preceptor of Dronā. (Ślokas 67 and 68, Chapter 94, Dronā Parva, M.B.).

ĀGRĀYAṆA. The fourth son of the Agni, Bhānu. (Śloka 13, Chapter 221, Vana Parva, M.B.).

ĀGREYA. A country conquered by Karna. (Ślokas 19-21, Chapter 254, Vana Parva, M.B.).

ĀHAVANIYA. An agni. (M.B., Ādi Parva, Chapter 74, Verse 67).

ĀHUKA. A king of Yadu Vamsa. He was the father of Ugrasena, the father of Kaṁsa. (Some Purāṇas say that Āhuka and Ugrasena were the names of the same person). For genealogy, see “YADU VAMSĀ”. In M.B., Sabhā Parva, Chapter 14, Verse 33, we find that Akṛūra had married Sutānū, the daughter of Āhuka. Āhuka had a hundred sons. (M.B., Sabhā Parva, Chapter 14, Verse 56). There were constant quarrels between Āhuka and Akṛūra. (M.B., Sānti Parva, Chapter 81, Verses 8-11).

ĀHUTI. A Kṣatriya King. Śrī Kṛṣṇa defeated this King in the city called Jārūḍhī. (M.B., Vana Parva, Chapter 12, Verse 30).

ĀJAGARA. An ascetic. Sānti Parva of Mahābhārata in its 179th Chapter states that Prahlāda conversed with this sage.

ĀJAGARA PARVA. A sub-division of the Vana Parva of Mahābhārata. (See under M.B.).

ĀJAGARAṆA. The vrata practised by the sage, Ajagara. (A vrata 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 will eat vegetables and cakes sometimes. I will eat meat and any kind of food. I will lie on soft bed or on bare earth sometimes in big 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 food from yāgaśālas I will never refuse it, but I will never go seeking for it.” (Ślokas 19-25, Chapter 179, Sānti Parva, M.B.).

ĀJAGAVĀ. The bow of Māndhātā and Prthu and the Gândiva of Arjuna bear the name Ājagava. (Ślokas 33 and 34, Chapter 126, Vana Parva; Śloka 94, Chapter 145, Dronā Parva, M.B. and Chapter 13, Anuśāna 1 of Viṣṇu Purāṇa).

ĀJAMIDHA. A king born of the family of Ajāmīḍha.

ĀJĀNEYA. A species of good horses. (Śloka 10, Chapter 270, Vana Parva, M.B.).

ĀJYAPA (S). A community of Pitṛs belonging to the dynasty of Pulaha. They are called so because they drink during yāgas the ghee made out of goats milk (Āyam) (Matsya Purāṇa). They live in the land of Kardama Prajāpati. Their daughter Virājā is the wife of Nahaṣu. (Śrī Ṛṣṭi Khaṇḍa, Padma Purāṇa).

ĀKARA. People living in the land named Ākarsa are called Ākarṣas. (Śloka 11, Chapter 34, Sabhā Parva, M.B.).

ĀKĀSAJANANI. Holes made on the walls of a Fort. Bullets are sent out from the fort through these holes.

ĀKATHA. Son of Maṅkana. He was a great devotee of Śiva and once when his house was burnt completely the idol of Śiva 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 Śiva appeared before him and blessed him. (Pāṭala Khaṇḍa, Padma Purāṇa).

ĀKROSA. A king of ancient Bhārata. He was king over the land of Mahottaka. Nakula conquered him during his victory march. (Ślokas 5 and 6, Chapter 32, Sabhā Parva, M.B.).

ĀKRUTI. A king of ancient Bhārata. This king ruled over the land of Saurāstra. (Śloka 61, Chapter 31, Sabhā Parva, M.B.).

ĀKRUTIPUTRA. Ruciparvā, son of Ākrutī. He fought on the side of the Pāṇḍavas and was killed by Bhagadatta. (Ślokas 40 to 47, Chapter 27, Dronā Parva, M.B.).

ĀKUTI. Wife of Ruciprajāpati. Brāhmaṇa’s son Śvīyambhuva Manu got of his wife Satarūpā two sons Priyavrata and Uttānapāda and two daughters Prasūti and Akūti. Prasūti was married to Dakṣaprājāpati and Akūti to Ruciprajāpati. Akūti delivered twins named Yayā, a son, and Daksīṇa, a daughter. (Chapter 7, Viṣṇu Purāṇa).

ĀLĀJALĀ. See under “YAMAṆIHA”.

ĀLAMBA. An ancient sage. He flourished in Yudhiṣṭhira’s court. (M.B., Sabhā Parva, Chapter 5, Verse 5).

ĀLAMBĀYANA. A comrade of Indra. (M.B., Anuśāna Parva, Chapter 13, Verse 15).

ĀLVĀR. See the word NAMMALVAR.

ĀMA. See under AVATĀRA.

ĀMARATHA. A place in ancient Bhārata. (Śloka 54, Chapter 9, Bhiṣma Parva, M.B.).

ĀNA I. (A Malayalam word meaning elephant). Bhāgavata relates the story of how Indradyumna became an elephant by the curse of Agastya. (See under Indradyumna).

ĀNA II. (Elephant). Vālmīki Rāmāyana narrates the origin of elephants thus: “Kaśyapa was born to Marici, son of Brāhmaṇa. Kaśyapa married the daughters, Aditi, Ditī, Danu, Kālikā, Tamrā, Krodhavāsa, Manu and Analā, of Dakṣaprājāpati. Of these Krodhavāsa gave birth to ten girls, Mrgī, Mrgamadha, Hari, Bhadratā, Mātāṅgi, Sārdūlī, Svētā, Surabhī, Surāsa, and Kadrā. Elephants were born as the sons of Mātāṅgi. (Sarga 14, Aranyā Kāṇḍa, Vālmīki Rāmāyana). There is a story in the Mahābhārata to explain why the tongue of the elephant is curved inside. Bṛhgu Mahārsi cursed Agni and greatly dejected 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. (Ślokas 36, Chapter 85, Anuśāna Parva, M.B.).

The signs of good elephants and the treatment to be accorded to sick ones are detailed in Aghni Purāṇa. “Elephants with long trunks 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 became 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 cars are very big and whose skins are spotted are the best of the species. Other varieties especially the dwarfish type and she-elephants in the early stage of pregnancy are not good and not fit to be tamed. Elephants which have Varna, Sattva, Bala, Rūpa, Kānti, Sarīraguna and Vega 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 Snehavastī is recommended. A bath after anointing it with oil or ghee is good. For skin diseases the ghee may be combined with Mañjal (Turmeric), Maramanjal or gomūtra (cow urine). If it suffers from enlargement of the belly, giving it a bath with sesame oil is good. It can be given with Pācālavaṇas and Vārṇumadya to drink. If there is fainting it must be given rice mixed with Vlālari, Triphala, Cukku, Mulaku and Tippali and water mixed with honey to drink. If there is headache anointing the head with sesame oil and inhalation of the same is good.

For diseases of the foot, treatment with Snehaputras is prescribed. To get motion of the bowels Kalkanṭa Kaśāya (infusion of sugar candy) is good. To those who have shivers should be given the flesh of peacock, Tittiri bird and Lāva bird mixed with Tippali and pepper. For dysentery the tender fruit of Kāvala, skin of Pāccotti, flower of Tātirī should be dried and powdered and be given mixed with sugar along with rice. For Karagrahā (pain inside the trunk) Nasyam of ghee with Intāppā mixed in it should be done. It must be given “Muṭṭaṅga Kaṇcī with tippali, Cukku and Jiraka in it. For Utkāṇṭaka (pain in the car) flesh of pigs should be given. For Galagrahā (pain in the neck) a liniment made of Daśāmūla, Mutirappuli and Kākkappancci in oil should be rubbed at the site of pain and the elephant kept under chains. If there is difficulty in passing urine light liquor containing powdered Aṣṭalavaṇas should be given. For all skin diseases use Vep oil as an ointment and give the infusion of Aṭatalotaka to drink. For worms (inside the stomach) give cow’s urine with powdered Vlālari in it. If the elephant is weakened and weak it should be given milk or meat soup with Cukku, Tippali and grapes well mixed in it. If there is lack of appetite it is to be given Mulagadana (rice boiled along with Cerupayar) to which is added Cukku, Mulaku and Tippali. If it is Gulma it should be given sesame oil boiled with the following: Trikotpakkonna, Cukku, Mulaku Tippali, Kōtvuvelikilaṅgu, Nāgadantiveru, Erikkinveru, Nātkotpakkonna, Milk and Attittippali.

Navara rice with sort of cerupayar can also be given. For swellings on the face, a paste made of tender Kāvala 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 Vlālari, Kutakappalayari, Asaloetida, Carala, Mañjal, Maramanjal may be given.

The best food for elephants is the rice of Navara, Vrīhi and cennellu. 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 ingredients are good for elephants who have gone lean.

If the elephants receive great injuries in a battle the meat of birds like crow, fowl, cuckoo and Hari mixed with honey is good. Fumigation by the burning of chilli, fish, Vlālari, caustic soda, Puttal, Piram and maramanjal mixed together is effective. Dropping honey medicated with tippali tundula, 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 cītaka and Pāravaṇa mixed with the burnt skin of Nāṭpāmara dissolved in light spirit. If this ointment is applied, the elephant would defeat all enemies in a battle. Powder Nilotpala, Muṭṭaṅga and Takara and make an ointment using rice gruel. 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 Purāṇa).

1. Vlālari—The grain of Vlal—Viḍaṅga (Babreng)
2. Triphala—A combination of the three fruits:
   a) āmalaki (Emblic Myrobalan)
   b) Vibhūti (Beleric Myrobalan)
   c) Haritaki (Myrobalan)
3. Cukku—Sūṭhi (dry ginger)
4. Mulaku—Raktaśāra (chilli)
5. Tippali—Pippali (long pepper)
6. Kāvala—Vīva (Bengal ginseng)
7. Pāccotti—Lodiṭa (Symphloccus Racemosa)
8. Tātirī—Dhātaki (Grislea Tomentosa)
9. Nasyam—A method of introducing medicine through the nose
10. Intāppā—Sālakī Puspa (Flower of Boswellia Thurjerā)
11. Muṭṭaṅga—Mustā (Gyperus Rotundus) Kaṇcī means rice boiled with water and Muṭṭaṅga Kaṇcī means rice and muṭṭaṅga boiled together.
12. Jiraka—Jiraka (cumin seeds)
13. Daśāmūla—A combination of ten herbs
14. Mutirappuli
15. Kākkappancci—Kākatindu
16. Aṣṭalavaṇa—Eight salts like common salt, rock salt, magnesium sulphate etc.
17. Aṭatalotaka—Aṭarūta (Vasaka)
18. Cerupayār—Mudga (green grain)
19. Gulma
20. Trikotpakkonna—Trīrūṭ (Turbithroot)
21. Kōtvuvelikilaṅgu—Girakā (Plumbago rose)
22. Nāgadantiveru—Root of Nāgadanti (Glaneous leaved Physicnut)
23. Erikkinveru—Root of Arka (Gigantic swallow wort)
24. Nātkotpakkonna—Krśva Trīrūṭ
25. Attittippali—Hastipippali
27. Carala—Saraḷa (long leaved pine)
28. Mañjal—Haridrā (Turmeric)
29. Maramanjal—Dāvī
30. Vrīhi—Cīnāḥ (A kind of paddy)
ANAKA. A person of the Yādava dynasty. (See under YĀDAVA-VAMŚA).

ANAKADUNDUBHI. An epithet of Vasudeva, father of Śrī Kṛṣṇa.

ANĀND. A forest on the top of the mountain Mahāmeru. It was inhabited by celestial daimons, devas, gandharvas and Maharśis. (Chapter 93, Bhūmi Khaṇḍa, Padma Purāṇa).

ANĀND (CĀKSUṢA). Son of Maharśi Anamitra. It was he who was born as Cāksuṣa, 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 Vikrānta. Vikrānta took the child as his forgranted and reared him. At the time of Upanayana the King asked the boy to prostrate before his mother at which the boy exclaimed "Oh King, I am not your son. Your son is at some other place. By births and rebirths all of us have many mothers and so it is better to be above rebirths". After having said so much Anānda went to the forest and started doing penance. Brahmā appeared before him and blessing him said that he would become the sixth Manu and lead the world to righteousness. By the blessing of Brahmā Anānda was reborn as Cāksuṣamaṇu. (See under Cāksuṣa). (Mārkaṇdeva Purāṇa).

ANĀNDAVARDHANA. A great critic of Sanskrit literature. He lived in the 9th century A.D. He expounded his theory of Dhvanivāda by 120 Kārikās. His own commentary of the Kārikās is the book called Dhvanyālōka. There are four parts for Dhvanyālōka and each part is called an Udyota.

There is a belief among a few that the Kārikās were written by another scholar, Saḥrdaya, and that Anāndavardhana had written only a commentary on it. He was a member of the royal council of Avantivarmā who ruled Kashmir during the period 854-884 A.D. It is believed that he wrote Dhvanyālōka in 850 A.D. Many commentaries have been written of Dhvanyālōka of which the one written by Abhinavagupta is considered to be the best.

ANĀRTTA. Grandson of Vaivasvatamana. He was a king, son of Sārīyāti.


Sixteen sons were born to Vaivasvatamana: Manu, Yama, Yaṃi, Aśvinikumāra, Revanta, Sudyumna, Iksvākū, Nṛga, Sārīyāti, Diśa, Dhṛṣṭa, Kārśa, Nārisyanta, Nābhaga, Pṛṣadha and Kavi. Of these Sārīyāti got two children, Sukanyā and Anārtta. Sukanyā became the wife of Cyavana.

2) Other details. It was this king who built the fortresses at the town of Kusāthali (Dvārakā). Varuṇa submerged in the ocean all the fortresses built by him and the place for some time remained as a forest-land. (Daśama Skanda, Bhāgavata Kalpāṭṭu). It was after that that Śrī Kṛṣṇa made that land beautiful and called it Dvārakā. The country ruled over by Anārtta was called Anarattam. During his regime there lived in his land a very great scholar named Vedaratha. (Umeśānavrata, Śiva Purāṇa) See under Vedaratha.

ANĀRTTA (M). A place in ancient Bhārata. Arjuna conquered this place. (Slokas 4, Chapter 26, Saḥbhā Parva, M.B.).

ANDHRA. The present Andhra Pradeśa. It was famous even from purānic times and it was annexed by Saha-deva by defeating its ruler in a game of dice.

ANĀRASAKALPA. A saṁhitā division of Atharvaveda. The five saṁhitā divisions of Atharvaveda written by Muṇjikēsa are the best. They are: The Nakṣatrā Kalpa dealing with the pūjā rites of the stars; The veda Kalpa dealing with the rites associated with Brahmā, the Rtvik; The Saṁhitā Kalpa, dealing with the use and practice of Mantras; The Āṅgirasa Kalpa dealing with sorcery; and the Śanti Kalpa dealing with matters relating to the welfare and control of animals like horses and elephants. (Chapter 6, Aniśam 3 of Viṣṇu Purāṇa).

ANĀRASI. A very chaste wife of a Brahmin. By the curse of Śakti, son of Vasiṣṭha Kalmāsapādā, a king of the Iksvākū dynasty became a demon. That demon killed and devoured the husband of Anārasi. Enraged at this the Brahmin lady cursed Kalmāsapādā saying that if he touched his wife thereafter he would die. That was why Vasiṣṭha had beget a son for Kalmāsapādā of his wife. (Slokas 16-22, Chapter 181, Ādi Parva, M.B.).

ANĀHRKĀ. One of the sons of Viśvāmitra who were Brahmanavādins. (Slokas 54, Chapter 4, Anušāsana Parva, M.B.).

ĀNJALI. A sage who was a classmate of Saumaka. (Skanda 12, Bhāgavata).

ĀNJANA KULA. A division of elephants (in the army). (Slokas 17 and 18, Chapter 112, Dṛṇa Parva, M.B.).

ANUŚĀSANIKA PARVA. One of the Parvans of the Mahābhārata. (See under Mahābhārata).

ĀPA. One of the Āṣṭavas. The Āṣṭavas are Āpa, Dhruva, Soma, Dharmā, Anila, Agni, Pratyūṣa and Prabhā. The sons of Āpa are Vaiṣāṇa, Śrama, Śanta and Śvāni. (See under Āṣṭavas). (Chapter 15, Aniśam 1, Viṣṇu Purāṇa).

APAGĀ. A sacred river. It is said that if one gives food to one brahmin on the banks of this river it will be equivalent to giving food to a crore of brahmins elsewhere. (Slokas 68, Chapter 83, Vana Parva, M.B.).

31. Cennellu—Śāli (Red rice)
32. Yava—yava (Barley)
33. Puttal
34. Pīram
35. Taṇḍula—same as Vilā
37. Nīloṭpalā—Nilapadma (Blue water-lily)
38. Taķara—Taķara
APASTamba. An ancient sage. He once consoled King Dyumaisena. (Sloka 18, Chapter 298, 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 śraḍḍha ceremony. He then prayed to his ancestors, Viśvedvas and Mahāviṣṇu for help and then Āpastamba 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 Āpastamba 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 Āpastamba ordered the water-drops to remain still. Water stopped stiff and still midway by the power of the sage. Because water (Āpa) became stiff (Śtimba) the āśra was named Āpastamba. (Brahma Purāṇa). 2) How Āpastamba tirtha came into existence. Once he met Agastya Muni and asked him who was superior among the gods Brahma, Viṣṇu and Śiva. Agastya declared that Śiva stood supreme of the lot and gave him advice as to how to please Śiva. Following his instructions Āpastamba did penance on the banks of the river Gauṭamī and Śiva appeared before him, blessed him, and made that place a holy one. Śiva declared that those who, bathed at that place would obtain 'Divyāśrāma' (Divine knowledge enabling one to know the past, present and future). From then onwards that place was known as Āpastamba tirtha. 3) Other details. Āpastamba had a very chaste and humble wife named Aśaṣūtrā. Their son was Gārki, 'Gṛhyasūtrasanigraha' containing a prayer and two mantras is a contribution to the holy science by Āpastamba. Many Hindus follow it even now. He had stated that in the number of great sages was because of the fact that people were not practising the control of the senses as before.

ĀPADDHARMA PARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata). ĀPAVAN I. Another name of sage Vasiṣṭha. (Sloka 5, Chapter 99, Ādi Parva, M.B.). ĀPAVAN II. An ancient sage. Kārttavīryājūna once burnt the āśrama of this rishi and he cursed Agni and Kārttavīryājuna. (Slokas 42 and 43, Chapter 49, Sānti Parva, M.B.). ĀFODADHAUMYA. (See Ayodhadhaumya). ĀPTA. A well-known serpent of the Kaśyapa dynasty. (Sloka 8, Chapter 35, Ādi Parva, M.B.). ĀPRĀNA. A well-known serpent of the Kaśyapa dynasty. (Sloka 6, Chapter 35, Ādi Parva). ĀR. The significance of the number six among the ancients, is given below. (In Malayālam Ār 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 divine qualities. Omnicience, Omniporesize, Omnipotence, Sarvakāraṇātva (being the cause of everything); Sarvānityatva (immortality) and Sarveśvaratva (having domination over everything). 3) Six noblest qualities. Truth, Wisdom, Mercy, Justice, fortitude in grief, control of anger. 4) Six Rṣi Dharmas (Duties of sages). Brahmacarya, Absolute truth, Japa, Jñāna (wisdom), Niyama, Sense of Justice. 5) Six qualities of noble wives. A minister in business, a servant-maid in action, the goddess Lakṣmi 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 most of the time in other houses. 7) Six Vedāgas. Śīkṣā, Kalpa, Vyākaraṇa, Nirukta, Jyotiṣa, Chandas. ĀRĀLIKĀ. A mahout who could control elephants that had gone mad temporarily. (Sloka 9, Chapter 2, Vīrāṭa Parva, M.B.). ĀRĀNEYAPARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata). ĀRCOKA. A mountain in front of the forest Saindhava inhabited by Manisipuruṣās. (Sloka 16, Chapter 125, Vana Parva, M.B.). ĀRJAVA. Son of Subala and brother of Śakuni. He was killed by Irāvān son of Arjuna. (Bhīṣma Parva, M.B.). ĀROCAKA(M). A country of ancient Bhārata. The people of this place are called Ārocakas. (Sloka 7, Chapter 51, Bhīṣma Parva, M.B.). ĀRṢA(M). A form of marriage. Brāhma 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. Prājāpatya is the form of marriage in which the bride is given to the man who asks for her. When the bride is given with dowry, the marriage is known as Āṣura. Marriage with the mutual love and consent is Gāndharva. Capturing the bride after a fight and marrying her by force is Rākṣasa. Marriage after deceiving the bride is called Paśiṣa. These are the seven types of marriage. According to the author of the Śruti another form of marriage known as DAIWA is also mentioned. (Agni Purāṇa, Chapter 154). ĀRŚĪṢENA. A Maharṣi. In the Mahābhārata, Vana Parva, Chapter 159 there is a reference to the Pāṇḍavas visiting this sage during their life in the forest. Ārṣīṣena's āśrama was midway between Badaryāśrama and Kubera's capital. Power of Tapas. In Kṛta yuga this sage did rigorous tapas in Pṛthūdakārthra. Owing to the rigour of the tapas 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 Pṛthūdakārthra the sage attained Brahmānhood and entered Devaloka. (M.B., Salya Parva, Chapter 40, Verses 3-9). ĀRṬṬĀYANI. Salya, son of Rāya. He was noted for his great honesty and love of truth. (Sloka 56, Chapter 32, Salya Parva, M.B.). ĀRṬIMĀN. A mantra which eliminates all kinds of fear. (M.B., Ādi Parva, Chapter 50, Verses 23-26). ĀRUṆI I. A disciple of the sage Ayodhadhaumya. (For details see under Ayodhadhaumya).
ARUNI II. A cobra born in the family of the serpent, Dhṛtarāṣṭra. This cobra fell dead at the Sarasvatī of Janamejaya. (Slokā 19, Chapter 57, Adi Parva, M.B.).

ARUNI III. A son born to Kaśyapa of his wife Vīnaṭā. (Slokā 40, Chapter 63, Adi Parva, M.B.).

ARUNI IV. A soldier of the Kaurava army. He fought against Arjuna along with Sakuni. (Slokā 122, Chapter 156, Droṇa Parva, M.B.).

ARUNI V. One of the one hundred and eight Upāṇiṣads.

ARUSI. A daughter of Manu. Cyavana Mahārsi married her. They got a son named Arvura. The child was taken from the thigh of Arusi. Rekha was the son of this Arvura. Rekha was the father of Jamadagni, father of Parasurāma. Even from childhood Arvura was a bold, bright and good boy. (Slokas 47 and 48, Chapter 66, Adi Parva, M.B.).

ARYAS. The Rgveda gives us most of the information regarding the Āryas who came to the north of India during the times of the Vedas through the passes on that north-western side of Bhārata. Sīdar K.M. Panikar writing in his preface to the ‘Rgvedadarśīhita’ by Poet Vallathol summarizes the information available in the Rgveda about Āryan culture and says: “When the Āryans first entered India they were rich in cattle. They used 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 hunting Indra they shout ‘come, come on your horse-back’. The Veda does not say anything about how Indra got the elephant, Airāvata, as his vehicle. Sing to the glory of Indra against whom 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 Urvāra and ‘Kṣetra’. Fields were ploughed by attaching six, eight and even twelve bullocks to the plough. Water was taken from hradas and Kulyakas (ponds and tanks) for the purpose of irrigation. Agriculture was a very familiar art to them. They used to cultivate all sorts of grains and grains including yava. They conducted trade by the exchange of goods generally. There is a reference in one place of the use of a coin ‘Nīṣka’.

The Āryas were clever in the art of leather work, woodwork and metallurgy. They were well versed in medicine also. In a sūkta of the ninth maṇḍala it is stated that the father of a rṣi 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 Rgveda are ample evidence of the proficiency of the Āryas in ironmongery and blacksmithy. Sea voyage was not familiar to them. References to traders cruising in boats on the Sindhu river do not give much importance to the cruising. In food rice and ghee were important. Meat was also relished. Rṣis wore animal skins but others wore dhotis 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 the society. A number of grams formed into a place called Viśaya. A number of Viṣayas became what was known as ‘Janam’. The importance of Janas can be understood by the statements made about Pañcajananas and the existence of special Janas like Yādava Jana and Bhārata Jana. There is no wonder why the Āryas who had to live among enemies accepted 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. Sūkta 22, Anuvāka 12 of Mandala 10 describes the coronation of a King thus: “I do hereby crown you as King. Come to our midst. Rule us with courage and an unswerving mind. 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. Divodāsa, Sud’s, Ambarśa, Nahuṣa and Purūravas.

The chief priest was always the political advisor also. Viśvāmitra and Vasiṣṭha were two great priests of the Bharata dynasty. There were other priests also. Mention is there about a Rājasabhā though nothing is said about their powers or functions. It can be surmised that the Sabhā was constituted of only men of character and learning.

It is interesting to note the type of domestic life in vogue then. A father had the right, to sell his children, To cite an example is the story of Sunaśēpha 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. Sūkta 11, Anuvāka 3, Maṇḍalam 10 ordains that the bride should go to the house of her husband 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 Indrāṇi, the queen of Indra. Indra had many wives. Marriage was considered as a necessary duty. Widow marriage was allowed.

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 Āryas. The march from Kubhāṭa (Kubul) to the banks of Yamunā is depicted there. It was at Kubhāṭa 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 Pañcapanada is treated as a big event by the rṣis. 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 oppose the ‘Dasyus’. The Rgveda itself records that the Dasyus were more cultured than the Āryas. Saṁbara, a Dasyu King, was the ruler of a hundred cities. Their fortresses were strong. They have been described in the Rgveda as Śvamayi, Āyasi and Satabhujā.

The chief opponents of the Āryas were a tribe of people called Pañjis. From the Nirukta of Yāṣka we are given to understand that the Pañjis were mainly engaged in trade. The Rgveda names many Dasyu kings of which the following few were more daring and brave and the Āryas acknowledged their superior strength and courage: Dhuni, Camuri, Vipru, Varci and Saṁbara. Among
the several divisions of the Dasyus, the Śimyus, Kīkāṭas, Sigrus and Yaśus ranked foremost in power. They are described as having black colour and flat noses and speaking a language different from that of the Āryas. We may surmise from these facts that they belonged to the Drāvida class of people. They never conducted yāga nor did they worship gods like Indra. They were idol worshippers for they have been described as Śiśapānas. Later the Āryas learnt from the Dasyus the worship of Siva, Devi and Liṅga.

Conquering these daring and cultured enemies the Āryas reached the banks of the Yamunā to find to their pleasant surprise a radical change in themselves. The Bharatas settled themselves in the land between the Yamunā and Gaṅgā and remained friendly with the Dasyus living to the east of Gaṅgā. The Āryas who settled down in Pañcañada were strong and to prevent them from coming and conquering them Bharata tried to keep them remain on the other side of Śutudri (Sutlej). This led to a war called Dāśarāja. This war is to be considered as one of the most important of wars in the world. Those who opposed Sudās were Āryas though among the supporters of Sudās were also Āryas. It was the people under Sud is who came out victorious in that war and put a stop to further conquests by the Āryas. From thereafter the Āryas joined hands with the aborigines and laid the foundation for the great Hindu civilization. Thereafter the Rgveda states about prayers for help to combat ‘our enemies of Āryas and Dasyus’. The gods who were recognised later were those who were not found in the vedas of the Āryas. The worship of Mahāyogi and Devi found in Mohenjodaro is an evidence of this change.

ĀRYY. One of the seven mothers who were present at the birth of Subrahmanya. (Śloka 13, Chapter 228, Vana Parva, M.B.)

ĀRYAKA. A famous serpent. (Śloka 7, Chapter 35, Ādi Parva, M.B.) Āryaka is associated with Bhūmasena in the following story. Once Duryodhana gave snake poison in his food to Bhūmasena. Unaware Bhūma took his food as usual and went to bathe in the river. After some time Bhūma 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 more deep waters. Bhūma reaching the bottom was bitten by all the snakes there. This fortunately served as an antidote and the poison in Bhūma’s body was neutralized and Bhūma became his old self again and killed all the serpents. Those serpents who escaped went and brought their chief, Vāsuki. At that time it was Āryaka who advised Vāsuki to give him ‘rasāpāna’. (Ślokas 64-68, Chapter 127, Ādi Parva, M.B.).

ĀRYAKU. Another name for Durgādevī. (Chapter 12, Agni Purāṇa).

ĀRYAVARTA. Another name for Bhārata. There is also a place of that name. According to Smṛti the land lying between the Himalayas and the Vindhayas is called Āryavarta. (Śloka 15, Chapter 325, Sānti Parva, M.B.).

ĀRYAVARTA. A king of the dynasty of Viśvakarmā.

Genalogy. Descending in order from Viṣṇu are Brahmā, Dharma, Prabhāsa, Viśvakarmā, Priyavrata, Agnīdhra, Nabhi, Rṣyabha and Āryavarta. Of these Rṣyabha got of his wife Jāṇantī twenty sons: Bharata, Kuśīvarta, Ilīvarta, Brahmāvarta, Āryavarta Mālaya, Ketu, Bhūdrasena, Indrāspṛk, Vidrībha, Kīkata, Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drāminiḍa, Camasa and Karabhājana. Of these Bharata ruled over this land and gave it the name Bhārata. Brothers of Bharata ruled different parts of this land. Drāminiḍa’s land became known later as Dravida (Dakṣinābhārata).

AŚDHA I. A Kṣatriya King. He was the incarnation of a Rākṣasa called Krodhavās. Kaśyapa was the son of Marici, Brahmā’s son. Kaśyapa married Krodhavās, daughter of Dakṣa. The Rākṣasa group called Krodhavās were the children of Krodhavās. Many Kṣatriya kings trace their descent from this group of Rākṣasas. The names of such Kṣatriya Kings are given below: Madraka, Karpaveṣṭha, Siddhārtha, Kītarāddhā, Subāhu, Bālīhika, Kratha, Vīcītra, Suratha, Giravāsas, Kaurvākta, Dantavakta, Durjaya, Rukmi, Janamejaya, Asadhā, Vāyuvega, Bhūritejas, Ekalavya, Sumitra, Gong♠iska, Vātālīna, and Ksemadhurti. (M.B., Ādi Parva, Chapter 6, Verses 59-64).

AŚDHA II. Siva. (M.B., Anuśāsana Parva, Chapter 17, Verse 121).

AŚDHAHOTI. See under Pañcatantra.

AŚDHA. Name of a month. By feasting in this month, one will have many sons and much wealth. (M.B., Anuśāsana Parva, Chapter 106, Verse 26).

AŚDHA. Name of a star. 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., Anuśāsana Parva, Chapter 61, Verses 23-26).

AŚDHAKĀ. A mahout in the Udayana story. In Kāthāśārīṛtāsāgara, Kāthāmukhalambaka, 5th Saraṅga, we find a reference to an elephant called Bhadravatī and a mahout named Aśdhaṅkā in the palace of the heroine, Vīsavadattā.

AŚAMGA. See under ANASA.

AŚAMGAPŁAYOGI. A King, who was generous by nature. In the Rgveda, there is a reference to this King who once lost his masculinity and was transformed into a woman but was restored to manhood by a Muni named Medhīyāthī.

ĀSANA. Posture in Yoga. Asanas. There are different types of āsanas. The chief of them are given below:

1) Bhujāṅgāsana. 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 āsana strengthens the backbone.

2) Sūlabbhāsana. Lie 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 and stiff. The lower abdomen and legs may be raised slightly. This makes the āsana complete. On feeling suffocation, the legs must be brought down slowly.

Besides these, there are many other āsanas like Dhanur-āsana, Paścimātānāsana, Halāsana, Mayūrāsana, Sarvāngāsana, Matsyāsana, Sīrṣāsana, Ardhamatsyendrāsana, Pādhahastāsana, Trikoṇāsana, Udāyāsana, Nauli, Viparitkaraṇa, Yogamudrā, Śavāsana, etc. (See under Yoga).

**ĀŚAVAHA I.** A son of Kaśyapa and Aditi. From Viṣṇu Brahmā, from BRAHMĀ Marici and from Marici Kaśyapa were born. Kaśyapa married Aditi, daughter of Dakṣa. Aditi gave birth to ten sons: Brāhma, Cakṣurātma, Vibhavasu, Rcika, Savitā, Arka, Bhānu, Aśāvala, Ravi and Yīvasvān. Vaivasvata Manu was the son of Vivasvān. (M.B., Adi Parva, Chapter I, Verse 42).

**ĀŚAVAHA II.** A prince of the Viṣṇu dynasty. He was present at the Svayambhūva of Draupadī. (M.B., Adi Parva, Chapter 185, Verse 19).

**ĀŚRAVYA.** Āśramites (Inmates of an Āśrama) have to pass through four stages. The four stages of Brahmācārya. Gārhaṣṭha, Vānaprastha, and Sannyāsa are known as the four Āśramas. Viṣṇu Purāṇa, Part III, Chapter 9 describes each of the Āśramas as follows:

1. **Brahmacārya.** “After Upāpanayanam 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 there with proper observance of śauca, customs and vrata 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 walk behind him and when he sits, he should sit in a lower position. The Śiṣya (disciple-pupil) should not do anything against the guru. When the guru himself asks, the Śiṣya 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 Śiṣya may take his bath in the water only after the Ācārya (guru) has taken his bath in it. Everyday the Camata, durbha, water and flowers which the guru needs, must be brought and supplied (by the Śiṣya).

2. **Gārhaṣṭha.** After the study of the Vedas the intelligent Śiṣya gives Gurudaksina (Payment to the preceptor) and with the consent of the Guru, enters into Gṛhaḥśārama. Then he is to marry and by earning money from a suitable occupation, should fulfil all obligations of a Gṛhaḥ according to his capacity. The Gṛhaḥ who worships the Pīṭhas with Pindādhi (offerings of rice balls), Devas with Yāgas (sacrifices), Rjīs with Śvādhyāya (self discipline), Prajāpatis with begeting of children, spirits with ball (offering of food etc.) and the whole world with love, attains the holy world by his own virtuous deeds. Gṛhaḥśārama is the only source of support for sannyāsīs and brahmācāris who beg their food. Therefore feeding them is an act of nobility. Brāhmaṇas travel from country to country to study Vedas, for pilgrimage and for seeing the places. The Gṛhaḥ is the only refuge and support of those who are homeless, who do not carry their food with them and those who spend the night wherever they reach. If such people come to his house, the Gṛhaḥ 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 Gṛhaḥ to treat a guest with disrespect, to behave rudely or treacherously towards him, to regret what has been given to the guest, or to obstruct or rebuke him. The Gṛhaḥ who performs the supreme duty of Gṛhaḥśārama in this way properly, is liberated from all secular bonds and reaches the noblest worlds.

3. **Vānaprastha.** After having finished all his duties in this way, to his satisfaction, the Gṛhaḥ, 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 tāpasa 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, mendicancy—all these are the laudable features of Vānaprastha. 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 Vānaprastha with due austerity, burns up 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 Dharma, 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 Sannyāsa 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 feels 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—Brahmins, Kṣatriyas and Vaiṣṇyas. 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 Brāhmaṇa who follows the Sannyāsārama as described above with a pure heart and without difficulty will shine like fire without fuel and attain Brahmaloka in peace.

**ĀŚRAMAVĀSA PARVA.** One of the Parvas in the Mahābhārata. (See under Mahābhārata).

**ĀŚRAMAVĀSIKA PARVA.** One of the Parvas in the Mahābhārata. (See under Mahābhārata).

**ĀŚRAVYA.** A muni (sage) in Indra’s assembly. (M.B., Sābhā Parva, Chapter 7, Verse 18).
ASTIKA

ASTIKA. The son of the Maharśi Jarakāru and his wife, also named Jarakāru. He stopped King Janamejaya's Sarpasatra and saved the nāgas.

1) Birth. There is a story about Āstika's birth in the Devī Bhāgavata. Long ago the people of the world were so much troubled by the serpents, that they sought protection from Kaśyapa Prajāpati. To find a remedy for this, Kaśyapa discussed the matter with Brahmā. To put an end to the troubles from the serpents, Brahmā suggested that a number of mantras and a deity as the basis of those mantras should be created. Accordingly Kaśyapa created many mantras and Manasa Devī as the basic deity of those mantras. She is named "Manasa-devī" because Kaśyapa created her by his mental power. Manasa-devi has eleven other names also, namely Jarakāru, Jagatgauri, Siddhayogini, Vaiśnavi, Nāgabhagini, Śaivi, Nāgēsvari, Jarakārupriyā, Āstikamātā, Viśajarā and Mahājñanjayatā.

Manasa-devī (Jarakāru) when quite young, went to Kailāsa 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. (Devī Bhāgavata, Navama Skandha).

At that time, a Muni (sage) named Jarakāru, when travelling through the forest happened to see his pitṛs (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. Jarakāru enquired why they were lying in that condition. They explained that they were in that plight because their descendant Jarakāru 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 Pitṛs from their predicament, Jarakāru decided to marry. But he wished to marry a woman who had the same name as his. Once Vāsuki met Jarakāru and told him that he had a sister named Jarakāru and that he would be very happy if Jarakāru married her. Jarakāru accepted the offer readily and married Jarakāru.

After their marriage, while they were living together in a place called Puṣṭara tirtha, 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 Maharśi did not wake up before sunset, the wife became anxious. It is believed that he who does not wake up before sunrise and he who does not offer prayers at dusk will be guilty of the sin of Brahmātā (killing a Brahmin). Nor was it proper to wake him up from a sound sleep. But in the end, she did wake him up. The husband sprang up in great fury. He denounced the wife and there. Weeping bitterly, she begged for his forgiveness. At last Jarakāru relented and told her: "You will have a very noble, brilliant, renowned, virtuous, scholarly and devout son who will be a devotee of Viṣṇu and a preserver of the family".

After this Manasa-devī set out to Kailāsa. When she reached there Parama-Siva and Paśvati comforted her. Manasa-devī was pregnant. The precepts and spiritual advice given by Jarakāru, Parama-Siva and Paśvati were heard by the child in the womb and so even before his birth he became a Jānī and a yogī. In due course Manasa-devī gave birth to a son who was a part of Nārāyana (Viṣṇu). Since he was the son of Manasa-devī who had deep devotion to the Guru and to the Gods, the boy was named Āstika.

The Mahābhārata, Adi Parva, gives another reason for giving this name to the boy. When the sage Jarakāru 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 Āstika.

2) Boyhood Āstika was taught Veda, Vedāṅgas etc. by Parama-Siva himself. After receiving the blessings of Parama-Siva, Āstika went to Puṣṭara tirtha and did tapas to Viṣṇu for many years. Having received Viṣṇu's blessings also, he returned to Kailāsa. After living there happily with his mother for some time, one day they started to the Aśrama of Kaśyapa Prajāpati, the father of Manasa-devī. Kaśyapa was very much pleased to see his noble-hearted daughter and her brilliant son. To enhance the fame and accomplishments of the boy Kaśyapa gave a sumptuous feast to ten crores of Brahmins. (Devī Bhāgavata, Navama Skandha).

Vāsuki was Manasa-devī's brother. Āstika grew up there under the care of Vāsuki. It was Cāyana Muni who taught Śāṅgavedas to Āstika, at this time. (M.B., Adi Parva, Chapter 48, Verse 18).

3) Āstika at the Sarpasatra. Once King Parīkṣit, 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 "Śāṃkīa". Śāṃkīa's son, Śrīgī came to know of this. In his anger, Śrīgī pronounced a curse that King Parīkṣit should die within seven days by the bite of Taksaka. When Parīkṣit heard of this, he had a palace built on a single pillar in the middle of the ocean, quite inaccessible to Taksaka and took shelter there. The most famous physicians and wizards were engaged to ward off the approach of Taksaka to that place. Six days passed like this. On the seventh day, determined to make a final attempt, Taksaka disguised himself as an old Brahman and set out to the King's place of shelter. On his way he met Dhanvantari who was proceeding to Parīkṣit 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 Taksaka. Assuming the form of a small worm, Taksaka secretly entered into a fruit which was to be presented to the King. As soon as the King took that fruit in his hand, Taksaka took his own shape and size and bit the King who died immediately. Janamejaya was the son of this King Parīkṣit.

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 Brahmaṇas to conduct a sarpa satra (snake sacrifice). In the sacrificial fire specially prepared at that yāga, many serpents were being burnt up. It seemed that the whole race of serpents would shortly be wiped out. But Taksaka alone was not to be seen. The officiating priests were beginning to get angry. Impatient cries of Where is Taksaka rent the air. The frightened Taksaka fled for life to the palace of his friend Indra and there lay down, curling round Indra's cot. When the priests understood this they decided to use their charms and mantras which would bring Indra, his bed, cot and all, along with Taksaka to the sacrificial fire.
At this stage, all the gods rushed to Manasadevi and fell at her feet and begged her to save the situation. The kindhearted Devi called her son Aṣṭika and advised him to persuade Janamejaya to stop the sarparasatras. Aṣṭika 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 Sarparasatras was stopped and the remaining serpents escaped with their lives. (Devi Bhāgavata, Navama Skandha, M.B., Ādi Parva).

AṢṬIKA PARVĀ. One of the Parvas in the Mahābhārata. See Mahābhārata.

ĀSURĀYANA. A form of marriage. (See VIVĀHA).

ĀSURĀYANA. A son of Vīśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 56).

ĀSURI. An ancient Mahārṣi. He was the acārya of Kapila Sāṁkhya-dārśana and the guru of the mahārṣi Pañcaśikha. Once Āsuri had a full vision of God. He gave many precepts on spiritual matters to other Mahārṣis. The Bhāgavata says that Āsuri received his spiritual enlightenment from his wife, Kapilā. (M.B., Śaṅti Parva, Chapter 218, Verses 10-14).

ĀŚVALĀYANA I. A son of Vīśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 54).

ĀŚVALĀYANA II. An Acārya. He was a disciple of Saunaka. Āśvalāyana composed three famous works: Āśvalāyana Gṛhya-sūtra, Āśvalāyana Śrautasūtra and Āśvalāyana Śūti.

ĀTAKA. A serpent born of the Kaurava dynasty. This serpent was burnt at the Sarparasatras of Janamejaya. (Śloka 12, Chapter 57, Ādi Parva, M.B.)

ĀṬAṆIṆUṆIṆ. An ancient city in India. Sahadeva conquered this city. (M.B., Śaṅhi Parva, Chapter 31, Verse 72).

ĀṬHARVĀṆA. A sage. When Arjuna dreamed of going to Śiva accompanied by Kṛṣṇa they visited in the dream the Āṭrama of this sage also.

ĀṬMADĒVĀ. See under Gokarna.

ĀṬREYA. A sage. This sage had acquired the power to go from one planet to another. Once this rṣi went to devaloka as the guest of Indra and there lie drank Amṛta (the celestial elixir) and enjoyed the dances of the celestial maidens A desire to have a similar heaven of his own budded in his mind and he approached Vīśvakarṇā who gave him a new heaven of his own. But before long the demons took over this heaven from him. Though Vīśvakarṇā took back the same from the demons, Āṭreya did not go back but returned to his old āśrama on the banks of Gomati and doing penance there for a long time attained salvation (Brahma Purāṇa).

More details. Āṭreya was also present among the ascetics who assembled at the sarparasatras of Janamejaya. (Śloka 8, Chapter 55, Ādi Parva, M.B.).

2) Āṭreya was a disciple of Vāmadeva. (Śloka 6, Chapter 192, Vana Parva, M.B.).

3) This rṣi taught his discipes about Nṛguṇapābrahma. (Śloka 7, Chapter 137, Anuśāsana Parva, M.B.).

ĀṬREYA(M). A place of ancient Bhārata. (Śloka 68, Chapter 9, Bhīṣma Parva, M.B.).

ĀṬREYI. I. Wife of King Ur. Svaṁyambhuva Manu got of his wife Satārūpā two sons, Priyavratra and Uttānapāda. Uttānapāda got a son name Uttama of Suruci and one of name Dhruva of Suniṭi. Dhruva got three sons, Śiṣṭi, Bhava and Śambhu. Śiṣṭi got five sons, Ripu Ripuṇīṭa, Śpra, Vṛkala and Vṛkatejas. Cākṣuṣa was born to Ripu of his wife Bhāti. Manu was born to Cākṣuṣa of his wife Vrāṇi. Ur was the son of Manu. Ur got of Ātreyi Aṅga, Sumanas, Śvāti, Kraṭu, Aṅgiras and Gaya. (Chapter 17, Agni Purāṇa).

ĀṬREYI II. A river. (Śloka 22, Chapter 9, Sābhā Parva, M.B.).

ĀṬREYI III. Anasūyā, wife of Atri is also called Ātreysi.

ĀṬREYI IV. Daughter of Mahārṣi Atri. She was married to Aṅgiras, son of Agni. Aṅgiras always spoke rudely to her and pained at this she once approached her father and told him about this. Her father told her thus: "Your husband is the son of Agni. That is why he appears unbearable to you. Therefore give him a cold bath always and he would gradually become mild." Hearing this the devout Ātreysi transformed herself into a river and started to cool him down by constant showers. This river later on became the famous Paruṣāti Nadi. (Brahmāṇḍa Purāṇa).

ĀVĀḤA. A Vāyu. (M.B., Śaṅhi Parva, Chapter 328, Verse 37).

ĀVANTIKĀ. Daughter of Yaugandharīyāṇa, a famous character in the story of Udayāna. (See under Yaugandharīyāṇa).

ĀVARAṬA. A King of Vīśvakarṇī's dynasty. Genealogy. From Viṣṇu were born in the following orders: Brahmā - Dharma - Parbhāṣa - Vīśvakarṇā - Priyavratra - Āgni-dhīra - Nābhi-ṛṣabha - Bharata - Āvāraṇa. Bharata married the world-beauty, Pañcaśi, five children, Uṣmati, Rāṣṭrabhī, Sūdārśana, Āvāraṇa and Dūrākṛtucu were born to her. (Bhāgavata, Dāśama Skandha).

ĀVARTANANDA. A sacred Tirtha. One who bathes in this tirtha will be able to enjoy life in Nandavanā. (M.B., Anuśāsana Parva, Chapter 25, Verse 45).

ĀVASĪRA. A place in ancient India. It is said that Karṇa conquered this place. (M.B., Vana Parva, Chapter 254, Verse 9).

ĀVASTHYA. An Agni. (M.B., Vana Parva, Chapter 221, Verse 5).

ĀVIRHOTRA. A king of Vīśvakarṇā's dynasty. Genealogy. From Viṣṇu were descended in the following orders: Brahmā - Dharma - Parbhāṣa - Vīśvakarṇā - Barhiṣmati - Priyavratra - Āgni-dhīra - Nābhi-ṛṣabha - Āvīrohtra. Jayanti, Ṭabha's wife bore to him twenty children who were: Bharata, Kuṭvarta, Ilīvarta, Brahmāvarta, Arīvarta, Mālaya, Ketu, Bhradrasena, Indraskṛ, Vīdhīrtra, Kikaṭa, Kavi, Hari, Antarkī, Prabhuddha, Pippalīyana, Āvīrohtra, Darmidā, Camasa and Kāra-bhījana. The eldest of them, Bharata, became the ruler of India. From him this country came to be called "BHRĀRATA". All the younger brothers ruled over the different parts of this country.

ĀYATI. A daughter of Mahāmeru. Two daughters were born to Mahāmeru, Āyat and Niyati. Āyat was married by Dūtā and Niyati by Vīdhīṭā. Dūtā and Vīdhīṭā are the two sons born to Bṛgū Mahārṣi of his wife Khyāṭi, Dūtā got a son, Prāṇa, of Ā yat and Vīdhīṭā, a son, Mṛkandu of Niyati. Prīṇa got a son Dyutimān and he got a son Rājāvān. (Chapter 10, Anśīma 1, Viṣṇu Purāṇa).

ĀYAVASĀ. A King. There is mention about this king in Śakta 128, Maṇḍala 1 of the Kgveda.
BABHRAVYA. An author of the 'Science of Love'. Śvetaketu was the first of the authors who had written on the Science of amour (Kāma-śīstra). Bābhraavya made only a condensation of the work of Śvetaketu.

BĀBHRAVYAM. A clan or gotra of Brāhmaṇas in Ancient India. It is mentioned in Mahābhārata, Śānti Parva, Chapter 342, Stanza 103 that the hermit Gālava belonged to this clan.

BABHRI I. A mahārāṣṭ of the line of preceptors from Vyāsa. (See Guruparamārā).

BABHRI II. A Yādava of the Vṛṣṇi dynasty. He was one of the ablest of Yādava warriors. (Chapter 14, Dākṣiṇāyaka Pātham, M.B.). Even in his old age he used to do penance. Śīfūpāla carried away his wife when once he was away in Dvārakā. He was a friend of Śrī Krṣṇa. He died when hit by an arrow from Vyāsa. (Chapter 4, Mausala Parva, M.B.).

BABHRI III. A king of Kāśi. By the help of Śrī Krṣṇa he attained Rījyālakṣaṇ. (Chapter 28, Udyoga Parva, M.B.).

BABHRI IV. A son of King Virāja. (Śloka 33, Chapter 57, Udyoga Parva, M.B.).

BABHRI V. One of the sons of Viśvāmitra who were Brahmadevī. (Śloka 30, Chapter 4, Anuśasana Parva, M.B.).

BABHURUDAIVÅRDHA. A Yādava king. The information from Purāṇas available about him is given below:

1) This Rājarṣi was an adept in the art of yajña. He was a disciple of Nārada and Parvata Mahārāṣṭ. (Aitārya Brāhmaṇa 7.34).

2) He was a Yādava of the Vṛṣṇi dynasty and one of the seven noted ministers of the Yadu line of Kings. (Subhā Parva, M.B.).

3) At the time of the kidnapping of Subhadra Bābhurudāvṛdha was partaking in a grand festival at the mountain of Raivataka, (Chapter 211, Ādi Parva, M.B.).

4) When once this Rājarṣi went on a visit to Krṣṇa, Śīfūpāla carried away his wife. (Chapter 42, Subhā Parva, M.B.).

5) When in the end the Yādavas in Dvārakā quarrelled with each other and were destroyed, the plight of the Yādava ladies became miserable. Then Śrī Krṣṇa entrusted Dvāraka and Bābhurudāvṛdha 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, Mausala Parva, M.B.).

BĀBHURUMĀLI. A sage. He was a lively member of the Subhā of Yuddhiṣṭhira. (Śloka 16, Chapter 4, Subhā Parva, M.B.).

BĀBHRUSETU. A Gāndhāra king. He was the brother of Druhyu and father of Purovasu. (Chapter 277, Agni Purāṇa).

BĀBHURUVAHANA. A son of Arjuna.

1) Birth. When the Pāṇḍavas were residing in Indraprastha after marrying Pāṇcāli, Nārada went to see them once. With a view to avoiding any quarrel between the Pāṇḍavas over the one wife they jointly possessed, Nārada suggested that each should take Pāṇcāli for a year in turn and he who violated the arrangement should go to the forest for a year. Once Arjuna went to the house of Yuddhiṣṭhira who was with Pāṇcāli and for thus violating the arrangement Arjuna had to go to the forest for a year. During this exile while he was staying at Gaṅgādvāra he married the serpent girl, Ulāpi and got a son called Irāvān of her.

After that he went to a country called Manalūr. At that time that country was being ruled by a king called Cītrāṅgada. Prabhājana one of the forefathers of Cītrāṅgada 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 Cītrāṅgada to his surprise he got a girl instead of a son. But he got her up as a son and named her Cītrāṅgada. 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 Paścatirtha and there he gave salvation to the celestial maidens who were lying in the tīrthas as crocodiles. When he went back to Manalūr Cītrāṅgada had delivered a son whom he named Bābhuvāhana. Promising
them that he would take them later to Hastinapura, he left the place.

2) His fate to kill his own father. It was by a ruse that Arjuna made Bīśma fall. Arjuna put Śiṅkhaṇḍī before his chariot and Bīśma refused to take arms against a eunuch and accepted defeat. But Gaṅgādevī witnessing the battle between Bīśma, her son, and Arjuna from above could not bear this foul play and so cursed that Arjuna would die at the hands of his son. Ulūpi the serpent wife of Arjuna heard this curse and went to her father Kauravya who in turn went to Gaṅgā and begged for a relief from the curse. Gaṅgādevī then said that Arjuna would be killed by Babhrvāhana but would be brought to life by Ulūpi by placing the Mṛtasāṅjivani stone on the dead man's breast.

3) The killing of Arjuna. The Mahābhārata battle was over. When Yudhiṣṭhira was performing the Āśvamedha yāga Arjuna conducted a victory march with the yāga horse. On his way he reached Manālīr. At once Ulūpi called Babhrvāhana and asked him to challenge Arjuna. Babhrvāhana with his bow and arrows attacked Arjuna and in the grim battle that followed Arjuna fell dead. Seeing this Citrāṅgadā came to the place of battle weeping and abused Ulūpi for persuading Babhrvāhana to kill his own father. Ulūpi immediately went to the serpent world and brought the Mṛtasāṅjivani stone and as she placed it on Arjuna's breast he came to life as if waking up from a sleep. When he saw Citrāṅgadā, Babhrvāhana and Ulūpi he smiled and asked them why they had all come there. Ulūpi then explained to him the story of the curse and extremely pleased over the end of the curse Arjuna took them all to Hastinapura. (Chapters 218 to 210 of Ādi Parva and Chapters 79 to 82 of Āśvamedha Parva, M.B.).

4) Other details. (1) On reaching Hastinapura Śrī Kṛṣṇa gave Babhrvāhana 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 Purāṇas are as follows: Citrāṅgadasuta, Maniśūrupati, Dhanāṇjaśuta and Maniśūriśvara.

BADARIKĀŚRAMA. (BADARYĀŚRAMA). A very holy place in the Himalayas. It was here that Nara and Nārāyaṇa did penance for thousands of years and the Purāṇas, therefore, give it a very prominent place in them.

BADARIPĀCANA TĪRTHA. (BADARAPĀCANA). 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. Viśālputri an ancient city of purāṇic fame is near this place. The Badarikāśrama comprises Badarivana and Viśālputri also.

BADAVĀNGI. See under Aurov.

BĀDHIRA. A serpent of the Kaśyapa dynasty. (There is a reference to this serpent in Śloka 16, Chapter 74, Udyoga Parva, M.B.).

BĀDULI. A son of Viśvāmitra. He was a follower of the Brahma cult. (M.B., Anuśāsana Parva, Chapter 4, Stanza 53).

BAHIRGIRI. A mountainous region of ancient Bāharata. Mention is made in Mahābhārata, Sabha Parva, Chapter 27, Stanza 3 that this country lying in the vicinity of the Himālayas had been conquered by Arjuna during his conquest of the North.

BĀHU I. A king of the Sūrya-varśa (solar dynasty). He was the father of Sagaras. He is known by the name Subhū also. This king was once defeated in a battle and being weary and sad he entered the hermitage of Aurov. 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 Aurov told her that her son would become a famous king and that she should not commit suicide. Thus she desisted of 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 Sagaras (with poison). It is said in Mahābhārata, Ādi Parva that this prince became a famous king later.

BĀHU II. Mention is made in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 22, that the Pandavas thought of sending an invitation to a king named Bāhu for the battle between the Kurus and themselves.

BĀHU III. A king of the Sundara dynasty. Mention is made about this king in Mahābhārata, Udyoga Parva, Chapter 74.

BAHUBHĀRYĀTVĀ. (Polygamy). Polygamy was a custom in view of 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 Rgveda, Manḍala 10, Anuvaṅka 3, Sūkta 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 Rgveda, Manḍala 10, Anuvaṅka 11, Sūkta 17. It is a prayer to destroy the love of husband for a co-wife and to direct that love towards oneself. The deity of this spell is Indraṇī the wife of Indra who was a polygamist. In those days marriage was an essential duty. Widow marriage was not forbidden.

BĀHUDĀ. 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 Avadhī. It is mentioned in Mahābhārata, Śanī Parva, Chapter 23 that the hermit Likhita had recovered his lost land, by bathing in this holy place and giving oblations to his ancestors.

BĀHUĐĀMA. An attendant of Subrahmanya. (M.B., Sārya Parva, Chapter 46, Stanza 10).

BAHUDANTAKA. A book on the science of Ethics (Nitiśāstra), the work of Bṛhamā. It contains ten thousand chapters. This book was abridged into five thousand chapters by Purandara. (M.B., Śanī Parva, Chapter 69, Stanza 83).

BAHUĐANTI. Mother of Purandara who was the Indra during the Manvanta. (Period of a Manu) of Manu Vaivarvata. (See the word Purandara).

BAHUĐASUYĀŚA. The wife of Parikṣit, a King of the Kuru dynasty. A son named Bhīmasena was born to her. (M.B., Ādi Parva, Chapter 95).

BAHUĞAVĀ. A king born of the family of Yayāti. (Bhāgavata, Skanda 9).

BAHUKE I. A serpent born in the family of Kauravyas. This snake fell in the sacrificial fire of Janamejaya and was burnt to death. (M.B., Ādi Parva, Chapter 57, Stanza 13).

BAHUKE II. The pseudo-name assumed by Nala when he was living in the palace of Rūpārṇa in disguise.

For further information see the word Nala.
BĀHUṬA III. A mighty hero of the family of the
Vṛṣṇis. About this bāhuṭa, mention is made in Mahā-
bhārata, Vana 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. Bahulā 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).

BĀHUṬAŚVAṈ Ā. A king of the family of Śrī Rāma.
(Bhāgavata, Skandha 9).

BĀHUṬAŚVAN Ā. A king of Mithilā. He was god-
fearing. Once Śrī Kṛṣṇa visited his palace. At that time
he received much good advice from Śrī Kṛṣṇa. (Bhāgā-
vata, Skandha 10).

BĀHUMŪLĀKA. A serpent born to Kaśyapa Prajāpati
of his wife Kadru. (M.B., Adi Parva, Chapter 35,
Stanza 16).

BĀHUPUTRĀ. A Prajāpati (creator). He was one of
the spiritual sons (Mānasaputras) of Brahmā. (Vāyu
Purāṇa 63.53).

BĀHUPUTRĪKĀ. An attendant (female) of Subrah-
manya. (M.B., Salya Parva, Chapter 46, Stanza 3).

BĀHURĀTHA. A king of the family of Bharata.
(bhāgavata, Skandha 9).

BĀHURŪṆA. One of the eleven Rudras. Eleven
Rudras were born to Kaśyapa by his wife Surabhi.
Surabhi, who had been purified by Mahēṣvara whom
she had pleased by her penance, got as sons, Aja,
Ekapādī, Ahiṛbudhyāna, Tvaṣṭr and Rudra. The renowned
Viśvarūpa was the son of Tvaṣṭr. The seven
Rudras are Hara, Bāhurūṇā, Tṛyambaka, Aparājīta,
Vṛṣṇi, Kapardin, Raivata, Miśrayādha, Sarpa and Kapālin. The number of the Rudras is one
hundred lakhs. They pervade everything moving and
not moving. (Agni Purāṇa, Chapter 18).

BĀHSULĀ. A prince of Avanti. He was a friend of Śrī-
datta. (For further information see the word Śrīdatta.).

BĀHSUVARAYAKA. An ancient city on the bank of
the Ganges. (Kaṭhāsarīgāra).

BĀHUṆAADYA. A country in ancient India. Mention
is made about this country in Mahābhārata, Bīṣma
Parva, Chapter 9, Stanza 55.

BĀHUVIDHA. A king of the family of Áṅga. (Agni
Purāṇa, Chapter 277).

BĀHUJOJĀṆA. An attendant of Subrahmanya.
(M.B., Salya Parva, Chapter 46, Stanza 9).

BĀHIṆŚI. One of the hundred sons of Dhrtrāśṭra. It
is mentioned in Mahābhārata, Bīṣma Parva, Chapter
28 that he was killed by Bhimasena in the battle
of Mahābhārata.

BĀHYYAKARĀ. A serpent born to Kaśyapa Prajāpati
of his wife, Kadru. (M.B., Adi Parva, Chapter 35,
Stanza 9).

BĀHYAKUNDA. A serpent born in the family of Kaś-
yapa Prajāpati. Mention is made about this serpent
in Mahābhārata, Udyoga Parva, Chapter 103.

BĀHYĀSVAN. A king of the Fura dynasty. He was the
son of King Purujātī. Five sons were born to Bāhyāś-
van called Mukula, Śrījaya, Bṛhadīśa, Yāvinara and
Krīmila. These five sons became famous as Pāṇcālas.
Of these, the family of Mukula became the Mauku-
lyas, who were having temples and were of two classes.
A son named Paṇcāśva was born to Mukula. A son
named Divodāsa and a daughter named Ahalāyā were
born to Paṇcāśva. Ahalāyā got with child from the
hermit Sārdvata and gave birth to a son named Śatā-
nanda. (Agni Purāṇa, Chapter 278).

BĀKĀ. Daughter of the demon, Sūnāli. He had four
daughters : Bakā, Puspotkātā, Kaikāsī and Kumbhi-
nādi. Rāvana is the son of Kaikasi. (Uttara Rāmā-
yāna).

BĀKĀ I. A demon. The Pāṇḍavas escaping from the
trap of Arakikā (lacy-house) through a secret tunnel
got to the village Ekeakārā on the banks of the
river Gaṅgā and stayed there in the house of a brahmin.
Baka was a demon who was terrorising the villagers
there. He used to come to the village freely and carry
away people for his food. 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 besides 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 Bāhima and acquainted him with the problem
before the brahmin. Bhima at once volunteered to go
to the demon deciding to kill the man-eater and thus
putting an end to his depredations.

Bīṣma started on his journey to the demon carrying
a cartload of rice and curry. Deliberately Bīṣma arrived
at the place of the demon very late. Baka rolled his
eyes in anger at the sight of the late-comer. But
Bīṣma without heeding him sat in front of the demon
and started eating the rice and curry. Baka charged
at Bīṣma with fury but Bīṣma defended and a battle
ensued in which Baka was killed and he fell dead
like a mountain-head dropping down.* (Chapters 157-
164, Adi Parva, M.B.).

BĀKĀ II. A demon. As young boys Śrī Kṛṣṇa and
Balarāmabhadrā were once playing in Ambādi (Goku-
la) on the banks of the river Yamunā when the
demon, Baka, despatched by Kaṁśa, went to them
in the form of a huge terrible-looking stork. In no time
opening its ferocious beak the stork swallowed Kṛṣṇa.
But the touch of Kṛṣṇa burnt the throat of the bird
and vomiting Kṛṣṇa the bird fell dead.

*Kṣirāṣṭra, a demon, was the brother of Baka. (Śloka 23, Chapter 11, Arṇya Parva, M.B.).
After the death of Balasura his wife Prabhāvatī went to their preceptor (Kulaguru) Sukrācārya and told him all that took place and requested to bring back to life her lost husband. But Sukrācārya regretted that he could not give life again to her dead husband but could by his powers make her hear his voice again. Prabhāvatī agreed to that and then she heard her husband say “Leave your body and join me”. Prabhāvatī immediately courted death and joining Bala became a river.

(Padma Purāṇa, Uttara Khaṇḍa, Chapter 6).

BALA (M). To know what are Daśābalas see Patu.

BALABANDHU. A king of ancient Bhrārā. There is a reference to him in Sūloka 236, Chapter 1, Adi Parva, M.B.

BALBHADRA. (Balabhadrārāma, Balarāma, Baladva). The elder brother of Śrī Kṛṣṇa and the eighth incarnation of Mahāviṣṇu.*

1) Birth. When the number of wicked kings increased Bhūmidevi (goddess of Earth) turned herself into a cow and took refuge in Mahāviṣṇu. Mahāviṣṇu then promised to be born as the sons of Vasudeva named Balabhadrārāma and Śrī Kṛṣṇa and destroy the wicked. Vasudeva was the son of the Yādava, Śūrasena. King of Madhura. To Devaka the brother of another Yādava King. Ugrasena, was born a daughter Devaki. The marriage of Devaki with Vasudeva was celebrated but on the same day a Āśārāṇi (a heavenly voice from above) said that the eighth child of Devaki would kill Kaṁsa. Instantly Kaṁsa put both Vasudeva 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 Viṣṇu’s directive to be of help to him when he would also be born soon as Kṛṣṇa. Therefore it was necessary to save the child from the cruel hands of Kaṁsa as it was certain he would kill the babe the same way he had killed all the others before. So he ordered Māyādevi to take the child from the womb of Devaki and place it in that of Rohini, another wife of Vasudeva. Māyādevi did so and the boy got the name Saṁgharṣaṇa, also because of this. The news spread that Devaki aborted. Rohini delivered a boy and was named Saṁgharṣaṇa alias Balabhadrārāma. (Daśāma Skandha, Bhāgavata).

2) The colour of Balarāma and Śrī Kṛṣṇa. Śrī Kṛṣṇa is the eighth child of Devaki. The elder brother Balarāma is white in complexion while the younger, Śrī Kṛṣṇa is black in complexion. There is a story behind this. The devas decided to be born as Gopālas (shepherds) in the earth to be of help to Kṛṣṇa in his duty of killing the wicked. They informed Mahāviṣṇu 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 Balarāma and

*Since the life of Balabhadrā is so mixed with that of Kṛṣṇa a complete life story of Balarāma could be had only if it is read along with that of Kṛṣṇa.
taking a black hair said that it would go into Devaki's womb and change into Sri Krsna. It was thus that Balabhadra became white and Sri Krsna black. (Chapter 199, Adi Parva, M.B.).

3) Brothers. Balabhadrarāma had six brothers born of his mother Rohini. They were: Gada, Sārana, Durdamana, Vipula, Dhruva, and Krta. (Navama Skandha, Bhāgavata).

4) Till their marriage Sri Krsna spent his childhood in Ambara 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 Krsna. Hearing this Vasudeva went to Madhurā and brought Balabhadrarāma also to Ambara. Gargamuni then performed all those sacred rites which were usually done to boys of that age and both of them then remained in Ambara. Several important events happened during their stay here, notable among which are: Pūtāmokṣam (killing of the demoness Pūtā and giving her salvation). Śakātāsūravadvaha (killing the asura, Śakata), Trāṇavarttavadvaha (killing the asura, Trāṇavarta), Vatsāsūravadvaha (killing the asura, Vatsa), Bakavadha (killing the demon bird, Baka), Aghāsūravadvaha (killing the asura, Agha), Dhenukāsūravadvaha (killing the asura, Dhenuka), Kālīmartana (beating the snake, Kālia) and Pralambavadvaha (killing Pralamba). (See under Kṛṣṇa for more details).

Kārṣṇa conducted a Cānapūjā (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 Kārṣṇa and after that went to the aśrama of Sāndipani Mahāraṣṭi for education. When they completed their education they at the request of the preceptor gave as Gurudakṣiṇā (The fee you pay in the end for the instructions given) the lost child of the guru. Then they went to Madhurā and there several events took place, important among which was the fight between Kṛṣṇa and Jārāsandha. By this time the Yādavas were becoming lean financially and so to make some money Kṛṣṇa and Rāma went to the diamond-infested mountain of Gomantaka. On their way they met Paraśurāma doing penance under a Banyan tree. On the advice of Paraśurāma they killed Śrīgālavarudeva and got immense wealth. On their return Rāma and Kṛṣṇa along with many Yādavas went and settled down in the island, Dvārakā, in the western ocean. (Daśama Skandha, Bhāgavata).

5) Marriage. Before the advent of Balarāma and Kṛṣṇa the island Dvārakā was known as Kuśasthali. It was ruled over by a famous Rājarṣi, Revata. This king was the son of King Anartta and grandson of emperor Śaryāti. Revata got a hundred sons, Kuukudmin being the first and a daughter named Revati. When the time for marriage of his daughter came the King was anxious to find out a fitting husband for her and he went to Brahmāloka to take the advice of Brahmā. Revati also accompanied him. There stupefied he saw Vedas, Yajñās, mountains, rivers, oceans, Ṛtus, all in divine figures standing before Brahmā, worshipping him. The sweet celestial songs gave them both untold happiness. He then told Brahmā the purpose of his visit and Brahmā meditating for some time told him that Balabhadrarāma, son of Vasudeva, was the only one person suited for her. The king returned to Dvārakā and gave his daughter in marriage to Balarāma. (Saptama Skandha, Devi Bhāgavata).

6) A pilgrimage. When the great Pāṇḍava-Kaurava battle started Kṛṣṇa became the charioteer of Arjuna and Balarāma went to the forest, Naimiṣa. He was not much interested in the battle. At the forest of Naimiṣa he saw Śūta telling Purānic stories to the several sages assembled there before him. Śūta did not rise up when he saw Balarāma and the latter moved to anger very soon cut off the head of Śūta. The sages assembled there decreed 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 well versed in all the Vedas, śāstras and sciences. The sages then blessed Balarāma.

During that time there lived in the vicinity of Naimiṣa forest a demon called Balvala (Vatka). 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 pāṇḍita of great erudition. Later, to remedy the sin of killing Śūta, Balarāma, repentant, visited all the sacred places in Bhārata. Once when he heard about the grim battle between Duryodhana and Bhīmasena, he went to the battle-field and tried his best to stop the war. Disappointed he returned to Dvārakā. (Daśama Skandha, Chapter 79, Bhāgavata).

7) Death. Once the rishis Nārada, Kaṇva and Vīśvamitra came to Dvārakā. To make fun of them some of the Yādavas dressed a Yādava like a pregnant woman and producing her before the sages asked them what child she would deliver. Enraged at this the munis said in one voice that she would deliver a mace and that iron mace would be the cause of the end of all Yādavas.

After the Mahābhārata battle the Yādava dynasty remained alive only for thirty-six years. After that by the curse of the brahmīn the Yādavas were all killed in a drunken brawl between themselves in the very presence of Kṛṣṇa and Balabhadhra. This happened on the shore of Prabhāṣa 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. (Mausala Parva, M.B.).

8) Other details.

(1) It was Balabhadrarāma who taught Bhīmasena the mace-fight. (Śloka 4, Chapter 138, Ādi Parva, M.B.).

(2) Balabhadrarāma was present along with Śrī Kṛṣṇa at the marriage of Pāñcāli. (Śloka 17, Chapter 185, Ādi Parva, M.B.).

(3) Balabhadrarāma became very indignant when he heard about Arjuna carrying away Subhadrā and it was Kṛṣṇa who pacified him. (Chapter 22, Ādi Parva, M.B.).

(4) He was present at the marriage of Abhimanyu conducted at the city of Upālāvya. (Śloka 21, Chapter 72, Viśrava Parva, M.B.).

(5) He was very insistent that the Pāṇḍavas and Kauravas should come to a truce. (Chapter 2, Udyoga Parva, M.B.).

(6) He witnessed the battle of maces between Duryodhana and Bhīmasena at Kurukṣetra. (Chapter 34, Salya Parva, M.B.).
(7) Balarāma conducted a pilgrimage and visited all the holy places of Bhārata at a time when the Pāṇḍava-Kaurava war was in full swing. (Chapter, 35-54, Śalya Parva, M.B.)

(8) Balarāma was of opinion that it was unjust of Bhīmasena to have killed Duryodhana and was about to kill Bhīmasena. (Śloka 4, Chapter 60, Śalya Parva, M.B.)

(9) Once Balarāma spoke in exulting terms about the secrets of Dharma. (Chapter 17, Chapters 126, Śalya Parva, M.B.)

(10) It was Balarāma who performed the obsequies of Abhimanyu. (Śloka 6, Chapter 62, Aśvamedha Parva, M.B.)

(11) He went to Hastināpura when Yudhiṣṭhira performed the Aśvamedha yāga. (Śloka 4, Chapter 66, Aśvamedha Parva, M.B.)

(12) Balarāma introduced prohibition in Dvārakā. (Śloka 29, Chapter 1, Mausala Parva, M.B.)

(13) Once he made dry the river Kālindī. (See Kālindī).

BALABHADRARAMA II. A very mighty serpent. (Śloka 37, Chapter 1, Ādi Parva, M.B.)

BALADA. The first son of the Agni, Bhānu. It is this Agni which gives life and strength to all living beings. (Śloka 10, Chapter 221, Śanti Parva, M.B.)

BALANDHARA. A daughter of the king of Kāśī. Let the mightiest of men marry her, said her father. Defeating all the kings who tried to take her Bhīmasena married her and Sarvaśā was the son born to Bhīmasena of Balandharā. (Śloka 70, Chapter 95, Aśvamedha Parva, M.B.)

BĀLADHI. An ancient hermit. He was powerful. He performed a severe penance for getting sons. The Devatās appeared and granted him a boon. Accordingly a son called Medhāvin was born to him. Once Medhāvin teased the great hermit Dhanuśākṣa, who cursed him to death. (M.B., Vana Parva, Chapter 135).

BALĀHAKA I. (VALĀHAKA). A serpent famous in the Purāṇas. This serpent stays in the durbar hall of Varuṇa, worshipping him. (M.B., Sabhā Parva, Chapter 9, Stanza 9).

BALĀHAKA II. (VALĀHAKA). A brother of Jaya-dratha the King of Sindhu. He helped Jayadratha in kidnapping Draupadi. (M.B., Vana Parva, Chapter 265, Stanza 12).

BALĀHAKA III. (VALĀHAKA). A famous horse yoked on the right side of the chariot of Śrī Kṛṣṇa. Mention is made about this horse in M.B., Vīrāṭa Parva, Chapter 45, Stanza 23.

BALĀHAKA IV. A king. Once Śiva gave this king a vision of him in the shape of a cow-calf. After that in the place where Śiva appeared as calf a Śivalinga arose. It began to grow to the extent of an atom daily. But the growth ceased, when an outcaste who became so by Karma (action) visited it. (Skandha Purāṇa 3-2-27).

BALĀKA (VALĀKA). A forester. This forester used to go for hunting and he gave everything he got to his old parents without reserving anything for himself. One day he did not find any animal even though he had made a thorough search in the forest. He was much worried. At last he reached the bank of a river. He saw an extraordinary animal drinking water. He had never seen such an animal before.

It was a peculiar creature. That creature had done penance before Brahmā, from its young age with the view of destroying everything. Brahmā appeared before the creature and granted it the boon that it would have the power to make anything blind. Brahmā 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 Valāka 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., Kaṁsa Parva, Chapter 69).

BALĀKATĪRTHA. (VALĀKATĪRTHA). A holy place near the mountain of Gandhamādana. Those who bathe in this holy bath would become as bright and famous as devas (gods). It is mentioned so in the Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 19.

BALĀKASVA. (VALĀKASVA). He is the grandson of the hermit Jahnū and the son of Aja otherwise called Sindhudvīpa. Balākāsā had a son called Kuśika. (M.B., Śanti Parva, Chapter 49, Stanza 3).

BĀLAKHILYA(S). (VALĀKHYILYAS). A group of hermits. 1) Origin. Sixty thousand hermits were born to Kraṭu, one of the Saptarṣis (seven hermits), by his wife, Santati. They are called Bālakhilyas. Every one 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. (Viṣṇu Purāṇa, Aṛiṇa 1, Chapter 10). 2) Garuda (Eagle) and Bālakhilya(s). A story connecting the birth of Garuda with Bālakhilyas occurs in the Purāṇas. Once Kaśyapa Prajāpati 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 Bālakhilyas. When Indra was heaping up on heaps pieces of big logs the Bālakhilyas who were very small were bringing in chips of wood. Seeing this Indra laughed. The Bālakhilyas got angry and stopping the work entrusted to them began to do penance with a view to create another Indra. Knowing this Indra was much flurried. He went to Kaśyapa and told him everything. Kaśyapa went to the Bālakhilyas and pacified them. At this time Vinatā, a wife of Kaśyapa, was doing penance to obtain a son. Kaśyapa said that the penance of the Bālakhilyas would not be fruitless and that as a result of their penance a son who would overpower Indra would be born to Vinatā. 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 Bālakhilyas live in the maṇḍala of Sārya (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 sinless. There are Bālakhilyas living in the lunar region also. They worship the Sun daily. All the world stand firm in truth because of the penance of the Bālakhilyas. (M.B., Anuśāsana Parva, Chapter 141).

*In some other Purāṇas the mother of Bālakhilyas is given the name ‘Sannatī’. This may be a mistake in the manuscript.
4) Other information. (1) Garuḍa (Eagle) who went to the realm of devas (gods) for Amṛta (ambrosia) took rest on the branch of a banyan tree, and that branch was broken from the tree. Sixty thousand Bālakhyas were doing penance hanging head downwards on that branch, Garuḍa knew this only after the branch was broken. Fearing the curse form them he took the branch in his beak and flew about here and there. At last, according to the advice of Kaśyapa, he took the branch to the mount Gandhamādana and without causing any harm to the small hermits placed it there. (M.B., Ādi Parva, Chapter 30).

(2) When Dusyanta entered the hermitage of Kaṇva he saw the Bālakhyas doing penance, hanging down on the trees in the vicinity. (M.B., Ādi Parva, Chapter 7).

(3) In Vālmiki Rāmāyaṇa, Bālākāṇḍa, Sarga 51, it is mentioned that the Bālakhyas were engaged in prayer and meditations and offering oblations to fire in the hermitage of Vasīṣṭha.

(4) It is mentioned in Vālmiki Rāmāyaṇa, Bālākāṇḍa, Sarga 51, that in the period of the Rāmāyaṇa, in South India, when Rāvana was going to the house of Mārīca, he saw the Bālakhyas doing penance.

(5) The Bālakhyas learned the Vedas and Śāstras (scriptures) sitting in the chariot of the sun. (Kama Rāmāyaṇa, Pārvakāṇḍa).

BĀLAKHYA SAMHİṬĀ. See the word Guruparamparā.

BĀLĀKI. (VALĀKI). One of the hundred sons of Dhrtaraṣṭra. Mention is made in the Mahābhārata, Ādi Parva, Chapter 185, Stanza 2, that Valāki had been present on the occasion of the swayānvara (wedding) of Draupadi.

BĀLĀKI. A hermit. He is called Gārgya also as he is a son of Garga. He acquired much knowledge and so he became arrogant. Because of this some called him Deptabālāki.

Once the hermit went to the King of Kaśi and told him that he would impart to him the knowledge of Brahma. The King replied that he would give thousand cows in return. Bālāki declared that the sun-god was Brahma. The King said that he had known it. Everything that Bālāki said had been known to the King earlier. So, 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 Atmajñāna (knowledge of Supreme Soul). As the flames emanate from fire, and as the spider weaves its net and sits in its centre, the soul creates everything, controls everything and pervades everything.” (bhādāraṇyakopaniṣad).

BĀLĀKSA. An ancient king of Bhārata. While the Pāṇḍavas were living incognito in the kingdom of Virāṭa, Duryodhana and his brothers stole the cows of Virāṭa, in consequence of which there was a battle. The devas (gods) came in planes to see the fight between Arjuna and the teacher Kṛpa. It is mentioned in the Mahā-

bhārata, Virāṭa Parva, Chapter 56, that the King Bālakṣa was there with the gods when they came to see the fight.

BĀLĀMITRA. A king. Satruighna who led the yāga horse of Śrī Rāma fought with Virāṅan and at that time Bālāmitra fought on the side of Virāṅan. (Chapter 40, Pātāla Khaṇḍa, Padma Purāṇa).

BĀLĀMODAKA. The son of Suratha, the King of Kujulanaogari. (Padma Purāṇa, Chapter 40).

BĀLĀNIKA (VALĀNIKA) I. A son of the King Drupada. Mention is made in Mahābhārata, Drōṇa Parva, Chapter 156, that Aśvatthāmā killed him in the battle of Kurukṣetra.

BĀLĀNIKA (VALĀNIKA) II. A brother of Matsya. The King of Virāṭa. During the battle of Kurukṣetra he had taken the side of the Pāṇḍavas and had fought against the Kauravas. (M.B., Drōṇa Parva, Chapter 158).

BĀLĀSVĀMI. A warrior of Subrahmanya. (M.B., Sāla Parva, Chapter 45, Stanza 74).

BĀLĀVATI. The daughter of hermit Kaṇva. 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. Bālavati began to cook the dates. Though all the faggots she had gathered were consumed it was not properly boiled. As there was no 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).

BĀLĀVINĀṢṬAKA. The hero of a story, given in Kathāsaritsāgara, Kathāmukhalambaka, Tarāṅga 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 Śarman. 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 Sārman called him Bālāvināṣṭaka (one who is lost when he is a boy). He gradually grew up. When he was only 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 Bālāvināṣṭaka was the cause for this change in her husband’s behaviour. One day she called the boy to her modestly 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 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 ācārya (Teacher). In Bhāgavata, Skanda 10, it is seen that Bālāyani was taught Bālakhilya samhīṭā by Bāskala.
Bālayogi. A king of the Aṅga dynasty. 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 Prajāpati, son of Marici and grandson of Brahmā. There were so many Asuras born as the sons of Diti. But among them Hiranyākṣa, Hiranyakaśipu, Śrīpadmā, Śimhihavaktra, Tārakāṣura and Gomukha were notorious. Of their sisters Śimhihā and Ajamukhī were famous.

Four sons born Prahlāda, Samhṛāda, Hṛāda and Anuhṛāda were born to Hiranyakaśipu. Virocana was the son of Prahlāda and Mahābali was the son of Virocana. Bāṇa was born from Mahābali and four crores of Asuras called Nivātakavacas were born from Bāṇa.

2) The churning of the ocean. Once Mahābali had stolen the wealth of Devendra. While he was carrying it to his house, it all fell in the ocean. Mahāviṣṇu ordered the devas (gods) to recover the lost wealth from the ocean. It was impossible to churn the ocean without the help of Mahābali. So the devas went to Mahābali and sought his help. Mahābali 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 Mṛtaśaṅkivāni (life-restoring remedy). So the dead were being brought to life. But it was not possible for devas to do so. It was to make up this deficiency, by obtaining Ambrosia from the sea, that the devas tried to churn the sea, under the pretence of recovering the lost wealth. Mention is made in the Viśu Purāṇa, Amśa I, Chapter 9 and Matsya Purāṇa, Chapters 250 and 251 that these events took place during the period of the Indra named Mantradruma in the Cākṣuṣamanvantara (the period of the manu named Cākṣuṣa).

3) War with Indra. The great teacher Sukra again anointed Bali, who was brought to life again, as Indra. After that he performed the sacrifice of Viśvajit (conqueror of the world) on behalf of Bali. Assuming the responsibilities of government, Bali performed one hundred Aśvamedha yāgas (Horse sacrifices) (Bhāgavata, Skandha 8).

After the Viśvajit sacrifice, Yajiñadeva (god of sacrifice) who was greatly pleased at the sacrifice, presented Bali 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 Sukra gave him a divine conch, and Brahmā presented a garland. (M.B., Śanti Parva, Chapter 216).

4) Attainment of the Position of Indra. Mahāviṣṇu had not been on good terms with the devas, for a time. Taking this opportunity, Śukra to the teacher of the Asuras, persuaded Bali to engage the devas in a battle. Bali defeated the devas completely in a pitched battle. Thus the realm of the gods came under the sway of Mahābali. Once, during that period Bali invited his grandfather Prahlāda to heaven and requested him to accept the most honourable seat there. Prahlāda accepted his invitation and anointed Bali as Indra. Bali enquired of Prahlāda as to the method of carrying on the government of heaven. Prahlāda said thus in reply: “Only virtue will always win. Rule the kingdom without deviating from virtue.” (Vāman Purāṇa, Chapter 74).

Because Bali had ruled his kingdom according to the advice of Prahlāda, he became famous in the three worlds. (Vāman 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, Mahābali 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-drill, 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 Mahābali was killed in the battle. The Asuras carried the dead body of Mahābali.
bali to his capital, where Sukrācārya (their teacher-priest Sukra) brought him to life again by the help of sacred herbs. Mahābali instantly waged 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 country one by one. Everybody was happy and comfortable under the rule of Bali. But the devas and Brāhmaṇas 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 Vāmana 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 as Vāmana. That is why the country and the Asuras are subjected to destruction. Hearing this Mahābali said: “Our Rāksasas are more powerful than that Viṣṇu.” Hearing these haughty words of Bali, Prahlāda got 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 Vāmana. The defeated devas had taken refuge in forests. Aditi the mother of the devas was very sorry at this. She shed tears before her husband Kaśyapa Prājapati, 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. Mahāviṣṇu agreed.

Aditi became pregnant and gave birth to the son Vāmana. He was an incarnation of Mahāviṣṇu. [The 5th incarnation (avatāra) of Viṣṇu]. At this time Mahābali was performing a sacrifice on the bank 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 that he might be given three steps of ground. Mahābali was pleased with the boy and told him that he was willing to give the boy even the country called Bhṛgūraka and that he was prepared to forego the kingly pleasures for the boy. The hermit boy did not show any desire for them. So many gathered round them to witness this sight. The teacher Sukrācārya called Mahābali and said that the boy was a cheat and that his request should not be granted. But 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 motc and water would not flow freely out of the mouth of the pot. Knowing this Vāmana took a grass of Darbha and pushed it at the mouth of the pot. The grass pierced one eye of Sukrācārya. From that time onwards Sukrācārya 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 Mahāviṣṇu, with my help.” Hearing this, Bali asked Rāvana to fetch the two earrings of Hiranyakāśipu, 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 grandfather Hiranyakāśipu. How could you, who are not even capable of taking his earrings, save me from his slayer, Viṣṇu? Viṣṇu is Almighty and All-powerful and Supreme Lord of everything.” Hearing this, Rāvana was filled with shame and he returned. (Vālmiki Rāmāyaṇa, Uttara Kāṇḍa, Prakṣipta Sarga).

8) Bali born as a Gardabha (Ass). Bali, who was fallen from power took birth in the womb of an ass and roamered about. Brahmā instructed Indra to find out Bali. (M.B., Sānti Parva, Chapters 216-218).

9) Other information.

(1) Mahābali shines in the durbar of Varuṇa. (M.B., Sabhā Parva, 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., Vana Parva, Chapter 28, Stanza 3).

(3) From his childhood Mahābali was a hater of the Brāhmaṇas. (M.B., Sānti Parva, Chapter 90, Stanza 24).

(4) Once Mahābali was engaged in a serious contest with Indra. (M.B., Sānti Parva, Chapter 223).

(5) After having lost his kingdom Mahābali ridiculed Indra in various ways. (M.B., Sānti Parva, Chapter 225, Stanza 30).

(6) Once Mahābali talked with Sukrācārya about giving gifts of flower, smoke and light. (M.B., Anuśāsana Parva, Chapter 98, Stanza 15).

(7) Lakṣmi Devī had forsaken Mahābali because he behaved haughtily towards Brāhmaṇas. (M.B., Sānti Parva, Chapters 216-218).

(8) In the religious Books such as Yogavāśiṣṭha the story of Mahābali is given to illustrate disinterestedness (Anāsakti).

BALI II. A hermit. It is mentioned in the Mahābhārata, Sabhā Parva, Chapter 4, Stanza 10, that this hermit lived in Hastināpura.

BALI III. An incarnation of Śiva. Śiva incarnated in the hermitage of the Bālakhilyas in the mount of Gandhamādāna during the period of Varāha Kalpa (Kalpa—one day of Brahmā or the period of 14 manus). It is seen in Śiva Purāṇa, Satapatha Brāhmaṇa that Bali had four sons, called Sudhāmā, Kaśyapa, Vasiṣṭha and Virāja.
BALI IV. A king of the Yādavas. He was the son of Kṛta-varma. Bali married Cārumati, the daughter of Rukmiṇī. (Bhāgavata, Skanda 10).

BALI V. A famous monkey-king of the country of Ānava. This King who was the son of Sutapa as was contem-
porary of the great King Sagara.

Bali did penance and Brahmā appeared before him, and blessed him and said, “You will become a great sage and will live till the end of the Kalpa (a period of world age). Your power will be inimitable. 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.” (Harivarāṇa, 1, 31.35.39).

Sudeśāṇa was the wife of Bali. The couple had no children. At last they appealed to Dirghatarmas a hermit, from whom they got five sons called Ānga, Vanga, Kaliniga, Pāṇḍu and Suhma (Brahma Purāṇa). In Bhāgavata it is mentioned that he had one more son called Anhara.

Bali left his body at the end of the Kalpa and entered heaven. Before his death he had divided his kingdom equally among his sons. (Bhāgavata, Skanda 9, Mahā-bhārata, Ādi Parva, Chapter 92).

BĀLI. A mighty monkey-king.

1) Birth. Bali is the son of Indra. There is a story about the birth of Bali as follows:—

Śilavatī who was devoted to her husband once carried him to the house of a harlot one night. On the way they saw the hermit Animāndavaya, who had been placed on a trident by the order of the King, beating his limbs with agony. Lying on the trident he saved Ugratapas. Seeing the amorous nature of Ugratapas Animāndavaya cursed him that before sunrise he would die. Śilavatī who was a woman of great purity and loyalty hearing the curse said, “Let the Sun not rise tomorrow.”

Next day, though it was time the sun did not rise. The night prolonged. Aruṇa the charioteer was ready at the usual time but saw the Sun sitting motionless. Wast- ing time was intolerable to the charioteer. 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 Aruṇa 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 son was born out of that coition. That son is Bali. Bali was the son born to an anointed. While Aruṇa returned the Sun was standing full of anger. Being afraid of him Aruṇa confessed everything to the Sun. When he heard the whole story the Sun expressed his desire to see that figure which Aruṇa had adopted. Accordingly Aruṇa again became a woman. The Sun also had coition with her and Sugrīva was the son born out of this coition. Bali and Sugrīva were brought up by Ahalyādevī in the hermitage of Gautama.

At that time a monkey-king named Rksarāja had been ruling over the forest with Kīṣkindhā as his capital. He had no sons and so he approached Indra and placed before him his grievances. Indra brought Bali and Sugrīva from the hermitage of Gautama and handed them over to Rksarāja. (M.B., Ādi Parva, Chapter 107; Brahmāṇḍa Purāṇa, Chapter 42; Uttarā Rāmāyaṇa and Kampa Rāmāyaṇa, Purvakāṇḍa).

2) Marriage and Kingship. Owing to difference of opinion, Bali defeated the asuras who came for the churning of the Sea of Milk. The devas who were pleased at this, gave Bali, a woman named Tārā, derived from the Sea of Milk. Thus Tārā became his wife and he got a son by her, named Anigoda who became famous as a mighty warrior-prince. Sugrīva married Rumā. At that time Rksarāja died and Bali became King. (Kampa Rāmāyaṇa, Purvakāṇḍa).

3) Enmity with Hanumān. It was during this period that Hanumān was born. While Śiva and Pārvatī were living in the forest as monkeys Pārvatī got with child. The child was given to Bhagavān Vāyu (Wind-God) with the womb. Vāyu placed the womb with the child in Anjanadī's stomach. Nārada informed Bali all these things. Bali thought that his position would be lost, if a being born of Śiva, grew up in the form of a monkey. In accordance with the advice of Nārada, Bali melted Pañcaloha (five metals) and passed it into the womb of Anjanadī. Still the child in the womb was not killed as it was the sperm of Śiva. The molten metals became earrings of the child in the womb. (Kampa Rāmāyaṇa, Purvakāṇḍa).

4) Sugrīva separated. Once, the son of Māya, the carpenter of the asuras, wanted to defeat Bali by a combat or cunning sleights as he was an expert wrestler and magician. He came to Kīṣkindhā in the midnight and standing before the palace, challenged Bali, who getting angry came out followed by Sugrīva. Seeing the two of them the magician began to run. Bali and Sugrīva chased him to a cave. Placing Sugrīva at the mouth of the cave Bali followed the magician. Before going, Bali said to Sugrīva: “Brother, I will go in and kill the Magician and return. Be brave and stay here. If the asura dies milk will appear 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 Kīṣkindhā and live happily there.”

Bali 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 Sugrīva felt sorry. Then he closed the mouth of the cave firmly with stone and returned to Kīṣkindhā. Hearing about the death of Bali the monkeys anointed Sugrīva as King. After a time Bali returned stronger than before and saw the mouth of the cave closed. He thought that Sugrīva had closed the mouth of the cave deliberately to kill him and to usurp his throne. Bali reached Kīṣkindhā and drove Sugrīva away. Sugrīva fled to Mount Rāyamūkacala which was prohibited area for Bali due to a curse. Mātaṅga had cursed him that if he entered that mountain his head would be broken. So Sugrīva was safe in that mountain.

The desire of Bali to take revenge on Sugrīva increased everyday. Everyday he used to go to the four seashores and conduct bath, prayer, meditation etc. and return to Kīṣkindhā 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 Sugrīva in the Rāyamūkacala. Hanumān was the
Kiskindha, the minister of Sugriva. He was much annoyed at this habitual torture of Sugriva. One day as usual Bālī was stepping on the head of Sugriva 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 Kīśkindhā with Hanumān it would be easy for him to destroy Sugriva. But both were of equal strength. So Bālī did not jump with Hanumān to Kīśkindhā 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 Sugriva and Hanumān agreed not to cause any trouble to Bālī. Both returned to their own places. After that Sugriva lived in Rāyamūkācala with his ministers and Bālī in Kīśkindhā. (Vālmiki Rāmāyaṇa, Kīśkindhā Kāṇḍa, Sarga 10; Kampa Rāmāyaṇa, Pārvakāṇḍa).

5) Bālī was cursed by Mātanga the great hermit. See the word Dūndubī para 4.

6) Defeating Rāvana. Bālī had got a boon from the Gods that he would get half the strength of his opponent who stood face to face with 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 Kīśkindhā. Bālī knew this. His minister, Tārān, went to Rāvana and told him about the power of Bālī and of the boon by which Bālī got half the strength of his opponent. 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 beat 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 Kīśkindhā. 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 Sītā had been stolen away Rāma and Lakṣmana wandered about in the forest. Then they met with Hanumān, who took them to his King Sugriva. Śrī Rāma and Sugriva entered into a treaty, by which Śrī Rāma was to kill Bālī and to restore to Sugriva his wife who was under the custody of Bālī, and to make him the King of Kīśkindhā, in return for which Sugriva and his men had to help Śrī Rāma to find out and recover Sītā. In accordance with the conditions of the treaty, Śrī Rāma and Sugriva reached Kīśkindhā, to confront with Bālī. Śrī Rāma and Sugriva had hit up on a plan, by which Śrī Rāma was to shoot Bālī down, when Sugriva was engaged in boxing with Bālī. Sugriva 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. Sugriva, being defeated, receded from fight. Śrī Rāma and Sugriva returned to Rāyamūkācala. Sugriva spoke ill of Śrī Rāma. But Śrī Rāma revealed the truth, and Sugriva believed it. Next day morning both of them started for Kīśkindhā to kill Bālī. Śrī Rāma had put a flower garland around the neck of Sugriva to distinguish him from Bālī. This time Tārā tried to the utmost to dissuade Bālī from fighting. But without paying any heed to her words Bālī engaged Sugriva 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 Ayodhya 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 Sugriva, 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 Sugriva?" Bālī fell down. Immediately Tārādevī and Aṅgada arrived there. Tārā spoke very harsh words to Śrī Rāma. At last Bālī entrusted Tārā and Aṅgada with Śrī Rāma and then he died. (Kampa Rāmāyaṇa, Kīśkindhākāṇḍa).

BĀLĪHĀM. A dynasty of Kṣatriyas. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14 that there was a king named Arkaṇa in this dynasty.

BĀLĪŚIKHA. A serpent born to Kaśyapa prajāpati of his wife Kadru. (M.B., Adi Parva, Chapter 35, Stanza 8).

BĀLIVĀK. A hermit. It is mentioned in Mahābhārata, Sabha Parva, Chapter 4, Stanza 14 that this hermit had been a member of the durbār of Yudhiṣṭhira.

BĀLLĀLA. Son of a Vaiṣya named Kalyāṇa. From childhood Ballāla was an ardent devotee of Gaṇapati. When he was a child he used to gather pebbles and make a heap and then worship it, imagining it to be Gaṇeṣa (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. (Gaṇeṣa Purāṇa 1:2).

BĀLLAVA (VALLAVA). A country in Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9.

BĀLLAVA (VALLAVA). This is the pseudo-name assumed by Bhumasena, while the Pāṇḍavas were living in pseudonymity in the kingdom of Vīraṭa. In some Purāṇas this name is shown as 'Valala'. (M.B., Viśvā Parva, Chapter 2, Stanza 1).

BĀLOTKAṬĀ. A female attendant of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 23).

BĀLVALA (VALAKALA). An asura. This asura had been tormenting the hermits of the forest of Naimiśa.
BANA (BANABHAṬTA) I

This asura was killed by Balabhadrarāma.* For detailed story see para 6 of the word Balabhadrarāma.

BANA (BANABHAṬTA) 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 Bāṇa. 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 Vyāsa, Bhāṭṭāra-hariścandra, Sātāvahana, Pravarasena, Bhāsa, Kālidasā and such others. Harṣacarita, in a sense, is a Romance. It is divided into eight Ucchāvasas. From the first two or three chapters informations could be had of Bāṇabhāṭta. His mother Rājyadevi 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 Prabhākara-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. Bāṇa began his reign with the city of Śoṭapurā as his capital. Then he went to the vicinity of the Himalayas and began to do penance thinking of Siva. Siva made his appearance and asked him what he wanted. He should be considered as the son of Pārvatī and that he should be given thousand hands so as to destroy all his enemies. Siva granted him the boon. From that day onwards Pārvatī considered him as the younger brother of Subrahmanyā. He returned to his Kingdom and began to reign.
3) Battle with Śrī Kṛṣṇa and his fall. (See the word Aniruddha).
4) Other information. 1) In the Purāṇas Bāṇasura is often called by the name Mahākāla, which is the name of an attendant of Śiva. (M.B., Ādi Parva, Chapter 65, Stanza 20).
   2) Sukrācārya (the teacher of the Asuras) always worked for the uplift of Bāṇa. (M.B., Śabhā Parva, Chapter 38, Stanza 29).
   3) In the Battle with Śrī Kṛṣṇa, Bāṇa was helped by Śiva, Subrahmanyā, and the Gods like Agni (fire) and others. (M.B., Śabhā Parva, Chapter 38).
   4) Śrī Kṛṣṇa cut down the thousand hands of Bāṇa with his Cakrāyudha (the wheel weapon). (M.B., Śabhā Parva, Chapter 38).
   5) Bāṇa often stood under the cover of the mountain of Krauṇḍa and attacked the devas (gods). So once Subrahmanyā had to cut the mountain Krauṇḍa with his arrows. (M.B., Śalya Parva, Chapter 46, Stanza 82).

BANA III. A warrior of Subrahmanyā. Mention is made about this bāṇa in Mahābhārata, Śalya 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 Śivalīṅga had been consecrated in the throat of this asura. So it was not possible for Lakṣmaṇa to defeat him though he had fought with him for so many days. Lakṣmaṇa heard an ethereal voice saying, “Unless and until the image of Śivalīṅga is removed from his throat Bāṇa could not be killed.” By the operation of arrows Lakṣmaṇa smashed the image of Śivalīṅga in his throat. With the same arrow he cut the throat of the asura also and thus Bāṇa was killed. (Kampa Rāmāyaṇa, Uttara Kāṇḍa).

BANDHUDAYĀDA. A son who can claim to be a heir. The Purāṇas state about six different kinds of Bandhudayādas.
1) Soonyājata. A son born to one’s wife without a progenitor.
2) Prautā. A son born to one’s wife by the blessing of any holy man.
3) Putrikāputra. Son of one’s daughter.
4) Paunarbhava. A son born after a re-marriage.
5) Kāśī. A son born before marriage.
6) Bhāṣā. Son of one’s sister. All these sons are heirs. (Chapter 119, Ādi Parva, M.B.).

BANDHU MAN. A king of the country of Videha. (Chapter 6, Brahmāsāda Purāṇa).

BANDHUMATI. A lady attendant of Vāsavadattā, wife of Udayana. (See Vāsavadattā).

BARBARA. A country of purāṇic 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, Nandini. (Śloka 37, Chapter 174, Ādi Parva, M.B.). During the victory march of the Pāṇḍavas Bhīmasena conquered the Barbaras. Nakula also conquered these people. (Chapter 32, Śabhā Parva, M.B.). In the Rājasūya yajña of Dharmaputra the Barbaras were present with gifts.

BARBARIKA. Son of Maurī born of Ghatotkaca, son of Bhīma. Skanda Purāṇa gives the following details about him.

Barbarika was a Yakṣa in his previous life. Once the devas unable to bear the insufferable harm done to them by the Dānavas approached Lord Mahāviṣṇu for help and then the Yakṣa who was present there at that time said with arrogance. “There is no need for Viṣṇu to curb the activities of the Dānavas. I shall do it myself.” Hearing those arrogant words Brahmī cursed him saying that in his next life he would be killed by Viṣṇu.

True to the curse the Yakṣa was born in his next life as Barbarika, son of Ghatotkaca. 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 Vījaya Barbarika killed a demoness called Mahājīvha and a demon of name Repalendra. The brahmin further gave him a weapon named Vibhūti which could split the vital centres of the body of an enemy and said, “Use this weapon against the Kauravas who oppose the Pāṇḍavas.”

Once Barbarika defeated his grandfather Bhīma in a battle and greatly grieved over the injury done started to commit suicide. Then Devī 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 Barbarikā fighting on the side of the Pāṇḍavas started using his weapon Vībūtī. He sent it against all excepting the Pāṇḍavas, Kṛpā-cārya and Aśvatthāmā. He did not leave even Kṛṣṇa alone and the weapon fell on the feet of Kṛṣṇa also. Enraged at this Kṛṣṇa used his Sudarsana Gakra and cut off his head; at once Devī appeared and brought him to life. After the great battle on the advice of Kṛṣṇa Barbarikā went and lived in Guptakṣetra.

**BARIṬANŚVABA.** A king born of the dynasty of emperor Pṛthu. Descending in order: Pṛthu-Visvarāndhi-Gandarvā-Visvakarmaprajāpati. (Barhisado’trijah). (Manusmruti, Sloka 196, Chapter 3).

**BARIṬSAD (S).** A class of Manes. It is mentioned in Agni Purāṇa, Chapter 20 that some classes of manes such as Aṇgīni, Aṅgīni, Aṅgīni, Sāṅgīnī are said to have derived from Brahmā. Brahmā created two different sets of Pitras, Aṅgīni and Barhisā. (Chapter 10, Anīśam I, Viśu Purāṇa).

These Barhisās were members of the Yamasabha (council of the God of Death) to perform the mantric rites for the dead. The name brings into its fold the world of the seven sacred sages also. (Chapter 208, Sānti Parva, M.B.). It was through these Barhisās that Brahmā taught Śāvatradharma to a Brahmin who became well-known later as Jyeṣṭha. (Chapter 34, Sloka 45, Sānti Parva, M.B.).

Manusmruti states that the Barhisās are the sons of the Māhārṣi Atri and the Pitṛs of all the Dāsya, Dānavas, Yākṣas, Gandharvas, Uragas, Rākṣasas, Suvarṇas and Kinnaras.

- Dāsya-Sāvatradharma
- Dāsya-Dāsavṛṣṭha
- Dāsya-Suvarṇa-Sāvatradharma
- Dāsya-Gandharva-Suvarṇa-Sāvatradharma
- Dāsya-Kinnara-Sūrya-Sāvatradharma

**BARIṬSAYATI.** Wife of Priyavrata, son of Śvayambhuva Manu and brother of Uṭṭānapāda. She was the daughter of Viśvakarmaprajāpati. Priyavrata married another daughter of his named Surūpā. Surūpā delivered ten sons and a daughter. They were: Agnīdhra, Iḍhama-jīva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtā-prṛṣṭha, Savana, Madhūṭthi, Vitihotra, Kavi and a daughter Urjjasvati. Priyavrata got of his wife Barhisāmati three sons, Uțta, Tamas and Raivata. These sons became in due course the Manvantarādhipatīs. (Aṣṭama Skandha, Devī Bhāgavata).

**BĀRHAŚPATYA.** The Nitiśāstra of Brahmā. Bryhaspati condensed and codified the laws of Ethics by Brahmā. It was compiled by Bhārhaspati. This book contains three thousand chapters. Mention is made about this Book in Mahābhārata, Śaṅti Parva, Chapter 59, Stanza 84.

**BAṢKALA I.** A king of the asuras.

1) **Birth.** Two sons, Hiranyākṣa and Hiranyakaśipu and a daughter Sīnihikā, were born to Kaśyapa prajāpati of his wife Diti. Sīnihikā became the wife of Vipracitti. Four sons, Anurāda, Hrāda, Prahlāda and Sāìnḥlāda, were born to Hiranyakaśipu. Hrāda was the son of Hrada. Three sons Āyuṣmān, Śibi and Bāṣkala were born to Saṅbhṛāḍa.

2) **Later history.** Bāṣkala became one of the ministers of the famous and mighty hero Mahīśāsura. Cikṣūra was the minister of law and order. Tāmra was the Finance Minister. Asīlōma was the Prime Minister and Bīṭāla the minister of foreign affairs. Udārkkā was the general of the army. Bāṣkala, Trinetra and Kālābandha were members of the administrative council. Sukrācārya was the minister of education. Bāṣkala played an important part in the battle between Mahīśāsura and Indra. When soldiers were killed by thousands, Mahīśāsura sent lastly, Bāṣkala and Durmuḥa. 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. (Agni Purāṇa, Chapter 19; Devī Bhāgavata, Skandha 5).

**BAṢKALA II.** One of the disciples of Vyāsa. (See the word Guruparampara).

**BAṬU (VATU).** A brahmin who reads the Gitā 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, Uttaṛa Kaṇḍa).

**BAUDHĀYANA.** A teacher-priest who acted according to Kalpa Śāstras (rituals of sacrifices).

**BHADRA I.** A king of Cedi who fought on the Pāṇḍava side. Karṇa killed him. (Karṇa Parva, Chapter 56, Verse 48).

**BHADRA II.** One of the four elephants which, from Pāṭala, support the world. (See Aṣṭadīggajas).

**BHADRA III.** Son of Sraddhā, daughter born to Śvayambhuva Manu by his wife Satarūpā. Sṛaddhā had the following sons: Subha, Praśāda, Maitriputra, Abhaya, Dayātma, Sāntīja, Bhadra, Muda, Tūṣṭīja, Smaya, Purīṣṭa and Yoga. (Bhāgavata, Caturtha Skandha).

**BHADRA IV.** A yakṣa, one of the ministers of Kubera. He had to be born as a lion on account of the curse of sage Gautama.

**BHADRA V.** People of the kingdom of Bhadrāgaṇa are generally called Bhadras. It is stated in the Sābhā Parva that the Kṣatriya princes of Bhadrāgaṇa presented lots of money in connection with the Rājasūya yajña of Yuddhiṣṭhira.

**BHADRA VI.** A māhārṣi, son of Pramati, and father of Upamanyu.

**BHADRA VII.** A son born to Śrī Kṛṣṇa of Kālindī. (Bhāgavata, Daśama Skandha).

**BHADRA I.** See Bhadrakīlī.

**BHADRA II.** The beautiful daughter of King Kakṣīvān. She was married to King Vyūṣṭāsva of the Puru dynasty. When Bhadrā, in 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. (Ādi Parva, Chapter 120, Verse 38).

**BHADRA III.** One of the wives of Kubera. Kuntī once related the story of Bhadrā to Pāṇcālī and exhorted her to live like Bhadrā. (Ādi Parva, Chapter 198, Verse 6).
BHADRA IV. The word Bhadra is used as another name of Subhadra, sister of Sri Kṛṣṇa in Verse 14, Chapter 218 of Adi Parva.

BHADRA V. Yet another Bhadra, daughter of the King of Viśālā is mentioned in Chapter 45 of the Mahābhārata. She did penance for getting the kingdom of Karuṣa, when Siśupāla, disguised as King Karuṣa appeared on the scene and carried her away.

BHADRA VI. There is reference to another Bhadra, daughter of Soma in Chapter 154 of the Anuśāsana Parva. She once did intense penance to secure Utathya as her husband. Athi maharsi, father of Soma, came to know of the desire of his granddaughter, and got her married to Utathya. Varuṇa once fell in love with Bhadra, who was an exceptionally beautiful woman, and abducted and concealed her in the sea. When Utathya returned to the Aśrama, his wife was missing. He understood what had happened to Bhadra by the light of his divine knowledge (television of mind). Burning with anger he drank up the sea completely dry, and Varuṇa shuddering with fear returned Bhadra to Utathya and profusely apologised. Thus ended the problem.

BHADRA VII. Verse 24, Chapter 7 of the Mausala Parva, states that Bhadra, one of the four wives of Vasudeva, father of Sri Kṛṣṇa died by jumping into the funeral pyre of her husband.

BHADRA VIII. A daughter of the King of Kāśi. The grandson of Sagara, a king of the Solar dynasty married Bhadra, daughter of the King of Kāśi. (Brahmanda Purāṇa, Chapter 96).

BHADRA IX. One Bhadra, daughter of Meru was married by King Agni inhra. She had eight sisters, viz. Meru Devī, Pratirūpā, Ugradamśī, Latā, Ramyā, Sāyāmā, Nāri and Devavītī. (Bhagavata, Pañcama Skandha).

BHADRA X. See Vīḍūṣaka.

BHADRA (M). A kingdom in ancient India. The Kṣatriya princes of Bhadram gave costly presents to Dharmaputra at the Rājasūya Yāga (Sabhā Parva, Chapter 52, Verse 14). Karṇa, in the course of his digyāvaya (conquest of countries) subjugated this kingdom. (Vana Parva, Chapter 254).

BHADRAĀHU. A king of Puruvaśīna. (Navama Skandha, Bhāgavata);

BHADRAČĀRU. A son of Pradyumna. (Bhāgavata, Daśaṇa Skandha).

BHADRADEHA. A king. According to the Viṣṇu Purāṇa he was one of the sons of Vasudeva by Devakī.

BHADRAKA I. A king belonging to the Anga dynasty. (Agni Purāṇa, Chapter 277).

BHADRAKA 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 Virasena, who was then ruling the Avanti kingdom had earned ample sanctity by the performance of seventeen Aśvamedha yāgas. The Deaths of King Virasena and Bhadrika took place on one and the same day. Though Bhadrika was immortal in his life, he went to heaven along with Virasena after death as he had taken the māgha bath. (Padma Purāṇa, Uttarakaṇḍa).

BHADRAKĀLI. Another form of Pārvatī.

1) General. Lord Śiva, on hearing about the self-immolation in fire of his wife, Śatī at the famous yajña conducted by Dakṣa rushed in all anger to the spot, and beat the earth with his matted hair, and there ensnared two forces called Virabhadra and Bhadraḍāli. This Bhadraḍāli was really Śatī or Pārvatī in another form.

2) Bhadraḍāli and Kaviṣa. There is a story in the Daśama Skandha of Bhagavata that Kaviṣa took away from the room in which Devaki had delivered Śri Kṛṣṇa the child of Yaśodā by whom Kṛṣṇa 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 Bhadraḍāli in another form. (Agni Purāṇa, Chapter 12).

3) Kampa, Laṅkālakṣṇi and Bhadraḍāli. Laṅkālakṣṇi, who was guarding the city of Laṅkā, was the first to prevent Hanumān from entering the city. Tamil Purāṇas aver that this Laṅkālakṣṇi was an incarnation of Bhadraḍāli. Hanumān thrashed Laṅkālakṣṇi 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 Kaśṭi. She complained to Śiva that she could not witness the Rāma-Rāvaṇa war. Then Śiva told her thus:

'You go to the Drāviḍa country and be put up in the 'Svayambhūlinga' temple there. I shall be born there as Kampa, compose the Rāmayaṇa in Tamil and get conducted the dolls-play. Then you would be able to enjoy the story of Śri Rāma, especially the Rāma-Rāvaṇa war, both by hearing and seeing the same in better manner than by actually seeing the war. 

Bhadraḍāli acted according to this bidding of Śiva. There lived a great scholar named Saṅkaranārāyaṇa close to the temple. His wife was Ciṅkāraṇavalli. Lord Śiva, as decided upon previously was born as the son of Ciṅkāraṇavalli, who had become a widow while she was worshipping 'Svayambhūdeva' for the gift of a child. But, Ciṅkāraṇavalli, who feared scandal in her, a widow, becoming a mother, for sook the child in the temple precincts and left the place. One Gaṇeṣaakaunta sighted the orphan child, and took it to Jayappavallan, the Kaunta chief. The Kaunta chief, who was 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 Kampa. Kampa, 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 Cola. When his name was added the plural suffix 'r' as a token of great respect he came to be known as Kampar.

Once King Cola asked Kampar and Oṭṭakkūṭṭa another member of the poets' assembly to compose in Tamil poetry the story of Śri Rāma. The King's direction was that. Oṭṭakkūṭṭa should compose his poem up to the incident, Setubandhana (building a bridge in the sea up to Laṅkī) and Kampar should write the story of the war in his poem. Oṭṭakkūṭṭa completed the task allotted to him within six months. But Kampar had not attempted to write even a single line. Having been informed about the matter the King ordered that the poem, Rāma-yaṇa should be recited in the assembly the very next day itself. Kampar, 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.
Kampar awoke early in the morning and saw a divine form disappearing from his room, and exclaimed, "Oh! mother! you have slipped away!" To this the divine form replied, "Oh Kampar! I have finished writing." And, then the divine form vanished completely.

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

The above is the chief legend about Kampar.

BHADRĀKALIPPTU. (Pāṭṭu-Song). Folk song very popular in Kerala temples. The practice is to sing songs in praise of Bhadrakāli.

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

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

BHADRĀMATĀ (BHADRĀMĀNA). Daughter born to Kaśyapa prajāpati of his wife, Krodhavās. The ten daughters of Krodhavās are: Mrgi, Mrgamandā, Hari, Bhadrāmatā, Mātaṅgi, Sārdudū, Śvetā, Surabhi, Surās and Kadru. (Sarga 14, Arānyaka Kāṇḍa, Vāmiki Rāmāyaṇa).

BHADRĀMATI. A very poor brahmin. This brahmin had six wives and two hundred and forty-four daughters. (Nārada Purāṇam).

Once, hearing the glory of Bhūdāna (giving away land free to the undeserved) 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 Kausambi and begged for some land which when received was immediately given as gift to poor brahmans. After that he went and bathed in the Pāpānasana tirtha situated in the mount of Veṅkaṭala. Bhadrāmati got salvation by this good deed. (Skanda 2,1,10).

BHADRĀSSĀKA. A name of Subrahmanya. It is the figure of Subrahmanya in the shape of a goat that is known as Bhadrāssāka. (Śloka 4, Chapter 228, Vana Parva, M.B.).

BHADRĀŚALĀ(M). A forest on the top of the Mountain Bhadrāśavārṣa which lies to the east of Mahāmeru. There is a tree called Kālāmra in this forest. This is a very sacred tree standing miles high above other trees and is being worshipped by the Vṛddhācāraṇas. By worshipping this tree the men have become white and majestic and by drinking a juice prepared from its leaves the women keep themselves eternally young. Chapter seven of Bhīṣma Parva says like this about this tree: "Kālāmra stands towering miles high bearing flowers and fruits at all times of the year. The Vṛddhācāraṇas worshipping it are white, strong and majestic. The women drinking its juice are lotus-complexioned, beautiful, Moonfaced, well versed in music and dance and having a life-span of over a thousand years, remaining young all the time."
enquired about the incident. On hearing the story from the woman Śyāmabālā got instructions regarding that Puyavatra from the old woman and started observing it. Within four weeks she got married and went to her husband’s house. After Śyāmabālā’s departure from the palace the wealth of the King began to wane and they became so poor that at the request of the queen the King Bhadrāśrāvā went to his daughter to ask for help. The daughter gave his father a block of solid gold draped in a paper. But on his return to 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.

Suratīcandrikā then went to her daughter and was well received and attended to. During her stay there the Puyavatra day of the month came and the daughter tried her best to make her mother also observe the same. 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 Śyāmabālā compelled her mother to observe the fast strictly and so Suratīcandrikā took the Vrata successfully. A few days after that Suratīcandrikā returned home and to her amazement found everything in plenty there once more. (Chapter 11, Bhaga 2, Padma Purāṇa).

BHADRASṆEṆYĀ. A Hehaya King who was ruling a state with Māhiṃsati as capital. He had fought many wars with Divodāsa, king of Kāṣī. (See under Divodāsa).

BHADRASṆAYA I. A king of Pūruvaṇa. He was the son of Rāhovalī. Bhadrāśva had ten sons: Rāṣeyu, Kṛṣeyu, Sannateyu, Hṛtyeyu, Citeyue, Shanditeyue, Dharmeyu, Sammiteyu, Kṛteyue and Matināra. (Chapter 278, Agni Purāṇa).

Once Agsaya went and stayed for seven days in the palace of Bhadrāśva and his wife Kāntimati. Every day Agsaya used to speak in glowing terms about Kāntimati and asked about the reason for it he replied: “In her previous birth Kāntimati 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 Dwādaśī in the month of Tulā (Āsvina—October). She did her duty so willingly and sincerely that she was born as a queen and you a King”. Then Agsaya gave them instructions about that Vrata which both Bhadrāśva and Kāntimati observed sincerely, receiving as a result benediction from Viṣṇu. (Vaiṣṇu Purāṇa).

BHADRASṆAYA II. Agnīdhra, son of Priyavatra and grandson of Manu got nine sons of his wife Purvaciti, a celestial maiden. One of the sons was Bhadrāśva. His brothers were Nābhi, Kīnkapuruśa, Harī, Ilāvṛta, Ramyaka, Hīrṇmaya, Kura and Ketumāla. The country ruled by Bhadrāśva was called Bhadrāśva lying to the east of the mountain Gandhamādāna. (Pañcarāma Skandha, Bhāgavata).

BHADRASṆVĀ. An island near the mountain of Meru. Dharmanruta was ruling this land and Saṅjava once described this land to Dvītrastra. (Chapter 14, Sānti Parva and Chapter 7, Būmśa Parva).

BHADRATANAV. An immoral brahmin. On the advice of Danu he became a devotee of Viṣṇu 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 Brahmaloka. (Vana Parva, Chapter 82, Verse 80).

BHADRAVĀṬA. The abode of Pārvaṇi and Pārvaṇavā. The glory of it is described in Chapter 82, Vana Parva, M.B.

BHADRĀYU. A king who was a devotee of Śiva. He was a leper and in his life he suffered much, even the pangs of death. His wife was the dutiful and good natured lady, Kirtimālī. On the sixteenth birthday of Bhadrāyū Śiva appeared before him in the name of R̥ṣabha and blessed him after instructing him on the precepts of R̥ṣadharma. He further gave him a dagger and a conch as weapons and twelve thousand elephants. With the might of all these, Bhadrāyū became unconquerable. (Śiva Purāṇa, Satarudrārasaṁhitā).

One day, while Bhadrāyū was ruling the country, Śiva came in the guise of a tiger and carried away the wife of a brahmin. Bhadrāyū, 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 Bhadrāyū befitting a true King appeared before him and blessed him and gave back the brahmin his wife.

Bhadrāyū in his previous birth was a King called Mandara and Kirtimālī in her previous birth was Piṅgalī, queen of Mandara. (Skanda Purāṇa, 3.3.12; 9.14).

BHAGA I.

1) General. One of the twelve Ādityas born as sons of Kaśyapa praJayati by his wife, Aditi. Viṣṇu, Śakra, Arjaman, Dhātā, Varuṇa, Puṣa, Vivasvān, Savitṛ, Mitra, Varuṇa, Viṣṇu and Bhagā—these are the Dvādaśādityas, and they were Devas famous as Tuṣṭas in the last Cākṣuṣamanvantara.

2) Other information. (1) Bhaga married Siddhi, and the couple begot three sons called Mahimman, Viṣhup and Prabhup and three daughters called Suvratā, Varārōhā, and Aśīs.

(2) Bhaga participated in the birthday celebrations of Arjuna. (M.B., Aśī Parva, Chapter 122, Verse 66).

(3) At the time of Khāṇḍavāda (burning of the Khāṇḍava forest) Bhaga, as a supporter of Indra, was fighting Arjuna and Śrī Kṛṣṇa, sprang upon the enemies with sword in hand. (M.B., Aśī Parva, Chapter 236, Verse 36).

(4) Bhaga shines forth in Indra’s assembly. (M.B., Sābhā Parva, Chapter 7, Verse 22).

(5) Bhaga was also present at the installation of Subrahmanya as commander of the fighting forces. (M.B., Sālya Parva, Chapter 45).

(6) After Devayūga (Dev age), the Devas assembled together and decided upon the share of vajaṇas 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 Savitṛ, the eyes of Bhaga and the teeth of Puṣa. Ultimately the Devas satisfied and pleased. Rudra, who returned to Bhaga and others the eyes etc. which had been extracted. (M.B., Saupitka Parva).

BHAGA II. Certain Purāṇas refer to Bhaga as one of the eleven Rudras. But, this view is not universally accepted.
BHAGA III. A vedic god considered to be the lord of wealth, prowess and happiness. Bhaga is also one of the six Adityas mentioned in the Rigveda, viz. Bhaga, Mitra, Aryaman, Varuna, Daksha and Aina. (Rigveda, 2.27.)

BHAGADĀ. An attendant (woman) of Subrahmaṇya. (Saḷyavan Parva, Chapter 46, Verse 26.)

BHAGADATTYA. Bhagadatta was King of Prājyotisapura. Mahābhārata furnishes the following information about him.

1) Bhagadatta was born from a limb of the asura called Bīṣkala. (M.B., Adi Parva, Chapter 67, Verse 9.)
2) He was present at the wedding of Pāncalī. (Adi Parva, Chapter 185, Verse 12.)
3) Known also as lord of the Yavanas (Yavanādhīpa). Bhagadatta was a friend of Pāṇḍu, and that friendship was transferred to Yudhiṣṭhira too. (Sabhā Parva, Chapter 14, Verse 14.)
4) The triumphal tour of Arjuna in connection with the Rājaśya yajña performed by Yudhiṣṭhira evoked feelings of jealousy in the heart of Bhagadatta, and he fought against Arjuna. The courage and prowess Arjuna exhibited in the fight astonished Bhagadatta, who congratulated Arjuna on his supreme courage and admitting defeat yielded to Arjuna. (Sabhā Parva, Chapter 26, Verse 7.)
5) Bhagadatta, along with the Yavanas was present at the Rājaśya of Yudhiṣṭhira. He also made presents of horses of very high pedigree and very costly gems etc. (Sabhā Parva, Chapter 51, Verse 14.)
6) Karna once defeated Bhagadatta in fight. (Vana Parva, Chapter 234, Verse 5.)

BHAGAVAD GĪṬĀ.

1) General. The Bhagavad Gīṭā is a poem consisting of 650 verses divided into eighteen chapters. The Gīṭā covers chapters 25–45 in the Bhīṣma Parva of the Mahābhārata, and it is in the form of a talk or discussion between Arjuna and Lord Kṛṣṇa. The mighty armies of the Pāṇḍavas and the Kauravas were arrayed on opposite sides for mortal combat on the field of Kurukṣetra when Arjuna, overcome by grief at the prospect of fathers, brothers, preceptors and other Kṣitigarbha fighting and killing one another, expressed to his charioteer, Śrī Kṛṣṇa his aversion to fighting. But, the Lord pointed out to the unwilling Arjuna, by unique and various arguments, his imperative duty, under the circumstance, 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 Pāṇḍavas. And the dialogue between Arjuna and Kṛṣṇa, and especially the great teaching of Kṛṣṇa on the field form the theme of the Gīṭā. The Gīṭā contains three spheres or fields of teaching; the karma yoga (philosophy of action), jīva yoga (philosophy of knowledge) and Bhakti yoga (philosophy of devotion). The three yogas are treated each in six chapters. The theme of the Gīṭā 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 Ācārya Śaṅkara, Rāmānuja and Madhvācārya have annotated, and written commentaries on the Gīṭā. There is a school of thought which believes that the Gīṭā was taught to Arjuna by Kṛṣṇa himself on the battle-field in something like tabloid form and that Vyāsa elaborated the mighty teaching in its present form. The poet, Bāna, who flourished in the 7th century A.D., and the great Saṅkara, who lived in the 8th century believed that the Gīṭā was sung by Kṛṣṇa himself. But there are some modern thinkers, who argue that the Gīṭā was composed some time between the third and fourth centuries B.C. and it was interpolated in the Mahābhārata in the second century A.D.

The Gīṭā 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 Gītā. It has been mentioned above that the Gītā forms chapters 25-45 in the Bhīṣma Parva of the Mahābhārata. The subject-matter of each chapter of the Gītā is given below.

Chapter 25. Arjuna ṣīṣāda yoga:—Both the armies take positions in Kurukṣetra. At the sound of the conches Arjuna becomes dejected and sorrowful at the prospect of killing relations, preceptors and kinsmen.

Chapter 26. Sāmkhya yoga:—The greatness and majesty of the Sāmkhya and the Karma yogas.

Chapter 27. Karma yoga:—The need for action according to the Jñāna and the Karma yogas.

Chapter 28. Jñānakarma Viśhāga yoga:—Power of Saguo Brahma (Brahma with attributes), Nīkāma-karma yoga (Action without an eye on the result) spiritual greatness of various yajñas.

Chapter 29. Sannyāsa yoga:—Sāmkhya yoga, Nīkāma-karma yoga, Jñāna yoga, Jñāna yoga with Bhakti.

Chapter 30. Atmasamyama yoga:—Nīkāmakarma yoga, Atmahārāna, Jñānayoga.

Chapter 31. Jñāna yoga:—Jñānavijñānas, origin of the world, the Daiva and Asura aspects of Ṣiva, worship of other Devas.

Chapter 32. Tārakabhuma yoga:—Seven questions of Arjuna about Brahma, Ātmatattva and Karma. Śrī Kṛṣṇa’s answers thereinto. Bhakti yoga, the Śukla and the Kṛṣṇa mārgas.

Chapter 33. Rājārāja guhya yoga:—Jñāna and Viṣṇu, origin of the world, Ṣivaraṣṭavīra, Śakānitisikamopāśana, Bhagavadbhakti.

Chapter 34. Viḥūti yoga:—Bhagavān’s Viḥūti (Divine attributes), Bhakti yoga.

Chapter 35. Viṣvarūpa-adāśana yoga:—Arjuna’s prayer to be shown Viṣvarūpa (cosmic form), description of Viṣvarūpa by Śrī Kṛṣṇa and Saṁjaya, Śrī Kṛṣṇa reveals Viṣvarūpa to Arjuna; fear-stricken at the sight, Arjuna sings the praise of Kṛṣṇa.

Chapter 36. Bhoktiyoga:—The great benefits of worshipping God with form and without form.

Chapter 37. Keśtrakṣetrajja Viśhāga yoga:—Description of Keśtrakṣetrajja with Jñāna, and of Prakṛti and Puruṣa.

Chapter 38. Gomatrāyavīhāga yoga:—The greatness of Jñāna; world’s origin from Prakṛti and Puruṣa, the three guṇas, sattva, rajas and tamas; means to attain god; marks of Yugaṭīputruṣa.


Chapter 40. Daivāṣa ṣampadviḥāga yoga:—Good actions, evil deeds, scientific actions and unscientific actions.

Chapter 41. Śraddhārāyavīhāga yoga:—Descriptions of Scientific tapas, diet, yajñatapas and dāna. Interpretation of Om.

Chapter 42. Mokṣasanyāsa yoga:—Tyāga, Sāmkhya theory, Vairādhārmas, jñānaniṣṭhā, Nīkāmakarmayoga with bhakti and the greatness of the Gītā.

(Bhagavān and Bhagavati mean Paramātma (universal self) and Prakṛti (Nature and its modifications) respectively. Prakṛti is also called by the name Sakti. The following elucidation once given by Mahāvīra about Bhagavān and Bhagavati is greatly illuminating.

Time, space, atmosphere and the universe (Brahmāṇḍam) are, just like Paramātma, eternal. This is the truth and reality. Below this eternal Gokula exists Vaiṣṇavāloka, which also is, like the former, eternal. Just like this, Prakṛti, which is a sport to Brahmā and is also without beginning or end (Sanātani) too is eternal. In the same manner as flame exists in fire inseparable from it, moonlight in the moon, beauty in the lotus flower and brightness of the sun, so does nature exist in soul inseparable therefrom. In the same way as the goldsmith cannot make gold ornaments without gold and the potter cannot make pots with clay, the Paramātma will not in the least be able to function unaided 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 “Sakti” means the embodiment of welfare and prowess or she, who is the giver of welfare and prowess. Bhagavatī combines in herself knowledge, affluence, riches, fame and strength. As the Paramātma is always with and inseparable from such Bhagavatī he is called Bhagavān also. When Prakṛti and Paramātma remain combined it is called Parabrahma, which possesses neither form nor attributes. And, when Prakṛti and Puruṣa separate, of their own accord, they assume forms and attributes.

The above is Śaiva doctrine in a nut-shell. The Vaiṣṇavas do not accept this position. They ask, “How is it possible to have brightness or effulgence without there being an effulgent one?’ Therefore, the Vaiṣṇavas believe in the existence, at the centre of an effulgent sphere, of a thing possessing the utmost effulgence and brightness equal to that of Brahmā. This ‘thing’—Deva—is very efficient and effective to remedy sorrows due to birth, death, disease etc. and to him the life-time of Brahma is just one minute only. This Deva is called Paramātma, Parabrahma and Kṛṣṇa by the Vaiṣṇavas. ‘Kṛṣṇa’ means maximum devotion (love) towards Paramātma, and ‘na’ means he who becomes slave to such devotion. Hence Kṛṣṇa means he who becomes a slave to the love of his devotess. There is another meaning also for the word Kṛṣṇa. Kṛṣṇa means all and ‘na’ means seed or root; and thus Kṛṣṇa means he, who is the root of everything. In the very beginning there was only this Kṛṣṇa; 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. (Devi Bhagavata, Navama Sandha).

BHAGINI. A word used in addressing women. Verse 129 in chapter two of the Manusūtra 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

2) Recluse. 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 Tritula 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 this 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 Agniṣṭoma yajña aimed at gifting away everything. All wealth like cows, land, horses, gold etc. were distributed in gifts to noble brahmins 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 had been bereft 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 unbearable they appealed to 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, Tritula, 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 exists without in 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. (Jāhsāsāyāham).
3) Bhagirathaprayatnam, (Himalayan or Herculean effort).
Sagara, an old predecessor of Bhagiratha had two wives called Keśini and Sumati. Keśini had one son named Asamanjas and Sumati 60,000 sons. Sagara once conducted an Aśvamedha yajña in the Indo-Gangetic plane, when Indra stole away the sacrificial horse and kept it quite near to sage Kapila who was doing tapas in Pātāla. The 60,000 sons of Sagara set out in search of the horse and found it out in Pātāla. At the sight of the horse they shouted themselves hoarse. Enraged at this sage Kapila reduced those sons of Sagara to ashes in the fire which emanated from his eyes.

After entrusting Asamanjas with the duty of performing the funeral rites of his 60,000 sons Sagara expired. Asamanjas transferred that duty on to Aīśumān, and he to Bhagiratha. Bhagiratha did penance on the sea-shore concentrating his mind on Gaṅgādevi. The Devi appeared before Bhagiratha and asked him to choose what boon he would, and he requested the Devi to perform the funeral rites of 60,000 sons of Sagara remaining in the form of ashes in Pātāla. To this Gaṅgādevi 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, Gaṅgādevi asked Bhagiratha to first get that permission. This did not dishearten Bhagiratha, who went to Mount Kailāśa 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 of Gaṅgādevi, 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 Ganges in North India. The Gaṅgā flowed along plane ground to Pātāla and performed the funeral rites of Sagara's sons. (M.B. Vana Parva, Chapter 108; Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Canto 42; Brahmāṇḍa purāṇa, Chapter 97; Bhāgavata, Navama Skanda, Kampa Rāmāyaṇa (Tamil), Yuddha Kāṇḍa; Padma Purāṇa, Part 4, Chapter 21).
4) Other Information.
(1) Bhagiratha is a member of Yama's assembly and serves him. (M.B., Sābhā 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 Dīlīta. Pat rest of the Purāṇas refer to him as the son of Aīśumān.
(3) Bhagiratha had faith in the great efficacy of making a gift of cows. (Anuśāsana Parva, Chapter 76, Verse 25).

(4) He married his daughter to Kautsa. (Anuśāsana Parva, Chapter 131, Verse 25).

(5) Once Bhagiratha made a gift of one lakh of cows with calves to Maharsi Kohala, and attained Uttamala. (Anuśāsana Parva, Chapter 137, Verse 27).

BHAGIRATHI. Another name of Gaṅgā. (See under Gaṅgā).

BHAGNARATHA. A synonym of Citraratha. (See Citraratha).

BHAGURU. A man of great erudition, Bhaguri was noted for his proficiency as a Sarvāṣastra Pandit (scholar of all sciences), Vyākaraṇa-पकरा (grammarian), Kośakāra (etymologist), Jyotiṣastraśajña (Astronomer) and Srāṅgikāra (authority on Srāṅgi).

BHAIKAV. One of the eight Asuras. They are: Rudrārṣṭikā, Rudracandana, Chātra, Mahālakṣmi, Siddhācārnupālīka, Brahmāśāstraśajña, Rājaiśāstraśajña, and Rājapaddhāta. All these are the eight different forms of Brahma. (See the word DEVI).

BHAIYAMA. A Yadava King, whose father was Satvata and mother Kausalyā, and they had, beside Bhajamana, another son called Satvata or Andhaka. Bhajamana married the two daughters of Śrījaya, named Bāhyakā and Upābhagyakā by whom he got six sons. (Bhagavata, Navama Skandha).

BHAIYA. An ācārya in the line of the Rāma disciples of Vyāsa. Bhajya studied Vālikhilaśabhīta at the feet of his guru Bīskali. (Bhagavata, Dvādaśa Skandha).

BHAKSAKA. A Śūdra sinner. In Padma Purāṇa the following story is related about this Śūdra. Bhakṣaka who was once going aimlessly somewhere felt extremely thirsty, and quenched his thirst by drinking water which he found near the small platform raised for the holy Tulasi shrub. The sanctity of this platform thus washed away all the sin attached to him. Some time later he was killed by a forest-dweller, and he attained svargaloka (heaven). Bhakṣaka, 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. (Padma Purāṇa, Bhrāma Kaṇḍa, Chapter 22).

BHAKTI. A Devi born in Drāvīḍa deśa (Southern India). Once Devi, along with her two sons, Jñāna and Vairāgya, started on a walking tour to Gokula and Vṛndāvana via Karnājaka, Mahāśīla and Gūrjara (Gujarat). During the long tour the mother and her sons became aged. But, as soon as they set foot on Gokula and Vṛndāvana old age quitted Bhakti 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 (Upaniṣad) and the Bhagavat Gītā, all to no purpose. Bhakti’s sons still remained old. Then Sanaka, Sanandā and Sanatkumāra asked Nārada to read out the Bhagavata to them. Nārada did so, and the sons of Bhakti Devi became young again. (Padma Purāṇa).

BHĀ LANDANA. A king. Though by birth he was a brahmin he became a Vaiṣya because of doing things belonging to the Vaiṣya community like trade and commerce. (Mārkandeyā Purāṇa). According to the Bhāgavata, Viṣṇu Purāṇa and Vāyu Purāṇa Bhālandana was the son of Nābhaṅga.

BHALLĀTA. A king of the line of Bharata. He was the son of King Vīvaksena and father of King Bhīṣaṇa. (Navama Skandha, Bhagavata).
BHALLĀTA (M). A place of habitation in ancient India.
Bhimasena conquered this land during his victory march.
(Śloka 5, Chapter 30, Sabhā Parva, M.B.).

BHĀLUKI I. A Rāi, who was a member of Yudhiṣṭhira’s assembly.
(Śabha Parva, Chapter 4, Verse 15).

BHĀLUKI II. A mahaṛi. He also accompanied the Pándavas to Dvaitavana.
(Vana Parva, Chapter 27).

BHĀLUKI III. An acārya. He was a disciple of Lāngalī, a member of the Sīma line of disciples of Vyāśa.
(Vāyu Purāṇa).

BHAṂAMA. 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 ‘Kāvyālāmikāra’. This is also called Bhāmālāmikāra by a few. There are six chapters in this.
The first chapter deals with Kāvyāśārīra, the second and third with Alāṃkāra, the fourth with Kāvyadoṣa the fifth with Nyāya and the sixth with Sadāsvuddhi. As against Danḍī Bhamāma separates ‘Kathā’ from ‘Ākhyāyikā’.
According to him the requisites of a good Kāvyā are sweetness, pleasantness and liveliness. Danḍī prescribes ten attributes for a good Kāvyā.
Bhāṃma is of opinion that Vakroṭṭi is no alāṃkāra at all. In a wider sense it is ‘atīśayoktī’ (exaggeration). But Bhāṃma admits it has a place in Kāvyā.

BHAṂINI. Wife of Avikṣit, King of Vaiśāli.
The famous Marutta is the son born to this couple. The Mīrkaṇḍeyā Purāṇa states that Bhaṃini once went to Nāgaloka to give refuge to the serpents there.

BHĀṆAVI. A river. Śri Rāma and Lākṣmāṇa on their way to the forests from Citrakūṭa crossed this river, Bhāṇavī. (Sarga 32, Ayodhya Kāṇḍa, Vālmiki Rāmāyāna).

BHĀṆAYANI. A mahaṛi. This sage sits in Devaloka and worships Indra. (Śloka 12, Chapter 7, Sabhā Parva, M.B.)

BHĀṆDIRA (M). An ancient forest. It was in this forest situated in Anbhādi that Śri Kṛṣṇa with his cowherd chums conducted his childhood exploits. There was a very huge tree of name Bhāṇdira 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 Ganges in front of Kesiṅgaṭṭa in Vṛndāvana. The Purāṇas proclaim that it was here that Brahmā conducted the marriage of Kṛṣṇa with Rādhā.
(Chapter 38, Sabhā Parva, Dākṣiṇāyata Pāṭha, M.B.).

BHANGA. A serpent born in the Taksāka dynasty.
Bhanga was burnt to ashes at the Serpent Yajña performed by King Janamejaya. (M.B., Chapter 57, Verse 9).


BHANGAKĀRA II. A king of the Yadu dynasty. He attended the grand celebrations held at Mount Raivata. (Ādi Parva, Chapter 218, Verse 11).

BHANGASURI I. Another name of King Rūtparna.

BHANGASVAN (BHANGASVANA). A king in ancient India. For the story of his transformation into a woman refer to para 42 under ‘Indra’.

BHĀṆU I. A son born to Kṛṣṇa of Satyabhāma. (Daśama Skandha, Bhāgavata).

BHĀṆU II. Son of Dyaus; this Bhāṇu was a guru of Śūrya.
(Śloka 42, Chapter 1, Ādi Parva, M.B.).

BHĀṆU III. A devagandharva born to Kaśyapa prajāpati of his wife Pṛithā.
(Śloka 47, Chapter 65, Ādi Parva, M.B.).

BHĀṆU IV. He is the son of an agni called Pāncajanya.
He is born of the spiritual essence of Angiras and Cyavana. This Bhāṇu is called Manu and Brhadbhānu. (Chapters 220 and 221, Vana Parva, M.B.).

BHĀṆU V. A king of ancient Brāhṛta. This king took a flying tour of Kuruṇa in Indra’s aeroplane to witness the battle between Arjuna and Drona. (Śloka 9, Chapter 56, Virāṭa Parva, M.B.).

BHĀṆU VI. A yādava. He learnt the art of archery from Pradīyuma. Sahadeva married the daughter of this Bhāṇu called Bhānumati. (Vana Parva, 180, 27 and Harivāṁśa 2.20.12).

BHĀṆUDATTA. A brother of Śakuni. In the Mahābhārata battle he fought against Bliṃa and died.
(Śloka 24, Chapter 157, Droṇa Parva, M.B.).

BHĀṆUDAVE. A warrior of Pāṇḍḍala state. Karṇa killed him in battle. (Śloka 15, Chapter 48, Karṇa Parva).

BHĀṆUKOṆA. A demon. He fought against Subrahmanyaya. (Asura Khaṇḍa, Skanda Purāṇa).

BHĀṆUMĀṆI. A king of the dynasty of Śri Rāma.
He was the father of a King called Śakradyuma. (Navama Skanda, Bhāgavata).

BHĀṆUMĀṆI. A son born to Śri Kṛṣṇa of Satyabhāma. (Daśama Skandha, Bhāgavata).

BHĀṆUMĀṆI. A prince of Kaliṅga. He fought on the side of the Kaurvas and was killed by Bhīmasena.
(Chapter 54, Bhīṣma Parva, M.B.).

BHĀṆUMATI I. The daughter of Bhāṇu, a leader of the Yādavas. When Śri Kṛṣṇa went with his retinue of Yādavas to visit the holy palace called Piṅḍāraka the Yādavas conducted a wine festival. During that festival a demon of the name Nikumbha carried away Bhānumati. This was because of a curse to Bhānumati from Durvāsas whom Bhānumati did not respect once when they met at the garden of Raivata. Durvāsas had alter the curse consoled her by assuring her that she would be saved and married by Sahadeva, one of the Pāṇḍavas. True to this, Bhānumati was married to Sahadeva in the presence of Nārada and Kṛṣṇa. (Viṣṇu Parva, Chapter 90).

BHĀṆUMATI II. Daughter of Kṛṣṇa. She was the wife of Ahaṁyāti, a king of the Pūru line of monarchs. They had a son named Sārvabhauma.

BHĀṆUMATI III. Daughter of Angiras. She was extraordinarily beautiful. (Śloka 3, Chapter 218, Vana Parva, M.B.).

BHĀṆUSENA. A son of Karṇa. He was killed in the battle by Bhīmasena. (Śloka 27, Chapter 48, Karṇa Parva, M.B.).

BHARADVĀJĀ I. Another name of Dirghatamas.”

** Dirghatamas is also called Bharadvājā. But the Bharadvāja of purānic fame is not Dirghatamas. Dirghatamas is the son whom Bhṛṣatā legitimated got of Mamati, his brother’s wife. There was an another legitimate child in the womb of Mamati. Knowing this the devas told her ‘Bharadvāja’ meaning ‘bear the brunt of two’ and so the son of Bhṛṣatā got the name of Bharadvāja also. The real name of this son was Dirghatamas or Vitatha. Dirghatamas is not the son of Atri. Dirghatamas or Vitatha was the adopted son of Bharata, son of Dusyanta. (Bhāgavata and Kamaprāmāyaṇa. For details see under Bharata I and Dirghatamas.**
BHARADVĀJA II. The sage Bharadvāja of Purānic fame.

1) General information. Ayodhyā Kāṇḍa of Kampa Rāmāyaṇa states that this sage was the son of Atri Mahārṣi. He lived for many thousands of years. He is connected with Vālmiki and the story of Śrī Rāma. Bharadvāja was for many years a disciple of Vālmiki. He was present with Vālmiki when the hunter killed one of the couple of Kraunca. When Vālmiki and Bharadvāja reached the shores of the river, Tamāsa, that day Vālmiki 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 valkala. We will get down here in this sacred water". Then Vālmiki taking the valkala from the disciple walked along the shore admiring the beauty of the forest trees and found on his way the historic Kraunca couple. (Sarga 2, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

2) Bharadvāja and the study of Vedas. Bharadvāja gave himself untiringly 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 in person took him before three mountains and giving him three handfuls of sand told him thus, "What you have studied of 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 magician. The āśrama of Bharadvāja was in Cītrakūṭa and Śrī Rāma and Lākṣmana in the beginning of their exile went to his āśrama accepting his blessings. Bharata on his return from Keckaya knew about the exile of his brothers and hoping to bring them back to Ayodhyā went in search of them with a big retinue of soldiers and men. Keeping the retinue outside, Bharata went to the āśrama of Bharadvāja. The latter decided to give Bharata and his people a grand reception and calling Viśvakarmā to his side asked him to arrange a royal banquet that night. Devas, Gandharvas, Apsaras, Aṣṭadikpālas and all such people were invited for the night. Renowned dancers from devaloka like Gṛḥṭāci, Hṛmā, Viśvācī Mīrākēśi and Alambus appeared for entertainment. Even Vanaṇābī took part in the dance. Dishes 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 sage. (Sarga 91, Ayodhyā Kāṇḍa, Vālmiki Rāmāyaṇa).

4) Droṇa's origin. Droṇa was the son born to Bharadvāja of the celestial woman, Gṛḥṭāci. (see under Droṇa).

5) How Bharadvāja died once but was born again. See under Arvāvasu.

6) The name Bharadvāja. This is how the connotation of the word is explained:

Bhare ca bhāryāmavāyājād
Bharadvājo' smi śobhane
(I protect even those who are not my sons, I protect my disciples, I protect devas and the brahmans. I protect my wife and all these I do with ease and so I am named Bharadvāja). (Bhāgavata)

7) Other details.

1) Bharadvāja once gave refuge in his āśrama to Manorāmā, daughter of the King of Kaliṅga and her son. (See under Manorāmā).

2) The sixth manḍala of Rṣīveda contains the songs of Bharadvāja.

3) He was among the sages who once went to Dvārakā and cursed Sāṁba. (See under Svāmba).

4) Bharadvāja had a daughter Devavāmśini whom Viśravas 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 he then begged of a śādra, Pṛthu, several cows. (Šloka 107, Chapter 1, Manusmrī).

6) This sage took part in a birthday celebrations of Arjuna. (Šloka 57, Chapter 122, Ādi Parva, M.B.).

7) Because of the blessing of Bharadvāja Bhara- got a son named Bhūmanu. (Šloka 22, Chapter 94, Ādi Parva, M.B.).

8) Bharadvāja taught the secret of the missile Āgnya to Aṅgīva. (Šloka 39, Chapter 129, Ādi Parva, M.B.).

9) He worshipped Brahmā sitting in the council of Brahmā. (Šloka 22, Chapter 11, Śabha Parva, M.B.).

10) This sage came to the battlefield during the Mahābhārata battle and requested Droṇa to lay down his missile. (Šloka 35, Chapter 196, Droṇa Parva, M.B.).

11) Once Bhrigu Mahārṣi asked him some questions on the creation of this universe and Bharadvāja gave him satisfactory answers. (Chapter 182, Śaṅti Parva, M.B.).

12) This sage performed the sacrifice Putrakāmesi, and gave a son to Divodāsa. (Chapter 30, Anuśāsana Parva, M.B.).

BHARADVĀJA III. The eldest son of the Agni, Śaṇyu. (Šloka 5, Chapter 219, Vana Parva, M.B.).

BHARADVĀJA IV. A renowned sage. Bharata, a King of the Pūru line of kings, had no sons and as he was spending his days in sorrow Marutva gave Bharata this Bharadvāja as his son. Bharadvāja who was by birth a brahmin from then onwards became a Kṣatriya. (Matsya Purāṇa 49, 27-39 and Vāyu Purāṇa 99, 152-158).

BHARADVĀJA V. A maṃarṣi born of the line of Ārjnas. He was the father of Yavakrīta and a friend of Raibhya, son of Viśvāmitra. Once Raibhya created a Kṛitya and that Kṛitya killed Bharadvāja's son Yavakrīta. Unable to bear the loss of his son Bharadvāja was preparing to give up his own life by jumping into the fire when Arvāvasu brought to life Yavakrīta 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 brahmārṣi who lived in the Pūrva-māvanakā. He was living on the shore of Gaṅga doing rigorous penance. One day desirous of conducting a special type of Yajña he went to bathe in the
river along with other sages. There he saw the celestial beauty, Ghrūci, standing in all splendour after her bath. Bhāradvāja had seminal emission and from that was born a daughter, Srutavati, to him. (Chapter 47, Salya Parva, M.B.).

BHARADVĀJA VII. A great scholar well-versed in all the Śstras. He is the author of ‘Dharmashastra’ and ‘Śrutasāstra’. (The Viśvavidyālaya of Bombay keeps a hand-written copy of his work Śrutasāstra written in Pāṇdu script).

BHARADVĀJA I. A Mahārṣi. It was he who convinced Dyumatsena, father of Satyavān that he (Satyavān) would be endowed with long life. (Vana Parva, Chapter 288, Verse 16).

BHARADVĀJA II. The collective name of a particular sect of preceptors mentioned in the Upaniṣads. The Bhṛhadāranyaka Upaniṣad refers to this sect of preceptors as disciples of Bhāradvāja, Pārāśarya, Valāka, Kauśika, Aitareya, Āṣūrayaṇa and Bajāvāpyāṇa.

BHARADVĀJA III. A grammarian. According to the Rktantra, prātiśākhyā of Sāmaveda, it was Brahām, who first composed the science of grammar. This science was taught by Brahām to others in the following order : Brahām to Brhaspati, lie to Indra, Indra to Bhāradvāja and he to his disciples.

Pāṇini has discussed the grammatical concepts of Bhāradvāja. Rkprātiśākhyā and Taittiriya have quoted the opinions of this grammarian.

BHARADVĀJA(M). A place of habitation in ancient Bhārata. (Sloka 68, Chapter 9, Bhīṣma Parva, M.B.).

BHARADVĀJATIRTHA. One of the five sacred places (bathing ghūts in sacred rivers). (See Varga).

BHARADVĀJ. A famous Indian river mentioned in the Purāṇaśas. (Bhīṣma Parva, Chapter 9, Verse 29).

BHARADVĀJIPUTRA. A preceptor, who was a disciple of Pārāśariputra. In the Bhṛhadāranyakopaniṣad he is referred to in many contexts as Vāṭisimāṇḍīvāputra.

BHARANĪ. One of the twentyseven constellations. Pūṇya is assured if one gives as gift a cow to a brahmin on that day. (Sloka 35, Chapter 64, Anuśāsana Parva, M.B.).


2) Birth. Dūṣyanta was once hunting in the forests when he fell into a deep reverie. The arrow of the Kṛṣṇa of Vaiṣṇava fell on the ground. The sage saw the plants helped by his companions Anasūya and Priyavravadā. Dūṣyanta and Sakuntalā fell in love with each other at first sight. Kṛṣṇa was absent from the Aśrama and the 2 married according to the Gāndharva rites and Sakuntalā became pregnant soon. The king gave her his signet ring as a sign of faith and left for his palace. When Dūṣyanta left her she fell into a deep reverie and she never knew about the arrival of the arrogant sage, Dūrvāsas to the Āśrama. Durvāsas mistook her as disrespectful and cursed her saying that she would be forgotten by the man of whom she was thinking then. Sakuntalā never knew about the curse also.

Kṛṣṇa Muni when he returned to the Āśrama and knew everything, sent Sakuntalā to the palace of Dūṣyanta. But King Dūṣyanta never recognised her and when Sakuntalā was returning deeply grieved Menakā her mother, took her and left her in the Āśrama of Kaśyapa. There Sakuntalā delivered a son. The boy grew brave and fearless and he could subdue even the wildest of animals around there. Kaśyapa, therefore, named him Sarvadamanā.

Once when Dūṣyanta was returning home after visiting Indra he saw Sakuntalā, recognised her, and took her and the boy to his palace. This was the boy who later on became known as Bharata. (Chapter 73, Ādi Parva, M.B.).

3) Marriage and reign. Bharata was a partial incarnation of Mahāvīnu. Even while he was young he became a ruler and conquering the world destroyed the wicked. Bharata had three wives. The sons born to them were bad and so the mothers killed them all. Aggrieved 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 Mamātā the wife of his brother. Mamātā was pregnant then and when she conceived from Brhaspati also she bore 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 Bhāradvāja and gave the child to Bhārata. Bharata gave the boy the name Vitatha (Dirghatamas). Bharata ruled over his land for twentyseven thousand years and the land was, therefore, called Bhārata. (Sloka 96, Chapter 2, Ādi Parva, M.B.).

After ruling the land ideally he left for the forests entrusting the land to his son, Vitatha. (Navama Skandha, Bhāgavata).

Vitatha also was called Bharata and he had five sons: Suhotra, Suhota, Gayā, Garbhā and Suketu. (Chapter 278, Agni Purāṇa).


2) Birth. Daśaratha, King of Ayodhya, had three wives: Kausalyā, Kaikeyi and Sumitṛā. Kausalyā gave birth to Śrī Rāma, Kaikeyi to Bharata and Sumitṛā to Lukiṣmaṇa and Śatrughna. Kaikeyi, mother of Bharata, was the sister of Yudhājīt, Rājā of Kekeya. Bharata was born on the day of Pāya. (Sloka 14, Sarga 18, Vālmiki Rāmāyana).

Daśaratha remained in sorrow without children for a very long time and then he performed a Putakāmeṭṭī yāga (A sacrificing ceremony to get children) with the Mahārṣi Ṛṣyaṟṅga 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 Daśaratha became pregnant. (Sarga 15, Bā lakṣaṇa, Vālmiki Rāmāyana).
3) Till the end of Śrī Rāma's forest life. The sons of Daśaratha married the daughters of Janaka, King of Mithilā. Śrī Rāma married Sītā, Bhārata, Māṇḍavī, Lakṣmaṇa, Urmili ā and Satrughna, Śrutakirtī. Daśaratha 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 Kaikēyī demanded of Daśaratha the execution of two boons which were once promised by Daśaratha 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. Daśaratha was shocked to hear that. But, without any hesitation, Rāma and Lakṣmaṇa accompanied by Sītā went to the forests and Daśaratha overcame with immense grief caused by this unpleasant turn of events fell down dead. Messengers were sent then to Kekaya to bring Bhārata and after traveling for three days Bhārata and Satrughna reached Ayodhya. Though they were not informed of the death of their father they were worried all the way because of the several bad omens which they saw. On entering Ayodhya they were shocked to find all the roads desolate and arriving at the palace they found it silent and gloomy. Kaikēyī then told him all 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 waving to strike or not to strike and muscled 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 so fiendishly that at his stare his mother turned pale like a flower brought near a burning flame. Bhārata immediately changed into the dress of a Sannyāsī 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 Arundhatī in a chariot in the front, Kausalyā and Sūmīrā in another next to it and Bhārata and Satru ghna closely following the chariots, walking. People joined the procession from behind. The great crowd of people reached the banks of the river Ganges. Ganga coming to know of the great exile of people from Ayodhya 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 Citrakāṭa. When they reached Citrakāṭa only Bhārata-Satrughna, Vasiṣṭha and Arundhatī, Kausalyā and Sūmīrā entered the āśrama of Śrī Rāma, all the others remaining outside. When Rāma and Lakṣmaṇa 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 Bhārata 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 Bhārata should rule the country during that period. Bhārata 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 Ayodhya 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, Kaikēyī. Instead, he went to a nearby village called Nandi and installing the sandals there lived there and ruled the country.

4) Return of Śrī Rāma. Śrī Rāma when he came back to Ayodhya after fourteen years was crowned King. Bhārata got two sons of his wife Māṇḍavī, Subāhu and Śrāseṇa. While they were thus living happily in Ayodhya, message was sent through an ascetic by Yudhājīt from Kekaya that some gandharvas were creating trouble in that country. It was the state of Sindhu in Kekaya which was subjected to this molestation and on the advice of Rāma Bhārata went and subdued the trouble, killing the gandharvas. He then created two small states on either side of Sindhu and made his two sons the kings of those states. When Śrī Rāma gave up his life in Sarayū 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. (Uttara Rāmāyana).
and doing pūjā Bharata lived there oblivious of the world outside. (Paṇcama Sandhya, Bhāgavata).

3) Bharata and the deer. Bharata led a purely ascetic life performing everyday the rites laid down by scriptures and muttering the mystical formula of Brahmiṣṭa. One day a thirsty pregnant deer went to drink water in a nearby pond. As it was drinking it heard the loud roar of a lion nearby. Frightened the poor animal without even waiting to quench its thirst ran into the forest and on its way delivered a child and the deer-babe fell into the river. The deer exhausted and tormented by fear ran into a cave and fell down dead. Bharata happened to see the new-born deer floating on the river and took it to his āśrama. From then onwards Bharata’s mind was diverted from the spiritual to the mundane effort of taking care of the young deer. The deer followed him wherever he went and if it did not turn up in time in the evening after grazing Bharata went about in search of it weeping. Years went by and Bharata became old and died with the name of the deer on his lips. (Paṇcama Sandhya, Bhāgavata).

4) Rebirths of Bharata. Because he died with the thought of the deer in his mind he was reborn as a deer. The deer was aware of his previous birth and regretted that he spent the life of a man for the sake of a deer. The deer, therefore, left the house of his mother in the mountain of Kālaṇjīra and went to the āśrama of Pulaha. The pious animal daily bathed in the river and died there on the bank of that river. So in its next life the deer was born as the son of a brahmin in the line of Aṅgiras. That brahmin had two wives and got nine sons of his first wife and one of the second. The son born to the second wife was none other than Bharata. In due course the brahmin died and his second wife jumped into the funeral pyre and ended her life. Thrown an orphan Bharata became a puppet in the hands of his brothers. Bharata was asked to look after the cattle and fields of his brothers for his living. With great forbearance Bharata did all he was told. One day Bharata was keeping watch over the fields of his brothers. It was midnight. In the neighbourhood the Candālas were making merry over the birth of a child to one of the women. Some of them were bringing a man bound by ropes to be given as ‘Narabali’ to the goddess Kāli. (Narabali is the offering of a human being with his head cut off to propitiate a deity). On the way the man escaped and the disappointed Candālas were roaming about in search of a substitute when they came across Bharata keeping watch over the fields. Immediately he was bound by ropes and taken before the idol of Kāli. The effulgence of the brahmin astounded Kāli and getting angry for bringing such a pious brahmin for sacrifice she devoured the Candālas and allowed the brahmin to go free. Escaping from there Bharata reached a village walking all the way. That village was being ruled over by a king called Rāhuṇa and that king was going to see Bhagavān Kapila Mahārṣi along the banks of the river Ikṣumati in a palanquin. The palanquin had not enough bears and so the brahmin was asked to join the team of bearers. As they were moving the palanquin shook because of the wrong steps kept by Bharata. The king reprimanded Bharata and Bharata then gave the king fitting replies based on the ethics of Vedānta. The admonition of Bharata greatly impressed the king and he stepped down from the palanquin and bowed to Bharata.

Bharata went from there to the forests singing devotional songs in praise of Viṣṇu and at last attained salvation. (Paṇcama Sandhya, Bhāgavata).

BHARATA IV. A sage and the famous author of Nātyaśāstra. He was a critic who lived around the year 400 B.C. His book on Nātyaśāstra (Histrionics) is world famous. Kālidāsa in the second act of his drama, Vikramorvaśiya states that this Bharata used to coach the devas in the art of acting. Nātyaśāstra is a book comprising thirty-seven chapters dealing with the art of dance and music. He has written in detail about the four Alahūkāras, Upamā, Dīpaka, Rūpaka and Yamaka and also about the ten requisites of a Kāvyā. He has not forgotten to write about the defects and demerits of Kāvyā also. Commentaries on Nātyaśāstra have been written by liyus in the profession: Mitragupta, Harṣavarūhāna, Śaṅkuka, Udghāṭa, Bhāṭṭānāyaka and Abhinavagupta. Of these ‘Abhinavabhārati’ the commentary written by Abhinavagupta is the only one freely available now.

BHARATA V. The Mahābhārata speaks about a few other Bharatas who were sons of Agni. Samyu is a son of Agni known as Bharata. This Bharata has got another name, Urja. (Śloka 6, Chapter 219, Vana Parva, M.B.). There is an Agni of name Bharata with a son named Bharata. When this Agni is propitiated one gets healthy and strong and so this Agni is called Puṣṭimān also. (Śloka 7, Chapter 219, Vana Parva, M.B.). There is another Bharata son of an Agni called Abhūta. It is this Agni that burns dead bodies. As this Agni lives permanently in Agniṣṭoma Yajñas; it gets the name of Niyata also. (Śloka 6, Chapter 222, Vana Parva, M.B.).

BHĀRATA (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. (Ślokas 269-271, Chapter 1, Ādi 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

* Purā kila suraih sarvaih sametya tulyā dhīram Caturbhaya sarasvathyehyo Vedeḥhyo hyadhikām yadda Tadā prabhūti leke smin mahābhārataṃcyate Mahāte ca gurute ca dhriyamāhāni yato'kākam Mahatvād bhāravatvāc ca Mahābhārataṃcyate.
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 poem about it is worth mentioning now:

Yathā samudro bhagavan
Yathā ca himavān giriḥ /

The Mahābhārata is not a mere epic. It is a whole literature in itself containing a philosophy which has been an unflaing 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 annexe called Harivaṃśa which deals with the life and history of Śrī 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) Adi Parva. (Adi = beginning). Pāṇḍu and Dhṛtarāṣṭra, king of the Candra dynasty, are brothers. Bhiṣma brought them up. Dhṛtarāṣṭra was born blind and he got a hundred children of his wife Gāndhārī. They were called the Kauravas. Pāṇḍu had two wives Kuntī and Mādri and got of them five sons called the Pāṇḍavas headed by the eldest Yudhiṣṭhīra.

2) Sāmba Parva (Sāmba = court). The Pāṇḍavas and Kauravas lived together in the court at Hastināpura. There, the Kauravas entered into a game of dice with Yudhiṣṭhīra and through the deceitful tactics engineered by the keen-witted Śakuni, Yudhiṣṭhīra 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 in incognito. If they were found out during that period of incognito they were to go into exile for another term of twelve years. The Pāṇḍavas accompanied by Pāṇcālī left for the forests.

3) Vana Parva (Vana = forest). This is one of the longest of Parvas and describes the life of the Pāṇḍavas in the forest Kānyaka. The well known stories 'Nala Carita' and 'Kirāṭārjunīya' 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) Bhiṣma Parva (Bhiṣma = The first Generalissimo of the Kauravas). The great Mahābhārata war was fought in the vast expanse of Kurukṣetra lying to the northwest of Delhi. Bhiṣma was the first generalissimo of the Kauravas and Dhṛṣṭadyumna of the Pāṇḍavas. Vṛṣaṇa describes the events of the battle classifying it according to the generalissimos of the Kaurava army giving the four generalissimos a Parva each. Bhiṣma 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 Bhiṣma fell Droṇa took charge as the supreme commander. This Parva deals with the fight under his command. Droṇa was killed in the end by Dhṛṣṭa-

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) Śalya Parva. (Śalya = The fourth and last of the Generalissimos). When Karna fell Śalya 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 Bhima 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) Saupiti Parva. (Saupiti = pertaining to sleep). This Parva tells us the tragic story of how Kṛṣṇacāya, Kṛtavarmā and Aśvatthāmā 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) Śṛṇi Parva. (Śṛṇi = woman). This Parva deals with the great lamentation in the battlefield, after the war, of Gāndhārī and other women.

11) Śanti Parva. Yudhiṣṭhīra was crowned king and even at that time Bhiṣma was lying on his bed of arrows awaiting death. Before taking up his duties of the state Yudhiṣṭhīra went to where the grand sire lay dying and took his blessing and instruction in dharma. This instruction of Bhiṣmācārya to King Yudhiṣṭhīra of the three dharmas, Rājadharmā, Apadharmā and Mokṣadharmā is the famous Śanti Parva.

12) Aṇuśāsana Parva. (Aṇuśāsana = Instruction). Bhiṣma still on his death-bed continues his instructions on several topics, like duty, freedom and fasting, giving entertaining stories to illustrate the essence of his teaching. This Parva is devoted to this.

13) Āśvamedhika Parva. (Āśvamedhā = yāga conducted by emperors). This Parva deals with the yāga conducted by Yudhiṣṭhīra when he became the emperor of Bhārata.

14) Āśramavāsika Parva. (Āśramavāśa = life in a hermitage). Dhṛtarāṣṭra, the blind and his wife Gāndhārī accompanied by Kuntī left for the forests 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 up themselves to the flames. This is dealt with in this Parva.

15) Mauśalā Parva. (Mauśala = Mace). This Parva gives the story of how the Yādavas fought against each other with maces and were destroyed and how Dvārakā sank into the ocean. It describes the death of Śrī Kṛṣṇa and Balarāma also.

16) Mahāprāathanika Parva. (Mahāprāsthāna = Death). Dharmaputra entrusts his kingdom to his successor and along with his four brothers and wife Pāṇcālī sets out on a long journey to Mahāmeru never to return. This journey to death is detailed in this Parva.

17) Svargaśātmika Parva. (Svargaśātma = Heaven). This Parva describes the entry of the Pāṇḍavas and their relatives into Svarga, heaven.

3) Mode of Narration. Most of the verses in the Mahābhārata are in the Anuṣṭup metre. At certain places other metres also have been used. There are prose pieces also in it. There are twenty notable pieces, three in Adi Parva, seven in Vana Parva, seven in Śanti
Parva and three in Anuśāsana Parva. All the pieces are statements by realised 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 Pāndavas 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:

Kururāja kulasthānāṃ
Drṣṭaṁ vrīttai ca yatsthitam /
Tāsuravaiṁ bhagavān Vyāso
Varnayāmāsa Bhārataḥ. //
(Padma purāṇa)

Trībhivarsaṁi sadottāhyā
Kṛṣṇadvaipāyana muniḥ /
Mahābhārata-māthyaṁ
Kṛtvānīdumuttamam. //
(Sloka 55, Chapter 62, Ādi Parva).

The Varāha Purāṇa states that Vyāsa composed the Mahābhārata at a period when the end of Dvāpara yuga merged with the dawn of the Kaliyuga. The Bhāgavata states that Śri Kṛṣṇa passed away on the first day of Kaliyuga. The Bhāgavata is devoted to admire and praise the life of Śri Kṛṣṇa. This book also is written by Vyāsa. This sloka found in the first Chapter of Ādi Parva clears the doubt:

Vāsudevasya māḥāmyaṁ
Pāṇḍavānām ca satyataṁ /
Durūrtaṁ Bhāratarśtrāṇāṁ
Uktavān Bhagavāṅṣir. //

The original name of the Bhārata which Vyāsa composed was ‘Jaya’. In the first Chapter of Ādi Parva is this sloka to support this statement:

Nārāyaṇaṁ namaśkṛtya
Nāraṁ caiva narottamaṁ/
Devīṁ Sarasvatīṁ caiva
Tato Jayamudrīyat/. //

After the death of the Pāṇḍavas and the Kauravas the disciples of Vyāsa, Sumantu, Jaimini, Paila, Śuka 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 Āsvamedha Parva of Jaimini are now available.

Vyāsa’s Bhārata was first expounded by Vaiśampāyana at the Sarpa-satras of Janamejaya. At the request of Janamejaya, Vaiśampāyana added some more facts to the original work known then as ‘Jaya’. Jaya with the accretions came to be known as Bhārata-saṁhitā. Śūta who narrated this story to Saunaka and others at the forest of Naimīśa added some more matter to the Bhārata-saṁhitā 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, Bhārata-saṁhitā and Mahābhārata.4

2) There is a reference to the three parts of the book in Sloka 66, Chapter 1 of Ādi Parva.2

3) There are three different opinions regarding the total number of slokas in the Mahābhārata. According to Ugraśīravas there are 8800 verses, according to Vyāsa 24000 verses and according to another statement a lakh of verses.3

4) The narration appears to be of three different kinds, descriptive, philosophical and oratorical, indicative of three different authorships.

5) Śūta 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 ‘Bhārata-saṁhitā’. It was Śūta 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 Kali Varṣa starts from 3102 B.C. The great Mahābhārata war was fought at a period when the end of Dvāpara yuga merged into the dawn of Kali yuga as could be gathered from the following verse from the epic:

Antare caiva sampārte
Kalidvāparayorabhut /
Samantapānīce kuddhāṁ
Kurupāṇḍavasenayoḥ. //
(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. (Śtri Parva, M.B.). It was when Śri Kṛṣṇa died that the Pāṇḍavas ended their rule and commenced the Mahāpātthana. So it can be surmised that Śri Kṛṣṇa lived for 36 years after the war.

1 (a) Jaya nāmeśībāyaṁ
Srotavoyā vijitotpāṇa (Sloka 22, Chapter 62, Ādi Parva).
(b) Catuvīraṁ tāhārāṁ
Cakre bhāratasasvāhāṁ
Upākhyānairvīṇā tāvād
Bhārataṁ procyate budhaiḥ
(Sloka 78, Chapter 1, Ādi Parva).
(3) Refer to the sloka given in para 1.

2 Manvādi Bhārataṁ kecid
Aṣṭikādi tathāpare
Tathopari carādante
Viprāmb samyagadhyāyīre.

3 Idam śatasaṁhram tu lokānāṁ pujyakarmānāṁ
Upākhyānaṁ saha jñeyamānāṁ bhārata-muttamām
caturvīrāṁ sāhasīrāṁ cakre bhārata-sasvāhm
Upākhyānairvīṇā tāvād bhārataṁ procyate budhaiḥ
Aṣṭau slokasasahāṛgī Aṣṭau slokasāttāṁ ca
Ahaṁ veśīṁ śuco veśī Saṁjavo veśī vā na vā.
(Ādi Parva, Chapter 1).
Sri Krṣṇa 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 purāṇas to support this theory. There was that rare phenomenon of a Saptagrama yaga (Combination in astronomical position of seven planets) while King Parīkṣīt, son of Arjuna, was ruling the country.1 This happened in a month of Māgha (January) and a probe into the dates of such previous occurrences revealed that a similar one had happened in the month of Māgha in the years 3177 and 477 B.C. (The next one is to happen in 2223 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 Parīkṣīt. It is therefore confirmatory to the statement that the great war occurred in 3138 B.C.

The Pāṇḍavas ruled the country for 36 years after the war and Vyāsa wrote this divine epic after the death of the Pāṇḍavas. Vyāsa took three years to complete his work. Therefore, it can be well concluded that Vyāsa wrote the epic in 3100 B.C. The Pāṇḍavas commenced their Mahāprāṣāhāṇa after entrusting the administration of the state into the hands of Parīkṣīt. This must have happened in 3102 B.C. Parīkṣīt ruled the country for 60 years and so his son Janamejaya became King in 3042 B.C. It was after two years of his becoming King that he conducted the Sarpaṇaṣatra and it was at this Sarpaṇaṣatra 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 Bhārata, 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 Kuru 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 Kuru and Pāṇḍava 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 Buddhists Brahmā had a conspicuous hold on Hinduism. Therefore it should be deduced that the Mahābhārata was written during the 6th century B.C. Then 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 slokas. It was at this stage that the Mahābhārata got a vaisāṅvite colour and Sri Krṣṇa was adored as an incarnation of Viṣṇu. Megasthenes who visited India in 300 B.C. records that the majority of Hindus were vaisāṅvites 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 Bhārata 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 Dharmasāṅhitā of Manusṭi became popular in the fifth century A.D. and therefore the third stage of the Mahābhārata must have started before that, in the 3rd century A.D.

BHĀRATA II. (Bhāratavarṣa. India).

The purāṇas describe the Earth to be constituted of seven continents: Jambudvīpa, Plākṣadvīpa, Sālmathvīpa, Kuṣadvīpa, Krauṇḍadvīpa and Puṣkaradvīpa. Of these India is Jambudvīpa.

The Bhāratavarṣa was constituted of nine islands at that time in the following positions: In the centre was Iśavṛta and to the east was Bhadravarṣa. To the south-east was Hiranyak and to the south was Bhārata. To the south-west was Hari and to the west was Ketumāla. To the north-west was cambaka and to the north was Kuruvavarṣa. Beautiful Kuniḍpuravṛṣa stood to the north-east of Iśavṛta. There was neither the passage of time nor the fear of ageing or death in any of these continents excepting Bhāratavarṣa.

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. Indravṛṣa, Kaśerumān, Tāmraparṇa, Gāhasthamān, Nāgadvīpa, Kaṭāha, Simhala and Vāruṇa are the eight others and the ninth is this island of Bhāratavarṣa. This island is called Kumāra also. On the eastern boundary of this island live Kīrātas, on the western side, Yavanas, on the southern boundary Andhras and on the north Turuṣkas. In the Centre live the Brahmins, Kṣatriyas, Vaiṣyas and Śudras. The eight sacred mountains of this place are: Mahendra, Malaya, Sahya, Śuktimāna, Rākṣaparvata, Vindhya and Pārīyatra. There are several other mountains also in Mahayapradeśa. They are: Koṭālaha, Vaibhūrī, Mandara, Duruddhara, Vādadhūma, Vaiḍyuta, Maināka, Sarasa, Tūṅgapraṣṭha, Nāgaṅgiri, Govardhana, Ujjayanī, Puspagiri, Aruda, Raivataka, Śyaṅkanta, Gomanta, Citrakūṭa, Kṛṣṭamsura, Srīparvata and Koṅkaṇa. This place is inhabited by Aryan and Mlecchas. The rivers which they use for drinking water are the following: Sarasvatī, Pānchārūpa, Kālindī, Hiranyavati, Satadru, Candrikā, Nila, Vitastā, Iravātu, Kuhā, Madhurā, Hārārāvī, Uśīrā, Dhātaki, Rasā, Gomati, Dhūtapāpa, Bahudrā, Dṛṣadvatī, Nīvarā, Gājābaka, Citrā, Kauśikī, Vādūśaura, Sarayū and Lohitya. All these rivers originate from the base of Himavān. Those originating from Pārīyatra are: Vedaśmṛtī, Vedasvāni, Vṛtragni, Sindhu, Parnaśa, Nandini, Pāvani, Mahī, Śara, Cārmavatī, Lūpī, Vidiśa, Venuṃati, Citrā and Oghavatī. Those flowing down from the Rākṣaparvata are: Soṇata alias Mahānāda, Narmadā, Surāṣa, Kriyā, Māndakini, Daśārṇa, Citrakūṭa, Devikā, Citrotpalī, Tamasā, Karaṇyā, Piśācikā, Pippalāśṛṣṭi, Vipāśa, Vaiṇjyūlāvati, Satsataṇāja, Sūktumāti, Cakrini, Tridīvā, Vasu, Valguvāhīni. From the base of Vindhyā flow down the follow-

1. (a) Saptarṣaya maṅgaliyuktāṁ kāle pārīkṣīte śatam (Matsya purāṇa 271.46).
   (b) Te tu pārīkṣīte kāle maṅgaliyavānan dvijottama (Vimūṇa purāṇa 4. 24. 106).
Mahâkâvyas in Sanskrit with established reputation.

In the Êhole records of A.D. 634 Bharavi is held up in praise along with Kâlidâsa. The theme of Kritârjuniya's Siva, in the guise of a hunter, attacking Arjuna immersed in penance. Bharavi's literary style is simple and sweet. In the use of similes he is second only to Kâlidâsa. Among his books only Kritârjuniya has been found out yet.

BHARGA I. Grandson of Divodâsa, a King of the Pûru line. Divodâsa got a son named Pratardana. Bharga and Vatsa were the sons of Pratardana. (Chapter 278, Agni Purâna).

BHARGA II. A synonym of Siva.

BHARGA(M). A village of ancient India. (Śloka 51, Chapter 9, Bhîsma Parva, M.B.).

BHARGAVA. One who belongs to the Brûg dynasty. (See Bhru).

BHARGAVA (M). A city in ancient India. (Bhîsma Parva, Chapter 9, Verse 50).

BHARMYASVA. A famous king of Pâncâla Deśa. He had five heroic sons headed by Mudgala. (Navama Skandha, Bhâgavata).

BHARTRHARI. A famous Sanskrit poet.

1) Birth. He was the son of Vidyâsâgara, a great brahmin scholar, who lived in Paṭâliputra. There is a legend about the birth of Bhartrhari in Utara Bharata.

Vidyâsâgara while young learnt the Vedas from his guru. But he was not satisfied with that study and wanted to learn more about all śastras 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 tired 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 Brahmarâkṣasa 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 Brahmarâkṣasa surmised that the man was a brahmin and woke him up. Waking up Vidyâsâgara found to his surprise the bearded Brahmarâkṣasa standing before him and after mutual enquiries Vidyâsâgara told him of his mission. The Brahmarâkṣasa told him thus: 'Boy, let your name Vidyâsâgara (ocean of learning) be true in your life. I am acquainted with many śastras 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. Vidyâsâgara willingly agreed to his terms and became his student.

Both of them then climbed on the banyan tree and the Brahmarâkṣasa sat in his usual place on a branch on the tree and Vidyâsâgara on a branch just below it. The instructions started and continued for six months. Vidyâsâgara never felt thirst or hunger during that period. When the teaching was complete the Brahmarâkovihristi kavitaritā-Kâlidâsa-Bharavi kavitaritib.//
Vidyāśāgara then got down from the tree and performed the obsequies of his guru. Vidyāśāgara while he was learning used to note down the instructions of the guru on the leaves of the banyan tree. It had come to a huge bundle on completion. Taking the bundle along with him Vidyāśāgara left for his country. By the time he left the forest area the power of the mantra faded and Vidyāśāgara began to feel the pangs of hunger and thirst. By dusk he reached Kalīgāra and there he came to the door of a dancing girl named Mandākini. The door was locked as the owner was away in a Śiva temple nearby. Exhausted by the journey, hungry and thirsty, Vidyāśāgara lay down on the doorstep and soon fell asleep with the leaf-bundle as a pillow. Mandākini when she returned from the temple at about ten at night saw a brahmin sleeping on the doorstep, tried and exhausted. She soon asked her servants to get him inside and sent for a doctor. By the clever treatment of the doctor and the expert nursing of Mandākini, Vidyāśāgara survived. When he was fit for travel he started to go but Mandākini objected and requested him to marry her. Vidyāśāgara did not agree to it and she took him to the King and told him all that had happened. Finding Vidyāśāgara to be one with great erudition and good manners he decided that Vidyāśāgara should marry his daughter (a Kṣatriya), daughter of his minister (a brahmin), daughter of Kulapati (a vaisya), and also Mandākini (a Śūdra). There was an injunction in those days that a brahmin should marry a Śūdra only after having married from all the higher castes. The decision of the King surmounted this difficulty for Vidyāśāgara to marry the Śūdra girl, Mandākini. Marriages were all conducted in order. The King’s daughter bore the name Kalavati, the minister’s Mālati and Kulapati’s Sumanigali. Each delivered a son. The brahmin boy was named Vararuci, the Kṣatriya boy, Vikramaditya, the Vaisya boy, Bṛhati and the Śūdra boy, Bṛhatrāi.

2) **Kingship.** When the King of Kaliṅga became old he gave the kingdom to Vidyāśāgara and when Vidyāśāgara died all his other sons made Bṛhatrāi the King. Bṛhatrāi gave his father on his death-bed a promise that he would see that no sons were born to him. So though Bṛhatrāi married three wives he was careful enough not to produce any children by them.

3) **Bṛhatrāi becomes a sannyāsi.** Bṛhatrāi was living happily with his wife when one day a yogi of divine disposition came to his house and giving him a ripe mango said: "If you eat this mango you will never become old. It is because you who are perfect in education and fortune should live long for the benefit of the people that I am giving you this." So saying he gave the mango and left the place. When the sannyāsi left him Bṛhatrāi thought thus: "After some years my wife would become old and die. What is the use of my remaining alive after she is gone. So this mango should be given to her. Let her live long." He, therefore, gave the mango to his wife explaining to her the greatness of the fruit. That wife whom poor Bṛhatrāi accepted to be very loving and chaste had a lover. He was none other than the horse-groom of her husband and that prostitute thought thus: "Of what use is my life when my lover is dead. Let him 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 he 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 by the horse-groom and so she carried it home in her hand. Bṛhatrāi 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 "Phew! It was this wretched 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 not 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 before the affair became public. At once she made an oṭṭaṭa (flat bread made of wheat or rice) with poison in it and bringing it to the bed-room told her husband thus with much pretended affection. "It will take some time for your lunch to be ready. Let not you lie with an empty stomach. Eat this now". So saying she placed the bread in the hands of Bṛhatrāi and left the room.

Bṛhatrāi suspected foul play and mused "This bread has been 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 āśramas the fourth, Sannyāsa, is the best. It is pleasant and sorrowless. Therefore gradually that āśrama should be accepted". Thinking thus he came out from his room with the bread and placed it hidden somewhere in the lower end of the roof of the house remarking "Oṭṭappam Viṭṭecuṭṭum" (The oṭṭaṭa will burn the house). Then taking an earthen bowl for begging he left the house unnoticed by any. The moment Bṛhatrāi left the house the house caught fire and everything in it was burnt to ashes.

Bṛhatrāi renouncing all and changing himself into the robes of a sannyāsi went about living 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 sannyāsi Paṭṭanatt Pillāyār. Bṛhatrāi, therefore, went and sat at the western entrance with his bowl before him. Whatever food fell into the bowl was eaten by him. Sometimes for days together he went without food. But he never was sick or felt weak.

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1. There is a belief that if a son is born to a Śūdra who was himself born of a brahmin the brahmin father would go to hell.
2. This temple is believed to be the Chidanaharan Temple.
One day a beggar went to the eastern gate and asked Paṭṭanatt 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 Bhāṛṭṛhari and asked for alms. Bhāṛṭṛhari 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." Bhāṛṭṛhari smiled. He knew then why Paṭṭanatt Pillayār said so. A woman who has renounced everything needs not keep even a bowl to beg. The bowl was a luxury and a sign of wealth. Bhāṛṭṛhari 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) The Nīti Sataka (2) The Śṛiṅgāra Sataka (3) The Vairāgya Sataka and (4) The Subhāṣītas.

BHĀṛṬṢṬHĀṆA (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 Aśvamedha yajña. The place got its importance because Lord Subrahmaṇya lived there. (Śloka 76, Chapter 84, Vana Parva, M.B.)

BHĀRĪ. A daughter of Dakṣaprajāpati. The praṇṣpati, at one stage begot sixty girls of Vairīṇī and gave them to Kāsyapa, who distributed them among several Devas. Bhārī was the woman so given to the Viśdevatās. (Hari Vaniśa, Chapter 3).

BHĀRUKA. A king of the Solar dynasty. He was the son of Sudeva and Tāther of Bāhuka. (Nāvama Skanda, Bhāgavata).

BHĀRUKAKSA (M). A village of ancient India. Śūdras lived there. At that time of the Rājaśūya of Dharmaputra these Śūdras brought gifts to the King. (Chapter 51, Sabhā Parva).

BHĀRUNDĀ. A particular kind of bird found in the Kingdom called Uttarakuruvāra. These birds carry in their strong beak corpses to their caves and eat them. (Bhṛṣmaparva, Chapter 7, Verse 12).

BHĀRYĀ. Wife. Bhṛṣma 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 (duty) 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 first 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 life 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 to take care of domestic affairs one will be driven to the forest; the home will be like a forest. (Śanti Parva, Chapter 144).

BHĀṢA. A very prominent dramatist in Sanskrit. As Bāṇa and Kālidāsa have noticed him in their works, it may safely be assumed that Bhāṣa lived in an earlier period. Since Pratīmā nāṭaka and Abhiṣeka nāṭaka, which are universally admitted to have been composed by Bhāṣa, depend for their themes on the Vālmiki Rāmāyaṇa, it is clear that Bhāṣa lived after Vālmiki. Kālidāsa’s period has not yet been fixed beyond doubt. It is almost settled that Bāṇa 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 Bhāṣa lived in the period between the 4th century B.C. and 6th century A.D.

Though Bhāṣa 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 Bhāṣa with the advent of Kālidāsa on the literary arena. We are not in a position to name with unerring definiteness the works of Bhāṣa. The general belief is that he has written nearly twenty three dramas. In 1922, Pandit Gaṇapati Sāstri unearthed from various sources thirteen dramas of Bhāṣa. Three out of them, viz. Pratīmā-yaugandharāyaṇa, Svapnavāsavadatta and Avīmā raka owe their themes to the Bhratkathā, while Pratīmā nāṭaka and Abhiṣeка nāṭaka have Rāmāyaṇa as their basic inspiration. Out of the eight remaining dramas six, viz. Madhyama vyāyoga, Paṇcaratṛa, Dūtagāvya, Dūtagāhṭotkacca, Kārmabhāra and Urubhāga owe their themes to the Mahābhārattra, while the last two dramas, Bālacarita and Cārudatttra are dependent for their themes on anecdotes about Śrī Kṛṣṇa and on yakṣa stories.

Though Dr. Gaṇapati Sāstri has strongly contended that all the above thirteen dramas were written by Bhāṣa 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 Pratīmāyagandharāyaṇa. The wedding of king Udāyana and Vāsavadattā is the subject matter of Svapnavāsavada. With his killing of the Rākṣasa ‘Avi’ the Sauvira king comes to be known as Avimāra, and Avimāra’s falling in love with Kurangi, daughter of Kunti, forms the theme of the drama, Avimāra. In Pratīmā nāṭaka is told the story narrated in Rāmāyaṇa from Ayodhyā-kāṇḍa to Paṭṭābhīseka. Abhiṣeka nāṭaka codifies the stories in the Kīśkindhā-kāṇḍa and Sundara-kāṇḍa of the Rāmāyaṇa and describes the coronations of Sugrīva and of Śrī Rāma. Though the characters in Paṇcaratṛa are borrowed from Mahābhārata the story is entirely Bhāṣa’s. Madhyama vyāyoga, Dūtagāvya, Dūtagāhṭotkacca, Kārmabhāra and Urubhāga are one-act plays. These five plays have as their basis some of the anecdotes in the Mahābhārata. In Cārudattta is treated the love story of Cārudattta and Vasantasena.

Indisputable evidence is still lacking to credit Bhāṣa with the authorship of all the thirteen plays referred to above.

BHĀṢAS. (See Bhāṣi).

BHĀṢAKARṇA. A military captain of Rāvaṇa. Hanumān killed him in fight. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa 46, 47).

BHĀṢI. Daughter of Tāmrā, Dakṣa’s daughter. Kaśyapa praṇṣpati married the following daughters of Dakṣa: Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavāsa, Manu and Anala. Tāmrā had five daughters, viz. Krauṇicī, Bhāṣi, Śyenī, Dhrīrāṣṭrī and Śuki. And, the sons of Bhāṣi are the Deva sect called the Bhāsas. (Vālmiki Rāmāyaṇa, Āraṇya Kāṇḍa, Canto 14).
BHĀSKARA. One of the Dvādaśādityas born of Kaśyapa prajāpāti and Aditi. (Anuṣāsana I arva, Verse 150).

BHĀSKARĀŚAYA. A master astronomer of ancient India. It was he who declared, much earlier than western experts, that the earth is round in shape.

BHĀSKAR1. An old mahaśī of India. He accompanied the Ṛṣis who visited Bhīma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 12).

BHASMA. (Sacrred ash). To know a story about the greatness of Bhasma see under the word Durjaya.

BHĀSMĀSA. A demon. There is no mention about this demon in any of the Sanskrit purāṇas but 'Śivalīlāṃṭa' in Marāṭhi contains the following story about him.

Bhasmāsa was born of the Bhasma dust (ashes) on the body of Śiva. Pleased at the great devotion of the demon towards him Śiva asked him to name any boon he wanted. Bhasmāsa said that he wanted the power to burn to ashes anybody on whose head he placed his hand. Bhasmāsa became arrogant with the boon and he became a nightmare to the whole world. Then Mahāviṣṇu appeared before him in the form of Mohini, an attractive dancer and alluring him by her charm started on a dance called Muktanṭya. During the course of this dance Bhasmāsa was forced to place his hand on his own head and the moment his head touched his head he was burnt to ashes.

BHĀŚVARA. One of the two attendants presented by Sūrya to Subrahmanyā; the other was named Subhrajā. (Śālya Parva, Chapter 45, Verse 31).

BHĀṬṬANARĀṆAYANA. A sanskrit poet who flourished near about A.D. 700. Veṇśamhāra, a drama in six acts is the only composition of his found out, yet. He is also known by another name, Mgarājālakāsa. Certain scholars opine that he might have lived before Bāṇa and after Vāmanā.

BHĀṬṬANĀṆAYAKA. A literary critic who flourished in the 10th century A.D. in India. He composed a critical study on the science of dance (Nāṭya) named Hṛdayadarpaṇa based on the Nāṭya śāstra of Bharata. But, the book has not been found out, yet. Contesting the dhvanīvāda (the rhetorical theory that in poetry suggested or implied meaning is superior to the explicit meaning) of Anandavardhanācārya, he established the rasavāda (that sentiment is supreme in poetry). Abhinavagupta also has supported the rasavāda. Hence, it may be inferred that BhāṭṭanāṆayaka lived in the period after Anandavardhana and anterior to Abhinavagupta. BhāṭṭanāṆayaka's theory is that Abhidhā, Bhāvakatvāni and Bhokatvāni should be the three excellences of good poetry.

BHĀṬṬI. A sanskrit poet who lived in the 7th century A.D. His most important composition is the Mahākāvyā, Rāvaṇavadha, which has become very popular and famous by the name Bhāṭṭikāvyā. This mahākāvyā deals with the story of Rāma in its twentytwo Kāndas (cantos). The kāvyā is believed to have been composed at Valabhi in obedience to the request of King Śrīdrasenas.

BHĀUMA I. The fourteenth 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 Cākaṇas, Pavitra, Kanaṇthas, Bhrārikas, and Vāpāvyddhas. The Saptarasī (seven sages) of that Manvantara are Agnibha, Suci, Sukra, Māgadhā, Agnibha, Yukta and Jīta. At that time, the sons of Manu who will be protecting the earth will be Uru, gāniḥbirabuddhi and other Kings. (Viṣṇu Purāṇa, 3rd Part, Chapter 2).

BHĀUMA II. Another name of Narakāśura. (See the word Narakāśura).


BHĀUTYA. See the word Manvantara.

BHĀVA I. One of the eleven Kudras. He was the son of Śīhū and grandson of Brahma. (Chapter 66, Ādi Parva, M.B.).

BHĀVA II. A sāntana Viśvadeva. (Chapter 60, Ādi Parva, M.B.).

BHĀVA III. One of the sons born to Kaśyapa of Sura-bhi.

BHĀVA (M). I. A famous forest mentioned in the Purāṇas. Bhāva was near the Veṇumanda mountain, which was close to Dvārakā. (Sabhā Parva, Chapter 38).

BHĀVA. One of the twelve Devas born to Bṛghuvaṁśi of his wife Divyā.

BHĀVABHŪTI. A Sanskrit poet who lived in the 7th century A.D. His important works are the three dramas, Mālatimādhave, Mahāvīraraṇita and Uttararāṇita. Bhāvabhūti was a brahmin of the Kaśyapa gotra. He was the son of one Nilakaṇṭha and one Jātukarnī. He was a great devotee of Śiva and he got his name Bhāvabhūti later because of this. His original name was Nilakaṇṭha. Bhāvabhūti was born in Padmapura in the state of Vidarbha. But Bhāvabhūti spent most of his life in the palace of Yaśodhvarmā, king of Kannauj.

Bhāvabhūti's first drama is believed to be Mahāvīraraṇita. There are seven acts in this. The theme is based on the story of Śrī Rāma. But there are some variations from the original Rāmāyaṇa in this drama. Bhāvabhūti states that even at the time of the svayamvara of Sītā, Rāvaṇa was a suitor. There is an opinion among certain scholars that Bhāvabhūti did write only up to the 46th verse in the fourth act and the rest was written by another poet named Subrahmanyā.

Mālatimādhave is a drama of ten acts. It is a love-story of Mālati and Mādhave. Mālati was the daughter of the minister of Ujjayinī and Mādhave was the son of the minister of Vidarbha. It was while Mādhave was having his education in Ujjayinī that he came to love Mālati. It was Kāmadakī who was a classmate of both the ministers and who became a sanyāsī later who pulls the strings of this love story. The king of Ujjayinī wanted Mālati to marry Nandana, a friend of his. But Mālati did not love him. Yet afraid of getting the displeasure of the King, Mālati's father decided to give her in marriage to Nandana. In despair Mādhave was about to commit suicide when from the temple nearby Mādhave heard an agonised weeping. He rushed to the site of the sound and found to his bewilderment the gruesome sight of Mālati being dragged for sacrifice by a sorceress named Kapālakūṭdāla helped by her guru Aghoraḥanā. Mādhave killed Aghoraḥanā and saved Mālati. Disappointed Kapālakūṭdāla swore that she would seek revenge on Mādhave and disappeared. Mālati went back to her palace. At this time Madhayantikā, sister of Nandana and Makaranda, a friend of Mādhave became lovers. Once Madhayantikā was attacked by a tiger in a Siva temple and Makaranda saved her from
the wild beast, and they became lovers thereafter. The proposal to give Mālatī in marriage to Nandana was still pending then. The marriage day was fixed and a day before that by a clever ruse played by the keen-witted Kāmanelaki Mālatī and Mādhava eloped together. Makaranda, friend of Mādhava, was disruised 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.

Kapālakundalā by her sorcery separated Mālatī from Mādhava but luckily Saudamini a disciple of Kāmanelaki saved her from Kapālakundalā. Later Mālatī married Mādhava with the permission of the King. This is the story of Mālatī-Mādhava.

Uttarārāmacaritā is a play of seven acts. The theme is the story of Rāma after his return to Ayodhyā after the exile. It begins with the renunciation of Siṭā by Rāma and ends with the vanishing of Siṭā. All these three dramas used to be enacted during the festival of ‘Kālapriyānātha’ at Ujjayinī. The predominant emotion in Mahāvīracaritā is ‘Vāra’, in Mālatī-Mādhava, ‘Snāgāra’ and in Uttarārāmacaritā ‘Karunā’. In expressing and elaborating the emotion of ‘Karunā’ Bhavabhūti excels Kālidāsa. The one draw-back which keeps him second to Kālidāsa is his lack of humour and wit. The sanskrit poet Dhanapāla in his book ‘Tilakamaṇjari’ speaks about Bhavabhūti thus:

Spasṭabhāvārasā citraha
Padanyāsaḥ pravarttitaḥ
Nāṭakeṣu naṭastraiva
Bhārata Bhavabhūtiṇā //

BHĀVADĀ. A follower of Skandadeva. (Chapter 45, Salya Parva).

HĀVANMANYU. A king of Pūruvaṇāśa. He had five B sons: Brhatksatra, Nara, Garga, Mahāvīrya and Jaya. (Chapter 19, Arśa 4, Vīguṇḍa Parāṇa).

BHĀVĀNIKĀ. A companion of princess Mrgaṅkāvati. (See Śrīdatta).

BHĀVATI. The word prescribed by Manu to be used while addressing women. Not all women should be addressed like that. All women who are not your relatives and the wives of others should be addressed using any one of the following words: Bhavati, Subhag: or Bhagini.

Parapatni tu yā strī syād
Asambadhdha ca yonitah /
Tām brūyād bhavatītyeva
Subhage bhagini ca //
(Manusmṛti, Chapter 2).

BHĀVAYAYYA. A muni, whose glories are sung in the Ṛgveda. He married Romāṣṭa, daughter of Bṛhadspaṭi. Once she approached her husband with the request for coition, and the husband laughed at her. (Ṛgveda, Mandala 19, Anuvāka 19, Sūkta 127).

BHĀVINI. A female attendant of Subrahmanyā. (Sālya Parva, Chapter 44, Verse 11).

BHĀVISYA PURĀNA. This purāṇa contains the instructions given by the god Śūrya 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, Śṛṣṭi (creation), Kālamanā (time), Garbhādhāna (conception), Godāna (gift of cows), Āryamādhāmas (éetics of a hermit) Nīlaka Sāstra (science of sex), Viṣacikīṣa (treatment of poisoning) and Ayurveda (Medical science). (Chapter 272, Agni Purāṇa).

BHĀVYARĀMĀYA: A. The part after Uttarārāmaṇya. Uttarārāmaṇya states about Bhaaviṣyaratāmāya being sung by Kuṇa and Lava in the presence of Śrī Rāma.

BHĀVUKA. A king of the solar dynasty. He was the son of Raśalya and father of Cakrodhāta. (Bhāgavata, Navama Skanda).

BHĀVAYA I. A son of Dhruva. He got of his wife Śambhū two sons, Sīṣṭi and Bhāvaya. (Chapter 13, Arśa 1, Vīguṇḍa Parāṇa).

BHĀVAYA II. A clan of devas in Raivatamanvantara. Parimiti, Priyaniśthā, Mati, Mana, Vivecasa, Vijaya, Sujaya and Syoda are some of the prominent devas of the clan. (Brahmaṇḍa Purāṇa, 2.36, 71-72).

BHĀVAYA III. One of the Saptarśis (seven sacred saints) of Daśaśāvariṇi Manvantara.

BHĀVAYA. A demoness, sister of Kālā who presides over the land of death. She was married to Heti, son of Brähma and brother of Praheṭi. Viḍyutēka was her son and he married Sālakaṇṭakā, daughter of Sandhyā. (Uttara Rāmāyaṇa).

BHĀVAYA (M). Hīṃsa is the wife of Adharma. They got a son named Anṛta and a daughter named Nikṛti. From them were born Bhaya, Narakā, Māyā and Vedanā. Of these Māyā produced Mṛtyu, destroyer of matter. Vedanā got of her husband Raurava son named Dhūkha. From Mṛtyu were born Vyādhi, Jarā, Soka, Trṣā and Krothā. (Chapter 20, Agni Purāṇa). Another version about the birth of Bhaya is found in Sloka 54, Chapter 66 of Ādi I arva, M.B. Adharma married Nirṛti and to them were born Bhaya, Mahābhaya and Mṛtyu, three sons of demonic disposition. These three sons led a sinful life.

BHĀYANKARA I. A prince of the country of Sauvira. He was a dependant of Jayadraṭha. It was this Bhāyan-kara who followed Jayadratha with his flag when he was trying to kidnap Pāṇcāli. Arjuna killed him. (Chapter 265 and 271, Vana Parva, M.B.).

BHĀYANKARA II. A sanātana Viśādeva. (Chapter 91, Anuśaṇa Parva, M.B.).

BHĀYANKARĪ. A follower of Subrahmanyā. (Śloka 4, Chapter 46, Salya Parva, M.B.).

BHĒDI. A female attendant of Subrahmanyā. (M.B. Salya Parva, Chapter 46, Verse 13).

BHEILA. A disciple of Punarvasu Ātreya who was an Ayurveda ācārya. He was a contemporary of Agnivesa and has composed a work on Ayurveda, entitled ‘Bheila-samhitā’.

BHĒRĪŚVĀTĀ. A female attendant of Subrahmanyā. (M.B. Salya Parva, Chapter 46, Verse 26).

BHĪMA. Bhīmasena, one of the five Pāṇḍavas.1

1) Genealogy. (See genealogy of Arjuna).

2) Birth and childhood. King Vieitrviryā of Candra vaṁśa (lunar dynasty) had two sons called Dhīrāṣṭra and Pāṇḍu. The Kauravas (Duryodhana etc.) were sons born to Dhīrāṣṭra of his wife Gándhārī, and the captions Dharmaputra, Arjuna, Nakula, Sahadeva and Pāṇcāli only.
Pāṇḍavas were the sons of Pāṇdu and his wives Kuntī and Mādrī. Dharmaputra, Bhīma and Arjuna were the sons of Kuntī, and Nakula and Sahadeva of Mādrī. 1 Kuntī directed a mantra gifted to her by Durvūsas towards Vāyūbbagavān (the wind-god) and the result was the birth of Bhīma. Hence he is called Vāyu-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. (Ādi Parva, Chapter 122, Verse 14). On the tenth day after birth the child Bhīma fell from his mother’s lap on a rock. Bhīma 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 Mahābhārata in Chapter 132 of Ādi Parva). The naming ceremony of the child was performed by the Mahārṣis, who stayed at Sataśāṅgā. Kaśyapa Mahārṣi, family priest of Vasudeva performed the ceremonies like wearing of the sacred thread. Bhīma learned fighting with the gadi (club or mace) from Śuka, the famous Rājarṣi.

The Kauravas and the Pāṇḍavas spent their childhood in Hastināpura. Droṇācārya taught them fighting with weapons. The Kauravas and the Pāṇḍavas often engaged themselves in children’s games. In all such games Bhīma used to hurt and defeat the Kauravas, and to this fact the unending hatred of the Kauravas towards Bhīma owed its origin. Once they administered poison to Bhīma who fell down unconscious, and then they threw him into the depths of the Gaṅgā (Ganges). Going deeper and deeper in the waters Bhīma, at last, reached the Nāgalo, where the nāgas (serpents) bit him which neutralized the effects of the poison in his body. There he got acquainted with a nāga called Āryaka, who introduced him to Vāsuki, king of the nāgas, and Vāsuki presented him with much wealth and other costly gems. But, what use was all this wealth to Bhīma? Then Vāsuki agreed to give him a divine drink, which would give the user of it the strength of thousand elephants. Bhīma drank at one draught eight pot-fulls of that divine drink, and thus became tremendously strong. But, he had to wait in Nāgalo for eight days so that the drink might be thoroughly assimilated, and on the ninth day the nāgas saw him off in all pomp and splendour. Bhīma 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. Duryodhana and Bhīma entered into a ‘club-fight’, and when Karṇa tried to intervene in the fight his nobility was questioned by Bhīma. Duryodhana then insulted Bhīma. Arjuna agreed to present King Drupada before Droṇācārya as gurudakṣiṇā to him. In the fierce war the Pāṇḍavas fought with Drupada, Bhīma annihilated the elephant division of the latter’s army. And, afterwards Bhīma underwent higher training in club-war at the hands of Balabhadrārāma. (Ādi Parva, Chapter 136, Verse 4).

3) The Pāṇḍavas left Hastināpura. As enmity between the Kauravas and the Pāṇḍavas began growing stronger and stronger, Duryodhana, with his father’s permission, removed the Pāṇḍavas to Varāṇavāta and settled them there. They were put up there in a palace specially made of lac. The Pāṇḍavas divided the secret of it and escaped from the fire, when the palace was set fire to. Verse 10, Chapter 147 of the Ādi Parva states that it was Bhīma, who set fire to the palace. Escaping thus through a tunnel the Pāṇḍavas travelled a great distance in the forest. Kuntī and four of her sons got tired by the exertions of the travel and were forced to sit down for rest on the way. Bhīma, continued the journey carrying the mother and his four brothers on his shoulders. With their entry into Hidimba forest the weakness left them, and they became their former selves.

4) Hidimba killed. Kuntī devi and four sons slept under the shade of a tree at dusk, and Bhīma kept guard over them. There dwelt in the forest a Rākṣasa called Hidimba with his sister, Hidimbī. Hidimba looked around that particular day from the top of a tree, and detecting Bhīma his mouth watered. He deputed Hidimbī to bring Bhīma over to him. Hidimbī approached Bhīma, whose fine figure kindled feelings of love in her. She desired to have him as husband. Hidimbī having not returned even after a long time Hidimba went over to the spot, and there finding Hidimbī in love-talks with Bhīma he got terribly angry. He wanted to kill Hidimbī. Bhīma, who could not suffer the killing of a woman in his presence rushed against Hidimbī, The noise of the fight awakened the other Pāṇḍavas from sleep, and at the instance of Arjuna, Bhīma killed Hidimba. Thus rendered helpless and forlorn Hidimbī again craved Bhīma for love. On the suggestion of Kuntī, whose heart melted at the sight of Hidimbī’s helplessness Bhīma 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, Hidimbī, who was endowed with magic powers carrying Bhīma with her. And, after dusk Bhīma was to be returned to Kuntī. Accordingly Bhīma and Hidimbī spent one year, and to them was born a son called Ghāotokaca. Promising that he shall return when wanted, Ghāotokaca with his mother went into the forest. The Pāṇḍavas also left for the village called Ekacakrā. (Ādi Parva, Chapters 147-154).

5) Killing of Baka and the wedding of Pāncālī. While at Ekacakrā Bhīma killed the Rākṣasa called Baka and freed the people of the village from their distress. Afterwards the Pāṇḍavas attended the Svaṇyamvara (free choice of the husband by woman) of Pāncālī, who became their wife. There Bhīma defeated Śalya in fight. And, the Pāṇḍavas duly returned to Hastināpura. (For details see Baka, Pāncālī and Arjuna).

6) Again to forest. On their return to Hastināpura the Pāṇḍavas took their residence in the palace built by Maya. There Maya presented a magnificent club to Bhīma. (Sabhā Parva, Chapter 3, Verse 18). It was Śri Kṛṣṇa, lord of Dvārakā who served as the right hand of the Pāṇḍavas, Jarāsandha, who was then King of Magadha fought with Kṛṣṇa eighteen times and got defeated. Yet he did not yield, and at last Kṛṣṇa decided to do away with him. Kṛṣṇa, Arjuna and Bhīma, in disguise, set out for Magadha. They entered Jarāsandha’s palace and challenged him to a duel. Bhīma and Jarāsandha clashed, and at the instance of Kṛṣṇa Bhīma rent the latter in two and threw him on the ground. Though Jarāsandha was alive again, Bhīma rent him

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1 The Pāṇḍavas were not in fact direct issues of Pāṇdu. For details see Kuntī.
in two and threw away the two parts to two places. (M. B. Sahlā Parva, Southern Text, Chapter 24).

The main impediments and thorns in their way thus having been removed, Dharmaputra decided to perform Rājasūya. 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 Śīṣupāla, who alone refused to acknowledge the suzerainty of Yudhīshthira, he also yielded on the tactful advice of Bhīṣma. The Rājasūya Yajña went off quite successfully. It was Bhima, who, after the Yajña was over, took Bhīṣma and Yudhīshṭhira to Hastināpura. Afterwards, in the contest in the game of dice played between Dharmaputra and Duryodhana, the Pāṇḍavas lost everything. The Kauravas brought Pāṇcāli into the assembly hall and attempted to strip her naked in public. Bhima who got enraged at this shouted that the hands of Yudhīshṭhira who played dice should be burnt in fire. (Adi Parva, Chapter 68, Verse 6). And, Bhima took then and there the terrible pledge that he would, with his hands stained by blood from the chest of Duṣāśana, who tried to rip Pāṇcāli naked, tie up Pāṇcāli's hair which got untied in the scuffle. He also swore that he would break the thigh of Duryodhana. In uncontrollable rage Bhima also 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 Kāmyaka 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 Kāmyaka forest a Rākṣasa called Kīrmīra, brother of Bala, whom Bhima had killed on an earlier occasion. Kīrmīra, who was awaiting an opportunity to avenge the murder of his brother, now clashed with Bhima in the forest. Bhima did very easily kill him. (For details see Kīrmīra).

Thus the Pāṇḍavas spent their days once again in the Kāmyaka forest under the spiritual leadership of sage Dhaumya. They thought about their lost kingdom. Should they go to war against the Kauravas or should they spend the rest of their lives in the exercise of dhārmic injunctions? At one time Bhima advised Yudhīshṭhira against war; but on another occasion he pleaded vehemently in favour of war. It was during this time that Arjuna went to the Himālayas to please Śiva by penance and get from him the Pāṇḍavas. (Arrow called Pāṇḍavata). The Pāṇḍavas naturally got nervous and upset at the rather long absence of Arjuna; Bhima was more anxious and sorry than the others. Then the Pāṇḍavas set out in search of Arjuna, and travelled up to Mount Gandhamadana. Then the party got so tired that they could not proceed any further. Pāṇcāli fell down fainting. Then Bhima remembered Ghāṭotkaca, who appeared before his father (Bhima) at once. As directed by Bhima Ghāṭotkaca mounted the Pāṇḍavas on his shoulders and the journey continued. They reached the Aśrama of Naranārāyaṇas, and rested there for six days. One day the wind blowing from the north-east dropped near Pāṇcāli a Saugandhika flower. And, Bhima set out in the north-east direction to fetch saugandhika flowers for Pāṇcāli, who felt a special liking for them.

Walking and walking Bhima entered Kadaliavana. Hanūṁān, his skin wrinkled and hair grey due to old age, was living in this forest. He obstructed the path of Bhima. Hanūmān awoke from sleep and raised his tail with a terrific sound. Bhima walked up the place whence the sound was heard. (Vanapravara, Chapter 146). In the clash that ensued between Hanūmān and Bhima the former came out victorious. Hanūmān, however, congratulated Bhima and directed him on the path to the saugandhika forest.

Bhīmsena reached the saugandhika forest, which was being guarded by the Rākṣasas called Krodhavasas. Bhima overcame them, collected the flowers and returning with them stayed in the Badarikāśrama with his brothers and Pāṇcāli. Here it was that Bhima killed Jaṭāsura. (For details see Jaṭāsura II).

Four years were thus spent; yet Arjuna had not returned. The Pāṇḍavas continued their journey northward. On the 17th day they came to the Aśrama of Vṛṣaparvā in the Himālayas. They were duly received by the mahāraśtri, who directed them in their onward journey. Continuing the journey they reached the Aśrama of Arśiṣena whence, after crossing various mountain peaks and still walking they reached Kubera's Alakāpurī where a Yakṣa called Mānūṁa obstructed their further progress. Bhima killed Mānūṁa 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 Nahuṣa transformed into a python on account of a curse. Bhima killed it and it assumed its original form as Nahuṣa. (See Agastya, Parva 8). By this time Arjuna had obtained Pāṇḍuपतास्रात्र 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 Citrasena, who with a number of his comrades came to the pool for water games, and in the encounter the latter made Duryodhana prisoner. Bhīmsena who witnessed the scene very much laughed at Duryodhana. But, Arjuna intervened and set free Duryodhana and others.

The Pāṇḍavas again entered the Kāmyaka forest, and it was at that time that Jayadratha abducted Pāṇcāli. Bhima killed Koṭiकṣaya who acted on behalf of Jayadratha. (See Koṭiकṣaya). 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 Yudhīshṭhira died at the pool, but were brought back to life again. (See Dharmaputra, Parva 7). The

1. When raised, Hanūmān's tail was as high in the sky as the flag of Indra and produced a thunderous sound. As though the mountains were vomiting through their mouth, the sound produced by the raising of the tail shook the mountains. Drowning the trumpeting of excited elephants the sound reverberated all around the mountains. Hearing the sound Bhima, his whole body hirsutified entered the forest in the direction of the sound. In the middle of Kadaliavana, on a mighty rock, Bhima saw Hanūmān.
eight years' forest-life of the Pândavas now came to an end.

According to the advice of Dharmadeva the Pândavas selected the Vírāta palace for their life incognito, Bhimasena assuming the name Vállava (Valala). And, here Bhíma killed in a duel Jímita, the pugilist. (See Jímita 11). It was also here that Bhíma killed Kícaka and the Upákicakas. (See Kícaka). On another occasion, at the instance of Yudhiśthíra Bhíma took Sudharmá, King of Dására that Bhíma captivated; but he was later set free. Next year the Pándavas defeated Duryodhana in the fight in connection with the theft of the cows of the Vírāta King, and then they declared that their forest life and life incognito were over.

8) Bhíma in the great war. Even after the return of the Pándavas 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 Bhíma from this period to the Svarágárhóna (going to Heaven) of the Pándavas after relinquishing the kingdom in favour of Paríkṣít, including their victory in war and the administration of the country.

1) Sañjýája described to Dhítaráśtra the prowess and achievements of Bhíma. (Udyogá Parva, Chapter 50).

2) Śrí Kṛṣṇa before leaving for the Kaurava assembly for compromise talks asked for the views of Bhíma about the whole problem, and Bhíma opined that peace was preferable to war. (Udyogá Parva, Chapter 74).

3) When Śrí Kṛṣṇa admonished Bhíma he opted for war and waxed eloquent about his heroism and prowess. (Udyogá Parva, Chapter 76).

4) Bhíma wanted Śíkáñḍi to be appointed chief of the army. (Udyogá Parva, Chapter 161).

5) Bhíma sent back with an insulting reply Ulúka, who was sent by Duryodhana to the Pándavas with a message. (Udyogá Parva, Chapter 163).

6) Bhíma questioned Dhármaputra who, when the armies had taken position on opposite sides, went on foot to the Kaurava assembly without bow and arrows. (Bhíshma Parva, Chapter 48, Verse 17).

7) The world shuddered at the war cry of Bhíma. (Bhíshma Parva, Chapter 44, Verse 8).

8) On the first day of the war Bhíma fought a duel with Duryodhana. (Bhíshma Parva, Chapter 45, Verse 19).

9) In the fight with the Káliṅgas Bhíma killed Śákra-deva. (Bhíshma Parva, Chapter 54, Verse 24).

10) Bhíma killed Bhánúmána. (Bhíshma Parva, Chapter 54, Verse 39).

11) He killed Sañtayeṇa and Śálya, who guarded the chariot wheels of Śrutáyu, King of Káliṅga. (Bhíshma Parva, Chapter 54, Verse 76).

12) Killed Ketumána. (Bhíshma Parva, Chapter 54, Verse 77).

13) Annihilated the elephant division of the Kaurava army, and rivers of blood flowed. (Bhíshma Parva, Chapter 54, Verse 103).

14) Defeated Duryodhana. (Bhíshma Parva, Chapter 58, Verse 16).

15) Fought against Bhíshma. (Bhíshma Parva, Chapter 63, Verse 1).

16) Fought against the whole lot of Kauravas, and in this fight eight sons of Dhítaráśtra viz. Senápati, Jára-sandha, Suséna, Ugrá, Virabhá, Bhíma, Bhímaratha and Sulocana were killed. (Bhíshma Parva, Chapter 64, Verse 32).

17) Fought a fierce war against Bhíshma. (Bhíshma Parva, Chapter 72, Verse 21).

18) Fought with Duryodhana. (Bhíshma Parva, Chapter 72, Verse 17).

19) Defeated Duryodhana the second time. (Bhíshma Parva, Chapter 79, Verse 11).

20) Defeated Krátvármá. (Bhíshma Parva, Chapter 82, Verse 60).

21) Killed Bhíma's charioteers. (Bhíshma Parva, Chapter 83, Verse 12).

22) Killed eight more sons of Dhítaráśtra. (Bhíshma Parva, Chapter 88, Verse 13, Bhíshma Parva).

23) Struck by the arrow of Bhíma, Dronáčárya fell down unconscious. (Bhíshma Parva, Chapter 94, Verse 18).

24) Killed nine more sons of Dhítaráśtra. (Bhíshma Parva, Chapter 96, Verse 23).

25) Defeated Bálhika. (Bhíshma Parva, Chapter 104, Verse 18).

26) Fought a duel with Bháriśravas. (Bhíshma Parva, Chapter 110, Verse 10).

27) Killed ten maháráthas (heroes in chariot war) of the Kaurava army. (Bhíshma Parva, Chapter 113).

28) Dhítaráśtra applauded the prowess of Bhíma. (Droná Parva, Chapter 10, Verse 13).

29) Bhíma fought with Vivináti. (Droná Parva, Chapter 14, Verse 27).

30) Defeated Śálya in club fight. (Droná Parva, Chapter 15, Verse 8).

31) Fought with Durmaśána. (Droná Parva, Chapter 25, Verse 5).

32) Killed Áṅga, king of the Mleccha tribe. (Droná Parva, Chapter 26, Verse 17).

33) Fought with the elephant of Bhágadatta, was defeated and ran away. (Droná Parva, Chapter 26, Verse 19).

34) Attacked Kárṣu and killed fifteen warriors of his. (Droná Parva, Chapter 32, Verse 32).

35) Fought with Vivináti, Citrasena, and Vikárña. (Droná Parva, Chapter 96, Verse 31).

36) Fought with Álambúṣa and came out victorious. (Droná Parva, Chapter 106, Verse 16).

37) Fought with Krátvármá. (Droná Parva, Chapter 114, Verse 67).

38) Consoled Yudhiśthíra who was in great perplexity. Droná Parva, Chapter 126, Verse 32).

39) Defeated Droná again. (Droná Parva, Chapter 127, Verse 42).

40) Killed Kúndabhedí, Súséna, Dirghalocana, Vrúdaráka, Abhaya, Raudrákarma, Durvímocana, Vínpa, Anuvínda, Suvarná and Súdárśana. (Droná Parva, Chapter 127, Verse 60).

41) Threw off Dronáčárya along with his chariot eight times. (Droná Parva, Chapter 128, Verse 18).

42) Defeated Kárṣu in fight. (Droná Parva, Chapter 122).

43) Killed Duśálá. (Droná Parva, Chapter 129).

44) Defeated Kárṣu again. (Droná Parva, Chapter 131).

45) Killed Durjaya, son of Dhítaráśtra. (Droná Parva, Chapter 133, Verse 13).

46) Killed Durnukha, son of Dhítaráśtra. (Droná Parva, Chapter 134, Verse 29).
(47) Killed Durminśaṇa, Dussaha, Durmada, Durdhara (Durēdhara) and Jaya. (Droṇa Parva, Chapter 135, Verse 30).

(48) Defeated Karna again. (Droṇa Parva, Chapter 136, Verse 17).

(49) Killed Citra, Upacitra, Citrākṣa, Cārucitra, Sarāsana, Citrayudha and Citrarāman. (Droṇa Parva, Chapter 136, Verse 20).

(50) Killed Satruṣaya, Satrusaha, Citra (Citrabhāṇa) Citrayudha (Agrayudha) Drḍha (Drḍhavaran) Citrasena (Ugrasena) and Vikarṇa. (Droṇa Parva, Chapter 137, Verse 29).

(51) Defeated Karna again. (Droṇa Parva, Chapter 139, Verse 9).

(52) Destroyed many bows of Karna. (Droṇa Parva, Chapter 139, Verse 19).

(53) To capture Karna bereft of his arrows, Bhima jumped into his chariot. (Droṇa Parva, Chapter 139, Verse 74).

(54) Bhima tumbled to the ground unconscious at the blows of Karna. (Droṇa Parva, Chapter 139, Verse 91).

(55) Gave directions to Arjuna to kill Karna. (Droṇa Parva, Chapter 148, Verse 3).

(56) Killed the prince of Kaliśa by thrashing and kicking him. (Droṇa Parva, Chapter 155, Verse 24).

(57) Killed Jayarātta, Dhrūva, Durmada and Duṣkarna by pushing and beating them. (Droṇa Parva, Chapter 155).

(58) Rendered the great hero Somadatta unconscious by thrashing him with his club. (Droṇa Parva, Chapter 157, Verse 10).

(59) Killed Bālhiṅka. (Droṇa Parva, Chapter 157, Verse 11).

(60) Killed Nāgadatta, Drḍharatha (Drḍhāśvan) Mahābāhu, Ayobhūja (Ayobāhu) Dṛḍha (Drḍhakṣatra) Suhastha, Virajā, Pramāṭhi, Ugra (Ugrāsrasa) and Anuyāyi (Agrāyāyi). (Droṇa Parva, Chapter 157, Verse 16).

(61) Killed Śatacandra. (Droṇa Parva, Chapter 157, Verse 23).

(62) Killed Gavākṣa, brother of Śakuni, as also Sarabha, Vibhū, Subhaga and Bhānudatta. (Droṇa Parva, Chapter 157, Verse 23).

(63) Defeated Duryodhana again. (Droṇa Parva, Chapter 166, Verse 43).

(64) Engaged himself in a fierce fight with Halāyudha. (Droṇa Parva, Chapter 177).

(65) Got defeated in the fight with Karna. (Droṇa Parva, Chapter 188, Verse 10).

(66) Killed the elephant named Aśvatthāmā and spread the false news that Aśvatthāmā (son of Droṇa) was killed. (Droṇa Parva, Chapter 190, Verse 15).

(67) Fought against nārāyaṇāstra. (Droṇa Parva, Chapter 199, Verse 45).

(68) In the fight with Aśvatthāmā Bhima's charioteer was killed. (Droṇa Parva, Chapter 199, Verse 45).

(69) Killed Kṣemadhūrti, the King of Kalīta. (Karna Parva, Chapter 12, Verse 25).

(70) Fought with Aśvatthāmā and fell down unconscious by the blows dealt by him. (Karna Parva, Chapter 15).

(71) Killed Bhānusena, son of Karna. (Karna Parva, Chapter 48, Verse 27).

(72) In the next fight killed Vivitsu, Vīkaṭa, Śama, Kratha (Krathan) Nanda and Upananda. (Karna Parva, Chapter 51, Verse 12).

(73) Defeated Duryodhana again. (Karna Parva, Chapter 61, Verse 53).

(74) Taking upon himself all the responsibilities of the war deputed Arjuna to guard Dharmaputra. (Karna Parva, Chapter 65, verse 10).

(75) Defeated Śakuni. (Karna Parva, Chapter 81, Verse 24).

(76) Fought fiercely with Duryodhana. (Karna Parva, Chapter 82 and 83).

(77) Killed Duṣśāsana in accordance with his (Bhima's) old pledge and drank the blood from his (Duṣśāsana's) chest. (Karna Parva, Chapter 83, Verse 28).

(78) Killed ten sons of Duḥtarāṣṭra, viz. Niśāṅgi, Kavaci, Pāśi, Daṇḍadhara, Dhurugraha, Alolupa, Śāla, Śandha (Satyasaṃdha) Vātavega and Suvarcas. (Karna Parva, Chapter 84, Verse 2).

(79) Next, single-handed Bhima killed 25000 infantry men. (Karna Parva, Chapter 93, Verse 28).

(80) Defeated Kṛtvavarmā (Salya Parva, Chapter 11, Verse 45).

(81) Did club-fight with Salya. (Salya Parva, Chapter 12, Verse 12).

(82) Defeated Duryodhana again. (Salya Parva, Chapter 16, Verse 42).

(83) Killed the charioteer and horses of Salya. (Salya Parva, Chapter 17, Verse 27).

(84) Killed another 25,000 infantry men, single-handed. (Salya Parva, Chapter 19, Verse 49).

(85) Killed 11 sons of Duḥtarāṣṭra, viz. Duḥmarṣaṇa, Śrutānta (Citrāṅga) Jaitra, Bhūribala (Bhimabala) Ravi, Jayatesa, Sūjāta, Durviṣaḥa (Durviṣāḥa). Durvimocana, Duṣpradhāra (Duṣpradhāraṇa) and Śrutavā.

(86) After that killed Śudarśana, son of Duḥtarāṣṭra. (Salya Parva, Chapter 27, Verse 49).

(87) In the club fight that ensued between Duryodhana and Bhima, Duryodhana's thigh was broken by the blows with Bhima's club. (Salya Parva, Chapter 58, Verse 47).

(88) Then Bhima kicked Duryodhana on the head. (Salya Parva, Chapter 59, Verse 4).

(89) Bhima rushed forward to get hold of Aśvatthāmā, who was then sitting with Vyāsa on the Gaṅgā shore. Bhima challenged him. (Sauptika Parva, Chapter 13, Verse 16).

(90) Consoled Pāṇcāli by giving to her Aśvatthāmā's gem. (Sauptika Parva, Chapter 16, Verse 26).

(91) Bhima apologised to Gāndhārī. (Śri Parva, Chapter 15).

(92) Bhima made Yudhiṣṭhira to retract from his intention to renounce the world and become a Sannyāsin. (Śānti Parva, Chapter 19).

(93) Yudhiṣṭhira installed Bhima, as crown prince. (Śānti Parva, Chapter 41, Verse 9).

(94) Yudhiṣṭhira settled Bhima down in the palace of Duryodhana killed in war. (Śānti Parva, Chapter 44, Verse 6).

(95) As directed by Vyāsa, Nakula and Sahadeva were put in-charge of protecting the Kingdom. (Aśvamedha Parva, Chapter 72, Verse 19).

(96) It was Bhima who, along with the brahmans, measured the yājñabhāmi, in connection with Yudhiṣ-
During one of those days Bāhruvāhāna visited Bhīma, who sent the former back loaded with money and foodgrains. (Āśvamedha Parv, Chapter 88, Verse 6).

It was Bhīma who held the umbrella to Śrī Kṛṣṇa in the chariot on his way back from the company of the Pāṇḍavas to Dvārakā. (Āśvamedha Parv, Southern Text, Chapter 92).

Bhīma opposed Dhṛtarāṣṭra’s demand for money to perform the rituals of those who had died in war. (Āśrama-vāsika Parva, Chapter 11, Verse 7).

After Dhṛtarāṣṭra, Kuntī and Gāndhārī retired into the forest Bhīma visited them once. (Āśrama-vāsika Parva, Chapter 23).

8) Bhīma’s conceit put down. While, after the great war, the Pāṇḍavas and Śrī Kṛṣṇa were discussing several matters all the Pāṇḍavas except Bhīma said they owed their success in war to Kṛṣṇa. But, Bhīma, in all haughtiness claimed the credit for victory to his personal prowess.

With the object of putting down this conceit on the part of Bhīma, Śrī Kṛṣṇa, with Bhīma seated along with him on Garuḍa, set out on a journey to the south. After crossing the sea and Mount Subela Śrī Kṛṣṇa, pointing out to Bhīma a lake twelve yojanas wide and lying near Laṅkā, asked him to find out the source of the lake and return with the information. Though Bhīma walked some distance he could not find out its source. Not only that, all the warriors there jointly attacked Bhīma, and finding himself impotent to counter the attack he ran back to Śrī Kṛṣṇa for refuge. Then Śrī Kṛṣṇa with his ring clipped and threw away the lake, and said to Bhīma as follows:—“This is the skull of Kumbhakarṇa killed by Śrī Rāma in the Rāma-Rāvaṇa war. The warriors who attacked you are the asuras called ‘Sarogeyas’.” These words of the lord put down Bhīma’s conceit, and he apologised to Kṛṣṇa. (Skanda Purāṇa, 1,2,66).

9) Death. After entrusting matters of administration of the country to Parīkṣit the Pāṇḍavas set out on their great journey. Yudhīṣṭhīra walking in the front, they started for Kaśī. During the course of their journey Pāṇcāli, Sahadeva, Nakula and Arjuna one after the other fell down dead. Bhīma asked Yudhīṣṭhīra the reason for the deaths and he was given suitable answers by the latter. At last when Bhīma too was about to fall down and die he asked the reason thereof, and Yudhīṣṭhīra replied that Bhīma’s over-eating was the reason. Afterwards when Dharmaputra entered Heaven he found his brothers had already their seats there. (See Arjuna, Para 31).

10) Other information. 1) Bhīma had a son named Sutaśoma by Pāñcāli. (Ādi Parva, Chapter 95, Verse 75).

2) A son called Sarvaga was born to Bhīma of Baladharā, daughter of the King of Kāśī. (Ādi Parva, Chapter 95, Verse 97).

3) The following names are found used in the Mahābhārata as synonyms for Bhīma. Acyutānuja, Amlātma, Arjunāgra, Arjunāpūrva, Vallava, Bhīma-dhanvā, Jaya, Kaunteya, Kaurava, Kuśārādūla, Māru-cītma, Māruti, Pāṇḍava, Pārtha, Pavanātmaja, Prabhājanasuta, Rākṣasakatāka, Samirāṇasuta, Vāyu-putra, Vāyusuta, Vṛkodara.

Bhīma II. The Mahābhārata makes mention of another Bhīma, son of King Parīkṣit and brother of Janamejaya. (Ādi Parva, Chapter 3, Verse 1). It was this Bhīma who, at the yajña conducted at Kurukṣetra attacked, without reason, the son of Saramā, a dog of the Devas.

Bhīma III. A Deva gandharva delivered by Munī, the wife of Kaśyapa praśajāti. (Ādi Parva, Chapter 65, Verse 42). He took part in the birthday celebrations of Arjuna. (Ādi parva, Chapter 122, Verse 55).

Bhīma IV. Yet another Bhīma, grandson of King Avikṣit of the Lunar dynasty and son of Parīkṣit is mentioned in Chapters 94 and 95 of Ādi Parva. His mother was Suyaśā. He married Kumāri, daughter of Kekaya Rāja and they had a son called Pratīṣṭravas.

Bhīma V. Father of Dīvōdāsī, king of Kāśī. (Udyogaparva, Chapter 117, Verse 1).

Bhīma VI. A Śudra who attained Svarga as on his head fell water with which the feet of a brahmin were washed. The following story about him occurs on page 619 of the Padmapurāṇa.

In the dvāpara yuga there lived a Śudra called Bhīma who engaged himself in the profession of Vaiśyas. An outcaste from practices pertaining to Śudras he enjoyed life with a Vaiśya woman. He was a terrible fellow, who had killed many brahmans, and also enjoyed the wives of many elderly people including his teachers. He was a robber as well. Once he went to a brahmin 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 some rice, 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.”

Bhīma:—“Oh revered brahmin! I too am a lonely person. I shall live here for ever serving you. I am a Śudra.”

These words of Bhīma pleased the brahmin so much that he cooked some food quickly and served the Śudra with it. He stayed with the brahmin from that day onwards. His idea was to rob the brahmin 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 brahmin’s feet were washed he got redemption from all his sins.

One night a thief got into the brahmin’s room to steal his earnings. Seeing the thief Bhīma rushed at him to give him a good thrashing. But, the thief, in the twinkling of an eye, cut off Bhīma’s head and escaped from the scene. At once there came down the attendants of Lord Viṣṇu to lead Bhīma to Vaikuṇṭha. A divine chariot drawn by Rājahaisās (swans) also came down. Bhīma got into the chariot and reached the abode of Viṣṇu.

Bhīma VII. Father of Damayantī. (See Damayantī).

Bhīma VIII. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma, one of the Pāṇḍavas. (Bhīṣma Parva, Chapter 64, Verse 96).

Bhīma IX. Verse 17, Chapter 94 of Ādi Parva, Mentions about one Bhīna born to King Ilīn of his wife Rathandhāri. This Bhīma had four brothers, viz., Duṣyanta, Sūra, Pravasā and Vasu.
BHIMA X. One of the five attendants given to Subrahmanya by the Deva called Aśvina. Parigha, Vata, Dahiṭi and Dahana were the other four. (Sāyā 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 Bhīma. (Sabhā Parva, Chapter 8, Verse 24). It is on account of the penance of the hundred Bhīmas that the difficulties of people are lifted. (Vana Parva, Chapter 3, Verse 11). These one hundred persons were kings in ancient days. Owing to severe adversities they left their kingdoms for the assembly of yama. (Santi Parva, Chapter 227, Verse 49).

BHIMA XII. A yādava king, the father of Andhaka. This Bhīma was a contemporary of Śrī Rāma. He conquered Madhurāpura founded by Śatrughna after killing the Daitya called Madhu.

BHIMA XIII. A friend of Rāvaṇa, king of Laṅkā. It was on the top of Bhīma’s house that Hanūmān rested for the first time after arriving at Laṅkī. (Valmiki Rāmāyaṇa, Sundara Kānda, Canto 6).

BHĪMABALI I (BHURIBALI). One of the hundred sons of Dhrta-rāṣṭra killed by Bhīma. (Sāyā Parva, Chapter 26, Verse 14).

BHĪMABALI II. One of the five Vīnāyakas born from the asura called Pāncājanya. These Vīnāyakas cause difficulties and obstructions to the yajnas of Devatās. (Vana Parva, Chapter 221, Verse 11).

BHĪMABHĀṢA. A gandharva. The following story has reference to his past life. On the death of Śrutadhara, king of Ekalavyanagara the younger of his two sons, Satyadhara drove out of the kingdom the elder brother, Siladhara. Thus ousted from his kingdom Siladhara did due penance and got from Śiva the boon that Satyadhara be killed while he himself be made a gandharva. Owing to the blessing of Śiva Satyadhara died, and he was born again as Samara-bhaṭa, son of Ugrabhaṭa, King of Rādhānagara, and Siladhara was born as Bhīmabhaṭa, brother of Samarabhaṭa. On the death of Ugrabhaṭa Bhīmabhaṭa, after killing Samarabhaṭa ascended the throne. And, on one of those days, he was transformed into a wild elephant as the result of the curse of a muni. But, he remembered his previous existence, and, though turned into elephant could speak like men. Bhīmabhaṭa became a gandharva because he received and treated well once a traveller and related to him his (Bhīmabhaṭa’s) own story. (Kathāsaritsgāra Saśāṅkavatīlanikā). Bhīmajānū. A king in ancient India. He remained in the assembly of yama serving the latter. (Sabhā Parva, Chapter 8, Verse 21).

BHĪMĀKṢA. A Rākṣasa, who used to attack the kingdoms of Kāśi and Kosala often. Finally the above kings jointly encountered him. He was killed by King Harivaṇa. (Brahmāṇḍa Purāṇa).

BHĪMARATHA I. A king of the family of Viśvāmitra. His father was Ketumān and Divodāsa his son. (Bhāgavata, Navama Skandha).

BHĪMARATHA II. One of the hundred sons of Dhrta-rāṣṭra killed in the war by Bhīma. (Bhīma Parva, Chapter 36, Verse 36).

BHĪMARATHA III. A hero who fought on the Kaurava side. It was this Bhīmaratha who stood at the centre of the garuḍa vyuḥa (army formation in the form of the bird garuḍa, Kite) set up by Drona. (Drona Parva, Chapter 20, Verse 12). He killed Śalva, the Mleccha king and a supporter of the Pāṇḍavas. (Drona Parva, Chapter 25, Verse 26). When Yudhiṣṭhira was king at Indraprastha Bhīmaratha sat in Pāṇḍava assembly as a comrade of the Pāṇḍavas. (Sabhā Parva, Chapter 4, Verse 26).

BHĪMARATTHI (BHĪMĀ). A river in the South exotiled in the purāṇas. Sins of those who bathe in this river will vanish. On its shore is a sacred place called Paṇḍhara-pura. (Vana Parva, Chapter 88, Bhīma Parva, Chapter 9).

BHĪMĀŚARA. One of the hundred sons of Dhrta-rāṣṭra. (Ādi Parva, Chapter 67, Verse 99).

BHĪMAVEΓA. One of the hundred sons of Dhrta-rāṣṭra. (Ādi Parva, Chapter 67, Verse 99).

BHĪRū. A son born to Maṇībhadra and his wife Pûnyājani.

BHĪSU. Son of Baka. From the day his father was killed by Bhīma Bhīṣuṇa was impatiently waiting for revenge. When the Paṇḍavas began the Aśvamedha yajña he obstructed it at a place near Ekacakra. Arjuna fought and killed him. (Jainīni Aśvamedha Parva, Chapter 22).


2) Birth and Boyhood. Bhīṣma’s name in his boyhood was Devavrata. He was the eighth son of Santanu, a king of the lunar dynasty and Gaṅgādevi. This boy was the human embodiment of Dyaun, one of the Aṣṭavasus. Santanu, his father was the re-birth of another king, Mahābhīṣeka. The story concerning this, as given in the Mahābhārata is as follows:—

King Mahābhīṣeka after his death, attained Viśvuloka. Once he went to visit Brahmā at Satyaloka. At that time Gaṅgādevi was also present in Brahmā’s assembly.

In that pious atmosphere, a gentle breeze began to blow and Gaṅgādevi’s clothes were slightly deranged. Just at that moment, Mahābhīṣeka 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 Aṣṭavasus 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 forests nearby, 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. His course of time, Pratāpa had a son, Santanu, born to him. When Santanu grew up into a young man, one day he went for a hunt to the Gaṅgā-valley and there he met Gaṅgādevī. He fell in love with her at first sight and courted her. Gaṅgādevī agreed to become his wife on condition that he should not say anything to displease her and if he 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 Dyo, one of the Aṣṭavasus, happened to see the sacrificial cow of the sage Vasiṣṭha and wished to have it. She expressed her desire to her husband, Dyo. Dyo, with the other seven vasus went and took away by force, Vasiṣṭha's cow. Vasiṣṭha in his anger cursed the Aṣṭavasus to be born as mortals. They repented and begged pardon from Vasiṣṭha. The sage told them that all of them would be born as the sons of Gaṅgādevi and all except Dyo, who actually stole the cow, would return to Heaven at the time of birth itself. As for Dyo, he would continue to live in the world for a long time, as an adventurous hero.

Gaṅgādevī became pregnant and gave birth to her first child. She carried the child to the river Gaṅgā 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 Gaṅgādevī left the palace with her child. She named it Devavrata and brought him up in the forest. The sage Vasiṣṭha and Gaṅgādevī 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 Gaṅgā. Getting interested in the boy, the King approached him. But by that time he had disappeared. The King prayed to Gaṅgādevi to give back the child. She appeared with the child and after handing over the child to him vanished. The king returned to the palace with the child. (M.B., Aḍī Parva, Chapters 93-100).

3) The name Bhīṣma. Devavrata was anointed, as heir-apparent. One day King Santanu reached the forest near the Gaṅgā 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 Satyavatī. 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 Satyavatī’s sons should succeed to the throne of Santanu. The king was in a fix. Devavrata was the eldest son and heir-apparent. To deny kingship to his sons 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 Devavrata knew about his father’s condition, he called the Ministers and asked them about it. They told him everything in details. At once, without informing even his father, Devavrata went to the fisherman’s cottage on the bank of the river Gaṅgā and begged for Satyavatī on behalf of his father. The fisherman repeated his former condition. Devavrata agreed that Satyavatī’s son shall be given the right of Kingship. The fisherman pointed out that disputes were likely to arise between Devavrata’s sons and Satyavatī’s children regarding the right of succession to the throne. At once Devavrata stood up and made a solemn pledge that he would remain a bachelor for life. The fisherman gave Satyavatī to Devavrata to be taken to the King. Devavrata took her to the palace and presented her to his father. The King, when he came to know of the part played by his son in the matter, rose from his bed and embraced Devavrata 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 “BHĪṢMA”. The loving father Santanu also gave him a boon that Bhīṣma would die only when he wished. (M.B., Aḍī Parva, Chapter 100).

4) Affairs of the Kingdom in crisis. Two sons named Vicitravirya and Citrāṅgada were born to Satyavatī by Santanu, who died shortly afterwards. As desired by Satyavatī, Bhīṣma crowned the boy Citrāṅgada as king. Although Citrāṅgada’s reign was a prosperous one, it could not last long. Once a Gandharva named Citrāṅgada attacked him at Kurukṣetra and after a battle which lasted for three years, the Gandharva Citrāṅgada killed the King Citrāṅgada. It was Bhīṣma who performed the funeral rites of the King Citrāṅgada. After that Vicitravirya was crowned King.

It was at that time that the Svanāṁvara of the three daughters of the King of Kāśi, Anbā, Ambikā and Ambālikā, was held. Bhīṣma thought that it would be good if Vicitravirya married them. So Bhīṣma attended that function. The presence of Bhīṣma who was an old man, at the Svanāṁvara, 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 Bhīṣma stood up and spoke at length about the eight different forms of marriage and after defeating several kings like Sāvva, he seized the three daughters of the King of Kāśi and took them with him.

1. Satyavatī’s original name was Kāli. The fisherman got her from the stomach of a fish. (See the word Adrikā). Since she had the smell of fish she got the name of “Matsyagandhi.” She used to assist a fisherman in his work as a ferryman in the river Gaṅgā. Once the sage Pārāśara happened to get into her boat and he fell deeply in love with her. The sage removed the smell of fish from her and gave her the perfume of musk instead. By this mystic power he created a mist at noon and under its cover, he had a sexual union with her. As a result of it the child Kṛṣṇa (Vyāsa) was born. The child immediately left the mother to perform tapas in the forest after promising to return to her whenever she wished for his presence. Although she gave birth to a child, Pārāśara bleed that she would again remain a virgin. The whole episode remained a secret. As usual, Satyavatī returned to the fisherman’s cottage in the evening and continued to live with him. It is at this stage that Santanu was attracted by the perfume of musk and came to the cottage where he met Satyavatī,
him in his chariot to Hastinapura. Preparations were made for the marriage of Vicitravirya with the three princesses. Then Ambā approached Bhīṣma and told him that she had already dedicated her heart to the king of Śalva. Bhīṣma generously allowed her to return home. (For the rest of Ambā's story, see the word “Ambā”.

Vicitravirya married Ambāikā and Ambālikā. 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. Satyavatī approached Bhīṣma with a suggestion to beget children by Vicitravirya's wife. But Bhīṣma stood firmly on his solemn oath to continue as a life-long bachelor. (M.B. Ādi Parva, Verse 100-104).

5) Bhīṣma's Wire Pulling. After that Satyavatī summoned Vyāsa to Hastinapura and sons were born to Ambāikā, Ambālikā and their maid by him. Ambāikā gave birth to Dhṛtarāṣṭra, Ambālikā gave birth to Pāṇḍu and the maid gave birth to Vidura. They grew up and Dhṛtarāṣṭra married Gāndhārī and Pāṇḍu married Kuntī and Mādri. Duryodhana and his brothers were born to Dhṛtarāṣṭra, while the Pāṇḍavas were born to Pāṇḍu. Pāṇḍu died at the Satāṣṭaṁga vana and Mādri 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 blocs. 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 Pāñcāli. They ruled over the country with Indraprastha as their capital. In the gambling contest between Dharma-pratīha 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 incognito in the palace of the King of Virāṭa. At that time the Pāṇḍavas reappeared in the battle which took place as a result of the theft of Virāṭa's cows by the Kauravas. Duryodhana asserted that he would not give so much land to the Pāṇḍavas as to put a dot with a needle. With the failure of Śrī Kṛṣṇa's mediation, the Kauravas and Pāṇḍavas encamped on the opposite sides of the field of Kurukṣetra, preparing for a grim battle.

Bhīṣma was the chief protagonist in all these events relating to the Kauravas and Pāṇḍavas. At every stage in the story we see Bhīṣma's influence. The main events in which this superman who used to give shelter to Kauravas and Pāṇḍavas alike, played a decisive role, are given below:

1) Bhīṣma sent a messenger to Subala, king of Gāndhāra, to ask for the hand of Gāndhāri, to be married to Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 109, Verse 11).

2) He went to the palace of Śalva, king of Madra and secured Mādri to be married to Pāṇḍu. (M.B. Ādi Parva, Chapter 112).

3) He brought about the marriage between Vidura and the daughter of Devaka. (M.B. Ādi Parva, Chapter 113, Verse 2).

4) The Mahārṣis who were the inhabitants of Satāṣṭaṁga told Bhīṣma about the birth of the Pāṇḍavas. (M.B. Ādi Parva, Chapter 125, Verse 22).

5) Bhīṣma offered 'Jalaṇjali' (worship with holy water) to Pāṇḍu at his death. (M.B. Ādi Parva, Chapter 126, Verse 27).

6) He performed the death anniversary of Pāṇḍu. (M.B. Ādi Parva, Chapter 127, Verse 1).

7) He engaged Drona to teach archery to the princes. (M.B. Ādi Parva, Chapter 130, Verse 77).

8) He burst into tears and wept bitterly on hearing that Pāṇḍavas were burnt to death in the palace of lac and was about to offer them 'Jalaṇjali'. Just then, Vidura came to him and secretly informed him that the Pāṇḍavas were not dead. (M.B. Ādi Parva, Chapter 149, Dākṣiṇātīya Pāthā).

9) He advised Duryodhana to give half the kingdom to the Pāṇḍavas. (M.B. Ādi Parva, Chapter 202).

10) He had taken part in Dharma-pratīha's Rājasūya Yajña. Dharma-pratīha had entrusted to Bhīṣma, the arrangements for that yajña. (M.B. Sabhā Parva, Chapter 35, Verse 6).

11) He advised Yudhiṣṭhira to give the highest place of honour in that yajña to Śrī Kṛṣṇa. (M.B. Sabhā Parva, Chapter 36, Verse 28).

12) Bhīṣma ridiculed Śiṣuvāla (Sabhā Parva, Chapter 39).

13) Śiṣuvāla insulted Bhīṣma. (Sabhā Parva, Chapter 41).

14) Bhīṣma stopped Bhīṣma who rushed out to kill Śiṣuvāla. (Sabhā Parva, Chapter 42, Verse 13).

15) It was Bhīṣma who narrated the life story of Śiṣuvāla. (Sabhā Parva, Chapter 43).

16) In the battle against Śiṣuvāla, Bhīṣma selected powerful Kings to help Śrī Kṛṣṇa. (Sabhā Parva, Chapter 44, Verse 41).

17) Once Bhīṣma asked the sage Pulāsta about the value and importance of pilgrimage. (Vana Ārva, Chapter 82, Verse 4).

18) Bhīṣma advised Duryodhana to be on friendly terms with the Pāṇḍavas. (Vana Ārva, Chapter 253, Verse 4).

19) In the battle which was fought by Kauravas against King Virāṭa, Bhīṣma arranged the regiments in order, after sending Duryodhana to Hastinapura. (Virāṭa Ārva, Chapter 52, Verse 16).

20) A grim fight took place between Arjuna who went to help the Virāṭa army and Bhīṣma. At last, it was the charioteer who removed Bhīṣma, (who had fallen down unconscious) from the battlefield. (Virāṭa Ārva, Chapter 64).

21) When the Kauravas were contemplating to fight against the Pāṇḍavas who had returned after their incognito life, Bhīṣma ridiculed Karna and praised Arjuna. (Udyoga Ārva, Chapter 21, Verse 16).

22) At that time, he explained to Duryodhana, the greatness of Śrī Kṛṣṇa and Arjuna. (Udyoga Ārva, Chapter 49, verse 2).

23) Duryodhana proposed to bind the hands and feet of Śrī Kṛṣṇa who was expected to come as the envoy of the Pāṇḍavas. Hearing this, Bhīṣma in great anger, walked out of the council hall. (Udyoga Ārva, Chapter 88, Verse 19).

24) Bhīṣma strongly advised Duryodhana to make a treaty of peace with the Pāṇḍavas. (Udyoga Ārva, Chapter 125, Verse 2).

25) He declared that he would not kill the Pāṇḍavas but would kill 10,000 soldiers of the Pāṇḍavas everyday. (Udyoga Ārva, Chapter 156, Verse 21).
(26) As desired by Duryodhana, Bhiṣma declared the Rathiś and Mahārathiś who belonged to the Kaurava side. (Udyoga Parva, Chapters 165-168).

(27) Bhiṣma described all the Mahārathiś of the Pāṇḍava side to Duryodhana. (Udyoga Parva, Chapters 169-172).

(28) Bhiṣma told Duryodhana that Śīkaṇḍi and the Pāṇḍavas should not be killed. (Udyoga Parva, Chapter 172, Verse 20).

(29) Bhiṣma offered pājā to Paraśurāma. (Udyoga Parva, Chapter 123, Verse 27).

(30) Aśā who was allowed by Bhiṣma to marry her lover, King Śāla, was rejected by him and returned to Bhiṣma again. But he did not accept her. Although Paraśurāma pleaded with him on behalf of Aśā, Bhiṣma did not marry her. (Udyoga Parva, Chapter 178, Verse 32).

(31) In connection with Aśā’s case, a duel was fought on the field of Kurukṣetra between Bhiṣma and Paraśurāma. Bhiṣma started the duel after asking for the permission of Paraśurāma. Pleased with the fight, the Vāsus presented to Bhiṣma the Prasāpuba arrow. But he did not use that arrow against Paraśurāma, since the gods and Nārada prevented him from doing so. At the request of the gods, pītrā and Gaṅgādevī, Bhiṣma stopped the fight and prostrated at the feet of Paraśurāma. (Udyoga Parva, Chapters 178-185).

(32) Bhiṣma narrated to Duryodhana the story of Aśā who was re-born as Śīkaṇḍi. (Udyoga Parva, Chapters 188-192).

(33) Bhiṣma himself told Duryodhana that he had the strength to annihilate all the Pāṇḍavas. (Udyoga Parva, Chapter 193, Verse 14).

(34) Before the beginning of the battle, Yudhiṣṭhira went to Bhiṣma and asked for his permission to start it. Bhiṣma granted him permission and blessed him. (Bhiṣma Parva, Chapter 43, Verse 4).

6) Bhiṣma in Bhāratī Yuddha.

(1) On the first day of the battle a duel took place between Bhiṣma and Arjuna. (Bhiṣma Parva, Chapter 45, Verse 8).

(2) In the battle Bhiṣma killed Śveta, the son of king Viśrāṭa. (Bhiṣma Parva, Chapter 48, Verse 3).

(3) There was again a terrible fight with Arjuna. (Bhiṣma Parva, Chapter 52).

(4) Śīkaṇḍi killed Bhiṣma’s charioteer. (Bhiṣma Parva, Chapter 64, Verse 114).

(5) Seeing that the army of the Kauravas was being scattered in all directions by the violent strokes of Arjuna Bhiṣma ordered to stop the second day’s battle. (Bhiṣma Parva, Chapter 53, Verse 42).

(6) Bhiṣma challenged Śrīkṛṣṇa for the fight. (Bhiṣma Parva, Chapter 59, Verse 96).

(7) Fought again with Arjuna. (Bhiṣma Parva, Chapter 60, Verse 25).

(8) Bhiṣma gave orders to Dronācārya and Duryodhana to save Bhagadatta who fell in danger. (Bhiṣma Parva, Chapter 64, Verse 64).

(9) Bhiṣma told Duryodhana that Arjuna and Kṛṣṇa were the incarnations of Nara and Nārāyaṇa. (Bhiṣma Parva, Chapters 65-68).

(10) Bhiṣma praised the greatness of Brahmāpūta Stotra. (Bhiṣma Parva, Chapter 68, Verse 2).

(11) Seeing Śīkaṇḍi rushing forward to oppose him, Bhiṣma put an end to the battle. (Bhiṣma Parva, Chapter 69, Verse 29).

(12) A terrible fight took place between Bhiṣma and Bhiṃsaṇa. (Bhiṣma Parva, Chapter 70).

(13) There was again a fight with Arjuna. (Bhiṣma Parva, Chapter 71).

(14) Bhiṣma wounded Bhiṃsaṇa and defeated Śīkaṇḍi. (Bhiṣma Parva, Chapter 71, Verse 21).

(15) Bhiṣma wounded King Viśrāṭa. (Bhiṣma Parva, Chapter 73, Verse 2).

(16) Duryodhana who was frightened by Bhiṃsaṇa’s deeds of valour, was encouraged by Bhiṣma. (Bhiṣma Parva, Chapter 80, Verse 8).

(17) He deprived Dharmaputra of his chariot. (Bhiṣma parva, Chapter 86, Verse 11).

(18) When Bhiṃsaṇa killed Bhiṣma’s charioteer, the horses turned round and ran away, dragging the chariot with them. (Bhiṣma Parva, Chapter 88, Verse 12).

(19) He ordered Bhagadatta to fight with Ghatotkaca. (Bhiṣma Parva, Chapter 95, Verse 17).

(20) He swore that all except Śīkaṇḍi would be killed. (Bhiṣma Parva, Chapter 98, Verse 4).

(21) Śīkaṇḍi and Bhiṣma fought again. (Bhiṣma Parva, Chapter 104, Verse 29).

(22) Bhiṣma killed 14,000 Mahārathiś who belonged to the Cedi, Kāśi and Kārṣaṇa countries. (Bhiṣma Parva, Chapter 106, Verse 18).

(23) Bhiṣma explained to Dharmaputra, the method by which he (Bhiṣma) could be killed. (Bhiṣma parva, Chapter 107, verse 76).

(24) He declared that he would not fight with Śīkaṇḍi, who was neither man nor woman. (Bhiṣma Parva, Chapter 108, Verse 43).

(25) He allowed Yudhiṣṭhira to launch an attack on himself (Bhiṣma). (Bhiṣma Parva, Chapter 115, Verse 13).

(26) Bhiṣma, shot by Arjuna’s arrow, fell down unconscious. (Bhiṣma Parva, Chapter 117, Verse 64).

(27) Bhiṣma who recovered and rose again, killed Satāṅkika, brother of King Viśrāṭa. (Bhiṣma Parva, Chapter 118, Verse 27).

(28) Bhiṣma routed the Pāṇḍava army most disastrously. (Bhiṣma Parva, Chapters 118, 119).

(29) He considered the misery of life and the sweetness of death. (Bhiṣma Parva, Chapter 119, Verse 34).

(30) Bhiṣma who was wounded by Arjuna’s arrows, described to Duśśāsana, the heroism of Arjuna. (Bhiṣma Parva, Chapter 119, Verse 56).

(31) Arjuna shot his arrow at Bhiṣma and made him fall down from his chariot. (Bhiṣma Parva, Chapter 119, Verse 87).

(32) He told Hanumā that he would remain alive until the sun came to Uttarāśyaṇa. (Bhiṣma Parva, Chapter 119, Verse 104).

(33) Bhiṣma who fell and lay on a bed of arrows begged for a pillow to the Kings. (Bhiṣma 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. (Bhiṣma Parva, Chapter, 120, Verse 28).

(35) He exhorted the Kings to put an end to the battle. (Bhiṣma Parva, Chapter 120, Verse 51).

(36) Bhiṣma begged for water to Arjuna. (Bhiṣma Parva, Chapter 121, Verses 18).
(37) He advised Duryodhana to end the battle. (Bhīṣaṇa Parva, Chapter 121, Verse 38).

(38) As Karna wished for ‘Virasvarga’ (Heaven for the valient) Bhīṣma permitted him to fight. (Bhīṣma Parva, Chapter 122, verse 34).

(39) Vyāsā sent Dharmaputra to Bhīṣma to learn the mysteries of “Dharma” from Bhīṣma before his (Bhīṣma’s) death. (Śānti Parva, Chapter 37, Verse 5).

(40) Bhīṣma said that Śrī Kṛṣṇa was more competent to give advice on “Dharma” than himself. (Śānti Parva, Chapter 52, Verse 2).

(41) When the frightened and ashamed Yudhiṣṭhira approached him, Bhīṣma cheered him up. (Śānti Parva, Chapter 14, Verse 19).

(42) Bhīṣma explained to Yudhiṣṭhira, with the help of various examples and illustrations, “Rājya Dharma”, “Āpaldhārma”, and “Mokṣa Dharma”. (Śānti Parva, Chapter 56, to Anuśāsana Parva, Chapter 165).

(43) After giving his advice to Yudhiṣṭhira Bhīṣma gave him permission to enter Hastinapura. (Anuśāsana Parva, Chapter 166, verse 50).

(44) He gave advice to Dhṛtarāṣṭra 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 Jalānjalī (purification by sprinkling water) of Bhīṣma (Anuśāsana Parva, Chapter 168, Verse 10).

(48) Gangādevi lamented that Sikhanda, who was neither man nor woman, killed Bhīṣma. (Anuśāsana Parva, 168, Verse 21).

(49) Vyāsā and Śrī Kṛṣṇa told Gangādevi that Bhīṣma died by Arjuna’s arrow. (Anuśāsana Parva, Chapter 168, Verse 30).

(50) On a later occasion Vyāsā invoked into the river Gaṅgā, those who died in the battle and among them Bhīṣma was also present. (Āśramavāsika Parva, Chapter 32, verse 7).

(51) After his death, Bhīṣma remained in Heaven as Dvāru, one of the Aṣṭavasus. (Svargārohanā Parva, Chapter 5, Verse 11).

Other names of Bhīṣma. Āpageya, Āpagāsuta, Bhāgīrathiputra, Bhārata, Pāṭāmaha, Bharatarṣabha, Bharatasattama, Bhīṣmakā, Śāntanava, Śāntanaputra, Śāntanusuta, Śāntanuja, Devavarta, Gaṅgāsuta, Gaṅgēya, Jānnaviputra, Kaurava, Kauravanandana, Kauravya, Kuruvārdūla, Kurusreṣṭha, Kurudvaha, Kurukula-reṣṭha, Kurukulodvaha, Kurumukhya, Kurunandana, Kurupati, Nadija, Prapitāmaha, Sāgarasūta, Satyasandha, Tālādhvaja, Vasu are other names of Bhīṣma used in the Mahābhārata.

BHIṢMA. King of Vidarbha and born in the Bhoga dynasty, Bhīṣmakā was the father of Rukmini, the wife of Śrī Kṛṣṇa. He had five sons. A friend of Bhīṣma, he conquered and ruled over a fourth of the world. He defeated the Krathas, Pāṇḍyas and Kaiikas. He was very much devoted to Jārāsandha. (Śāhī Parva, Chapter 14, Verse 21). Sahādeva, who was on a triumphant tour in connection with the Pāṇḍava’s aśvamedha yajña fought and defeated Bhīṣmakā at Bhogakṣanagara. Bhīṣmakā was also called Hiranyaroma. (Śāhī Parva, Chapter 31, Udvyoga Parva, Chapter 158, Śānti Parva, Chapter 4).

BHIṢMA PARVA. A sub parva in the Mahābhārata.

BHIṢMAVARDHANA PARVA. A sub division of Anuśāsana Parva. Chapters 167 and 168 of Anuśāsana Parva are included in this.

BHIṢMADHVA PARVA. A sub Parva of Bhīṣma Parva. It comprises Chapters 43-122 of the Bhīṣma Parva.

BHOJ. A term used for greeting elders. When saluting an elderly person, the term “Bhoj” is used as a suffix to his name.

For example: "Sonaśarmā nāma aham asmi bhoj" Bhoj śabdāni kirtayedante Svasya nāmābhih vādane // Nāmānī svarūpa bhāvo hi bhobhāvo ṣibhyāṁ snṛtaḥ // (Manusmṛti, Chapter 2, verse 124)

BHOJAVĀN. A mountain—Mahābhārata, Śāhī Parva, Chapter 30, Verse 12 says that in the course of his triumphant over-running of the eastern lands, Bhīmasena conquered this mountain also.

BHOJAVĀTĪ I. Nāgolaka or Pāṭāla. When Sugrīva sent monkeys in all directions in search of Sītā, he gave instructions to them to go and search for her in Bhogavātipura. Vālmiki Ramāyana, 41st Sarga, Kiśkindhākanda describes the place as the city infested with serpents (nāgas) and guarded by them. Vāsuki, King of serpents, lives there.

BHOJAVĀTĪ II. Gaṅgā of Pāṭāla. (M. B. Śāhī Parva, Dāśāśītā, Pātha, Chapter 38).

BHOJAVĀTĪ III. A place of holy bath at Prayāgā. It is better known as Vāsuki tirtha. Mahābhārata Aśā Parva, Chapter 85 says that a bath at this tirtha is as efficacious as an Aśvamedha yajña.

BHOJAVĀTĪ IV. Another name for the river Saravati. (M. B. Vana Parva, Chapter 24, Verse 20).

BHOJAVĀTĪ V. A female attendant of Subrahmaṇya. (M.B. Śāhī Parva, Chapter 46, Verse 8).

BHOJA I. A king of the ancient country named Mārtīkāvata. In Mahābhārata Ādi Parva, Chapter 185, Verse 6, we see that this king had attended the Svayamvara of Draupadī. He was slain by Abhimanyu at the battle of Kurukṣetra. (M.B. Droha Parva, Chapter 48, Verse 8).

BHOJA II. A king of Yaduvānṭa, Mahābhārata, Śānti Parva, Chapter 166, Verse 79 says, that he died under the stroke of the sword of Mahārāja Uṣīnara. Bhogavān 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 Dhrārā. Bhōja is credited with the authorship of two scholarly books entitled, “Sarasvatikāṇṭhābhārana” and “Sīrṣāprakāśa”. Of these, the first is a compendious volume in five chapters, dealing with the merits and defects of poetry, figures of speech, etc. Bhōja observes that besides the four styles (in poetry) laid down by Rudraka, there are two more styles, namely, “Avant” and “Māgadhī”.

BHOJA IV. A follower of Sudās. In Rgveda, 3rd Mandala, 58th Anuvāka, 7th Sūkta we find that this Bhōja had given help to sage Viśvāmitra in performing his Aśvamedha yāga.

BHOJA V. A king of Kāṇyakubja. Once this king Bhōja 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 plunged 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.

(Śkanda Purāṇa, 7-2-2)

BHŌJĀ. An exquisitely beautiful virgin of the country, Sauvīra. Mahābhārata Droṇa Parva, Chapter 10, Verse 33 says that Śātayki abducted her and made her his wife.

BHŌJA (M.). (BHŌJAVAMŚA). This is a branch of Yaduvāsinī. (M.B. Ādi Parva, Chapter 217, Verse 18).

BHŌJAKATA. The capital of Vidarbhā. Once Sahu-deva, one of the Pāṇḍavas conquered this city. It was at this place that Śri Kṛṣṇa defeated Rukmi, the brother of Rukmiṇī at the time of Rukmiṇī's Śvayamīvara. The original name of Bhōjakata was "Kuṇḍinapura".

(M.B. Sabhā Parva, Chapter 31 and Udyoga Parva, Chapter 158).

BHŌJIKĀ. A Brāhmaṇa. (See the word Pātaliputra.).

BHŌJYĀ. A Bhōja princess. She was abducted by Jyāmagha of the Yadava family and married to his son, Vidarbhā. (See Jyāmahga).

BHŌṢA. A word meaning a comic, stupid or eccentric person. Bhōṣas are of eight kinds. Those who feel derided, those who babble, 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—these are the eight classes of "Bhōṣas".

BHRAMARA. A prince of the land of Sauvīra. He was a comrade of Jayadratha. M.B. Vana Parva, Chapter 265 describes how Bhrāmara walked behind the chariot of Jayadratha with banner in his hand, when the latter abducted Pāṇḍāla. Bhrāmara was killed by Arjuna.

BHRĀMARI. A Rākṣasī who was the follower of Jam-bhāṣura. As directed by Jam-bhāṣura, she took birth in the house of Kaśyapa to kill Ganeśa. One day she treacherously gave poisoned sweets to Ganeśa. Ganeśa detected her treachery and fisted her to death. (Ganēśa 2-21).

BHRASAKARNA. A Rākṣasa. He was the son of Ketumati, by the Rākṣasa, Sumālī. They had ten sons—Praḥastą, Akaṇḍana, Viṣkā, Kālakāmukha, Dhūmākṣa, Dāṇḍa, Supārhīva, Sanhṛīḍa, Prākṛiṭa, and Bhrāsakarna and four daughters—Vekā, Puspotkaṭā, Kaikaṣi and Kuṁbhāṣa. (Uttara Rāmāyaṇa).

BHĪRGU... 1) General. A sage, the son of Bhrāma. He was the founder of Bīrgu varṇa. Members of the Bīrgu varṇa are called 'Bīrgavas.' Bīrguvarṇa has been reputed for many of its members who were Rṣis of great sanctity and grandeur.

2) Birth. "Utsaṅgād Nārāda jāne
Dakṣo 'ṅguśhāt svayamībhuvah /
Prāṇadvasiṣṭhaṁ saṁjāto
Bhīrgustvacah karāṭkratuḥ".1

*Nārada was born from Bhrāma's lap, Dakṣa from his Aṅguşṭha, Vasiṣṭha from his Prāṇa, Bīrgu from his skin and Kratu from his arm.

From these lines we see that Bhrīgū was born from Bhrāma's skin (tvak). But in M.B. Ādi Parva, 5th Chapter, we find another version regarding his birth. In that passage we read that Bhrīgū was born from "Vahni" (fire). In the light of these two statements, we may examine Bhrīgū's birth.

Bhrīgū had two incarnations. The first time he was born from Bhrāma's skin. In course of time, the sage Bhrīgū became famous. In the Daksayāga, this sage was present as one of the Rtviks (officiating priests). On that occasion, Satidevi who was in rage and grief because her husband (Śīva) was not invited to the yāga, committed suicide by jumping into the sacrificial fire. Hearing about this, Śīva was enraged and the monster spirits who emerged from his matted locks caught hold of the Rtviks. Bṛgavata caturthā sandhāya says that the Bīhu named Nandīvara, who emerged from Śīva's locks, caught hold of Bhrīgū and killed him.

Therefore the Bhrīgū who was born from Bhrāma's skin must be considered as having died at Daksayāga. Bhrīgū was born again in Vaivasvata Manvantara. This second birth was at the famous Brahmayāja of Varuṇa. He was reborn from fire, as Bhrāma's son. This child who was born from Bhrāma's semen which fell in the sacrificial fire, was brought up by Varuṇa and his wife Carṣāṇi. Consequently Bhrīgū is referred to as "Varuṇapūrṇa" and "Carṣāṇipūrṇa" in some Purāṇas. Since he was born at Varuṇa's yāga he is sometimes called "Varuṇī Bhrīgū".

3) Bhrīgū Vanāśa. (Bhrīgū family). Each birth of Bhrīgū gave rise to a separate family. They are given below separately:—First birth: Bhrīgū and his wife Khyāti had a daughter Lakṣmī and three sons, Dhattā, Vidyātā and Kavi. Mahāmeru's daughters, Āyati and Niyati became the wives of Dhattā and Vidyātā, respectively. Two sons, Prāṇa and Mrkandu were born to those two couples. Mārkandeya was born to Mrkandu and from Mārkandeya was born Vedaśīras. Prāṇa had a son, Dyutimān who had a son Rājāvan. From that Rājāvan, Bhrīgū Vanāśa multiplied. The family tree of this first Bhrīgū Vanāśa is given below:(See Viṣṇu purāṇa, Part I, Chapter 10).

<table>
<thead>
<tr>
<th>BRAHMĀ</th>
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<tbody>
<tr>
<td>Bhrīgū</td>
<td>Khyāti</td>
</tr>
<tr>
<td>Dhātā = Āyati</td>
<td>Vidyātā = Niyati</td>
</tr>
<tr>
<td>Prāṇa</td>
<td>Mrkandu</td>
</tr>
<tr>
<td>Dyutimān</td>
<td>Mārkandeya</td>
</tr>
<tr>
<td>Rājāvan</td>
<td>Vedaśīras</td>
</tr>
</tbody>
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Second Birth: The second Bhrīgū Vanāśa is the family which took its origin from the second birth of Bṛgū as the son of Varuṇa. Varuṇa's son, Bhrīgū married the woman, Pulomī. They had six children who were, Bhuṭa, Cyavana, Vajraśīrṣa, Suci, Sukra, and Savana. By his first wife Bhuṭa, he had his sons, "Ekādaśa Rudras" (eleven Rudras) and "Rudra Pāṛṣadas".
Bṛgu set out to Devaloka. First he went to Brahmā's assembly. There, in the presence of Brahmā who was seated in the midst of many Munis, Bṛgu took his seat on a stool. Brahmā was provoked by this act of disrespect. Bṛgu left the place without a word and went to Śiva's place. Śiva rose from his seat and approached him to embrace and welcome him. Bṛgu, shrank back saying, "Do not touch me?" Śiva became angry and was about to hit him with his trident when Pārvati stopped him.

Bṛgu then turned his steps to Vaikuṇṭha, the abode of Mahāvisṇu. There he saw Mahāvisṇu in a deep slumber. Seeing Mahāvisṇu whose task is the preservation of the world, sleeping like an irresponsible person, Bṛgu gave him a kick on his breast. Viṣṇu who sprang up suddenly, saw Bṛgu standing before him. He begged pardon of the sage. He declared that he would carry Bṛgu's footprint permanently on his chest as a sign of his repentance for having shown disrespect to the Mahārṣi. This footprint still remains on Viṣṇu's chest and is known by the name "Śrīvatsa". In this way, the Munis came to the conclusion that Mahāvisṇu is the noblest of the Trimūrtis. (Bhāgavata, Daśāmana Skandha).

6) The origin of Bṛgu Tīrtha. There is a sacred spot called, "Bṛgu Tīrtha" on the western side of Daśāvana-medha. It is here that Bṛgu once offered tapas to Śiva. 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 Śiva was still not propitiated, Pārvati interceded with him on behalf of Bṛgu, Śiva agreed to bless Bṛgu.

Śiva sent his bull to the place where Bṛgu 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. Bṛgu 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, Śiva appeared before him and asked him what soon he wanted. Bṛgu prayed that the place where he was doing tapas should become a holy spot. Śiva granted his prayer and from that day, the place became famous under the name "Bṛgu Tīrtha".

4) Bṛgu cursed Mahāvisṇu. Once a terrible war broke out between Devas and Asuras. In that war, not only were the Asuras defeated but many of them were also killed. Diti, the mother of the Asuras, with tears in her eyes, complained to Bṛgupati. Pulomā, Mother of Śukra, promised to find a remedy for this somehow. She at once went to the forest and started a tapas for the annihilation of the Devas. As the tapas gained force, the Devas were alarmed and they sought the protection of Mahāvisṇu. Mahāvisṇu used his Vajrāyudha (Vajra weapon) against Bṛgu's wife, Pulomā. Under the stroke of Vajra she fell down, a headless corpse. The enraged Mahārṣi Bṛgu cursed Mahāvisṇu to be born as a mortal in this world and to suffer the pangs of separation from his wife. When the curse was pronounced against Mahāvisṇu, he directed his weapon Cakra against the Mahārṣi. Bṛgu fled in panic and at last begged pardon and prayed for shelter to Mahāvisṇu himself in the ocean of milk. Viṣṇu withdrew his Cakra. Bṛgu himself restored Pulomā to life. To fulfil the condition of Bṛgu's curse, Viṣṇu agreed to incarnate in the world as Śrī Rāma, the son of Daśaratha and to experience the pain of separation from his wife. (Uttara Rāmāyana).

5) Bṛgu kicked Viṣṇu. Long ago all the Mahārṣis joined together to perform a yāga on the bank of the river Sarasvatī. A dispute arose among them as to who was the most mighty among the Trimūrtis. Some of them voted for Brahmā, others declared that Viṣṇu was more mighty than the other two, while a third group stood for Śiva's superiority. They unanimously elected Bṛgu to ascertain and find out the truth of the matter.
Bhṛgū and other Devas and the Kinnaras still worship this Bhṛgū 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 Bhṛgū Tirtha, one will be cleared of all sins and find an easy way to Śīvaloka. (Padma Purāṇa, Chapter 20).

7 Other details. (1) It was Bhṛgū who gave the boon for having progeny to Sagara, King of the solar dynasty. Sagara, with his two wives, Keśini and Sumati, performed tapas at Bhṛgū prasārana in the Himalayas. After a hundred years, Bhṛgū, who was pleased, blessed the king that he would have numerous children by one wife and one son who would be progenitor of a varṇa, by the other wife. (Vāṃkī Rāmāyaṇa, Bālakāṇḍa, 38th Sarga).

(2) Once when some Munis went to Dvārakā, Sāmba and other Yadavas mocked them and the Munis cursed them. Bhṛgū was one of those Munis. (See the word Sāmba).

(3) Paraśurāma, after exterminating the Kṣatriya kings, went to the Aśrama of Bhṛgū, the founder of the family and received his blessings. (Brahmāṇḍa Purāṇa, Chapter 62).

(4) Bhṛgū Mahārṣi was a prominent member in Yudhiṣṭhira’s assembly. (M.B. Chapter 4, Verse 16).

(5) He was also a member of Indra’s assembly. It was by Bhṛgū’s brilliance that Indra’s glory was heightened. (M.B. Sabhā Parva, Chapter 7, Verse 29).

(6) Bhṛgū was a member of Brahmacemit’s assembly also. (M.B. Śabhā Parva, Chapter 11, Verse 19).

(7) Once Bhṛgū blessed his son Rēkṣa 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 Hastināpura, travelled in Dakṣinākarta, along with the sage Bhṛgū. (M.B. Udyoga Parva, Chapter 63, Verse 27).

(9) Bhṛgū entered the scene of battle between the Kurus and Pāṇḍavas and tried to persuade Droṇācārya to withdraw from the fight. (M.B. Droṇā Parva, Chapter 190, Verse 34).

(10) Once Bhṛgū lectured on the origin of the earth, Philosophy of life, etc. (M.B. Sānti Parva, Chapter 128).

(11) Bhṛgū explained to Bharadvāja how the Pañcabhūtas except the sky originated (Sānti Parva, Chapter 183).

(12) Bhṛgū discussed in a logical manner, the principle of life and the transmigration of the soul. (Śantiparva, Chapter 187).

(13) He made a critical examination of the merits and defects of racial discrimination. (Śantiparva, Chapter 187).

(14) Once Bhṛgū bestowed Brahminhood on a King named Viṭaha-vya. (M.B. Anuśasana Parva, Chapter 30, Verse 57).

(15) He got the name “Bhṛgū” because he was born out of fire. (M.B. Anuśasana Parva, Chapter 85, Verse 105).

(16) It was Bhṛgū who gave the necessary advice to Agastya to depose Nahuṣa from Indra’s post.

(17) There is a story that Nahuṣa kicked Agastya on the head while the latter was carrying Nahuṣa’s palanquin and that Bhṛgū, who was hiding in Agastya’s locks of hair, cursed Nahuṣa and changed him into a python. (M.B. Anuśasana Parva, Chapter 100).

Bṛghuṭṭhirtha. A place made sacred by the performance of tapas by Bhṛgū. (For more details see the 6th para under Bhṛgū).

Bṛghuṭṭūṅga. A peak on which the sage Bhṛgū performed tapas. Rēkṣa had lived there with his wife and children. (Vāṃkī Rāmāyaṇa, Bālakāṇḍa, 61st Sarga).

Bṛṅgī. A Mahārṣi who was a devotee of Śiva. Once he went to Kailāśa and began to go round Śiva to pay homage to him. But since Pārvaṭī and Śiva were sitting together as one body, he could not go round Śiva separately. He did not have much reverence for Pārvaṭī. So he took the form of a female beetle (Bṛṅgī) and bored his way through a hole made in the place where their bodies were united and thus went round Śiva alone. Pārvaṭī 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 Mahārṣi with three legs. (Mahārṣis).

Bṛḥṣundī. A fisherman. He used to earn his living by theft.

Once when the Mahārṣi Mudgala was passing through a forest, Bṛḥṣundī stopped him. But in the presence of the Brahmanic effulgence of the Mahārṣi, the fisherman was dazed. Mudgala took pity on Bṛḥṣundī and advised him to worship Lord Gaṇeṣa.

From that time Bṛḥṣundī gave up his evil ways, and accepting the advice of Mudgala, started the worship of Gaṇeṣa with single-minded devotion. As a result of it, an elephant’s trunk began to grow from the middle of his forehead. Bṛḥṣundī who thus acquired a shape closely resembling Gaṇeṣa, was visited by Indra, mistaking him for Gaṇapati. (Gaṇeṣa : 1.67).

Bhū (H). In the creation of the world, the Lord broke the beginningless “Āṇḍa” (the primal egg or seed) and from it the sound “Oṃ” emerged. The first sound of it was “Bḥūḥ”; the second was “Bhuvah”; and the third was “Svah”. So the combination “Bḥū Bhuvah Svah” was formed. Then came the most adorable and superlative effulgence of the creator (Savītā). 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 aṇḍa originally was became the source of that supreme effulgence. As it was the first radiant light, it came to be called Āditya (ādī = first). The great procreator Brahmā seemed to emerge from the centre of the aṇḍa. The garbhajalā (the water contained in the aṇḍa) became the oceans and rivers of the world. (Vāmanā Purāṇa, Chapter 43).


Bhujaṅga. A son of Kadrī by Kaśyapa prajāpati.

Bhujyuy. A Rājaśī (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 soldiers sank into the sea. At that time the prince prayed to the Asvins 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 Rigveda where the adventures of Asvins are described. (Rigveda, 1st Manušāla, 17th Anuvāka, 116th Sākta.)

**BHŪKAMPA.** (Earthquake). The cause of earthquake according to ancient belief is given below:—

The earth is being supported and held in its position by an elephant called Virūpākṣa. When he feels the burden too heavy he shakes his head and earth tremors follow. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, 40th Sarga.)

**BHŪLĪṢGA (M).** A bird which lived on the opposite side of the Himālayas. The cry of this bird resembles “MĀ SĀHASA”.1 But this bird lived by pecking at and eating the flesh between the teeth of a lion. Sūśpāla mentioned this bird as an example to illustrate that Bhiṣma’s 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.

**BHŪMANYU I.** A king who was the grandson of King Duṣyanta and the son of Bharata. From Mahābhārata Ādi Parva, Chapter 94, Verse 19, we see that he was born by the blessing of Bharadvāja. His mother was Sunandā, daughter of Sarvasena, King of Kāśi. When Bhūm anyu grew up, his father Bharata entrusted him with the affairs of the Kingdom. Bhūm anyu had six sons by his wife Puṣkarini; they were Diviratha, Suhotra, Suhotā, Sukavi, Suyaju, and Rekha. In Mahābhārata, Ādi Parva, Chapter 95, Verse 33, we see that he had another son Suhotra by a woman Vījaya, a Daśārha maid.

**BHŪMANYU II.** There is another Bhūm anyu, grandson of Kuru, a king of the Lunar dynasty and son of Dṛṝtarāṣṭra, mentioned in Mahā Bhārata, Ādi Parva, Chapter 94, Verse 39.

**BHŪMANYU III.** A Deva Gandharva. He participated in the celebrations connected with Arjuna’s birth. (M.B. Ādi Parva, Chapter 91, Verse 35).

**BHŪMI I.** The earth.

1) **General.** The Purāṇas maintain that Bhūmi has a Devi (goddess). The births of Bhūmi and its basic goddess are in two different ways.

The Mahābhārata, (Dākṣiṇātyā Pāthā) says that the goddess Bhūmi was the daughter of Brahma and that she was married by Mahāviṣṇu. The earth on which we live is the Mrṛtpuṇḍra of which the basic deity is this Bhūmidevi. 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, Śiva cut open his thigh and let fall a drop of blood in the water. It assumed the form of an “aṇḍa” (egg), Śiva took that aṇḍa and split it. A man came out of it. From him was made Nature (Prakṛti) for the creation of the Universe. One half of the broken aṇḍa became sky and the other half became the earth. (Kathāsaritsāgara, Kathāpiṭhāramānabaka, 2nd Taranīga).

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 Kaitabha. They persecuted Brahmā. Mahāviṣṇu woke up and killed Madhu and Kaitabha. The thick fat of these Rākṣasas hardened into the earth. (Devī Bhāgavata, Navama Skandha).

3) **In the beginning Mahāviṣṇu** (Mahāviśrā Puruṣa) spread everywhere. In every pore of that Mahāviśrā who was lying on the surface of the water, there was a Brahmāṇḍa. In course of time that Viṣṇu obtained mind. That mind stood connected with each of the pores equally. Later from it were formed the “Pañcamahābhūtas”. From their combination was formed the Bhūta called “Mahā Pṛthvi”. It was cut into many pieces and each of the pieces was deposited in each pore. It was these Pṛthvi pieces which became “Bhūmis” at the time of creation. At the time of the floods, these Bhūmis sank again into those pores as before. In each of these Brahmāṇḍas, 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, Śiva and other Devas. Since all the different Bhūmis in all the Brahmāṇḍas had been formed artificially, they all perish in the floods. (Devī Bhāgavata, Navama Skandha).

3) **Bhūmi Devi** (Goddess Earth) is the wife of Mahā Viṣṇu. In Varāha Kalpa (Age of the Pig) the Asura Hiranyākṣa 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 Devi 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 Devavarsa. It is from that time that Bhūmi Devi became Mahāviṣṇu’s wife. As a result of their union, a son named Maṅgala was born to them.

Ghaṭesā is the son of Maṅgala. Maṅgala has another name, Covva. After the birth of Maṅgala, at the behest of Lord Viṣṇu, all people began to offer worship to Bhūmidevi. Mahāviṣṇu himself first worshipped her by reciting the mantra—“Om Hrīṁ-Srīṁ-Kṛīṁ-Vasundhāryā Svāhā”. After that this mantra became popular for worshipping Bhūmidevi. (Devī Bhāgavata, Navama Skandha).

Narakāsura was Bhūmidevi’s son by Hiranyākṣa, the Asura. When Hiranyākṣa, in the form of a pig, carried Bhūmidevi on his horns to Patāla, the horns came in contact with Bhūmidevi and she became pregnant. In Bhāgavata, Daśāma Skandha we read that Narakāsura was born as the result of this contact. (See the word Naraka I).

Sītā was the daughter of Bhūmidevi, born on another occasion. Sītā 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 Sītā).

4) **Bhūmi and Prahlàda.** 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

1  Mā Sāhasa = Do not act rashly.
BHŪMI II

Hiranyakaśipu. Prahlāda, the son of Hiranyakaśipu, was a devotee of Visnū. The father did not like the son’s devotion to Visnū. So he persecuted Prahlāda in various ways. Once he threw down Prahlāda from the top of a high building. At that time Bhūmi devi appeared and received him in her arms. (Brahmāṇḍa Purāṇa, Chapter 24).

5) Bhūmidēvi and Pṛthu. Once the Emperor Pṛthu turned Bhūmidēvi into a cow and milked all her resources from her. (For details, see the word Pṛthu).

6) Pārvati’s curse. Once Pārvati and Śiva indulged in their sexual act for many years. The earth began to shake to its foundations. The gods approached Śiva with a request to refrain and he agreed. Śiva’s semen was discharged and fell on the earth. Pārvati who was angry at this, cursed Bhūmidēvi as follows:— ‘You Bhūmidēvi ! You will assume many forms and become the wife of many. Since you have prevented me from giving birth to a son, no children will be born to you in future.’ (Vālmiki Rāmāyaṇa, Bālākāṇḍa, 36th Sarga).

7) Other details.

(1) Narakāśura has another name, “Bhauma”. (M.B. Sabhā Parva, Dākṣinātya Pātha, Chapter 38).

(2) Bhūmidēvi prayed to Śrī Kṛṣṇa and obtained Vaiguṇḍavāstra for her son Narakāśura. (M.B. Droṇa Parva, Chapter 29, Verse 30).

(3) When Parasurāma was carrying on the annihilation of Kṣatriyas, Bhūmidēvi induced the sage Kaśyapa to entreat Parasurāma to stop his massacre of Bhūpālas. (Protectors of Bhūmi=Kṣatriyas). (M.B. Śantu Parva, Chapter 79, Verse 44).

(4) Once she (Bhūmidēvi) described to Śrī Kṛṣṇa, the greatness of Brahminhood. (M.B. Anuśāsana Parva, Chapter 34, Verse 22).

(5) At another time she explained to Śrī Kṛṣṇa the nature of Gṛhausthāramadharma. (Duties of a householder). (M.B. Anuśāsana Parva, Chapter 97, Verse 5).

(6) On one occasion, when King Aṅgā touched her, Bhūmidēvi lost her own form and vanished. At that time, Kaśyapa prajāpati paralysed her. (M.B. Anuśāsana Parva, Chapter 152, Verse 2).

(7) Parasurāma gifted the whole earth to the sage Kaśyapa. From that time Bhūmidēvi has been called “Kaśyapi” (daughter of Kaśyapa). (M.B. Anuśāsana Parva, Chapter 154, Verse 7).

BHŪMI II. Wife of Dhrūva. This Bhūmi devi, the daughter of Śīśumāra had two sons named Kalpa and Vatsala, by Dhrūva. (Bṛghavatā, Caturthā Skandā).

BHŪMI III. Another Bhūmi, who was the wife of a king named Bhūmipati is mentioned in M.B. Udyoga Parva, Chapter 117, Verse 14).

BHŪMIṆJAYA. A warrior who fought on the side of the Kauravas. He took his position in the centre of the “Garuḍa Vyūha” (Name of a phalanx) formed by Droṇa. (M.B. Droṇa Parva, Chapter 20, Verse 13).

BHŪMIPĀLĀ. A Kṣatriya king of ancient India. He was born from a portion of an Asura called Krodhavāsa. (M.B. Ādi Parva, Chapter 67, Verse 61).

BHŪMIPARVA. A subdivision of Bhūmaparva in Mahābhārata. Chapters 11 and 12 of Bhūṣma Parva are included in this.

BHUMIPATI. A king of ancient India. There is a reference to this King in M.B. Udyoga Parva, Chapter 117, Verse 14.

BHŪMISAYA. A king in ancient India. M.B. Śānti Parva, Chapter 166, verse 75 says that King Amārtayāras gave a sword to Bhūmisaya who gifted it to Bharata, the son of Dusyanta.

BHŪPAṬI. A vīvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 32).

BHŪRI I. A king of the Kuru dynasty. Somadatta, king of the Kuru dynasty had three sons, Bhūri, Bhūrīśravas and Śala. In M.B. Ādi Parva, Chapter 185, we read that they had attended the Svayamvara of Draupadī and in Sabhā Parva, Chapter 94 it is said that they had taken part in Yudhiṣṭhira’s Rājasuya. In Droṇa Parva, Chapter 166, we read that this King Bhūri was slain by Sātyaki during the war between Kauravas and Pāṇḍavas. After death, Bhūri obtained a place with the Vīśvedevas. (M.B. Svargārohaṇa Parva, Chapter 5, Verse 16).

BHŪRI II. A son of the sage Śuka. Vyāsa’s son, Śuka married Piṣṭi, the daughter of Pīṭha. She had four sons by Śuka, who were named Kṛṣṇa, Gauraprabhā, Bhūri and Dvārasūra, and a daughter named Kirtī. (Devi Bhāgavata, Prathama Skanda).

BHŪRĪBALA. (BhūrīMABALA). One of the hundred sons of Dhrītarāṣṭra. Mahābhārata Śalya Parva, Chapter 26, Verse 14 says that at the battle of Kurukṣetra he was slain by Bhīmasena.

BHŪRĪDYUMNA I. A king in the assembly of Yama. He attained Heaven (Svargarohaṇa) by virtue of his having performed godāna (gift of cow). (M.B. Sabhā Parva, Chapter 8, Anuśāsana Parva, Chapter 76).

BHŪRĪDYUMNA II. A Mahārṣi. This sage once went to Hastināpura as a messenger of peace. On the way he met with Śrī Kṛṣṇa whom he reverently worshipped by doing “Pradaksīṇa”.

BHŪRĪDYUMNA III. He was the only son of Vīradyu-ma, a King. Bhūrīdyumna was lost somewhere in the forest. (M.B. Śānti Parva, Chapter 127, Verse 14)

BHŪRIHAN. A Rākasā. He was a king in ancient times. (M.B. Śānti Parva, Chapter 277, Verse 51).

BHŪRIKĪRTI. A king. He had two daughters, Cāmpīkā and Sumati who were married by Lava and Kuśa respectively. (Ananda Rāmāyaṇa, Vivāha Kāṇḍa).

BHŪRĪŚRĀVĀ (BHŪRĪŚRĀVAS).

(1) General. He was the son of Somadatta, a king of Kuruvarīśa (Kuru dynasty).

(2) Other details. Bhūrīśravas had two brothers named Bhūri and Śala. They were all present at the Svayamvara of Draupadi. (M.B. Ādi Parva, Chapter 185, Verse 14).

(3) He once described to Duryodhana, the heroic qualities of the Pāṇḍavas and advised him to maintain peaceful relations with them. (M.B. Ādi Parva, Chapter 199, Dākṣinātya Paṭha).

(4) He took part in Yudhiṣṭhira’s Rājasuya yajña with his father and brothers. (M.B. Sabhā Parva, Chapter 34, Verse 8).

(5) In the war between Kauravas and Pāṇḍavas, he arrived with an “Aksauhini” (A division of the army) in order to give help to Duryodhana. (M.B. Udyoga Parva, Chapter 19, Verse 16).

1 In Agni-parāṇa, Chapter 278, we see another statement that Śāntu, king of the Lunar dynasty, had three sons, Devūpi, Bālīkha and Somadā and of them Bālīkha had four sons, Somadatta, Bhūri, Bhūrīśravas and Śala.
(6) Bhīṣma once remarked that Bhūrīśravas deserved to be counted among the Rāthis and Yāthapatis. (Udyoga Parva, Chapter 165, Verse 29).

(7) On the first day of the battle at Kurukṣetra Bhūrīśravas fought a duel with Śaṇikha. (Bhīṣma Parva, Chapter 45, Verse 35).

(8) He fought with Sātyaki (Bhīṣma Parva, Chapter 63, Verse 33).

(9) He killed the ten sons of Sātyaki. (Bhīṣma Parva, Chapter 74, Verse 25).

(10) Defeated Dhrṣṭaketu in battle. (Bhīṣma Parva, Chapter 84, Verse 35).

(11) He fought a duel with Bhīmasena. (Bhīṣma Parva, Chapter 11, Verse 44).

(12) A duel was fought with Śikhaṇḍī. (Drona Parva, Chapter 43, Verse 45).

(13) Bhūrīśravas fell down under the stroke of Sātyaki. (Drona Parva, Chapter 142, Verse 59).

(14) Arjuna cut off the left arm of Bhūrīśravas. (Drona Parva, Chapter 141, Verse 72).

(15) Enraged by Arjuna’s action, Bhūrīśravas squatted on the ground to attain Svarga (Heaven). (Drona Parva, Chapter 143, Verse 33).

(16) Sātyaki killed Bhūrīśravas. (Drona Parva, Chapter 143, Verse 54).

(17) After death Bhūrīśravas became a Vīṣdeva. (Vārāhoṇa Parva, Chapter 5, Verse 16).

(18) Some of the other names of Bhūrīśravas given in Mahābhārata are: Bhūrīśakṣa, Saḷāḷaṛa, Kaūrava, Kaūraveya, Kaūravya, Yūpaketana, Yūpaketu, Śārdūla, Kuruśrertha, Kurudvaha.

BHŪRĪTEJAS. A king in ancient India. He was born from a portion of the Asura Krodhaśa, according to Mahābhārata, Ādi Parva, Chapter 67, Verse 63).

BHŪṢUNḌA. A dispassionate and large-hearted crow. The residence of this crow was a Kalpavrṣa standing on a beautiful peak surrounded by luxuriant vegetation in the north-eastern corner of Mahāmeru. There were numerous bird-nests on the southern branch of that Kalpavrṣa. In one of them lived this centuries-old bird.

Once when the sage Vasiṣṭha went to Devaloka, he happened to hear about this crow. He went to see Bhūṣunḍa in its nest. The crow recognised Vasiṣṭha at once. They exchanged greetings. The sage opened the conversation as follows:—“Oh, King of birds! when were you born? How did you become a great soul? How old are you? Have you recollections of the past? Who was the prophet who suggested this residence for you?”

The bird calmly replied as follows:—“If you are interested in hearing my past history I shall tell you. Lord Śaṅkarika the Almighty lives in this world. He has numerous attendant spirits. Besides these spirits who have hoofs on their head, hands in the hoofs, teeth in the hands and stomach in the face, and who have faces resembling those of monkeys, camels, and elephants, he has also hordes of Mātrs in his retinue. The Mātrs, attended by spirits continue their dance in the presence of the Lord. Mountain peaks, the sky, the different worlds, deep pits, cremation grounds, etc. are their haunts. Chief among these Mātrs are eight sisters named, Jayā, Vijayā, Jayanti, Apraṁhitā, Siddhā, Raktā, Alambuṣa and Ulpaḷā. They have other followers also. Alambuṣa’s vehicle is the crow named Canḍa.

All these Mātrs 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 Bṛāhmidevī were dancing in one place, intoxicated by drink. Canḍa, the crow, who was Alambuṣa’s vehicle, also joined their company. Completely absorbed in their delirious raptures, the intoxicated swans indulged so freely in their amorous pleasures with Canḍa 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 Bṛāhmī about it. The gracious goddess (Bṛāhmi) 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 twentyone sons. We, the twenty-one brothers, are those children. We and our mothers went to Bṛāhmidevī and offered worship to her for a long time. As a result, the Devī woke up from her trance and pleased with us, gave us her blessing. After that, we went to our father (Canḍa) and offered our devoted services to him and prostrated before him and Alambuṣadevī. They blessed us. We asked our father to suggest a most suitable place for a secluded life. This Kalpa Vṛksa is the secluded place recommended by him. We paid obeisance to our father and Alambuṣadevī 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 Śivaloka.

On hearing this, Vasiṣṭha asked Bhūṣunḍa to tell him more about his past life. Bhūṣunḍa resumed his story:—“Long 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, dvāpāra and Kali) the earth was filled with forest trees and in another Caturyuga, mountain ranges appeared. I have seen an age in which Bṛāhmaṇas were drunkards, Śudras were virtuous and women of noble families committed adultery. You have now been born in the eighteenth ‘Jana’ as the son of Bṛāhma. 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 Hiranayākṣa had taken the earth three times to Pātāla (underworld). The Lord has incarnated six times as Bhārgava Rāma. Incarnation of Buddha has taken place in six Kaliyugas. Tripuradahana (burning of the Tripurasuras) has taken place thirty times. Daśaka yāga was broken up twice. Lord Śiva has slain ten Indras. He fought seven times with Śri Kṛṣṇa for the sake of Bāṇa. I also remember another epic entitled
SANATAN WAR BIRD.
This is Varapraja General. A commander resort the place. Kuruksetra. different used "Bhutanayaka", Skanda

BHUTADHAMA. An Indra. This Indra is different from the actual Indra. There is reference to this Indra in Mahabhārata, Ṇdi Parva, Chapter 96, Verse 28.

BHUTAJYOTI. A king who was the father of Vasyu and son of Sumati.

BHUTAKARMA. A warrior who fought on the side of the Kauravas in the battle at Kuruksetra. He was killed by Satānika, the son of Nakula. (M.B. Droṇa Parva, Chapter 22, Verse 25).

BHUTALAYA (M). A famous village in the purāṇas. It was a resort of thieves and robbers. Dead bodies were often thrown into the river which was flowing through this village. Mahabhārata, Vana Parva, Chapter 129, verse 9 says that it was against Śāstras to bathe in this river.

BHUTAMATHANA. A warrior of Subrahmanya. (M. B. Śalya Parva, Chapter 45, Verse 69).

BHUTASANTAPANA. One of the sons of Hiranyakṣa, (Bhāgavata, Saptama Skandha).

BHUTASARMA. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He had taken his position in the "Garudavyuha" (name of a phalanx) formed by Droṇacārya. (M.B. Droṇa Parva, Chapter 20, Verse 6).

BHUTAS. (A set of beings created by Rudra).
1) General. A Mānava class or sect in ancient India. In the Purāṇas, this Mānava sect is classified into four subdivisions. (1) Dharmaprajā (2) Iṣvaraprajā (3) Kāśyapiprajā (4) Pulahaprajā.
2) Birth. In the Brahmāṇḍa Purāṇa there is the following story about the birth and shape of Bhūtas— Bhūtas are one of the subdivisions of Pulaha's creations. Long ago, Brahmā asked the Rudra, Nilaḥohita, to perform the function of creation. Accordingly he begot thousands of Bhūtas in the womb of his wife Sati. 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 Bhūtas. These music-haters used serpents as their Yaḍḍopaviṭas (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) Bhūta Chief. In the Purāṇas, Rudra is acknowledged as the Bhūta chief. That is why Rudra is known by such names as "Bhūtanayaka", "Gaṇanayaka", "Rudrāncara", "Bhavaparīṣada" etc. But since the common name Rudra is used for the ruler (king) of all the Bhūtas, Vāmana Purāṇa declares that Rudra is not an individual. Both Vāmanapurāṇa and Matsyaapurāṇa represent Virabhadra and Nandikesvara as two Rudras who are the masters of Bhūtas. (Matsyaapurāṇa 181, 2; Vāmanapurāṇa 4, 17).

In Vāmana Purāṇa, the number of Bhūtas is given as 11 crores. Skanda, Śākha, Bhairava are the chief among them. Under them are innumerable Bhūtas. Ashes and Khatvāṅga etc. are their weapons. The emblem on the banner is a cow or a bird. That is how the Gaṇanāyakas have got the titles like "Mayūravāhuja", "Mayūravāhana". (Vāmana Purāṇa 67, 1-23).
4) War with Asuras. In the war between Sīva and Andhakāsura, the Bhūtas fought on the side of Sīva. It was Vīṇayaka, the master of the Bhūta hordes who first came into conflict with the Asura. In that battle Andhaka defeated Vīṇayaka. After that, Nandi, another leader of the Bhūtas, attacked Andhaka jointly with Vīṇayaka and defeated him. At last, Andhaka approached Sīva himself for protection, and Sīva received him and appointed him as commander of one of his hordes of Bhūtas. It is this Andhakāsura who later became famous under the name of Bīrīgī. In this way, the Bhūtas had fought many battles with the Asuras, joining the party of the Devas. But at the time of Daksīṇa's yajnā, they joined the party of the Asuras and opposed the Devas.

Although the Bhūtas 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 Vaivasvata manvantara they had already become South Indians.

BHUTIVARMA. A Rākṣasa who was the friend of Kāṇabhuṭī. (Kathāśārtisīgarā).

BHUVANA I. A Maḥārāja who visited Bhīṣma when he was lying on the verge of death. (M.B. Anuśasana Parva, Chapter 26, Verse 81).

BHUVANA II. A sanātana Viśvedev. There is a reference to him in M.B. Anuśasana Parva, Chapter 91, Verse 35.).

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BHUVANAS. See the word Bhradāravas.

BHĪTAKU. One of the ten names of Arjuna. He got this name because he desisted from doing loathful acts. "I will never resort to loathful deeds in war. Therefore the devas and men call me Bhītakus". (Mahābhārata, Virāṭa Parva, Chapter 44, Stanza 18).

BIDAL. A minister of Mahīśāsura. (Devī Bhāgavata).

BIDALAPĀKHYĀNA. See the word Dīnādīka.

BIDAJAS. A son born to Aditi by the blessings of Viṣṇu. (Padma Purāṇa, Bhūmikāṇḍa, Chapter 3).

BILVA. (VILVA). A devotee of Viṣṇu. There is a story in Skanda Purāṇa about Bilva who lived as a Vaiṣṇavite first and then was converted to a Śaivite. In the beginning Brahmā created many things among which Viḷva (tree) (Crataeva religiosa) also was created. Under that tree an anonymous man began to live. Brahmā gave him the name Viḷva. Being pleased at the behaviour and devotion of Viḷva, Indra asked him to turn the wheel of administration of the earth. Accepting the offer Viḷva requested Indra to give him the Vajra (diamond) for the smooth running of the administration of the earth. Indra told him that vajrāyudha (diamond-weapon) would be at his disposal, when he thought about it, if the occasion required it.

Once Kapila a Śaivite reached the palace of Viḷva. After a long conversation both became fast friends, One
day there was a debate between Bilva and Kapila as to whether penance or Action (doing one's duty) was appreciable. In this discussion Bilva lost the equilibrium of his mind and thinking of the diamond-weapon of Indra cut 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 Bilva went to Viṣṇu 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 Bilva. The mind of Bilva changed to devotion for Siva. He concentrated his attention on the worship of Śivalinga at the forest of Mahākāla. One day Kapila came by that way and was greeted by Bilva with honour and regard, and they again became fast friends.

BILVAKA. A famous serpent born to Kaśyapa prajāpati of his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 12).

BILVAKATIRTHA. A holy place in Haradvāra. It is mentioned in Mahābhārata, Anusāsana Parva, Chapter 25, Stanza 13 that those who bathe in this holy Bath will attain heaven.

BILVAPÂḌURA. A serpent. The father of this serpent was Kaśyapa and mother, Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 12).

BILVAPATRA. A serpent born in the family of Kaśyapa prajāpati. (M.B. Udyoga Parva, Chapter 103, Stanza 14).

BILVATEJÃ. A serpent born in the family of Taṇḍaka. This serpent was burnt to death by falling in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 9).

BINDUGA. A Brāhmaṇa who lived in the village of Bāḍakalā. Being a frequenter of the houses of harlots and of various other mean habits, he had led his wife Gaṅcalā 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 Vindhyā. In the midst of their life as devils, once it chanced for Gaṅcalā to hear the Siva Purāṇa recited and she got her shape of devil changed. She requested Pārvatī to change the shape of her husband also. Pārvatī sent her attendant Tumburu to Binduga to tell him the story of Siva and thus he also got his form changed. (Siva Purāṇa Māhāmya).

BINDUMAṬI. The queen of the great King Māṇḍhāṭā. Bindumati was the daughter of the King Śaṇabindu. Purukutsa and Mucukunda were the two sons born to her from Māṇḍhāṭā. (Devī Bhāgavata, Skandha 7).

BINDUSARAS. A holy place famous in the Purāṇas. The following information is obtained from the Purāṇas about this holy place.

2. It was at Bindusaras that Bhagiratha did penance to bring down Gaṅga to the earth (Sābhā Parva, Chapter 3, Stanza 10).
3. Devendra performed hundred sacrifices at this place. (Mahā Bhārata, Sābhā Parva, Chapter 3).
4. Once Śiva performed a sacrifice at Bindusaras. (Sābhā Parva, Chapter 3).
5. Sri Kṛṣṇa did penance here for several years to get righteousness. (Sābhā Parva, Chapter 3, Stanza 11).

(6) At this place, Maya, the asura gave Arjuna the famous couch known as Devadatta and to Bhūmasena the famous club of Vṛṣaparvā. (Sābhā Parva, Chapter 3).

BODHA. A king. In the Mahābhārata, Sābhā Parva, Chapter 14, Stanza 20, mention is made that this King fled to South India with his brothers and relatives fearing the attack of Jarāsandha.

BODHA(M). A place in ancient India. It is famous in the Purāṇas. Mention is made about this place in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 39.

BODHĀYANA. An individual of the lineage of teachers. (See the word Guruparamparā).

BODHISĀTTVA. A good-natured husband generally quoted in Sanskrit works. The following is the story given about him in Kathāsaritsāgara, Tārāṅga 9.

Once there lived a wealthy Vaiśya, who had a son named Bodhisāttva. When the childhood of the boy was at an end his mother died. The Vaiśya married again and got his son also married. Because of the ear-buzzing of his wife, the Vaiśya drove his son out of the house. Bodhisattva left the house of his father, with his wife. By and by they reached a desert. Not a drop of water was to be had. There was not even the shoot of grass. It was a sandy place with nothing else in sight. He walked for seven days carrying his wife on his shoulders. His wife grew weary and worn with hunger and thirst. Seeing that she was about to die he gave her his flesh and blood. The wicked woman took them and saved herself from death. On the eighth day they reached the jungles of a hilly place full of fruit-trees and with a river with grassy banks, flowing down to the valley. With fruits and cool water he appeased the hunger and thirst of his wife. Then he got down to the river to take a bath. He saw a man with his limbs cut off, coming aloft. Now and then he was producing piteous sounds. The kind son of the Vaiśya, without minding his weakness due to fast for the last seven days, swam to the man and brought him to the bank of the river. He did all services possible for him. Then he asked him who had cut off his limbs. He replied that his enemies had done so, with the intention that he might die suffering severe pain for a long time. The Vaiśya’s son stood still for a little while. Then he took his bath. With his wife he lived in the forest doing penance. The wounds of the man he saved had been healed. The Vaiśya’s son, one day, went out to the forest to gather fruits and roots for their food. At that time his wife grew lustful and had coition with the man without limbs. Gradually she began to dote on him. She decided to kill her husband who was an impediment on her way. She pretended to be ill. The Vaiśya’s son began to treat her. One day she took her husband to the edge of a very deep well and said: "See, there is a divine herb at the bottom of this well. I will be cured if I could eat it. This is what a goddess told me in a dream yesternight!" Hearing this her husband made a rope, and tied it to a tree. Then he began to go down the well by the rope. She cut the rope and the man fell into the well. There was a passage from the well to the river. The current took him through that passage to the river. He got out of the river, and sat under a tree thinking of the wickedness of women. There was a city close by. At that time the King of the city was dead and there was no heir left. The subjects of the city brought an elephant and said, "whom ever this elephant takes and places on his back shall be our king". They sent the elephant out. The elephant
was pleased at the virtuous character of the son of the Vaisyā. So taking him, as if he was God, placed him on its back and walked to the city. The people gathered round him and anointed him as their King. The son of the Vaisyā became King. He never even thought of women who are generally fickle and wicked.

The wicked wife of the Vaisyā’s son took the limbless 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 alms”. In this manner she spent her days in begging. Thus wandering from place to place she reached the city where the Vaisyā’s son was the King. The people, seeing her loyalty to her husband, honoured 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. The King reminded her of her deeds of the past one by one and began to tease 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 Nahuṣa 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 Pingala the harlot, self-sacrifice from animals, concentration from the archer, and loneliness from a maid who is a spinner. (M.B., Sānti Parva, 171, 56, 61).

This hermit came to the King Yayāti and taught him philosophy and ethics. The whole of the Chapter 171 of Mahābhārata, Sānti Parva, comprises the exhortations of this hermit, which are known by the famous name Bodhya-Gītā (Song of Bodhya).

BRADHNĀSYA. A king. Agastya once approached this King to request him for some wealth. (See the word Agastya).

BRAHMĀ:

One of the trimūrtis of the Hindu Pantheon. The trimūrtis are Brahmā, Viṣṇu and Śiva.

1) General information. God who is the creator of the Universe. It is mentioned in the Purāṇas that Brahmā creates, Viṣṇu preserves and Paramāśiva destroys the universe.

2) The birth of Brahmā. The birth of Brahmā is from the navel of Viṣṇu. It is mentioned in Devī Purāṇa, Skandha 1, about the birth of Brahmā as follows:—

In the beginning Mahāviṣṇu lay on a banian leaf in the shape of a baby and began to think, “Who am I? Who created me? What for? What is my work? Where to work?” and so on. At that time an ethereal voice said:—

"Sarvarān halvidamevahāna nānyadasti sanatānam". * Mahāviṣṇu was amazed at this ethereal 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 Saṅkha (conch), Cakra (wheel), Gadā (club), Padma (lotus) and maids who are prosperity and having worn glorious clothes and ornaments, and accompanied by the Saktis (powers) named Rati, Bhūti, Buddhi, Māti, Kirti, Dhṛti, Śraddhā, Medhā, Svādhī, Śvāhā, Kṣudhā, Nidrā, Dayā, Gati, Tusi, Puṣṭi, Kṣamā, Lajjā, Jñībhā and Tandrā, 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 Sattva. 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 Tāmasaguna (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 colour of blood. You will be 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 Jagadambā, 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 Saptarśis, (seven sages) and then the Prajāpatīs (the lords of emanation). From them all the movables and the immovables in the universe came into existence. (Devī Bhāgavata, Skandha 7).

In manusmrī, Chapter I, the following stanza about the creation of Brahmā occurs.

“Tadandaśamahavād haimam
Sahasāṁśusamprapbhāhin
Tamājaṁ jajne svayām Brahmā
Sarvalokapātimaḥ”

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 Pitāmaha (Grandfather of the manes) or Paternal grandfather 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 big egg. Brahmā who had been inside the egg went to a long sleep. The sleep continued for a thousand yugas (ages) when Brahmā woke up; as Sattva 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. Rajas is the attribute that creates and Sattva, that which preserves. At the time of destruction Tāmasaguna (darkness) becomes the foremost attribute. That Bhagavān (Supreme

1 Īdāṁ sarvaṁ khalu aham eva, Saṁsthānam anyad nāsti. All these are myself. Except me there is nothing eternal.
Spirit) the Puruṣa (the Male creative Energy) pervades over everything, in all the living worlds. That Eternal Being is Brahmā, Visńu, Śiva.

Knowing that the world was lying in pure water, the Bhagavān (Supreme Being) cut the egg open. From it the Oṁkāra (the sacred syllable “Oṁ”) emanated. The first sound of it was “Bhuḥ”, the second, sound, “Bhuvāḥ” and the third sound “Svaḥ”. So they came to be known as “Bhūbhuvāḥ Svāḥ”. Then the glorious radiance of the sun was born from it and Brahmā the grandfather of the worlds originated in the centre of the egg.

3) Instigation to compose Rāmāyāṇa. It was Brahmā who instigated Vālmīki to compose the Rāmāyāṇa.

A fowler of the forest tribe shot down one of a couple of snipes which were carrying on love-making, on the banks of the River Tamāśa. Seeing this Vālmīki cursed the fowler. The curse came out of the mouth of Vālmīki in the form of a verse,1 “mā niṣīḍā praśīṭhām tvam-gaṁaṁ āsavaṁ samāṁ, yat krauṇcamithunādekam, avadhiṁ kāmamohitam”, which according to harsay, is the first piece of poetry in the world. Brahmā who was attracted by the poetry came to the hermitage of Vālmīki and instigated him to compose the story of Rāma in verse. It is stated in Vālmīki Rāmāyāṇa, Bālakāṇḍa, Sarga 2, that the Rāmāyāṇa was composed thus.

4) Rāvaṇa is given a boon. It was Brahmā who made Rāvaṇa an ever-powerful hero. Penance was done by Rāvaṇa in the vicinity of the Himālayas and Brahmā appeared before him and granted him the boon that no living creature except man, would kill him. (Vālmīki Rāmāyāṇa, Bālakāṇḍa, Sarga 16).

5) The loss of a head. Long ago Śiva plucked off a head of Brahmā. This story occurs in various purāṇas with slight changes. Two of them are given below:

(1) In olden days, in the period of Satyayuga, Mahāviśuṇ did penance in Svctadvīpa (the island Sveta) to obtain Eternal Bliss, being deeply engaged in the study of Brahnavidyā. Brahmā also went 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 rest 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 phollus, extra-ordinarily bulky and fair appeared before them and an ethereal voice said from the sky: “You need not quarrel as to who is superior. He who reaches the extremity of this phollus is the superior person. So both of you proceed, one upwards and the other downwards and find out the end.” Hearing this Viśu went downwards to find out the bottom and Brahmā, upwards to the top. Viśu travelled for a long time and finding no end thought the attempt futile and returned to the starting point with disappointment and sat down. Brahmā travelled upwards for a long time and found no end. On the way he saw the petal of a pāṇḍānus flower, coming down from the sky. Brahmā took it and joyfully returned and said haughtily to Viśu: “See, I have taken this flower from the head of the Phallus. I have brought this to convince you. You have been defeated. So can you not admit that I am the superior?” Mahāviśuṇ did not believe the words of Brahmā. So he called the Paṇḍānus flower to him and questioned it. The Paṇḍānus flower took false oath and witnessed in favour of Brahmā, who had asked the flower beforehand to be on his side. Mahāviśuṇ did not believe this either and said, “Let Śiva be witness to this flower”. Śiva at these words appeared before them and revealed the deceit played by Brahmā and the flower and then cursed the Paṇḍānus flower that thenceforward it should not have a place among the flowers of oblation to Śiva. Then Śiva got angry and plucked off a head of Brahmā. That is the skull Śiva uses for receiving alms. (Devi Bhāgavata, Skanda 3.)

(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. Bhagavān (Supreme Being) was sleeping continuously for so many thousands of nights. At the end of the night Bhagavān assumed the attribute of Rajas (Activity) and got ready for the work of creation. He, the knower of all Vedas and Veḍāṅgas 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 Puruṣa (the male creative energy). Then the Mahātmā (the Supreme Spirit) created Ahamkāra (Egoism). It affected Brahmā and Śiva. Overcome by egoism, Śiva said to Brahmā:-“Who are you? Who created you?” Swelled with egoism Brahmā asked in reply:-“Who are you? Who are your parents? Let me hear it.” This talk ended in a quarrel. The origin of Bhagavān (the Lord) was from this quarrel. Immediately after his birth the Lord took an unparralleled lute and playing it, went up to the sky. Śiva being defeated by Brahmā, bowed his head and coloured. While Parameśvara 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 as garments, and ride on an ox, are the destroyer of the world.” Hearing these words Śiva grew more and more angry, opened his third eye and looked steadily at Brahmā to burn him. Seeing the faces shining like the Sun Brahmā said, “When you beat on water, bubbles will appear. But do they have any prowess? Hearing this, Śiva plucked off the head of Brahmā with the tip of his finger nails. (Vāmana Purāṇa, Chapter 2).

5) Changing Vijayalakṣmī to Laṅkālakṣmī, by curse. Vijayalakṣmī, one of the eight Lakṣmīs, was the treasurer-keeper of Brahmā. Once she became careless in discharging her duties. Brahmā got angry and cursed her. “You go to Rāvaṇa and keep his tower”. She humbly requested for absolution from the curse. Brahmā said, “At the time of the incarnation of Śrī Rāma, a monkey hero named Hanumān will reach Laṅkā in search of Śrī Rāma’s wife, whom Rāvaṇa had kidnapped. You will obstruct him, and he will strike you down. On that day you will be absolved from the curse and you will return here instantly.” Accordingly Vijayalakṣmī was born in
Laṅkā under the name Laṅkālakṣṇī. When Hanumān jumped to Laṅkā she prevented him, and he struck her down to the ground. (Kārtiṣṭa Rāmāyana, Sundara Kāṇḍa).

6) Brahmah cursing the daughters of Himavān. Three daughters named Kuṭjī, Raṇī and Pārvatī and a son named Suṇābha were born to Himavān by his wife Menā. The three daughters went to the Himālayas for penance, to get Śiva as husband. They were not even six years old then. The devas saw them. The Ādiyās and the Vasus took Kuṭjī who was doing penance, to the world of the gods. All the gods gathered together and asked Brahmah. "Oh Lord, be pleased to tell us if this girl will be able to bear a son who could kill Mahiśāsura". Brahmah replied. "This poor girl will not be capable of bearing the radiance of Śiva. So let her go away."

Prajā Pāñchāsī. Kuṭjī got angry at Brahmah and said "Lord, I will try to become fit to bear the unbearable radiance of Śiva. Harken, I will do penance properly and please Viṣṇu and make Śiva bow his head. I take a vow to that effect." Brahmah became angry and told Kuṭjī, "You, wicked Kuṭjī, you did not succumb to my words. So by my curse you will be turned to water."

Kuṭjī having been cursed by Brahmah became water and began to flood the world of Brahmah. Seeing the flow of water, Brahmah made cause-ways on four sides with the Vedas of Rg, Yajus, Sāma and Atharva. Thus being tied up she stays in the world of Brahmah.

The Devas took Raṇī also before Brahmah and put the same question. The reply of Brahmah was the same as before. She also got angry and said to Brahmah. "I will do great penance so as to enable to give birth to one in my family to be the killer of Mahiśāsura." Brahmah cursed her also. "You are deliberately disobeying my words which even devas won't gainsay. So you will become the colours of the twilight." Thus she became the fast colours of the twilight, and her body was divided among the Pleiades. (Vāmana Purāṇa, Chapter 51).

7) Giving a boon to a tiger and golden colour to Pārvatī. The first name of Pārvatī, the daughter of Himavān was Kāli. She was given this name (Kāli) because of her dark complexion. After the marriage Śiva and Pārvatī led a household life in the golden house built by Viṣṇavārma. Once Śiva called Devi humorously, by the name Kāli. Pārvatī 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, Pārvatī bowed before Paramēśvara and bidding good-bye she went up into the air and reached the peak of Himālayas and thought of Jayā, Viṣṇu, Jayantī and Aparājītā. Instantly they arrived to see Kāli. They got permission and stayed with Pārvatī to attend on her.

While Pārvatī was engaged in doing penance, a tiger, with his weapons of tusks and claws came there from the jungles of the Himālayas. Umā (Pārvatī) 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 Devi with staring eyes and consequently it lost one eye. Pronouncing the word Brahmah Devi did penance for a hundred years. After that Brahmah, 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 Brahmah gave the wonderful tiger leadership of the Gaṇas, devotion to Śiva, invincibility and righteousness. After giving the tiger this boon Brahmah told Pārvatī, "Now, Ambikā, ask your boon. Don't hesitate, I will grant the boon." Then Pārvatī asked the boon. "Brahmah, give me golden colour". Brahmah said "Let it be so", and disappeared. The dark complexion of Pārvatī disappeared. She got the colour of the filament of the lotus flower. From the discarded skin Kātyāyāni was born. Then Indra appeared and asked for her as a gift. Indra requested Pārvatī on behalf of heaven. "Let me have her. Let this Kauśikī be my sister. Because she was born from your Kṣa, (outer skin) she is Kauśikī, I am also Kauśikī." Devi gave the beautiful Kauśikī to Indra. Sahasrāka (Indra who has thousand eyes) took her to the Vindhyā mountain; when they reached there Indra told her. "You stay on this mount, honoured and revered by gods. You will be known as Vindhyavāsini (who stays on the Vindhya). He consecrated the goddess there. She was given a lion as her carrier (Vāhana) "You destroy the asuras" saying so Indra returned to Heaven. (Vāmana Purāṇa, Chapter 54).

8) Brahmah became river. Long ago in the period of Cākṣuṣa manvantara (the age of a Manu), Brahmah decided to perform a sacrifice on the Sahya Mountain and preparations were made for it. Brahmah came with Viṣṇu and Śiva. Bhṛgū and other hermits took their seats. Mahāviṣṇu called Svarādevī, the wife of Brahmah. But she was very slow in coming. The hermit Bhṛgū 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 rituals?"

"If Svarā does not appear before the end of the stipulated time we shall seat Gayātrī in her place," said Viṣṇu. Śiva also agreed to it. So Bhṛgū seated Gayātrī on the right side of Brahmah and the rituals were performed. By then Svarā reached the sacrificial hall. When she saw that Gayātrī 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 become a river which will not be seen in the world. All of you will become rivers because you have placed a person lower than me in my position." Hearing the curse of Svarā, Gayātrī rose up trembling, and cursed Svarā also to become a river. Before Svarā was changed to a river, Brahmah and the other gods rose up and requested for absolution from the curse. Svarā said, "Gods, it is because you have not given oblations to Gaṇapati 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, Viṣṇu and Mahēśvara became rivers with their portions. Brahma became the fast-flowing Kukumati, Mahāviṣṇu changed to river Kṛṣṇa and Śiva, the river Veṇi. The devas also changed their portions to rivers and flowed from the Sahya mountain to the east and their wives changed to rivers by their portions and flowed to the west. Śvarā and Gāyatrī flowed as two rivers to the west and then joined together as one river called Śāvirī. Viṣṇu and Śiva who were consecrated at the sacrifice by Brahma came to be called Bala and Aṭībala (Powerful and more powerful). This is the origin of the rivers in Kerala. (Padma Purāṇa, Chapter 111).

9) Brahma is not worshipped. Long ago Brahma and Viṣṇu went to see Śiva near Himavān. They saw a shining phalus 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 like this and said that nobody would worship Brahma because of his extravagant desire (namely, to have Śiva as his son). Viṣṇu requested that he should be made a servant at Śiva’s feet. So Viṣṇu incarnated as Śiva’s Sakti (power). That Sakti is Pārvatī. So Viṣṇu and Pārvatī are one and the same in a sense. (Kathāsāritsāgarā, Kathāpīṭhalambakaṇī, Ta-raṇaṇa 1).

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. Due east of Mano-vatī stands Ama-ravatī, the town of Indra. On the south-east corner there is Rajavatī which is owned by Agni (fire-god). Due south of Brahmāpurī there is the town of Saniyamanī which is the town of Yama (God of death). On the south west corner there is the town of Nīrītī. It is named Kṛṣṇājanā. On the west there is the town called Sraṃdhavatī. 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). Due north to Brahmāpurī stands the town of Kubera (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 Ya-śovatī.

11) The sons of Brahma. Brahma is the creator of all the living things in the world. Still mention is made in the Purāṇas about countless divine persons who were born from the mind and body of Brahma, directly and indirectly. They are given below in groups:

(1) Maricī, Angirās, Ati, Pulastya, Pulaha, and Kratu. It is mentioned in the Mahābhārata, Ādi Parva, Chapter 65, Stanza 10, that these six grand hermits were born from the mind of Brahma.

(2) Dhatā and Vidhatā. It is mentioned in Mahābhārata Ādi Parva, Chapter 66, Stanza 51 that these two were good sons born to Brahma.

(3) Rudra. Mention is made in Agni Purāṇa, Chapter 20, that Brahma had a roaring son who was named Rudra.

(4) Śvāyambhuva Manu. It occurs in Bhāgavata Skandha 11, that Manu Śvāyambhuva was the son of Brahma.

(5) Kandarpa (Kāmadeva -Cupid). In Kathāsārit-sāgara, Lāvāṇakalāmbaka, Ta-raṇaṇa, 6, it is mentioned that Cupid was born from the Egoism of Brahma.

(6) Madhuka and Golikā. In Uttara Rāmāyaṇa, mention is made that from the playful habit of Brahma, a giant named Madhuka and a giantess named Golikā were born.

(7) Bhrigu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 5, Stanza 8, that the hermit Bhrigu was the son of Brahma.

(8) Jāmbavān. It is seen in Kaṁpa Rāmāyaṇa that Jāmbavān was born from the sweat of Brahma.

(9) The Sanakas. In Bhāgavata mention is made that the Sanakas (Sanaka, Sananda, Sanātana and Sanat Kumāra) were sons of Brahma.

(10) In Mahābhārata, Anuśāsa Parva there is a passage given as the words of Vaśiṣṭha spoken to Bhrigu, about the birth of many of the sons of Brahma. “May I tell you a story I have heard long ago about the revelation of Brahma of himself? Lord Rudra took the form of Varuṇa and performed a sacrifice. Many hermits, all the devas, Agni and others, Vaṣaṭkīra (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. Ṛgveda arrayed in garments of heroism came there. All the omens, all the voices, all the emotions, all the etymologies of pronouncing Veda Sūktas, all the svabhāvikas, Omkāra (the syllable Om) the eye of all the Vedic metres and their theories, all restraints and donations, all Vedas, Upaniṣads, accomplishments, Sāvitrī, the past, the near future and distant future, all these came there. The Lord Śiva held everyone of them. He offered his spirit by his spirit. The sacrifice took many forms and shed radiances. Paramaśiva is heaven, is the sky, is the earth, is the father 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 Brahma, Śiva, Rudra, Varuṇa, Agni, and Prabhāvatī. Śiva is the King of all the worlds. Penances, sacrifices, vows emblazoned by fast, all the directions and gods of directions, Indras, celestial maids, mothers of the worlds, all these assumed forms and came to the sacrifice in multitudes. Everybody who witnessed the sacrifice of Paramēśvara, who was in the form of Varuṇa, was greatly pleased. Seeing the pleasing celestial maids standing in rows passion arose in Brahma. He had seminal discharge. Ādiya (the Sun) took the earth on which the semen fell and threw it into the sacrificial fire, which blazed furiously. Brahma who became the offerer of obligation 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 Anīgas. 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 Maricīs
(rays) of the fire Marici the father of Kaśyapa was born. From the Kuśa-grass spread on the floor of the hall of sacrifice, the Bālakhīlyas were born. Atri also was born from the Kuśa-grass. The noble hermits called Vaikhānasas, 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 handsome Āśvin were born. The rest of the Prajāpatis were born from the ears of the fire. From the pores of the skin of fire were born the hermits, from the sweat the ‘chandhas’ (metre of Vedas) and from might, the mind. For this reason the Vedic scholars and knowers of the Śruti 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 Māsas (months), the sap of the tree is called Pakṣa (half of the month i.e. full moon to new moon and new moon to full moon), the pith of the tree is called night and day and the flames are called Muhūrtas (auspicious moments). Rudras were born from the blood of fire and the golden coloured gods, the Maitrās, also were born from the blood of fire. From the smoke of the fire, the Vāyus, from the flame of the fire Rudras and the Adītvas of the extreme radiance were born. The planets and stars which stand in their places in the sky are the charcoal of the fire. Brahmā declared that fire was Brahmā the supreme spirit, eternal and the giver of all wishes. The sinless Mahādeva, who was in the form of Varuṇa said, “This sacrificial fire is mine, and I am the sacrificer. So the children born as the first fruit of this sacrifice are mine. So Bhṛgu, Aṅgiras 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.” Brahmā 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 Bhṛgu and others is from the oblation of my sperm.” The Gods who heard these arguments bowed their heads before Brahmā and greeting him said, “Lord Brahmā, 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 Varuṇa have their wishes.”

12) Brahmā and the giantess Karkkāṭi. In days of old, a ferocious giantess named Karkkāṭi 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 Brahmā appeared before her and told her that she could ask for any boon. She said “I wish to become a Sūcī (Needle) as hard as iron, having the form of disease. This is the boon I pray for, Brahmā”. Brahmā blessed her and said, “Let it be so, my daughter, you shall be a Sūcīka (Needle) with the prefix ‘V’ that is Viśūcika (Spasmodic 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).

“ōṁ, hṛāṁ, hṛīṁ, śriṁ, śāṁ, viśūṣaṅktaye, namaḥ; bhagavati viśūṣaṅkta eli, enāṁ hari hari; dehe hari hanaṁ / paca paca / matha matha : utsādaya utsādaya : dūre kuru kuru svāhā—viśūcike! tvam hima-vantaṁ gaccha? jīvasaraṁ caudranandālai gatāsi svāhā.”

Saying these words Brahmā disappeared. Karkkāṭi made her body smaller and 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 was thin 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. Karkkāṭi 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 mirage of birth and death, to attain which, she did penance for yet another thousand years at the end of which, the highly pleased Brahmā appeared before her and said, “daughter Karkkāṭi, 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 worlds eating the ignorant, bad beginners, the imprudent, those who sit 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 waved. Then she remembered about worldly things and felt hunger. She remembered, “Brahmā has ordained the wicked as my food. So I shall 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 Karkkāṭi sat. Karkkāṭi 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 Karkkāṭi showed her tusks and laughed loud, to spread light, and to terrify them. They heard the 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, “Hoi, 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 Karkkāṭi 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 the King of foresters and I am his minister. We came for a night-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 lakhs of universes originate and vanish as bubbles in a sea?
2) What does shine as ether and non-ether?
3) What is it that is something and nothing?
4) What is it that is going and not going at the same time?
5) What is it that has taken form from voidness?
6) What is it that 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 cannot be separated from the ocean?
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 encased in figurative words discernible only to the Vedic 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 as unmanifested as the sky. And inside that supreme atom which could be felt only by the mind, crores and crores of bubbles of universes originate and vanish due to frailty.

2) The impersonal Supreme Being, having no substance, pervades everything. This Supreme Being, Brahman, is pure knowledge (Jñānasvarāpā). It is the sky and the non-sky.

3) As it is indescribable the Impersonal Supreme Spirit is nothing, but as it is a reality it is something.

4) As it pervades everything accessible, the Impersonal 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 Karkkāṭi nearer to the Impersonal 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 he offer to 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 such 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 take away people destined to be killed. The slaughter 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."

Karkkāṭi obeyed the King. They all reached the palace. Within six days three thousand wicked persons, who were sentenced to death, were brought before the King, from his own country and the various dependent countries, and were given to Karkkāṭi. In the night she took her original form, gathered all the wicked people, who deserved killing and bidding good bye to the King, went to the Peaks of the Himalaya. (Jñānavāsītha).

13) Brahmā and Haindavas. At the end of the day of Brahmā there was the great flood, and destroying all the heavens, 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 shed called Suvarṇatāma, in a corner of Jānibudvāpī in the valley below Kailāśa. A Brāhmaṇa named Īndu 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 Kailāśa 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
pendence, as they had no relatives left to care for them. They abstained from all the pleasures of the world and reached Kailāsa. 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 Brahmanamūrtta (a period in the life of Brahman). So what is there substantial and eternal?

“Brahma alone is eternal and indestructible,” said the eldest brother. “Concentrate your mind and say to yourself, ‘I am the supreme Being Brahman seated on a lotus’, and meditate upon it and pray for it and knowledge of Brahman will be conferred upon you.’ They understood this and the ten brothers became Brahman. There are ten heavens of them. They are ten worlds in the sky of mind. I am the sun who creates day and night in one of them,” saying thus the Sun went away. Brahman commenced his activity. (Jānavaśiṣṭha).

14) The age of Brahman. 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 deva caturyugas will make one Mahāyuga (great yuga). A Mahāyuga is a day time of Brahman. During the period of one Mahāyuga, that is, during one day of Brahman, fourteen Manus, one after another, help Brahman in doing the work of creation. This is the time of the seventh Manus in the present day time (Kalpa) of the present Brahman. The period of six Manus are over in the present day time of the present Brahman. Vaivasvata is the present Manus. Brahman wakes up in the morning—the beginning of a Kalpa. Those which underwent destruction in the night, are created again in the morning. As Brahman 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 Brahman. He who is beyond names, He who created Brahman in the lotus flower, created them. Brahman who 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 Brahman is called Pratisarga (substitute creation). Everything Brahman 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 Brahman. The life of Brahman is hundred years, that is thirty-six thousand Brahman days and Brahman nights. At the expiry of this period the life of Brahman will come to an end, and will dissolve in Nārāyaṇa. Thus crores and crores of Brahman have appeared and passed away and in future also crores will appear and pass away. (Bhāgavata).

15) The creations and substitute creations of Brahman. The creations performed by Brahman are of two kinds. The first is Sarga or creation and the second is Pratisarga or substitute creation. In the first Kalpa when a Brahman 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 Brahman they help Brahman in the work of creation. In a sense they could be called Prajāpati (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 Brahman. The Sanakas, Karaddama, Marici, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrgu, Vasiṣṭha, Dakṣa, Nārada, Dharma, Adharma, Nirṛti, Sarasvatī, Kāma, Atharva, the Manes, Agni, Śthānu, and Śvāyambhuva: these do not end at the end of a Brahman’s day (or Kalpa) and will be dissolved only when Brahman is dissolved. A Brahman creates in his first morning not only persons from Sanaka to Śvāyambhuva, but also creations which have a history only up to the end of that day, such as the lokas (worlds) of Bhūloka, Bhuvanloka and Svarloka, and minerals, plants, animals, humanity etc. Sarga or creation is called Prākṛta Śrṣṭi (natural creation). Pratisarga or substitute creation is called Aprākṛta Śrṣṭi or unnatural creation. At the end of the Kalpa, Sanvartakāgni (Fire which destroys the universe) and Sanvartaka vārṣa (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 Brahman substitute creation takes place, and they are destroyed at the end of each Kalpa by Sanvartakāgni and Sanvarttakavārṣa. (Bhāgavata).

16) Other information.

(1) Brahman was once born under the name Candra from the womb of Anasūyā the wife of hermit Atri. (See Anasūyā).

(2) From the passion of lust of Brahman, a daughter named Sarasvatī was born and Brahman married her. (See Sarasvati).

(3) It is seen in Bhāgavata, Skandha 11, that the caste system came out from the mouth of Brahman.

(4) It was Brahman who gave the name Indrajit (he who overcame Indra) to Meghanāda 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, Brahman sent Kāla (time—the God of death) in disguise to the presence of Śri Rāma. (See Rāma).

(6) In the burning of Tripura, Brahman was the charioteer of Sīva. (See Tripurāṇa).

(7) Once Brahman performed sacrifice on the head of Gayāsura (a giant). (See Gayatirtha).

(8) Once Brahman 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 Brahman who gave the name poetry to the work of Vyāsa and employed Gaṅgāpati as the scribe of Vyāsa. (M.B. Ādi Parva, Chapter 1, Stanza 61).

(10) At the sacrifice of Varaṇa, Brahman begot Bhṛgu the hermit from the sacrificial fire. (M.B. Chapter 5, Stanza 8).

(11) Dakṣa was born from the right thumb of Brahman 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. Ādi parva, Chapter 66, Stanza 3).
(13) The hermit Bhṛgu broke open the heart of Brahmā and incarnated from there. (M.B. Ādi Parva, Chapter 66, stanza 41).
(14) Sukra turns all the worlds round at the instruction of Brahmā. (M.B. Ādi Parva, Chapter 66, Stanza 42).
(15) Brahmā gave boons to two asuras (demons) Sunda and Upasunda. (M.B. Ādi Parva, Chapter 208, Stanza 17).
(16) Viśvakarmā created Tilottamā according to the instruction of Brahmā. Brahmā gave her a boon. (M.B. Ādi Parva, Chapter 211, Stanza 23).
(17) When Agni suffered from indigestion, Brahmā instructed that the forest Khāñḍava should be burnt to cure him. (Sec Agni).
(18) Brahmā made the bow called Gāndiva. (M.B. Ādi 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 Hiranyāśīrga. (M.B. Sabhā Parva, Chapter 3, Stanza 15).
(20) Brahmā has a divine council. A complete description is given of this council in Mahābhārata, Sabhā 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. Sabhā parva, Chapter 38, Dākṣiṇāyata Pāṭha).
(22) Brahmā wears a divine conch for the sake of Indra. (M.B. Sabhā Parva, Chapter 53, Stanza 14).
(23) Brahmā had erected a Yūpā (a post to which sacrificial animals are tied) near Brahma-saras in Dharmāranya. (M.B. Vana Parva, Chapter 34, Stanza 86).
(24) Once Brahmā performed a sacrifice in Prayāga (Allahabad). (M.B. Vana Parva, Chapter 87, Stanza 17).
(25) Brahmā sang a hymn once for the holy place of Puṣkara tīrtha (M.B. Vanaparva, Chapter 82, Stanza 18).
(26) It was according to the instruction of Brahmā that the devas went to Dādhica and requested for his bone. (M.B. Vana Parva, Chapter 100, Stanza 8).
(27) Brahmā once performed a sacrifice called ‘Iṣṭikṛta’ at Kurukṣetra. This sacrifice took one thousand years for its completion. (M.B. Vana Parva, Chapter 120, Stanza 1).
(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 Kālakeyas 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 lotus in the navel of Viṣṇu. (M.B. Vana parva, Chapter 203, Stanza 10).
(31) Brahmā granted a boon to a King named Dhundhu. (Sec Dhundhu).
(32) Brahmā was the father of Pulastya 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 6).
(34) Once Brahmā got angry thinking how to destroy the living creatures which were increasing prolifically. (M.B. Droṇa Parva, Chapter 52, Stanza 46).
(35) Death came into being from the body of Brahmā. (M.B. Droṇa Parva, Chapter 53, Stanza 17).
(36) Death was given the boon of destruction of the living beings. (M.B. Droṇa Parva, Chapter 53, stanza 21).
(37) Once Brahmā took the devas (gods) to the presence of Śiva because they had fled away fearing Vyṛtrāsura. (M.B. Droṇa Parva Chapter 94, Stanza 53).
(38) Brahmā prophesied that Arjuna would come out victorious in the fight between Karṇa and Arjuna. (M.B. Karṇa Parva, Chapter 87, Stanza 69).
(39) Brahmā presented the hide of a deer to Subrahmaṇya, who was going to the battle field. (M.B. Śalya Parva, Chapter 46, stanza 52).
(40) Brahmā granted a boon to Cārvāka. (Sec Cārvāka).
(41) Brahmā gave Rudra a sword, (M.B. Śanti Parva, Chapter 166, Stanza 45).
(42) Brahmā pacified Śiva who got angry, at the sacrifice of Dakṣa. (M.B. Śanti parva, Chapter 283, Stanza 45).
(43) Once Brahmā took the form of a swan and exhorted the Śūdrayānas. (M.B. Śanti parva, Chapter 229).
(44) Once there arose a fight between Mahāviṣṇu and Śiva and Brahmā pacified both of them. (M.B. Śanti Parva, Chapter 342, Stanza 124).
(45) Once Brahmā went to the mount Vaijayanta and talked to Śiva about the glory of Mahāviṣṇu. (M.B. Śanti Parva, Chapter 350 Dākṣiṇāyata Pāṭha).
(46) Once Brahmā talked about the nobility of Brahmaṇas. (M.B. Anuśāsana Parva, Chapter 35, Dākṣiṇāyata Pāṭha).
(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 Surabhi. (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), Rṣis (hermits) and the Nāgas (serpents) the ekākṣa ramantra (the one-syllable-spell) ‘OM’. (M.B. Āsvamedha Parva, Chapter 26, Stanza 8).
(52) In almost all the Purāṇas Brahmā is called ‘Caturmukha’ (having four faces) and to substantiate this the following story is given in the Matsyapurāṇa. Brahmā created Śatarūpā 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 Śatarūpā was walking round Brahmā. The daughters born from his mind also were seated close by. So he could not turn round and look at his wife as she was moving. To solve this problem, in place of one face, there arose four faces.
Once Śatarūpā 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 Śiva.
(53) Various stories occur in the purāṇas regarding how Śiva plucked off the fifth head of Brahmā. They are given below,
BRAHMA

(1) Once Brahma praised Siva and pleased him and asked him to become his son. Siva 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 Brahma created the incarnation of Siva, called Nilalojita also, along with the creation of worlds and everything in it. In later creations Brahma did not think of Nilalojita. Seeing Brahma carrying on the work of creation forgetting him, Nilalojita got angry and cursed Brahma, “Your fifth head will shortly be destroyed.”

(3) After Brahma became five-faced the brightness of the devas began to decrease day by day. Seeing this the conceited Brahma said to Siva: “I am the first who got existence in this world. So by all means I am the eldest.” Hearing this Siva got angry and plucked off the fifth head of Brahma and threw it away. (Matsyapurana, 133, 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 Brahma. Out of it came out a horrible monster, which began to chase Siva, who caught hold of it and gave it to Visnu. (Skanda, 5, 73, 13, 4).

(4) In the Siva-Rudra collections a story occurs about the quarrel between Siva and Brahma.

Once Brahma fell in love with Satī the wife of Siva; coming to know of this Siva tried to kill Brahma. Mahāviṣṇu tried to pacify Siva, but it was of no avail. Siva took away the fifth head of Brahma and made him ugly, and consequently Brahma became invincible in the world.

(5) Once Siva showed his daughter Sandhyā to Brahma who grew lustful instantly; Siva insulted Brahma by showing this ill-owned passion of his to his sons (Brahma’s sons). As a revenge Brahma created Satī and insulted Siva through Daśa. (Skanda, 2, 2, 26).

17 Various names of Brahma and their meanings: In Amanakośa, the following names are given to Brahma.

"Brahmātmahabhū surajyeṣṭhaḥ
Parameuṣṭhi pitāmahaḥ
Hiranyagarbha lokēśaḥ
Svayambhūscaturānanaḥ //
Dhūtājayonir druhiṣo
Viraṭći kamalāsanaḥ //
Sräṣṭā prajāpati vedhā
Vidhātu viśvasṛvidhiḥ //
Nābhijanmāṇḍaja pūrvo
nidbhanā kamalodbhavanaḥ //
Sadānanda rajomūrtiḥ
Sattayakā hāṁsavahanāḥ //
Brahmā—he who increases.
Ātmath—born of his own accord or born of the Supreme Spirit.
Surajyeṣṭha—he who came into being before all the suras (gods).
Parameuṣṭhin—he who dwells in the world of truth or Parama.
Pitāmaha—grandfather of the manes such as Aryanā and others.
Hiranyagarbha—having the golden egg (mundane egg) in womb.
Lokēśa—the god of the worlds.
Svayambhū—who is born of himself.
Caturānana—who has four faces.

Dhātā—who holds or bears everything.
Abhaya—born of lotus. (abja)
Dhruvā—who hurts asuras.
Viraṭći—he who creates.
Kamalāsana—who sits on lotus.
Śrṣṭi—he who creates.
Prajāpati—Pati of prajās (Lord of progeny).
Vedhā—he who creates.
Vidhātu—he who does.
Viśvasṛ—she who creates the world.
Vidhi—he who does or decides or judges.
Nābhijanmā—born from the navel of Viṣṇu.
Andāja—born from the egg.
Haṁsavahanā—who has swan as his conveyance.

BRAHMA. See Parabrahma.

BRAHMA. 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 Brahma marriage. Mahābhārata, Ādi Parva, Chapter 73, Stanza 8 states that this mode of marriage was allowed to all the four castes of ancient Bhārata.

BRAHMABALI. An individual of a dynasty of teachers. (See Guruparāṇiparā).

BRAHMACĀRĪ I. See Brahmacarya.

BRAHMACĀRĪ II. A devagandharva (a class of Gods) born to Kaśyapaprajāpati of his wife Prthē. He took part in the Birth festival of Arjuna. (M.B. Ādi Parva, Chapters 65 and 122).

BRAHMACARYA. In ancient India an ideal life was considered to pass through four stages, and Brahmacya is one of the stages of life. The four stages are Brahmacya (Vedic student vowed to chastity), Gārhasṭhya (married householder), Vānaprastha (forest hermit) and Sannyāsa (an ascetic who has renounced the world). Brahmacya, the first stage of the four is considered as the period of education. The rules and conduct of a Brahmacārī are given in Manusmṛti, Chapter 2. The brahmacārī 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 brahmacārī has to abstain from using honey, meat, fragrance, flowers, flower of chrysanthemum (Ind.) women, curd, milk, ghee, churned-curd, slaughter, bath applying oil, anointing the eyes with collyrium, sandals, umbrella, lust, anger, covetousness, dance, music, gambling, slander, ridicule, falsehood, and causing injury to others. A Brahmacya should go to bed alone. Semen 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 ‘Punaḥ’ thrice. The Brahmacya should live on alms. It is the duty of the brahmacya to bring water, flower for oblation, cowdung, soil and darbha (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 heirs to 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 butca frondosa) 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 fuel should be put in the sacrificial fire in the mornings, at noons, and in the evenings. If a healthy Brahmācārī 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 ‘Avakāṃya’ again. Without waiting for the order of the teacher, the Brahmācārī (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, brains, sensitive organs, and mind. Only when he is asked to sit, should he do so before the teacher, covering 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 back if the teacher is advancing towards him, running behind if he is walking, standing close by when he is facing the opposite direction, folding his limbs when the teacher is lying or sitting near. The student should have his seat and bed one step lower than those 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 Brahmācārī scoffs his teacher, he will be born as a donkey, and as a dog if he scorns 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 brahmācārī should not go near him. The Brahmācārī should not speak unasked. A Brahmācārī 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, holymen, 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 brahmācārī should consider her as his teacher. If the wife is not of the same caste the brahmācārī needs only to stand up and make obeisance to her. A brahmācārī should not apply oil to the body of his teacher’s wife, wash her, massage her body, and comb her hair. A brahmācārī may either shave his head or grow matted hair. He should never be asleep at sunrise or sunset. For learning Vedas etc. the student should not give the teacher cows, 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 brahmācārī who has fully complied with the rules mentioned above, will attain heaven after his death.

BRAHMADATTA I. A famous king of Kaṁpyapura.

1) Birth. Brahmadatta was born in the family of Bṛhatkṣatras who was a scion of the Solar dynasty.
Pancala in the great city of Kampilya. The King loved his father. He was mighty and powerful. He was regular in performing sacrifices and giving offerings to the manes. 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 (Devala); she was in her former birth the cow of Garga.

Once as 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 amazed 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, birds, etc.

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 scolding 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 Brahma appeared before him and told him, "The King will know everything from the words of a Brahmin, whom he 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:

"Brāhmaṇas in Kurukṣetra
which seven as wild men in Daśapura?
Stags in Kālañjara, ruddy geese in Mānasā.
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. There 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 city. They had the memory of their previous births. They were called Dhritimān, Sarvadarśi, Vidvācandra 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 Kampilya. The King was Brahmadatta.

There is another story how Brahmadatta became the King of this place. Long ago Aghusa, the King of Pāncala did penance before Brahma, 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. Brahma granted him boon and thus Brahmadatta was born to Aghusa. It was before this Brahmadatta that the Brāhmaṇa recited his verse and it was that King who swooned and fell down.

The two ministers were Subālaka the son of Bābhravya who was the author of the Kāmasūtra and Pundarika the son of Pāncala 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 Subala 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 manes. Brahmadatta gave the old Brāhmaṇa plenty of wealth and several villages and sent him fully satisfied. Then he anointed his capable and fully qualified son Vīśvakarman as King and with his retinue retired to Mānlāsa-saras for penance.

3) A bird as his wife when he was King. When Brahmadatta was the King of Kampilyapura a bird named Tapaniyā became his friend. Her head was purple coloured and body black. By and by this bird became his wife. A daughter named Sarvasenā was born to Brahmadatta by his bird-wife. The King had sons by other wives. Tapaniyā 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 Sarvasenā from the cage and choked her to death. Tapaniyā returned and seeing the dead body of her daughter, waited for a long time. Finally she pecked out the eyes of the prince and flew away into the air. (Harivansiśa, Chapter 20).

BRAHMADATTA II. Another King who ruled over Kampilya. This King was the son of the hermit Culi and his wife Somadā, a Gandharva woman whose mother was Urmilā. When he was ruling Kampilya, Kusānabha was the King of Kanyakubja. One hundred beautiful daughters were born to the King Kusānabha. One day while they were playing in the jungle Vayubhaavavan (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 hump-backed. The King was very sorry. He presented his hundred hunch-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 Rāmāyaṇa, Bālakāṇḍa, Sargas 32 & 33.

BRAHMADATTA III. Mention is made in Mahābhārata, Bhaviṣya Parva, Chapter 104, about another Brahmadatta. He was the King of Sālva. Though he had two wives he had no children. Finally by the grace of Śiva two children were born to them. They were called Haris and Dībhaka. (For further information see Dībhaka).
BRAHMADATTA IV. A king who ruled over the country of Kāśi. 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 this those two swans also came there. By and by he 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, Amṛtaṃ (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. Candracīḍa also will come to this mountain occasionally to play on the top of it and so it became more glorious than the mount Kailāśa. One day while Mahādeva was playing in those gardens he had to leave on an urgent matter concerning Gods. So he left Pārvati there and went away. Devī began to walk about in those gardens with pangs of separation. Spring season came. The Gaṇas (servants of Śiva) and the maids of Pārvati attended on her. One day Manipuspeśvara, a Gaṇa, hankered after Candralekhā, daughter of Jaya. She had been engaged in fanning Pārvati. Both were young and their figures suited each other. Candralekhā reciprocated his love. Understanding this Piṅgēśvara and Guhēśvara, two gaṇas looked at each other and smiled. Seeing this Devī looked round with anger to see what caused them to smile. They squinted their eyes and showed Manipuspeśvara and Candralekhā to Devī. Because of separation she had been much worried, weary and sad. So all these affairs made her angry. 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 dotards 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 Brāhmaṇas, and then as Brahmarakṣas (sorcery demons), outcasts, robbers, dogs with tails cut off and finally as various kinds of birds." Thus she cursed the four of gaṇas. Then a gaṇa named Dhiṛjata said to Pārvati: "Devi, this is unfortunate. They have not committed any severe crime." Devī 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 Pārvati requested her for absolution for curse, for all. The Devī said that all of them would get absolution at the place of penance of Brāhmaṇa and other gods and would return here. Of these, Candralekha and her husband and Dhiṛjata would be happy on the earth. The two others would lead a miserable life on the earth."

(Bhāratīvadīgīti, Tārāvṛtta). BRAHMADEVA, A warrior who fought on the side of the Pāṇḍavas against the Kauravas in the battle of Mahābhārata. His duty was to protect the army in the rear. (M.B. Udyoga Parva, Chapter 196, Stanza 25).

BRAHMADUMBARĀ. A holy place in Kurukṣetra. In Mahābhārata, Vana Parva, Chapter 83, Stanza 71, it is said that this place is auspicious to Brāhmaṇa.

BRAHMAMAHATYĀ. Killing a Brāhmaṇa is called Brahmatatya. In ancient India killing a Brāhmaṇa 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 alms-pot called 'Sivasirodhvaja' 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 Aśvamedha, Śvarjit or Gosava. If none of these was possible, he had to give all the wealth he had to Brāhmaṇs well-versed in Vedas, as gift. It is mentioned in Agni Purāṇa, Chapter 169, that if any of the vows mentioned above was performed he would be absolved from the sin of Brahmatatya.

BRAHMĀJIT. A son of Kālanemi. (Brāhmaṇḍa Purāṇa 35-38).

BRAHMAMEDHYĀ. A river, famous in the Purāṇas. Mention is made about this river in Mahābhārata Bṛhadāpara, Chapter 9, Stanza 32.

BRAHMAMUHURTĀ. The period of forty-eight minutes before the sunrise is called Brahmamuhūrta. The deity of this period is Brāhmaṇa. In Agni Purāṇa, Chapter 155, it is instructed that one should wake up at this period and engage in prayer and meditation.

BRAHMĀṆA, (BRAHMIN). (1) Origin. Brāhmaṇas, Kṣatriyas, Vaiśyās, and Śūdras are the caturvaryas or the four castes. The Purānas say that the four castes originated from different parts of the body of Brāhmaṇa. See Manusmṛti, Chapter 1, Stanza 87.

"Sarvasyaśya tu sargasya
Guptyarthā vai mahādyutīḥ
Mukhabhūrūpañjānāṁ
Prīhakkarmāṇyakalpayat.

(With a view to sustain the world, Brāhmaṇa ordered activities, for the four castes (Brāhmaṇa Kṣatriya, Vaiśya, and Śūdra) who were born from his face, arms, thighs and feet). From this statement it is seen that the Brāhmaṇas were born from the face, Kṣatriyas from the arms, Vaiśyas from the thighs and Śūdras from the feet of Brāhmaṇa.

2) The activities of a Brāhmaṇa. The duties of a Brāhmaṇa are, performing sacrifice, and encouraging others to perform sacrifice, learning Vedas and teaching Vedas, giving gifts and getting remuneration. A Brāhmaṇa 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 Brāhmaṇa is called 'dvija' or twice-born.

The Brāhmaṇas were allowed to do the works of agriculture, keeping cows, trade and commerce and Kuśīda (money-lending). Living on the interest of money giving out as loan is Kuśīda. But they should not trade on products from cow, jaggery, salt, lac and flesh. The suffix 'Sarmā' should be added to the name of Brāhmaṇa. A Brāhmaṇa can have four wives.

BRAHMĀṆA (M). See Veda.

BRAHMĀṆDA. The word Brāhmaṇda means the anda of Brāhma (anda-egg), 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 'Virātapuruṣa' (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 virāt, 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 realms, from Pañcāla to the Brahma-loka (from the other world to the upper world or the realm of Brahmā). Countless such universes exist. Over and above all these universes there is Vaikunṭha, and above Vaikunṭha there is another world with an area of fifty crore yojanas (leagues), called 'Goloka' (the world of cow). Only the two worlds Vaikunṭha and the Goloka are eternal. Bhūloka (the earth) consists of seven islands and sixty-four peninsulas. There are seven worlds above and seven worlds below. The seven upper worlds are Bhūloka, Bhuvarloka, Svarloka, Jana-loka, Tapalo, Satyaloka and Brahmaloκa. Thus a universe consists of fourteen worlds. This is the idea given by the Purāṇas about Brahmāṇḍa. (Devi Bhāgavata, Skandhas 9).

Mention is made, in the Viṣṇu Purāṇa, Anuṣa 2, Chapter 7, about the construction of Brahmāṇḍa.

This Brahmāṇḍa, like the seed of the Kapittha tree (Vitar—the wood-apple), is covered under, above and all around by anḍaṅkāṭōba (egg-shell). The anḍa (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 Egoism of darkness. Over the shell of Egoism there 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 Puruṣa. (The Nature and the Supreme Spirit).

BRAHMĀṆĀDIRUṆĀ. One of the eighteen puruṇas. This puruṇa contains a talk by Brahmā about the glory of Brahmāṇḍa. There are twelve thousand verses in this puruṇa. (Agni Puruṇa, Chapter 272).

BRAHMĀṆIPĀṬṬU. (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 BrahmāṆjali. (Manu-smṛti, Chapter 2).

BRAHMAPRĀLAYA. See Manvantara.

BRAHMAPURĀṆA, (BRAHMAPUṆĀṆA). This is a great book of twenty-five thousand verses taught to the great hermit-sage Marici by Brahmā. It is mentioned in Agni Puruṇa, Chapter 271, that if a copy of this book is taken and offered to a Brahmin on the full moon day of the month of Vaisākha with cow and water, the giver will attain heaven.

BRAHMĀṆUṆĀṆA. The abode of Brahmā. BrahmāṆuṆṇā is on the summit of Mahāmeru, with an area of fourteen thousand yojanas (leagues). Around this 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 Gaṅgā which springs from the feet of Mahāviśnu wets the whole of Candramandal (Lunar region), falls down on the BrahmāṆuṇṇā, and dividing itself into four rivers called Sītā, Alakanandā, Cakṣus and Bhadrā flows in four directions. The river Sītā flows through the top of the mountains and passing through the mountain in the east called Bhadrāśva, falls in the Eastern Ocean. The river Alakanandā 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 Kurūṣa and falls in the North Ocean. The mountain of Mālāvān in the west and the mountain of Gandhāmādanā in the east are as long as the mountain of Nilagiri in the north and the mountain of Niṣadha in the south. Mount Meru shaped like an ear-ring stands in the middle of these four mountains. (Viṣṇu Puruṇa, Anuṣa 2, Chapter 21).

BRAHMĀṆALĀ. 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 Gaṅgās one would attain heaven.

BRAHMĀṆASARAS. A holy place. In Dharmāraṇya. 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: BrahmāṆaras in Gayā. (M. B. Anuśāsa Parva, Chapter 25, Stanza 89).

BRAHMĀṆAVARṆĪ. Tenth Manu. (See Manvantara).

BRAHMĀṆIRAS. See Brahmāstra.

BRAHMĀṆSTHĀNA. 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 Āśvamedha yāga. (Horse sacrifice).

BRAHMĀṆSTRA. This is known by another name Brahmāśirstra also. This weapon was given to Agastyā by Siva. It is mentioned in Mahābhārata, Adi Parva, Chapter 138, Stanza 9, that Agastyā gave this weapon to Agnivesa, who gave it to Drona and Drona 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 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."

BRAHMATĪRTHA. A holy place in Kuruksetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 113, that a non-brahmaṇa who bathes in this holy place will attain Brahmāyatva. (the state of being a brahmaṇa),
BRAHMATUNGA. A mountain. Arjuna dreamt that Śrī Kṛṣṇa and himself went to the presence of Śiva. Brahmatusāna mentioned that Arjuna saw on the way in his dream-travel. (M.B. Droṇa Parva, Chapter 80, Stanza 31).

BRAHMAVAIVARTAPURĀNA. One of the eighteen Purāṇas. Sāvānī Manu taught this Purāṇa to Nārada. The theme of the Purāṇa is the story of Rathindhara. This Purāṇa contains eighteen thousand verses. It is stated in Agni Purāṇa, Chapter 272, that this Purāṇa is good to be given as a gift on the full moonday of the month of Māgha.

BRAHMĀVARTTA. 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. Manu says, Chapter 2, Stanza 17, refers to this Brahmāvartta. Manu says as follows:

"Sarasvatīrṣadhvartayor devanadyoryadantaram /
Taddevanirmitaññ desaṁ
Brahmāvarttaṁ pracaṅgata. //

"The place between the two rivers Sarasvatī and Dṛṣadvatī is called Brahmāvartta, which was made by the devas."

BRAHMAVEDHYA. A river, famous in the Purāṇas. Mention is made about this river in Mahābhārata, Bṛhaṁśa Parva, Chapter 9, Stanza 30.

BRAHMAYAJNA. A special sacrifice to be performed by a Brāhmaṇin only. The rules and rituals of the sacrifice are given below:—

The Brāhmaṇa 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 Brāhmayajña." For this he should have to place two darbhas (grass—Poa cynosuroides) in his right hand, three in his left hand, one on the seat, one each on his Brahma-string (sacred string worn by brahmins), hair and legs, and then think of the place, time, etc. and say to himself, "I am about to perform Brāhmayajña to please the gods known in the Sūktas (hymns in the Vedas) for the absolution of all my sins." Then recite Gāyatrī (spell) thrice. Then recite the following Vedic mantras or spells, in the order given: Mantras beginning with: "Agniṁile"; "Yadaṅga"; "Agniśvāra"; "Mahāvrataṁ"; "Pañthā etacca"; "Sanhitavādamahavat"; "Mahāvratasya"; "Īṣa tvorje"; "Agniśvārāyā" and śanādevih." Then in conformity with the number of letters used, he should recite the grammatic Śutra known as Vṛddhirādaic. (Devī Bhāgavata, Skandaḥ 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.

BRAHMAMHUTAM. A sacrifice. There are five kinds of sacrifice, known as Āhuta, Huta, Prahuṭa, Brahmanahuta and Praśita. Āhuta is sacrifice to Brahmā, Huta is sacrifice to devas or Gods, Prahuṭa is sacrifice to Ghosts, Brahmanahuta is sacrifice to man and Praśita is the sacrifice to the manes. (Manusmṛti, Chapter 3).

BṛBU TAKṢA. A king of the period of the Vedas. He was liberal and interested in architecture and all kinds of construction work. In the R̥g Veda and Śāmkhyāyana Śrauta Sūtra mention is made that this king offered plenty of presents to the hermit Bharadvāja.

BṛDHINĀŚVA. A king. It is mentioned in Mahābhārata, Vana Parva, Chapter 98, that Agastya once went to this king and begged him for wealth.

BṛDHĀDANTA I. A king of the country known as Ulūka. Once in a battle, Arjuna defeated this King. Thenceforward he was friendly with the Pāṇḍavas. Bhadrānta offered Arjuna a good deal of costly presents. In the battle of Bhārata, this king fought on the side of the Pāṇḍavas and was killed in the battle. (M.B. Sabhā Parva, Chapter 27, Ādi Parva, Chapter 185, Udyoga Parva, Chapter 4; Droṇa Parva, Chapter 23 and Karna Parva, Chapter 9).

BṛDHĀDANTA II. Brother of the king Kṣemadhūrti. He fought against the Kauravas and was killed in the battle. (M.B. Droṇa Parva, Chapter 25; Karna Parva Chapter 5).

BṛDHĀDŚVA I. An ancient hermit. He had much respect for Dharmaputra. It is stated in the Mahābhārata, Vana Parva, Chapter 32, that Bṛhadāśva went to the forest Kāmyaka with Dharmaputra. Bṛhadāśva narrated the story 'Nalopsākyāna' 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 Dharmaputra, the two important spells, Akṣaḥtyaya and Āvāśiras.

BṛDHĀDŚVA II. A king of the Ikṣvāku dynasty. His father was Śrāvasta. The King Kuvalayāśva was the son of Bhṛadaśva. (M.B. Vana Parva, Chapter 122, Stanza 7).

BṛDHĀDṬMĀ. A king of the Aṅga dynasty. (Agni Parāṇa, Chapter 278).

BṛDHĀDALA I. A king in ancient India. (M.B. Ādi Parva, Chapter 1, Stanza 237).

BṛDHĀDALA II. Son of Suba, a King of Gandhāra. He was present at the Pāṇcālī Svayamvara (marriage of Pāncālī) with his brothers Śakuni and Vṛṣaka. (M.B. Ādi Parva, Chapter 185, Stanza 5).

BṛDHĀDALA III. A king of the country known as Kosalā. During his conquest of the East, Bhumesana defeated this king. This powerful King of Kosala had given fourteen thousand horses for the Rājasāya (imperial inauguration) of Yudhīṣṭhira. He fought with Abhimanyu and Ghaṭotkacā in the battle of Bhārata. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 40, Stanza 20, that Abhimanyu killed this Bṛhadālā in the battle.

BṛDHĀDALIKĀ. An attendant of Subrahmaṇya. (M.B. Sālīa Parva, Chapter 46, Stanza 4).

BṛDHĀDHĀNU. A fire. A hermit who had acquired great knowledge in Vedas and Vedāṅgas (scriptures) also has this name. (M.B. Vana Parva, Chapter 231, Stanza 8).

BṛDHĀDHĀŚA. See Bṛhadkīrti.

BṛDHĀDHĀŚĀ. A daughter of the Sun. It is mentioned in the Mahābhārata, Vana Parva, Chapter 221, Stanza 9, that Bṛhadbhāsā was the wife of the Agni (fire) called Bṛhaduṇā.

BṛDHĀDRAHMĀ. See Bṛhadkīrti.
BRHADDHALA I A great King of Kosala. He gave fourteen thousand best horses for the Rājaśīya (imperial inauguration) sacrifice performed by Yudhiṣṭhira as present. In the battle of Mahābhārata, Bhāddhala sided with the Kauravas and fought against the Pāṇḍavas and was killed in the battle by Abhīmanyu. (M.B. Drona Parva, 46: 24; Bhāgavata, Skandha 9).

BRHADDHALA II. The son of Subala, the king of Gândhāra—Bṛhadhala attended the Pāṇḍavī Svaṃ̄vara (marriage of Pāṇḍavī) with his brother Śaṅkunī and Vṛṣaṅka.

BRHADDHALA III. A king of the Yādavas, He was the son of Devabhāga, the brother of Vasudeva. (Bhāgavata, Skandha 9).

BRHADDHALADHVAJA. A hermit who was a leper. It is stated in Brāhma Parva of Bhavisya Purāṇa that this hermit recovered from leprosy by Sun-worship.

BRHADDHVĀJA. A Rāṣṭras (giants). This giant wandered about stealing the wealth and women of others. One day Bhṛddhavāja happened to meet with Keśīṇī, the beautiful wife of king Bhīmakaśa. 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 Gaṅga-sāgara saṅgama. When she learned that this place was under the rule of her husband, she died of fear. Being unable to bear separation from Keśīṇī, the giant also died. As these two had died at the holy place of Gaṅga-sāgara saṅgama, both attained the world of Viṣṇu. (Skanda Purāṇa, Krīṣyāṅga).

BRHADDHVANI. A river in India. This river is famous in the Purāṇas. Mention is made about this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 32.

BRHADGARBHA. Son of emperor Sibi. (For further information about him see Astaka).

BRHADGIRI. A person named Yati. He was one of those who were against sacrifice. (For further information see Purhūraṁśa).

BRHADGURU. A king in ancient India. Mention is made about this king in Mahābhārata, Adi Parva, Chapter I, Stanza 233.

BRHADIKṢU. A king of the family of Bhārata, (Bhāgavata, Skandha 9).

BRHADĪŚTHA. A king of the Puru dynasty. (Agni Purāṇa, Chapter 279).

BRHADRATHI I. 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 Śākyāṇya 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. (Maiträ Upaniśad).

BRHADRATHI II. A king of the Āṅga family. It is stated in Agnipūraṇa, chapter 277 that he was the son of Jaya-dratha and that Viśvājīt was the son of Bhṛadratha. The Lamsuras, a forest tribe of the mountain of Grddh rakūṭa, saved this King from the attempt of extermination of the Kaśtriya by Parāsūrāma. (Mahābhārata, Sāntī Parva, Chapter 49; Drona Parva, Chapters 57 and 62).

BRHADRATHI III. A king of the Puru dynasty. This Bhṛadratha was one of the seven sons of Girikā. Kuśa, Yadu, Pratyaṅga, Bala, Matsyākāla and Viśa were the brothers of Bhṛadratha. A son named Kuṣṭāgra was born to Bhṛadratha. (Agni Purāṇa, Chapter 275).

BRHADRATHA IV. Son of Uparicara, the king of Cedi. Uparicara made his son Bhṛadratha, king of Magadh. In course of time he became a powerful emperor. This Bhṛadratha was a mighty warrior-king with an army of three aṣṭauḥṣīński (an aṣṭauḥṣīński is a complete army consisting of 21870 horses and 109350 infantry). Though he had married two daughters of the King of Kāśi he was childless. The sorrowful king went with his wives to a hermit named Cauḍakauṣṭika and pleased him by giving him 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 enthron the son who would be born by eating the mango, and return to the forest for penance. The hermit gave eight boons 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 half of a child. The lifeless forms of these half children were thrown out. A giantess called Jarā put 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 Jarāśandha. From that time onwards Giantess-worship began in Magadh. When Jarāśandha came of age the King anointed him as King and went to the hermitage of Cauḍakauṣṭika with his wives and began to do penance. After coming to the forest Bhṛadratha killed a giant named Rṣabha and with his hide made three big drums and placed them in the city. The sound of one beat on the drum will last for a month. When Bhūma, Arjuna and Śrī Krṣṇa came to Magadh to kill Jarāśandha they broke these drums. (M.B. Ādi Parva, 53; Sabbā Parva, Chapters 17, 19 and 21).

BRHADRATHA V. A king who lived in a portion of an asura named Sākṣma. This King was present at Pāṇḍavī svayambara (marriage of Pāṇḍavī). (M.B. Ādi Parva, Chapter 67, Stanza 185).

BRHADRATHA VI. An Agni (fire). As this Agni is the son of Vasiṣṭha he has got the name Vasiṣṭha also. A son named Praṇīti was born to this Agni. (M.B. Vana Parva, Chapter 220).

BRHADVATĪ. A river in India, purāṇically famous. Mention is made about this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 30.

BRHADVīṢA. A king of the family of Bhārata. (Bhāgavata, Skandha 9).

BRHADUKTCHA. He was the son of the hermit named Pāṇḍajanya. 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).

BRHADDYUMNA. See Arvāvasu.

BRHĀJJYOTI. The son born to Aṅgiras of his wife Śubhā. (M.B. Vana Parva, Chapter 218, Stanza 2).

BRHAKA. A deva Gandharva. (A class of Gods). It is mentioned in Mahābhārata Adi Parva, Chapter 122, Stanza 57 that this Gandharva was present at the Birthday celebration of Arjuna.

BRHANMANAS I. See Brhatkirti.
BRHANMANAS II. A hermit. This hermit was one of the seven sons born to Anirūgas of his wife Sumānā. (M.B. Vana Parva, Chapter 208).

BRHANMANIRA. See Bhratārīti.

BRHANMEDAS. A king of the Yādavas. He was the son of Vapisuvāman and father of Śrīdeva. (Karma Purāṇa, 1: 24: 6–10).

BRHNAL. The name adopted by Arjuna during the concealment of the Pāṇḍavas in the Kingdom of Viśupa. (For further information see Arjuna).

BRHITE 1. A king. Yuddhiṣṭhīra performed a horse sacrifice. Arjuna was taking the sacrificial horse round, for the conquest of the North when King Bṛhata 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 Bṛhata fought on the side of the Pāṇḍavas, and was killed by Duṣśāsana. (M.B. Karna Parva, Chapter 4).

BRHITE II. A warrior on the side of the Kauravas. He was the brother of Kṣemadhūrti. Bṛhata was killed in a fight with Sāgyākī. (M.B. Karna Parva, Chapter 4).

BRHITE. One of the seven mothers of Subrahmapuya. (M.B. Vana Parva, Chapter 118, Stanza 10).

Bṛhaspati. The teacher of the devas (Gods).

1) Birth. The father of Bṛhaspati was Anirūgas, the son of Brahmā. Brahmā grew amorous, at the sight of some celestial maidens who were present at a sacrifice performed by Rudra; and he had seminal fluid. Brahmā put the semen in fire. From that fire the devas such as Marici, Bṛgū, Anirūgas and others were born. The name Anirūgas was given because he was born out of anāgāra (live-coal). Eight sons were born to Anirūgas by his wife Vasudā. They were Utathyā, Bṛhaspati, Vayasya, Śantī, Ghora, Vīrūpa, Saivanta and Sudhāvanā. All of them were sages who had attained one- ness with the supreme Spitd and knowledge, and who had been free from worldly pain. Of these Bṛhaspati, Utathyā and Saivanta became famous through all the worlds. In some purāṇas Vasudā, the mother of Bṛhaspati, is given the name Śraddhā also.

It is stated that Bṛhata had a sister named Anirūgasā. She was a follower of the Brahmā cult. She became the wife of Prabhāsa the last one of the eight Vāsus. Vibudhārī was her son. (Bhāgavata Skandha 4, Mahābhārata, Ādi Parva, Chapter 66).

2) Is Bṛhaspati the son of Anirūgas? In some purāṇas Bṛhaspati is described as the son of Anirūgas. Its authority is given below. Anirūgas, the father of Bṛhaspati was once doing penance in his hermitage. When the fire of penance increased the brightness of the real fire decreased, Anirūgas (fire) stood before Anirūgas and said "Oh Lord! 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 Prajāpāti which is the second fire."

Because of this boon of Anirūgas, the devas (gods), recognized Anirūgas also as a fire-god. So in some purāṇas Bṛhaspati is mentioned as the son of Anirūgas (fire-god). (Bhāgavata, Skandha 4).

3) Teacher of the Devas. The story of how Bṛhaspati became the teacher of the devas, is given in the Brahmapurāṇa. 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 Bṛhaspati 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 Bṛhaspati and the asuras selected Sukra, as their teacher.

4) The conjugality of Bṛhaspati. Tārā was the wife of Bṛhaspati. She was very beautiful. Seeing Candra's handsome figure she doted on him. There arose several quarrels over this affair. Finally the devas intervened and Tārā was given back to Bṛhaspati. Tatā was born to Candra by Tārā.

The individual called Tārā in the family of the monkeys, was a son of Bṛhaspati. It is mentioned in Vālmiki Rāmāyana, Bāla Kānḍa, Sarga 17, Stanza 10 as follows, which proves this fact.

"Bṛhaspati begot the mighty monkey Tārā." In the Rīgveda, Mandala 1, Anuvāka 19, Sūkta 126, it is mentioned that Bṛhaspati had a daughter named Romāśā. When her husband teased her Romāśā 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 Gāndhāra, I have got all the organs fully grown." This is the statement in the Rīgveda. In the Uttara Rāmāyana, it is stated that Bṛhaspati had a Brāhmaṇa son named Kusādhvaja, and that a daughter named Devavatī was born to Kusādhvaja. Devavatī was born from his mouth while Kusādhvaja was engaged in devotional recitation of the Vedas. Sītā was the rebirth of this Devavatī. It is stated in the Mahābhārata, Ādi Parva, Chapter 67, Stanza 69, that Dropana, the son of Bhāradvāja, was born from a portion of Bṛhaspati. Kaca was another son of Bṛhaspati. For full particulars of the story her Devavatī (daughter of Sukra) hankered after Kaca, see 'Kaca'. Mention is made in Mahābhārata, Vana Parva, Chapter 219, Stanza 1, that Bṛhaspati had a wife called Cāndramāsī and that she gave birth to six Agnis. In Kampa Rāmāyana, Yuddhākanda menion is made that Bṛhaspati had a daughter named Sulekhā. Six sons and a daughter were born to Cāndramāsī. The six sons were six Agnis (fires). In sacrifices the burnt offerings and the ghee were the portions meant for the great and mighty fire Śāmyu, the son of Bṛhaspati. It is to satisfy this great fire which blazes with numberless pointed tongues, that in sacrifices such as Śāstrīmāya, Śāvamedha etc animals are slaughtered. The daughter of Dharma was the wife of Śāmyu. The name of the wonderful being (Śāmyu's wife) is Satyā. A son named Dīpti and three daughters were born to Śāmyu. The son of Dīpti is Bhāradvāja who is the recipient of first portion of Ghee oblated in sacrifice. On all full-moon days offerings of sacrifices are meant for Bhārata. Bhārata had a son named Bhrārata and a daughter named Bhrārati. Bhārata the Agni is said to be the son of the Agni who is Praja-
pati Bharata. Thus Bharata got the famous name 'the great'. Bharata 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 Brāhmaṇas. As this Vīra is the recipient of the ghee offered in sacrifice, as Soma, he is known by names Rathaprābhu, Rathadhvāna and Kumbhāretas. Vīra married Sarayū and became the father of Siddhī—Siddhi the Agnidevata—who is remembered in all fire songs. Fire which has no action on prosperity, fame and vigour has the name Niṣcyavana. Niṣcyavana praises the earth. Satyā is the son of Niṣcyavana. Satyā which blazes by flame determines time. Satyā is known by another name Niskṛti. The Agni Śvāna spreads diseases. The Agnis called Vipulaprabha, Yatītā and Brahmaćāri are invoked in simple domestic sacrifices by Brāhmaṇas. The awful fire Bādavāgni is supported by life. The sixth son of Brhaspati and Tārā is called Śvetakṛt. The oblation offered to this Agni is known as Udadvāra. Śvāhā was the daughter of Čandramasi. Śvāhā had three sons. They are three Agnis called Kāmagnī, Amogha, and Utkhyā. (Brāhaspati, Skandha 4).

5) Growing amorous on the wife of elder brother. A story stating how Brhaspati begot a son by the wife of Utathya is given in Skandha 9 of Brāhaspati. Mamatā, the wife of Utathya, was pregnant. Brhaspati had coition with her when her husband was away. The mother and the child in the womb who opposed the act of Brhaspati were cursed. Mamatā gave birth to two children. Fearing that her husband might cast her out she left the son of Brhaspati in the forest and was about to go, when there was a divine voice from above, "Mūḍhe, Bharadvājamam bhala dvajam Brhaspate." "You senseless woman, bring up this one born of the two. Brhaspati, bring up this one born of the two." Hearing this ethereal voice Brhaspati took the child and gave him the name Bharadvāja and brought him up. After that the child was given to emperor Bharata. The famous archer Droṇa was the son of this Bharadvāja.

6) Personation of Brhaspati. The enmity between the devas and asuras increased day by day. Śukrācārya the teacher of the asuras began to do penance before Śiva in the Himālayas, with a view to get a divine spell 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 Śukra 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. Because 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.

Brhaspati thought of making the best use of this period. He personated himself as Śukrācārya and went to the Asuras, who thinking that their teacher had returned after a long penance gave him a loving and sincere welcome. Brhaspati 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 Brhaspati also assumed his real 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 Manu Sāvarni. (Devī Brāhasvata, Skandha 4).

7) Cursing Rāvaṇa. Once Rāvaṇa was returning haughtily and proud after having defeated the devas and conquered heaven, when Sulekhā the daughter of Brhaspati, got terrified and ran away to hide herself from him. Rāvaṇa chased her and when she was caught he tried to ravish her. Brhaspati got angry and cursed him. "You, who have grown rank by the dart of Cupid, will meet with death by the dart of Rāma". (Kampa Rāmāyaṇa, Yuddha Kaṇḍa).

8) Brhaspati and Hanūmān. Anjanē the mother of Hanūmān was a servant of Brhaspati in her previous birth. Her name then was Puṣjīkāsthalī. She once went to fetch water. At that time many Vidyādhara young people, both male and female, came there and engaged in amorous acts. Puṣjīkāsthalī witnessed these love-scenes for a long time and returned home. It is mentioned in Kampa Rāmāyaṇa that Brhaspati cursed her to be born in the next birth as a female monkey.

Anjanē gave birth to Hanūmān. When he grew up Hanūmān desired to learn Vedas and Śastras (scriptures). Hanūmān approached Brhaspati to learn from him. But Brhaspati was not prepared to teach a monkey who jumped about everywhere. The disappointed Hanūmān went to the Sun, who asked him how it could be done by him as he was engaged in travelling without stop. Hanūmān said that he would move in front of the sun always. Thus Hanūmān who had been rejected by Brhaspati became the disciple of the Sun. (Uttara Rāmāyaṇa).

9) Other information.

(1) It is mentioned in Devī Brāhasvata, Skandha 1, that Brhaspati was the teacher of the hermit Śuṅga.

(2) In Agni Purāṇa, Chapter 51, it is instructed that Brhaspati 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 Bhraspati gave Bharadvāja Agneyāstra (the arrow of fire).

(4) During the period of emperor Pṛthu, when the Earth-goddess was changed into a cow the gods employed Bhraspati to milk the cow to obtain the things they needed. (M.B. Droṇa Parva, Chapter 69).

(5) Once Brhaspati gave Subrahmanya a stick as a present. (M.B. Śaiva Parva, Chapter 46).
(6) Once Brhaspati advised Indra to use sweet words. (M.B. Sānti Parva, Chapter 84).
(7) Once Brhaspati got angry with Mahāviṣṇu at the sacrificial hall of Uparicaravāsuv. (M.B. Sānti Parva, Chapter 336, Stanza 14).
(8) Brhaspati cursed the Jaladevātās (goddesses of water). (M.B. Sānti Parva, Chapter 242, Stanza 27).
(9) Brhaspati and Candra are said to be Brāhmaṇa Kings. (M.B. Asvamedha Parva, Chapter 9, Stanza 8).

BRHATKĀMA. A king of the family of Anāga. (Agni-Purāṇa).

BRHATKATHĀ. See Guṇādaīya.

BRHATKĀYA. A king of the family of Bharata. (Bhāgavata, Skanda 9).

BRHATKETU. A king in ancient India. Mention is made about this king in the Mahābhārata, Adī Parva, Chapter 1, Stanza 237.

BRHATKIRTI. A son of Angras. Mention is made in Mahābhārata, Vana Parva, Chapter 218, that seven sons, named Brhatkirti, Brhajjotra, Brhadbrahmā, Brhadmanā, Brhadmantra, Brhadbhāsa and Brhaspati and a daughter named Bhanumati were born to Angras and his wife Subhā.

BRHATKŚATRA I. A king. Scion of the family of Bhagiratha. In the Mahābhārata, Adī Parva, Chapter 158, Stanza 21, it is mentioned that this king attended Pāncālī Svayānivara (Marriage of Pāncālī).

BRHATKŚATRA II. A king of the country called Kekeya. On the first day of the battle of Bhārata at Kuruksetra, this King fought with Kṛpa, the teacher. Later he killed Kṣemadhārī in the battle. In Mahābhārata, Drona Parva, Chapter 125, mention is made that he fought with Drona, the teacher and was killed.

BRHATKŚATRA III. A king of the country known as Nisadhā. In the battle of Bhārata, he fought on the side of the Kauravas and was killed in the battle, by Dhṛṣṭadyumna (Drona Parva, Chapter 337, Stanza 65).

BRHATPUTRA. A king of the Puru dynasty. King Suhotra was his father. King Brhatputra had three sons, Ajamīḍha, Śūmiḍha and Puruḍiṇa. (Agni Purāṇa, Chapter 278).

BRHATSĀMA. A teacher born in the family of Angras. The Kṣatriyas of his time had troubled and harassed him a great deal. Mention is made in Atharva Veda that the Kṣatriyas met with destruction as a consequence.

BRHATSĀMA(N). The name of a hmn. (Rgveda, Maṇḍala 1, Anuvāka 10, Śikta 52).

BRHATSENANA I. A king born of the family of Bharata. (Bhāgavata Skanda 9).

BRHATSENANA II. An asura (opponent of gods) born from a portion of Krodhaśvāsa, a daitya (asura). Lakṣmaṇa, the daughter of Bhatsena was one of the wives of Śrī Kṛṣṇa. In the battle of Mahābhārata, Bhatsena was on the side of the Kauravas.

BRHATSENANA III. A teacher. It is mentioned in Garuḍa Purāṇa that Nārada had taught Brhatsena, Brahma-vidyā (theosophy).

BRHATSENĀ. A female attendant of Damayanti. Mention is made in Mahābhārata, Vana Parva, Chapter 60, that when Nala was defeated in the game of dice, Damayanti sent Brhatsena to inform the ministers about the defeat of the King.

BRHATTA I. Another name of the Sun. (M.B. Adī Parva, Chapter 1, Stanza 42).

BRHATTA II. A king born to Kāleya, an asura. (M.B. Adī Parva, Chapter 67, Stanza 55).

BRHATTA (M). A song of Śāma (conciliation—one of the four expedients) originated from the head of hermit Pāñcajanya. From the face of this hermit another song of Śāma called Rathantaraka also originated. These two songs of Śāma are very effective expedients. So they are called Tarasāharas (quickly effective). (M.B. Vana Parva, Chapter 220, Stanza 7).

BRHATI I. Mother of Caksuṣmanu. Two sons, Śiṣṭī, and Bhavya were born to Dhruva by his wife Sambhu. Suchāyā the wife of Śiṣṭī gave birth to five sons, Rūpī, Rūpūṇyā, Vīra, Vṛkāla and Vṛkatetaj. These sons were sinless. Bhāti was the wife of Rūpī. Caksuṣa Manu was born to Rūpī and Bhāti. (Viṣṇu Purāṇa, Amrta 1, Chapter 13).

BRHATI II. One of the seven horses of the Sun. The seven horses of Sun are, Gāyatrī, Bhātri, Uṣnik, Jagatī, Trīṣṭup, Anuṣṭup and Panktī. (Viṣṇu Purāṇa, Amrta 2, Chapter 8).

BRHATVA. A devagandharva (a class of gods). In the Mahābhārata, Adī Parva, Chapter 122, mention is made that this gandharva had participated in the birth celebration of Arjuna.

BRLIHANA (BILIHANA). A Sanskrit poet who lived in the 11th Century A.D. Brliha is the author of Vikramaśekadevacarita, Caurapaciśikā, Karpaśundari and such other works. Of these Karpaśundari is a four-act play. The theme of the play is Kāmadeva the king of the Cāḷukyas marrying Karpaśundari a vidyādhara woman. The King at first sees her in a dream and falls in love with her. She then appears before the King 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. Brliha had written his dramas on the model of Mālavikāgnimitra, Ratnāvalli and such other dramas.

BUDBUDĀ. A celestial maid. She was the hand-maid of Varga a celestial beauty. (For further information see Varga).

BUDHA I. Son of Candra.

1) Birth. Brhaspati the teacher-priest of the devas had a very beautiful wife named Tārā. One day seeing the handsome figure of Candra, Tārā became amorous. Candra was the Disciple of Brhaspati. It was not right on the part of the wife of the teacher to feel amorous towards a disciple. Brhaspati came to know of the affair and sending for Candra asked him to return his wife. Both Candra and Tārā did not pay any heed to Brhaspati. 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 Tārā to Brhaspati. At this time Tārā was pregnant. Both Candra and Brhaspati claimed the paternity of the child in the womb of Tārā, who witnessed that Candra
was the father of the child. All accepted the words of Tārā. Buddha was the child Tārā gave birth to.

2) Marriage and birth of a child. Buddha grew up to be a youth. During the period the King Sudyumna one day entered Kumāravāna (a forest) and was changed to a woman. When the King became a woman the name adopted was Iâla, who grew amorous of Buddha. The famous King Purūravas was the son born to them.

(For more information see Iâla, Candra and Purūravas.)

3) Other information

(1) Buddha wears a necklace of Rudrākṣa beads (Elaeocarpus Seeds) and has a bow. (Agni Purâna, Chapter 51).

(2) Candra performed the christening ceremony of Buddha. (Bhāgavata Skandha 9).

(3) Buddha is a luminous member of the assembly of Brahmā. (M.B. Sabha Parva, Chapter 11, Stanza 29).

BUDDHA II. A hermit. Once he spoke about the importance 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 end he entered heaven.

BUDDHA III. A scientist on ethics. He has written a book called Dharmaśatra on the different kinds of rites of consecration, initiation etc. from formation in the womb till Upanayana (investiture with the Brahmā string), different kinds of marriages, Pañcamahāyajñīs (the five essential sacrifices) Śraddha (offering to the manes), Pākayajñī (simple domestic sacrifices), Somayāga (drinking the moon-plant juice at the Soma sacrifice) and such other matters of ethics.

BUDDHA IV. A Brāhmaṇa who lived in Gaudādeśa. Buddha 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 had 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 were impediments on his way, he put an end to their lives.

Once this Brāhmaṇa carried away Sulabhā the beautiful wife of hermit Kālabhuṭi and ravished her. Sulabhā cursed him and made him a leper.

Buddha wandered about and reached the city of King Śrāsena. On that day the King was about to go to Heaven with the entire city by aeroplane. 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 aeroplane stationary."

Śrāsena who was kind and righteous, nearred the leper and cured him with tatturākṣarimana (a spell of four letters) and got ready to take him also to heaven. (Ganeśa Purāṇa 1 : 76).

BUDDHA. The founder of Buddhism. Some consider him to be an incarnation of Visnura. In days of old in a battle the devas were defeated by the asuras and the gods approached Visnura with their grievance. Mahāviṣṇu incarnated as the son of Sudhodana with the name Gautamabuddha (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 Agnīpurāṇa, 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 Purāṇas. The following are the facts gained by historic investigations.

Gautama Buddha was born in B.C. 560, in Kapilavastu near the Himalayas. His father was Sudhodana. He was born in the family of the Śākyas. The word ‘Śākya’ is another form of the word Kṣatriya. The real name of Buddha was Siddhārtha. Sudhodana 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 upon a way to remove sorrow and pain from the world and to bring about peace and comfort.

The change that appeared in the son worried the father. So at the age of sixteen he made Siddhārtha marry Yaśodhara. 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 banian tree he got ‘Bodha’, (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 Bodha 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 exterminated 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 ‘Padyacūḍāmaṇi’. The life of Buddha is described in this book in ten Kāḷāṇḍas (sections). A similarity to the poems of Kāḷāṇḍa and Śrīvaghoṣa is seen in this poem. Buddhaghosa is said to have reached Ceylon in 357 A.D. and translated some Buddhist literature.

BUDDH. A wife of Dharmadeva. In Viṣṇu Purāṇa Amśa 1, Chapter 7, it is mentioned that Dharmadeva had married thirteen daughters of Śrādha. They are Śraddhā, Lākṣmi, Dṛḍhi, Tuṣṭi, Medhi, Puṣṭi, Kriyā, Vadhu, Leṣa, Vapuṣṭi, Śraddhā and Kirti.

BUDDHIKĀM. An attendant of Subrahmāṇya. (M.B. Śrīva Parva, Chapter 46, Stanza 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 full 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 now 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 considered to be 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 150.31 crores.

C.

C. (a) The letter C has two meanings, viz., evil people and pure man.

CAIDYA. Sisupala, king of Cedi. Dhrstaketu, King of Cedi, is also known by this name. It was this Caidya who led the Krauvacayya created by Dhrstadyumna in the great battle. (Krauvacayya = A battle array in the shape of a stork). (Sloka 47, Chapter 50, Bhishma Parva).

CAITRARATHA. A prince born to King Kuru of his queen Vahini (Sloka 50, Chapter 94, Adi Parva).

CAITRARATHA(M). A forest of puranic fame. Once King Yayati enjoyed sexual acts with the apsaras Viśvācī in this forest. (Sloka 43, Chapter 75, Adi Parva). It was here in this forest that Pāṇḍu spent some days once with his wives Mādri and Kunti. (Sloka 48, Chapter 118, Adi Parva).

As a support to the great mountain Mahāmeru were four mountains, Mandara, Merumandara, Supārsva and Kumuda. Above each of these was a garden-wood, Nandana, Caitraratha, Vaibhāraka and Sarvatobhadra. Thus it is to be presumed that Caitraratha was on Merumandara. (Chapter 16, Pañcama Skandha, Bhagavata).

CAITRARATHA PARVA. A sub-division of Adi Parva, (See under Mahābhārata).

CAITYAKA. A mountain. This mountain is situated near Girivraj, the capital city of Magadh. This mountain was very dear to the people of Magadh. The followers of Bhradatta deemed it as a God and worshipped it. (Chapter 21, Sābhā Parva).

CAKATA. (See Brahmadatta II).

CAKRA. I. A son of Vāsuki, the Nāga king. He died at the serpent yajña (Sarpa Satra) of Janamejaya by falling into a red-hot fire. (Adī Parva, Chapter 57, Verse 6).

CAKRA II. One of the three attendants given to Subrahmanya by Viṣṇu, the other two being Saṅkrāma and Atikrama. (Sābhā Parva, Chapter 45, Verse 40).

CAKRA III. One of the two attendants presented to Skandhaevā by Tvaṣṭa, the other one being Anucakra. (Sābhā Parva, Chapter 45, Verse 40).

CAKRA(M) I. Sudārśana Cakra (disc) of Mahāviṣṇu. The Viṣṇu Purāṇa contains the following story about the origin of the Cakra. Sāryadeva (the Sun God) married Sañjñā, daughter of Viśvakarmā. But, due to the insufferable heat of her husband the marital life of Sañjñā became miser-

able, and so she requested her father to lessen the heat of Viṣṇu. And, accordingly Viṣvakarmā ground Viṣṇu 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 Viṣvakarmā made the Sudārśana Cakra, the Trisūla, the Puṣpapakīrṇa and the weapon called Sakti. Out of those four things the Trisūla came to be possessed by Śiva, the Puṣpapakīrṇa by Kubera and Sakti by Brahmā. The Sudārśana Cakra which was glowing like anything was deposited in the sea. (Viṣṇu Purāṇa, Part III, 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 Anugītā went to them and requested them to give Khāṇḍavā forest to him for food. As Taṣākaka, friend of Indra, was living in the forest the latter was causing heavy rains to fall there. Kṛṣṇa and Arjuna realized the fact that Anugītā would be able to consume the forest only after subjugating Indra. But, how to manage it? Then Anugītā said that he would supply the weapon to fight Indra with, and accordingly he mediated on Varuṇa, who presented to him (Anugītā) a chariot and flag with monkey as a symbol, a quiver which would never become empty of arrows, a bow called Gaṇḍiva and the Sudārśana Cakra. Anugītā gave the Cakra to Śrī Kṛṣṇa and the other things to Arjuna. (M.B. Adī Parva, Chapter 297).

CAKRA (M) II. A city in ancient India. (Bhishma Parva, Chapter 9, Verse 45).

CAKRADEVA. A warrior born in Viṣṇu vānī. (Viṣṇu dynasty). (Sābhā Parva, Chapter 14, Verse 57).

CAKRADHANUS. A synonym of Kapila mahārṣi. (See Kapila).

CAKRADHARA. A very intelligent brahmin. One-eyed and bent down in body he is a character in Vatsarāja-carita. (See Vidūṣaka).

CAKRADHARMA. Chief of the Vidyāharas. He, with his younger brother is engaged in singing the praise of Kubera. (Sābhā Parva, Chapter 10, Verse 27).

CAKRADVĀRA (M). A great mountain. Indra performed a yajña on this mountain. (Śaṇtī Parva, Chapter 4, Verse 185).

CAKRAK. The son, a Brahmacādin, of Viṣṇumitra. (Anuśāsana Parva, Chapter 4, Verse 64).

CAKRAMANDA. A nāga (a serpent). It was this nāga which was deputed by Ananta (nāga king) to lead the soul of Balarāma on his death to Pātalā. (Mausala Parva, Chapter 4, Verse 16).

CAKRANEMI. A woman attendant of Skandadeva. (Sābhā Parva, Chapter 46, Verse 5).

CAKRĀTI. A town in ancient India. (Bhishma Parva, Chapter 9, Verse 45).

CAKRĀVĀN. A mountain very much extolled in the Purāṇas. When deputing monkeys in quest of Stī, Sugriva instructed them to make a special search in Mount Cakravān. It was on this mountain that Viṣṇu-karma made the Sudārśana Cakra. (Vāṁsik Kāmaṇya, Kiskindhā Kanda, Chapter 42, Verse 16).
trapped and killed. (Abhimanyu, who forced himself inside the Vyūha did not know the method of getting out of it which Arjuna alone knew). Cakravūha is made in the form and shape of Cart-wheels. Vyāsa has described the Cakravūha made by Droṇa as follows: —

The great preceptor made the Cakravūha and posted it in to maximum capacity kings, who were equal to Indra. In every opening of the vyūha were posted princes equal in prowess to the Sun. All the princes were organised compactly. And, all of them wore red uniforms and were adorned with other things also red in colour and held red flags. They also wore golden ornaments and garlands scented with Sandal paste. Ten thousand strong they rushed forward to fight with Abhimanyu. Duryodhana’s son, Lakṣmaṇa, led the onrush. In the centre (of the Cakravūha) stood Duryodhana in the company of heroes like Karṇa, Duṣšasana and Kṛpā. And, at the head of the army stood Droṇa, the captain of the army, who looked like the rising sun. Then there was the King of Sindhu, and near him stood Aśvatthāmā, and there stood in front of them thirty Kauravas, all of them equal to Devas. On the flanks were great heroes like Salya, Bhūrīśravas. And then did the battle rage. (Droṇa 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 Viṣṇu. He used to worship Viṣṇu daily with fruits, (edible) roots etc. But, he did so only after himself tasting them. One day while thus tasting a 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 Viṣṇu and therefore Cakrika drew his sword and cut his throat with it. Lord Viṣṇu who was so pleased at such great devotion of the man appeared on the scene and brought him back to life. Sometime afterwards Cakrika expired at the Dvārakā temple, and thus attained salvation.

CAKRODHATA. A king in the dynasty of Yayātī. (Bhāgavata, Navama Skandha).

CAKSUS I. A synonym of the Sun. (Ādi Parva, Chapter 1, Verse 42).

CAKSUS II. A tributary of river Gaṅgā. Starting from Viṣṇupāda (Svarga) the Gaṅgā falls into Devayāna and thence into the moon and after flooding the whole area it divides itself into four tributaries, viz., Śītā, Caḵṣuṣ, Alakanaṇḍa and Bhadrā and falls into Brahma-loka and flows in four directions. Of the four tributaries the river called Caksus falls on the peak of Mount Mālayavān and then flows through Ketaṃāla and falls into the western sea. The Gaṅgā which flows through India is a branch of the above-mentioned tributary, Alakanaṇḍa. (Devi Bhāgavata, Aṣṭama Skandha).

CAKSUS III. A king born in the lunar dynasty. He was the son of King Anudrūhyu. (Bhāgavata, Navama Skandha).

CAKSURVARDHANIKĀ. A river which flows through Sākadvipa, (Śaka island). (Bhīṣma Parva, Chapter 11, Verse 33).

CAKSUSAMANU. 1) General. The sixth of the fourteen Manus. (See Manvantara).

2) Genealogy. Utṭanāpāda and Priyavrata were the sons of Śvayambhuvamanu, and Dhruvā was Utṭanāpāda’s son. Dhruvā had two sons, Śisti, and Bhavya by his wife Sambhu. Suchāyā, wife of Śisti, had five sons, viz., Ripu, Ripuṇījaya, Vipra, Vṛkala and Vṛkatajās. From Brhati, wife of Ripu, was born Caksuṣa, the mighty and Caksuṣa begot a son called Manu by Puṣkaraṇi, daughter of Vairājaṇpājapati and one of the offsprings of Varuṇa. This Manu was called Caksuṣa Manu. And Caksuṣa Manu had ten sons by his wife Nadvala, daughter of Vairājaṇpājapati, called Kuru, Puru, Satadyumna, Tapasvi, Satyāvan, Sucī, Agni-śoma, Atriṭra, Sudyumna and Abhimanyu. Out of the ten, Puru had the following sons by Agneyi, viz. Aṅga, Sumanas, Khyāti, Kṛatu, Aṅgrās and Sibi. Aṅga married Sūmithā, and Vena was their son. The famous emperor, Pṛthu was Vena’s son.

3) Former life. The following story is told in the Mārkaṇḍeya Purāṇa about the former life of Caksuṣa before he was born as Caksuṣa. In that former life he was Ananda, son of Anāmitra. Once a cat carried Ananda away and laid him on the bed of the child of King Vikrānta, 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. Brahmā appeared before him and blessed that he would, in the next birth, be born as the sixth Manu and thus Caksuṣa became the sixth Manu.

4) Chief incidents during his time. During Caksuṣamanvantara were born the famous Nara and Nārāyaṇa as the sons of Dharma. It was also during this period that Brahmā was born as Candara, Viṣṇu as Dattātrey and Śiva as Durvāsas from Anaśyā, the purest of women and the wife of Atri. (Devi Bhāgavata, Caturtha Skandha).

CĀKSUṢĪ. An art, the study of which will enable one to see anything in the three worlds. Caksuṣī was taught by Manu to Soma, by him to Viśvāvasu, by him to Citrārtha, the Gandharva and by him to Arjuna, son of Pāṇḍu. (Ādi Parva).

CĀKYJĀRTTU. A very important art practised in temples mainly in Kerala. It is called so because it is exhibited by Cākyārs (a sect attached to temples). In important temples a place called Kāttambala is set apart for displaying the art. The Kātū now prevalent in Kerala temples is not exactly of its old form. Kulaśekhavarmā perumāl (elected ruler of old Kerala) effected some changes in the old art form, and Bhāskara-ravivarmā perumāl and Tolkāvi made further reforms in it. The art of Kātū was evolved with the object of relating purāṇic stories in such a manner as will help devotional feelings grow in man. The main aim of the Kātū is to narrate purāṇic stories in such a way as to instil Bhakti in the hearers and to create an interest in them in the Purāṇas. The Cākyār (the man who gives the discourse who usually belongs to the Brahmin sect called Cākyārs) tells the story in a very interesting way, reciting appropriate passages from the Purāṇas and illustrating them with apt examples and similes. The narration is from the beginning till end humorous. The Cākyār who delivers 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 Kūṭṭa: Prabandhaṇī Kūṭṭa, Nanbhir Kūṭṭa and Kūṭṭiṣṭam. Of these the first is narrative (Ākhāṇa-
para) while in the second and third type, the element of acting is more important (Abhinayapara).

CALĀ. Laṃśmidevi. The following story is told in the Devi-bhaṅgavata as to how this name came to be applied to the devi. Once Revanta the very handsome son of Sūryadeva came to Vaikunṭha riding Uccail-
śravas, Indra’s horse. Devi, who was at that time with Viṣṇu gazed for a few minutes in wonder at the horse. She did not, therefore, attend to Viṣṇu’s talk. Angered at this Viṣṇu told the devi: “Since your eyes find enjoyment on unnecessary things and move about among such objects, you shall be called from today onwards Ramā and Calā. Also you will be born as a mare on earth. Accordingly Mahālakṣmi was born as a mare on the banks of river Sarasvatī, and regained
her old form only after delivering a son by Viṣṇu. That son was Ekavīra, founder of the Hehaya kingdom. (Devi Bhāṅgavata, Skanda 6).

CAMARA. (CAMART). An animal whose tail is its most important and valued organ. In the course of its move-
ments in the forest if the tail gets entangled anywhere it is supposed to lie down there till the tail is freed by
itself. About the origin of Camara, the following story is told in the Vālmiki Rāmāyaṇa. Krodhavāsa, daughter of Daṅkaprajāpati and wife of Kaśyapa had ten daugh-

CAMARA (M). A rod (handile) with a large tuft of
hair, fibre or feathers at the end. A symbol used by kings and brahmins. Cāmara of the king should have a
golden handle, and it should be made of the wings
of the swan, the pea cock, the Balākā bird etc. But, the
wings of different birds shall not be intermixed. Circu-
lar in shape, the Cāmara should have on its handle
3, 4, 5, 6, 7, or 8 sandhis (joints, knots). (Agni-
purāṇa, Chapter 245).

CĀMASA. A yogi, the younger brother of Bharata, a king
born in the dynasty of Priyavrata, son of Manu. This
country got its name Bhrātara from king Bharata (country
ruled by Bharata). Bharata had nine brothers called
Kuṣāvarta, Ilavarta, Brahmāvarta, Āryāvarta, Malaya,
Bhadракetu, Sena, Indrapryk and Kικα. Bharata had
also nine other brothers renowned as navayogis, born
of another mother. Camasa was one of them, the
other eight being Kavi, Hari, Ambariṣa, Prabuddha, Pippa-
ḷayan, Avirhotra, Driḍa and Kharabhājana. (Bhāgva-
vata Pañcama Skanda).

CĀMAŚODBHEDA. A holy place in Saurāṣṭra which forms
part of the very reputed sacred place called
Vināṣana. It is said that it was here that the river
Sarasvatī which once became invisible, was detected.
A, bath here is as efficacious as performing the Jyotiṣṭoma
yajña. (M.B. Vana Parva, Chapter 82, Verse 112).

CĀMATKĀRA. (See PATTU).

CĀMOHARA. A viśvadeva. (M.B. Anuśāsana Parva,
Chapter 191, Verse 35).

CĀMPA. A king born in the Āṇga dynasty. (See CANDRAVAMSĀ).

CĀMPA. (CĀMPĀPURI). A city on the banks of river
Gāṅgā, Cāmpa 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 Atiratha, 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).

CĀMPAṆ. A vidyādhara. Once he visited the banks
of river Yamunā with his wife Madālāśa when they got
from the forest nearby a child. The child in later years
became famous as Ekāvīra, founder of the Hehaya
dynasty. (See ĒKĀVĪRA).

CĀMPĀKARAṆA. (CĀMPĀKARA). 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).

CĀMPENV. Son of Viśvāmitra who was a brahmavādin
(M.B. Anuśāsana Parva, Chapter 4, Verse 58).

CĀMPŪ. A literary form of presenting a story in a
mixture of prose and verse, and abounding in beauti-
ful descriptions: “Gadāpadyamayāṁ kāyaṁ Cāmpū
dṛtyabydhiḥyate”. Over and above prose and verse
the Cāmpūs use dāṇḍakas (very long, involved and
poetical prose). This literary form had its origin
first in Sanskrit and other Indian languages adopted it
with some variations. For instance, though prose in
Sanskrit Cāmpūs is really prose, that in Malayalam
is something akin to metrical prose. There are more
than two hundred Cāmpūs in Malayalam. The most
famous of the Cāmpū writers in Malayālam are
Punam Namboothiri, Mahāmaṅgalam Namboothiri
Nilaṅkaṭha.

CĀMU. A division of an army. (See Akṣauṁiṇi).

CĀMUNDĀ. (See Pārvatī).

CĀNAKA. The auspicious of Cānaka (cowdung) is
due to Lakṣmī. (See Lakṣmī, Paras 1 and 6).

CĀNĀKYA (KAUTILYA). The famous author of
“Arthaśāstra” a treatise on political economy.

Eastern and western scholars have made exhaustive
researches on this intellectual giant of ancient India,
Cānaka. But, nothing definite has yet been established
about his life and work. Indians have accepted as a fact
the traditional legend that he was a minister of Candra-
gupta, the founder of the Maurya dynasty. It is also
firmly believed that it was this mighty intellect of a
brahmin who made Candragupta a powerful emperor
and steered the ship of his state. The phrase ‘Cānaka’s
guḍñānā’ (crooked tactics) has become proverbial.
Some scholars hold the opinion that he came to be
called ‘Kautilaya’ because of his Kūṭila (crooked)
tactics; but evidence to establish this view-point is yet
to be adduced.

It is his famous Arthaśāstra, which has made Cānaka’s
name a world famous one. The great German thinker
Jolly has described the Arthaśāstra as a unique composi-
tion in the Sanskrit language. And, Johann Meyer, the
great western scholar has the following to say about
the book:—

“Kautilya’s Arthaśāstra is not one single text, it is a
collection and collation of all books in ancient
India. To study the greatness of the theories and
principles contained in it today requires continuous
and constant study at least for twenty years and the
unremitting efforts of a scholar with unabounded knowl-
dge are required.”
Even his name has not yet been confirmed beyond doubts. Kautiya is also called Viṣṇugupta, Cāṇaka, Drahmila, and Āṅgula. Modern researches place the date of the Arthasastra at about 400 B.C. In Vīśakhadatta’s Mudrārākṣasa (drama) the name Kautiya is used. The Authors of Nitiśāstra maintain that the name of the author of Arthasastra was Viṣṇugupta. It may be gathered from the Mudrārākṣasa that he became famous as Cāṇaka as he was the son of Cāṇaka, and that he possessed deep erudition in Nitiśāstra, Dharmaśāstra and astrology. There is another legend to the effect that this brahmin (Cāṇaka) belonged to Kāncipuram and that he migrated to Pāṭaliputra, the seat of learning and scholarship. As Kāmāndaka, who lived in the fourth century B.C. has eulogised Cāṇaka in his Nitiśāstra it may be surmised that Cāṇaka lived sometime near that. Candragupta and Cāṇaka are referred to in the Viṣṇu and the Vāmana Purāṇas. Kautiya was keen-eyed and scholar par excellence. “Arthasastra” 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 Daṅkumārarcirīta of Daṁḍi (A.D. 700) it may be seen that there are 6000 verses in the Anuśṭup metre (eight letters in one line) in the Arthaśāstra composed by Viṣṇugupta for the use of Candragupta Maurya. The Arthaśāstra has been held in praise by Bāṇabhaṭṭa who lived in the 7th Century, Somadevaśūri, who lived in the 10th century and also by Hemacandra, the author of Kavyānuyāsasana, who lived in the 12th century. The book is a discourse on the principles and practices that are necessary to establish a strong government of an ideal empire. Cāṇaka has mentioned in his book with respect the old scholars like Manu, Sukra, Bṛhaspati, Nārāyaṇa, Kātyāyana and Govinda dikṣita. (For the purānic story about Cāṇaka see Vararuci, Para 6).

CĀṆCALĀṆŚI. A notorious harlot who lived in dvāparu yuga. When one 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 Cāṇcalāṇśi. 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: “on her way to conduct her trade Cāṇcalāṇśi got into a temple and munched tāmbūla 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 Cāṇcalāṇśi was taken to Vaiṅkuṇṭha by the emissaries of Viṣṇu. (Padma Purāṇa, Chapter 6).

CĀṆCALĀṆŚI II. A vidyādhara girl. Once while she was concentrating her mind in prayer over Mahālakṣmi, Rāvana, King of the Rākṣasas, committed rape on her, and she cursed him that he should die on account of Mahālakṣmi herself and accordingly at last he was killed by Rāma on account of Śtā, the incarnation of Mahālakṣmi. (Kaṁpa Rāmāyana).

CĀṆDA. (See Čaṇḍamanuḍā). CĀṆḌAṬAŚA. A prominent monkey. In the Rāma-Rāvana war this monkey caused much trouble to Kumārkarna. (M.B. Vana Parva, Chapter 287, Verse 6).

CĀṆḌAṬHĀRGAVA. A mahārṣi born in the dynasty of Čayavana Muni. A very erudite scholar and deeply versed in the Vedas, it was this mahārṣi, who performed Jānejaya’s famous Sarpa sattra. (M.B., Ādi Parva, Chapter 58, Verse 4).

CĀṆḌA. A forest hunter who attained salvation by the worship of Sivalīṅga. (Phallus of Śiva).

While once hunting in the woods Cāṇḍaka saw a Śiva temple in ruins, and the Sivalīṅga lying on the ground uncared for. This sight greatly grieved him, and he told Śīhaketu, son of the Śāncāla lying on the ground to come to that way all about the temple and the līṅga. To his query as to whether the sāstra permitted a hunter like himself to worship Sivalīṅga, Śīhaketu answered there were injunctions in the Sāstras for people like him (Cāṇḍakas) to instal Sivalīṅga on rock and then worship it daily, the worshipper wearing ashes from the burning ghat on his body. Accordingly Cāṇḍaka installed the līṅga on a rock and began worshipping it daily along with his wife, Pulindi. But after sometime there was left no ashes in the burning ghat and Cāṇḍaka and Pulindi discussed between them the means to get ashes for the next day. Then Pulindi suggested that she should burn herself to ashes and that Cāṇḍaka should continue worshipping the Sivalīṅga wearing on his body the ashes. Very unwillingly Cāṇḍaka agreed with the sad proposal of his wife, and the next day he worshipped the Sivalīṅga wearing on his body the ashes of Pulindi. And, at the close of the worship he called aloud for Pulindi, and lo ! wonder of wonders ! she stood there before him more healthy than formerly. Moreover a vimāṇa descended from the skies and conducted both Cāṇḍaka and Pulindi to Sivaloka. (Śiva Purāṇa, Siṁbaramāhātyma).

CĀṆḌAṬAŚIKA. A muni, son of Kaṅśivān, the son of Gauṭama. Bhadratha, King of Magadha, was having no issue when, one day, Cāṇḍakaṭiṣka went to the palace and blessed the King as a result of which a son called Jarāsandha was born to him. Cāṇḍakaṭiṣka continued to live at Magadha for long as the preceptor of the kings of that land. (See Jarāsandha).

CĀṆḌALĀ. (See Cāṭurvarṇamya).

CĀṆḌAMAHĀSENĀ.

1) General. A very prominent and reputed king of Ujjayini. Vāsavadātā, wife of Udayana, was his daughter.

2) The name Cāṇḍamahāsenā. His real name was Mahāsenā. 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 Devī 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 Devī also assured him that ere long Āṅgāravatī, daughter of the asura called Āṅgāraka and the fairest damsel in the three worlds would become his wife. Since he (Mahāsenā) did the most austere rites and rituals, the Devī said, he would come to be called Cāṇḍamahāsenā. Afterwards the sword given by the Devī and the elephant called nadāgīri proved as successful and effective to him as were Vajrāyudha and his elephant Airāvata to Indra.
3) Marriage. One day, during a hunting expedition a boar escaped unhurt by the king's arrows and after turning turtle his chariot 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 whereupon he seated himself on the side of a tank. There he saw, amidst a number of women an exceptionally beautiful woman moving about. Casting her charming eyes glistering with love the woman approached the King. During their conversation, when the king told her about himself she began crying. To the query as to the reason for her crying she answered as follows:—

"The boar you saw is my father, Aṅgarakāsura. His body is harder than even diamond, and none can inflict any injury on it. The women you see around are princesses captured by my father from various palaces for my help, and my name is Aṅgaravati. My father became a Rāksasa as the result of a curse; he is now asleep in the assumed form of a boar. On awaking he is sure to eat you for food, and it was that thought which brought tears to my eyes." To these words of Aṅgaravati, the king replied as follows:—"If you have any love for me you would go to your father and begin crying when he wakes up, and to his question 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."

Aṅgaravati agreed to the above proposal of the King. She hid the King in a safe place and went and stood by the side of her father. Everything happened as was anticipated and Aṅgaraka consoled his daughter by saying that none 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. Caṇḍamahāśena 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 Vēsava-daṭṭā: And, now Caṇḍamahāśena married Aṅgaravati 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 utsava Indra appeared to the king in sleep and blessed him saying that a daughter would be born to him and that her son would be crowned emperor of the Vidyādharas. Accordingly a daughter was born to the King, and she was called Vēsava-daṭṭā, (given by Vēsava, i.e. Indra). Udayana married Vēsava-daṭṭā, (See Udayana).

Caṇḍamūndas: Two brothers born in the Asura dynasty, the elder brother being called Caṇḍa and the younger Munḍa. These brothers collected, like the other asura leaders Dhūmrākṣa, and Raktābīja, thousands of soldiers and lived in all pomp and glory. During this period two asura brothers called Sūmbha and Nīśumbha had returned from the Himālayas after securing from Brahman a boon that they would meet with their death only at the hands of a woman. Caṇḍa and Munḍa became their friends and attendants, Sūmbha and Nīśumbha 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 Brhaspati they sought asylum with Pārvati. Pārvati stood for sometime in deep concentration, and there emerged from her divine body Kauśiki or Kāli. Pārvati assured the Devas that she would kill Sūmbha and Nīśumbha. And, then Kāli sat alone on a rock in the thick Forest. Caṇḍa and Munḍa, who happened to pass that way were attracted by the great beauty of Pārvati and imparted the news to Sūmbha and Nīśumbha, and they deputed Dhūmrākṣa and 60,000 soldiers to bring Pārvati over to them; but boy one hūnikāra (sound 'hum') she reduced them to ashes. Ultimately she killed Sūmbha and Nīśumbha also. Devī Brāhagvata, Pañcama Skandha).

Caṇḍatundaka(s): A son of Garuda. (Udyoga Parva, Chapter 101, Verse 9).

Caṇḍavega: A Gandharva. (See Puraṇajana).

Caṇḍikā: A terrific form of Pārvati, who is worshipped in temples under the name Caṇḍikādevi. The Devi's idol has twenty hands. In the hands on the right side are held Śūla (three-pronged weapons) sword, Vēla (rod), Cakra, pāśa (rope), parighā (shield), āyudha, abhaya, damaru and Śakti, while the hands on the left side hold nāgāpāśa, small parighā, axe, Aṅkuśa (a long-hooked rod), pāśa, mani, flag, gadā, mirror and an iron cylindrical rod. There are also idols of Caṇḍikā with ten hands. At the feet of the Devi lies Māhīṣāsura with his head severed from body. There will also be standing near the idol a puruṣa (man) born from the neck of the Māhīṣa brandishing his weapon, and with the Śūla in his hand in all rage and woe; a puruṣa is bound strongly on his neck with rope. The vehicle of the Devi is a lion. The Devi is mounted on the lion with her left leg on the asura lying below. This Caṇḍikādevi thus stands with weapons in the hand, as annihilator of enemies and with three eyes, and she should be worshipped in pūjāmaṇḍala with nine padmas (tantric divisions) along with her idol. Firstly the Devi should be worshipped in the central padma and Indra and others in the other padmas.

There is also another Caṇḍikādevī (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, Śūla, Vajra, sword, Aṅkuśa (a sticklike weapon with one end bent to hold on to things) Śara (arrow) Cakra and Śālākā. 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 Rudracaṇḍā, Pracaṇḍā, Ugracanḍā, Caṇḍānāyikā, Aṭicaṇḍikā, and Caṇḍogrā. The Durgā standing at the centre will have the colour of gorocana (red sandal paste) and the others will have the following colours: arunavarna (red) Kṛṣṇa varna (black), nīl varṇa (blue), sukla varṇa (white), dhāmā varna (brown) pīta varṇa (yellow) and śveṣa varna (white). The nava Durgās (nine Durgās) are installed for the prosperity of children etc. And all these are different forms of Pārvati.

Also, in various aspects or poses, Pārvati is called by other names. She is called Siddhā when installed in Rainbhā-vana wearing aksamālā (garland of beads), kirīṭa (crown) and agni. The same Siddhā without the fire is called Lalitā. Gaurīdevi 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 fruits etc. and the other hand held up is called Sauhâgâya gaurî. (For further details see pârvati). (Agni Purâna, Chapter 67, Verse 31).

CANDRA I. A prominent asura, also called Candrarvarman. It was this asura, as beautiful as Candra (the moon) who was born as the king of Kâmboja under the name Candrarvarman (M.B. Âdi Parva, Chapter 18 and Visûj Purâna, Part 1, Chapter 9). Also, the evil devastâ called Jyeṣṭhâ, Airâvata, who were named Cintâmaṇi and fair damsels like Târâ and Rumâ were got from the Kṣirâbdhi, (Kampa Râmâyana, Yuddhakândâ). For general information about Candra, see Grahas.

CANDRA IV. (CANDRA DEVA).

1) Birth. The child born to Atri by Anasuyâ. (See Purûravas). In Skandha 4 of the Devîbhâgavata it is stated that it was Brahman who was born as Candra. (See Atri).

2) Candrarvarman married life with the wife of his guru. Târâ, the very beautiful wife of Brhaspati, preceptor of the devas happened to reach Candra’s home during her perambulation one day. Candra and Târâ fell in love with each other at first sight and lived in conjugal happiness. And thus days passed. Brhaspati being informed of the fact on enquiry, deputed his disciples to bring Târâ back, but to no purpose. Brhaspati sent his disciples again and again to Târâ, but all to no purpose. Then Brhaspati himself went to the house of Candra and invited Târâ, this time also to no purpose. Enraged at this the Deva guru spoke to Candra as follows: “The brahmin-killer, gold-thief, 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 Brhaspati could shake Candra. He told the Devaguru that Târâ who had gone to his house on her own accord would also leave him when she was satiated with him. These words of Candra made Brhaspati all the more angry. He returned home and waited sometime more for Târâ’s return. But, he got disappointed, and getting impatient he started again for Candra’s house. But, this time the gatekeepers did not let him in. Trrribly angry at the cruel rebuff Brhaspati sought help of Indra. Indra sent word to Candra asking him to send Târâ back home or be prepared for war. Even then Candra refused to yield, and Indra started for war against Candra. But, there was somehow some difference among the devas about all this, and the news reached the asuras. At once Sukra, preceptor of the asuras and an old enemy of Brhaspati met Candra and assured him all support in case war broke out between Indra and Candra. He also strongly advised Candra not to return Târâ to Brhaspati. And, ultimately a fierce war began between Indra and Candra. All activities in the world were thrown into confusion and chaos. At this Brhma on his hanîsa (swan) came to the scene and admonished Candra and Sukra. They could not but obey Brahma and so were forced to stop fighting. Moreover, Candra returned Târâ to Brhaspati.

The quarrel and fighting thus ended for the time being, but another problem cropped up. At the time Candra returned Târâ to Brhaspati she was carrying, and Brhaspati was not aware of the fact. And at last Târâ delivered an exceptionally beautiful male child. The naming ceremony of the child was duly performed, Brhaspati himself acting as its father. When the news reached Candra he sent a messenger to Brhaspati claiming the child was his. Brhaspati too claimed its fatherhood. This controversy developed almost to the brink of a second devâsura war. At this stage Brahma went to Brhaspati’s house and questioned Târâ as to who really was her child’s father, and she named Candra. Upon this Brahma asked Brhaspati to release the child to Candra. Brhaspati did so. (Devi Bhâgavata, Prathamamandâ). 3) Wives of Candra. Candra took twentyseven daughters of Daksa as his wives. (Devi Bhâgavata, Saptama Mandâ). These twentyseven wives are the twentyseven stars. Candra circumambulates Mahâmeru along with these, this twentyseven wives (stars). (M.B. Vana Parva, Chapter 163, Verse 33). The names of the twentyseven wives are given hereunder: Aśvinî, Bharaṇî, Kuṟtikā, Rohiṇī, Mrgasîras, Ardâr, Pûnârvasu, Pûṣya, Aśleṣâ, Janakaṇi. Phâlguṇi, Uttarâphâlguṇi, Hastâ, Cîtrâ, Svâtî, Visâkha, Anûrâdha, Jyeṣṭhâ, Mûlâ, Purvâsadhâ, Uttarâsadhâ, Sûrâ, Srâvîṣṭhâ, Pracetas, Pûrâṇospâlapadâ, Uttarâprôṣpâlapadâ, Revâti.

Solar eclipse according to the Purânas. The Devas and the asuras jointly churned Kṣirâbdhi wherefrom emerged Dhanvantari with the Amrâtkumbha (pot of nectar). (See Âmtam).

But an asura mâyâvi (magician) called Sainihyâka absconded to Pâtâla with the Amrâtkumbha which nobody noticed as everybody was busy with dividing other divine objects. Only after the mâyâvi’s disappearance was it noticed that the Amrâta Kumbha was missing. At once Mahâvisû ā assumed the figure of a beautiful woman, got back the Kumbha and gave it to the devas. The devas began drinking the amrâta when, at the instance of some other devas, Sainihyâka, the mâyâvi assuming the form of an old brahmin reached svarga, got a share of the amrâta and began to drink it. Sûrya and Candra (Sun and Moon) who were on guard at the gates divided the secret of the ‘old brahmin’ and informed Mahâvisû ā about it. He cut the throat of the pseudo-brahmin with his Sudarsâna Cakra. But, half of the nectar he had drunk stayed above the throat and the other half fell below it. Therefore, though the head and the trunk were severed they remained alive. These two parts, in course of time, evolved as Râhu and Ketu.

When the throat was cut some blood as well as some amrâta dropped on two places on the ground, and they
became the red onion and the white onion respectively. Some vaidika brahmins 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 amrtam.

Rahu and Ketu still maintain their hatred for Surya and Candra who had betrayed the asura, who, disguised as brahmin tried to drink the amrtam. Eclipse is the phenomenon of Rahu and Ketu swallowing Surya and Candra as and when opportunity presents itself for it. But, since the throat is severed from the body, Surya and Candra thus swallowed get out through the throat. That is the reason why Surya and Candra become visible after the eclipse in over. (Kampa Rāmāyāṇa, Yuddha Kāṇḍa and Bhāgavata Aṣṭamā Skandha).

5) Candra became Calif. Once emperor Prthu transformed Bhūmidevi into a cow and milked from her all things and provisions. On that occasion it was Brahmā, who acted as Calif. And, following Prthu when the Rśis milked the cow Candra served as Calif. (For details see Prthu).

6) Waxing and waning of Candra, the purānic story regarding it. Of the twentyseven daughters of Dakṣa whom Candra had married he loved Rohiṇī much more than the other twentiesix wives, and so kept her always with him. This annoyed the twentiesix wives, who complained about it to Dakṣa. Dakṣa's advice to Candra to treat all the wives on an equal footing had no effect on him. So, the twentiesix neglected wives again complained to Dakṣa as follows: "We shall stay in the āśrama and serve you. Soma (Candra) does not associate with us, he will not accept your advice."

Though Dakṣa warned Candra a second time, that too had no effect on him. So the twentiesix wives, for the third time, complained to Dakṣa. Dakṣa got angry at this and cursed that Candra should suffer from tuberculosis. Thus Candra was afflicted by consumption. Though Candra performed many a yajña to get cured of the fell 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 Dakṣa, who gave Candra redemption from the curse by ordaining that if he dived in the Sarasvatī tīrtha in the western sea he would be free from consumption for half of every month. Henceforth Candra made it a practice to dive in the Sarasvatī tīrtha and that is the reason why Candra is exempted from Kṣayaroga for fifteen days. (M.B. Sāya Parva, Chapter 35).

7) Candra—King of stars and of medicines. During the reign of emperor Prthu, he changed Bhūmidevi into a cow. Later the Rśīs also changed bhūmidevi 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. (Harivamsā, Chapter 4, Verse 2).

8) Other information about Candra

(1) Candra is 11,000 sq. yojanas in area, 33,000 yojanas in circumference and a volume of 5,900 cubic yojanas. (M.B. Bhīṣma Parva, Chapter 12).

(2) Candra presented two attendants called Maṇi and Sumati to Subrahmaṇya (Śalya Parva, Chapter 45, Verse 32).

(3) Candra once made a discourse on the superior qualities of brahmins to Sambarāsura. (Anuśāsana Parva, Chapter 36, Verse 13, Southern Text).

(4) All welfare 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. (Anuśāsana Parva, Chapter 36, Verse 13, Southern Text).

(5) Candra is one of the aṣṭa-vasus. Candra had four sons, Varcas, Śīśira, Praṇa and Ramaṇa by his wife named Manohara. (Ādi Parva, Chapter 66, Verse 18).

(6) Abhimanyu was Candra's son, Varcas, reborn as the son of Arjuna. (Sec Abhimanyu).

CANDRĀ. An important river in ancient India. (Bhīṣma Parva, Chapter 9, Verse 29).

CANDRAGUPTA I. Second son of Rāvana. Once when Śrī Rāma was King, Candragupta abducted the daughter of Sugriva and the daughter-in-law of Vibhīṣaṇa, Hanumān released them both as ordered by Śrī Rāma. (Kampa Rāmāyāṇa Utara Kāṇḍa; also see Sahasrakṣa Rāvaṇa).

CANDRAGUPTA II. A minister of Kārtavīryārjuna. Kārtavīryārjuna was once fed sumptuously by Jamadagni at his āśrama with the help of Sūśālī, the deva-surabhi (divine cow). Candragupta, at the instance of Kārtavīryārjuna tried to capture Sūśālī by force, which disappeared immediately in the sky. Kārtavīryārjuna's servants then forcibly took away its calf. Candragupta thrashed to death Jamadagni, who tried to obstruct their action. (See Kārtavīrya, Para 9).

CANDRAHANṬĂ. An asura, who was reborn as King Sunaka. (M.B., Ādi Parva, Chapter 677, Verse 37).

CANDRAHARTĂ. A son born to Kaṣyapa prajāpati of Sinhikā, daughter of Dakṣa. (M.B., Ādi Parva, Chapter 65, Verse 31).

CANDRAHĀSA. Son of King Sudhārmika of Kerala. The following story about him is told in Jaimini Āsvamedha Parva.

Candrahāsa, born under the star Mūlam had a sixth finger on the left foot indicative of poverty and of all other evils. And, therefore, on his birth enemies killed Sudhārmika and his wife followed him soon to the other world. The child thus left an orphan was taken to Kaundalakapuri by a female inmate 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 Dhṛṣṭabuddhi, minister of Kaundal where a feast was in progress. The munis present there were impressed by Candrahāsa and prophesied that he would become a King. To Dhṛṣṭabuddhi, the munis said that the child would guard his wealth. Angry and suspicious at the prophecies of the munis Dhṛṣṭabuddhi asked his men to kill the boy. They led him to the forest. On the way Candrahāsa got a Sālagrāma (a small sacred stone which represented some upadevā) which he applied very devotedly 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 af Kalinda 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 Medhāvī, the King's consort. The king named him Candrahāsa. 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 Candrahāsa, with the permission of the king, set out on a triumphal tour, and the king welcomed Candrahāsa on his return after his glorious victory that brought him wealth. At the instance of the Kalinda king, Candrahāsa, sent by his messengers tribute to the Kaundāla king, who, understanding from them that so much of wealth had been brought to the Kalinda king by Candrahāsa started at once for the Kalinda palace. On being told the whole story about Candrahāsa, Dhṛṣṭabuddhi, the minister of the King of Kaundāla made up his mind to do away with him somehow or other for which he despatched a letter to his son, Madana, through Candrahāsa. Candrahāsa on his way to Kaundāla slept on the banks of a river, Campakamalini, the daughter of the King of Kaundāla and Viṣāyā, daughter of Dhṛṣṭabuddhi happened to go to the river bank where Candrahāsa was sleeping. Campakamalini, who became subject to great love for Candrahāsa removed the anklets on 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 'viṣamasmai' (give him poison) to 'Viṣāyāsmai' (give him Viṣāyā) and put it in its former place. After some time when Candrahāsa awoke from sleep and reached Kaundāla city and delivered the letter to Madana its content pleased him very much. As for Viṣāyā, she was spending her days in constant prayer that Candrahāsa should marry her. In the circumstances the marriage of Candrahāsa and Viṣāyā was solemnised on the earliest auspicious day. In due course Dhṛṣṭabuddhi returned to Kaundāla with all the wealth he could lay his hands upon after capturing Kalinda. He seethed with grief and rage at the news that Viṣāyā had been married to Candrahāsa. All the explanations offered by Madana did not satisfy him. He persisted in his determination to kill Candrahāsa. The evil-minded Dhṛṣṭabuddhi one day asked Candrahāsa to go and worship at the Devī temple after having made arrangements for his murder there. But, as fate would have it, it was Madana who, instead of Candrahāsa, was killed. Even before the above incident had happened the Kaundāla King had married his daughter Candramalini to Candrahāsa, 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 respect of Dhṛṣṭabuddhi, 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 Vaishāva Candrahāsa he dashed his head against the pillars of the temple and died. Candrahāsa was grieved over the death of Dhṛṣṭabuddhi. He worshipped Devī offering her flesh in the sacrificial fire. Devī appeared and granted him two boons which helped him to bring Dhṛṣṭabuddhi and Madana back to life. And, when the Kalinda king and his wife, fearing the wicked Dhṛṣṭabuddhi were about to end their lives in flaming fire, Dhṛṣṭabuddhi went to them and imparted to them the secrets about the life of Candrahāsa. The Kalinda king and his wife dropped their former decision to end their life, and Candrahāsa took up the reins of government at the behest of the King. Candrahāsa, who won repute as a very powerful and effective ruler, during the Āsvidmedha sacrifice of Yudhiṣṭhira captured the sacrificial horse, and Arjuna, at the instance of Kṛṣṇa had to enter into a pact with Candrahāsa, who promised him help for the success of the sacrifice. Candrahāsa had a son called Makarākṣa by Viṣāyā and another son, Padmākṣa by Campakamalini.

CANDRAHASA (M). Rāvana's sword. Rāvana, in the course of his triumphal tour after receiving the boons from Brahman, subjugated kings, and marching northward reached the valleys of Mount Kailāsa. But, Nandikeśvara stopped him there, and Rāvana, threatening to throw away Śiva, master of Nandikeśvara along with Kailāsa, put his twenty hands under it to pull it out, and the great mountain shook violently. Pārvatī got frightened and running up to Śiva embraced him. Śiva, 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 take away his arms from under the mountain, Rāvana remained there for about thousand years singing the praises of the Lord. At last Śiva appeared to Rāvana and presented him with a sword called Candrahāsa. It was this sword which won victories for Rāvana in future wars. (Uttara Rāmāyana).

CANDRAKETU I. A son of Satrugnha, brother of Śrī Rāma. Satrugnha had two sons, Aṅgada and Candrika by his wife Śrutakirti (Uttara Rāmāyana).

CANDRAKETU II. A vīyādhara King. (See Muktaphalaketu).

CANDRAMĀS. A rṣi who imparted spiritual knowledge to Sampāti and advised Jātāyu to give directions about the way to the monkeys in their search for Śtādevi. (Vālmiki Rāmāyana).

CANDRAMASI. Tārā, the wife of Brhaspati. She fell in love with Candra and lived with him for sometime, and came to be called Gāndramasi. (M.B. Vana Parva, Chapter 219; see also Tārā).

CANDRAMATI I. Wife of king Hariścandra reputed for his unique honesty and integrity. (See Hariścandra).

CANDRAMATI II. A city. Two sons, Taksaka and Citraketu were born to Lakṣmaṇa of Urmīla. Taksaka was crowned King of Agati, a city built on the eastern coast of the sea after annihilating the hunter tribe there, and Citraketu was crowned king of Candramati, a city built on the western coast of the sea after killing all the Mieccas there. (Uttara Rāmāyana).

CANDRĀNGADA. Grandson of Nala. He married Sīmāntini, daughter of Citravarman, a king of Āryavarta. Sīmāntini, hearing about Candrāngada fell in love with him, and it was with the help of Maitreyi, wife of Yājñavalkya, that she was wedded to him. While once Candrāngada 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 Candrāngada sinking to the bottom of the river and carried him to Pāṭāla and he stayed there for sometime in the midst of amorous nāgā damsels. Candrāngada's people, under the impression that he had died, performed his funeral rites, and Sīmāntini
took to widow's lot. Enemies captured his kingdom and imprisoned his father, Indrase. When once the nāga King asked Candranāgada to marry nāga girls and settle down in Pāṭala he told the King that he was already married and that his wife Simantini was brooding over him, and he had, therefore, to return to her. Accordingly the nāga king sent him back with presents of a white horse, a Rākṣa and an infant serpent.

Candranāgada, with his presents, came up in Kālindī where Simantini, grief-stricken was spending her days in penance, and they recognised each other. Informed about the return of Candranāgada the enemy kings released his father from captivity and apologised to him. And he pardoned them.

Candranāgada and Simantini took great interest in observing somavāravrata (fasting etc. on Mondays) and pleased at the vratā of the latter Śrī Pārvatī blessed her. Two brahmins called Devamitra and Sāravasata were living there at the time. Three sons called Sumedhā, Sāravasata and Sāmavan 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 Candranāgada and Simantini the brahmins went to them. After hearing their story the king and his queen conducted them in a procession in the precincts of the palace, Sumedhā dressed as husband and Sāmavan as his wife. But, lo! when the procession was over Sāmavan could not be divested of his womanhood, and Simantini named her Sāmavati. Being told that his son had turned woman Sāravasata sought the advice of some munis to remedy the situation. But all the attempts of the munis to change the woman to man failed, and they opined that only Pārvatī, who had been pleased by the Somavāravrata, would be able to find a solution to the problem. From that day onwards the brahmin youths lived as husband and wife. (Śiva Purāṇa, Somavāravatam).  

CANDRAPIĐA. A son of Janamejaya. Parikṣit was the son of Abhimanyu (Arjuna’s son). Janamejaya was Parikṣit’s son. Janamejaya married princess Vasupāmā of Kāśī. Two sons called Candrapīḍa and Sūryapīḍa were born to the couple. Candrapīḍa had hundred sons, who distinguished themselves as great heroes in archery. Satyakarnā was the eldest among the sons. Śvetakarnā, son of Satyakarnā, married Yādavī, the daughter of Sūcāru. (Bhavisya Purāṇa).

CANDRAPRABHA. (See Sūryaprabha).

CANDRAPRABHĀ. Mother of the wonderful girl, Somaprabhā. (See Somaprabhā).

CANDRASARMA. I. A great sinner, who killed his preceptor. The Padma Purāṇa relates the story of four sinners named Vidura, Candrasarma, Vedaśarman and Vaiśjula, who shed their sin by bathing in the Gaṅgā. The sins committed by the four were respectively Brahmahatyā (killing of brahmin), Gurusahyā (killing of the preceptor), Agamyāgama (having sexual contact with women like the wife of guru which is debarred) and Govadha (killing of cow) respectively. The leader of the above four sinners was one Vidura of the Pāṇeśa daśa. He was begging in the streets without the tuft of hair, the sacred thread and tilaka (mark of sandal paste etc. on the forehead). He went from house to house begging for alms crying thus: “Here is come the man (himself) who committed Brahmahatyā. Please give alms to the brahmin-killer who is a drunkard also.” During his begging tour he visited all the thītras also, yet brahmahastyā stuck on to him.

While this sinner Vidura, his heart rent with sorrow and remorse, was sitting under a tree, a Māgadhā brahmin called Candrasarma happened to come there. This brahmin had committed the sin of gurushatyā (killing the preceptor). He told Vidura:—“While residing with the guru, blinded by desire, I killed the guru, and am now burning myself in the fire of repentance.” While they were engaged thus in conversation a third person, called Vedaśarman 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 agamyāgama, and by the time he had finished telling his story a Vaiśya called Vaiśjula came there. Besides drinking liquor he had committed govdahā (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 bed-sheet.

According to the advice of a Siddha (an evolved soul) the four sinners dived in the holy waters of Gaṅgā and came out redeemed of their sins. (Padma Purāṇa, Chapter 91).

CANDRASARMĀ. II. A brahmin of Agni gotra from Māyāpura, he was the disciple and son-in-law of Devāśarman. Both of them were killed by a Rākṣas while they were gathering darbha (a particular variety of grass used in religious ceremonies) in the forest. Candrasarmā attained Vaiśvatin as he was a very righteous person. During Kṛśnāvataṁ (incarnation of Viṣṇu as Śrī Kṛṣṇa) he was born as Ācārya. (Padma Purāṇa).

CANDRASEKHARA. A King (son of Pauṣya). The following story about his birth is told in the Padma Purāṇa.

Though married for a long time Pauṣya did not have an issue. He began worshipping Śiva to be blessed with a son. Śiva was pleased at this and gave him a fruit which he divided equally among his three wives. In due course the three wives delivered. But, to get the full and complete form of a child the three children had to be joined together, and so the parts were unified. This boy was Candrasekharā. Thus Candrasekharā acquired the name Tryabhaka.  

Candrasekharā married Tārāvati, daughter of Kukutṣa, a King of the solar dynasty. On account of the curse of Kapotamuni two sons, Bhṛgū and Mahākāla were born to Tārāvati in Vaiśā la yoni and Bhairava yoni respectively. Dama, Uparicara and Alaka were sons born to Candrasekharā himself. (Aurasaputras).

CANDRASENA. I. A king of Sinhala deśa (Ceylon). Candrasena had two daughters, Mandodari and Indumati by his wife Gunavatī. Kumbhrā, son of Sudhāvatī, the chief of Mādra desired to marry Mandodari. But, since she preferred unmarried life Kumbhrā’s desire did not fructify. Some time later she refused to marry another suitor also, King Virasena of Kosala. Meanwhile the marriage of her younger sister, Indumati was celebrated, herself having selected Sudeśa, the Mādra prince at the Svaśīvara as husband. Though a handsome person Sudeśa was a philanderer, and one day Indumati saw him in bed with her maid-servant. From that day onwards, cutting asunder all marital relationship with Sudeśa, Indumati went and stayed.
with her father. This story told by Mahiśāsura to show that women possess only very little discretion occurs in the Pañcama Skanda of Devībhāgavata.

CANDRASENA II. A king of Ujjayinī 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 Mañjībhadrā 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 Candrasena refused to sell it. Much incensed at the refusal, the enemy kings set out to fight Candrasena, who then took refuge in the Mahākāla temple in Ujjayinī the idol installed in which was Śivalīṅga. Lord Śiva then appeared to him and granted him salvation. (Śiva Purāṇa, Sanipradoṣamāhāmyam).

CANDRASENA III. The Mahābhārata refers to another Candrasena, son of Samudrasena, King of Bengāl. He was present at the svayarīvara of Pañcālī. (M.B. Adi Parva, Chapter 183, Verse 11). Bhūmasena once defeated Candrasena and his father in fight. (Sabhā Parva, Chapter 30, Verse 24). After that Candrasena became a supporter of the Pāṇḍavas. It is stated in Droṇa Parva that in the great war Candrasena fought from a chariot drawn by horses as white as Candra (moon) and got killed by Āśvatthāmā.

CANDRASENA IV. Another Candrasena, a partisan of the Kauravas, is referred to in the Bhārata as having fought against the Pāṇḍavas. His duty was to guard the chariot wheels of Salya; he was killed by Yudhīṣṭhīra. (Śalya Parva, Chapter 12, Verse 52).

CANDRASITĀ. A female attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 11).

CANDRĀṢĪ. A woman, who, though actually in love with her husband enjoyed life with her paramour. Candrāṣī is the heroine of a story narrated in the Kāthāsarītāgāra to prove that the interest married women take in clandestine relationship is only due to fleeting temptations. Candrāṣī was the wife of a vaiśya called Bālavarmar, who lived in the city of Pratiṣṭhāna. One day, looking out through the windows in her house she saw the very handsome vaiśya youth called Śilāhāra and felt great desire for him. She brought him secretly to the house of her companion 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 Candrāṣī 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. (Kāthāsarītāgāra, Śakīṭyaśolambaka, Taranāga 2).

CANDRĀṢĪVA (M). Son of King Kuvalayāśva of the Iksvāku dynasty. He had two brothers called Dṛḍhaśāva and Kapilāśva. (M.B. Vana Parva, Chapter 24).

CANDRASVĀMĪ. A brahmin, who got back his life by worshiping Sūrya. He stayed with his wife, Devamati in Kamalapura ruled by King Kamalavarmar. A son called Mahiśāla was born to him, and at the time of the birth of the child a celestial voice declared that Mahiśāla 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 Kamalapura. 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 Mahiśāla and Candramati, and on the way they had to cross what was once a wild forest, but which had by then been denuded of green trees or other foliage due to the failure of the rains. The children were severely afflicted by thirst, and so 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 Devī the brahmin folded his hands and prayed to Sūryadeva, who appeared before him and assured him that not only will 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 Vaiśya called Sārthadhāra who came that way felt pity for the crying children and took them to his house. One day Anantasvāmī, a brahmin and a minister of King Tārānātha of Tārāpura happened to visit Sārthadhāra. Anantasvāmī, who had no children of his own took away with him the children from Sārthadhāra.

One day Sūryadeva 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 city called Jalapura where he was put up as the guest of a house-holder. One day the host told Candrasvāmī that a vaiśya called Kanakavarmar had, a few days back, told him that he (Kanakavarmar) had got two children, one male and the other female from the forest, and taken them to the Nālikera island. The very next day Candrasvāmī, along with a vaiśya called Viṣṇuvarman arrived at the Nālikera island, and on enquiry they were told that Kanakavarmar, with the children had left for Kaṭāha island. They then went to Kaṭāha island only to be told that Kanakavarmar had gone to Karpūra island. With another Vaiśya Candrasvāmī landed on the Karpūra island to no purpose. After thus going to the Suvarṇa and Simhala islands too Candrasvāmī met Kanakavarmar at Citrakūṭapura. Kanakavarmar showed the children to Candrasvāmī, but they were not his. He burst into tears, and returned from Citrakūṭapura. 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 mātṛsaṅgha (a group of women) consisting of Nārāyaṇi and others coming and dance at the foot of the tree. Nārāyaṇi saw Candrasvāmī and after the dance was over and her companions had left the place Nārāyaṇi called him down from the tree and gave him a flower. And, according to the advice of Nārāyaṇi the next day morning Candrasvāmī went to Tārāpura where, accidentally he got into the house of Anantasvāmī, minister of the kingdom, and, for food, repeated vedic hymns. The minister invited him for meals, and there he saw Mahiśāla and Candramati. He placed the flowers presented by Nārāyaṇi on Mahiśāla's nose whereupon the children recognised him,
their father. The people celebrated it as a happy day. King Tārāvarman gave his daughter, Vasumatī, in marriage to Mahīpāla along with half his kingdom. They went to Kamalapura and returned with their mother. All of them spent their days very happily at Tārāpur. (Kathsārisāgara, Alāṅkāravatī Lāṁbāka, Taranaga 6).

CANDRĀVALOKA. A King of Citrakūṭanagara. When once the King in the course of a hunting expedition came to the bank of a river tired and done up he saw there the very beautiful lady, Indivaraaprabhā, daughter of Mahārṣi Kanva by Menakā. Having fallen in love with each other they went to the āstama of the mahārṣi where, at his instance, Candrāvaloka took the pledge not to kill animals in future, and Kanva 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 Brahmaraṇkas, 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 Citrakūṭa 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, give a brahmin boy seven years old. A brahmin boy was got, and he was given to the Brahmaraṇkas. (Kathsārisāgara Saṅkaṇa-vatī Lāṁbāka, Taranaga 27).

CANDRAVAMŚA. A royal dynasty of the kings who ruled India for a long time. Since the founding father of the dynasty was Candra all the kings in the dynasty came to be called Candravaṃśarāja. (For Candra’s birth see Purūravas). A chronological list of the kings of this dynasty is given infra.

Descended from Candra thus, Budha—Purūravas—Āyu—Nahuṣa. Nahuṣa had two sons, Ayati and Yāyati. Yāyati had three sons: Druhyu, Anudruhyu and Pūru by his wife Sarmiṣṭhā, and two sons, Yadu and Turvasu by his wife Devayāni. The genealogy of each of them is given below.


2) Anudruhyu :—Three sons, Sahhānara, Caṅkus and Parokṣa were born to Anudruhyu. Sahhānara begot Kālanara, and he Sṛṇjaya. Sṛṇjaya had four sons : (a) Janamejaya, (b) Mahāmanas, (c) Uśinara and (d) Titikṣa. Uśinara and Titikṣa proved to be family progenitors. Their genealogy is given below :—

c) Uśinara. Uśinara had five sons: Sibi, Vena, Krmi, Uṣi and Darpa of whom Sibi begot five sons: Bhadra—Suvira—Kekaya—Vṛṣadarpa and Kapotaromā, and from Kekaya was born the Kicakas.

d) Titikṣa. Descended from Titikṣa were : Kaṭad-ratha—Homa—Sutapas and Bali, and Bali had seven sons : Anaghāḥbhu—Anga—Kaliṅga—Suḥva—Punḍra—Vanga and Adrīpa. Of the seven sons Anga turned out to be the family progenitor, and thenceforth the Aṅga royal dynasty starts its course. To Anga were born the following sons : Dadhivāhana—Raviratha—Dharmaratha—Citraratha—Satyaratha—Lomapāda—Cardra—Prthu—Campa—Haryanga and Bhadraratha, and to Bhadraratha were born three sons viz: Bhṛdaratha—Bṛhatkarmā and Bhṛdbābhu. And Bhṛdaratha had the following sons : Brhaṇmanas, Jayadratha—Vijaya—Dhṛtravarta—Satyakarman and Atiratha. Karṇa was Atiratha’s foster son and father of Vṛṣaṇa.


a) Pratiratha. From Pratiratha was born Kanva and from him Medhātiṣṭha.

b) Sindhratha. He had three sons, Duvṣayanta—Pra-vīra and Sāmanta, and Bharata (Vīthata) was born to Duvṣayanta of Sakuntalā. From Bharata were descended the following:—Suhotra—Suhotā—Gala—Garda—Suketu and Brhatksatra, who had four sons: Nara—Mahāvīra—Garga and Hasti. And, Nara begot Sati-krīti and he begot Rantideva and Kuru. A son called Pāpakyasa was born to Mahāvīra. Garga begot Śani. And it was Hasti who founded Hastaṁipura. He became the family progenitor. Hasti had three sons, Purumidha—Ajamidha and Dvimidha. The King called Vīpras was the son of Purumidha.

Ajamidha, the second son of Hasti had three sons, (a) Rkṣa (b) Brhadiṣṭha and (c) Nila. Their descendants are mentioned below.


(A2) Sudhanus. The following were descended from him in order :—Suhotra—Gyaavana—Kṛti—Upari-caravasva—Brhrdhratha and Jarāsandha. Jarāsandha had four sons: Soma—Sahadeva—Turya and Śrutasa. (A3) Jahnua. From Jahnua were descended :—Suratha—Vidūratha—Sārvabhauma—Jayatena—Ravaya—Bhāvuka—Cakrodhata—Devalithi—Rkṣa—Brhima and Pratiṭi. Pratiṭi had three sons: Devāpi, Santanu and Bāhika. Santanu was also called Mahābhīṣak. And, he had two wives, Gaṅgā and Satyavatī. From Gaṅgā was born Bhīṣma; of Satyavatī, before her marriage, was born Vyāsa by Parāśara. Satyavatī had two sons, Citrāṅgada and Vicitravīrya by Santanu. From Vyāsa were born Dhrtaraṣṭra, Pāṇdu, and Vidura, and from Dhrtaraṣṭra the Kauravas. Kunti and Madri, wives of Pāṇdu, together got from the devas five sons, viz: Dhar-maputra, Bhīma, Arjuna, Nakula and Sahadeva. Dharmaputra had two sons, Devaka and Prativindhya. To Bhīma was born of Hidimbi Ghaṭotkaca. Śaṭānika was born of Renumati to Nakula. Arjuna’s descendants were: Abhimanyu—Parikṣit—Candrāpīḍa—Satyakarṇa Śvetakarṇa—Ajaḍaśva—Janamejaya—Śaṭānika— Sahasrānika—Āśvamedha—Āśvinikṣṇa—Gupta—Citraratha—Sūcira—Dhṛtāman—Sūṣena—Sūnta—Sukañṣa—Nala—Uparīpalva—Medhāvi—Mṛtyunjaya—Dusya—Nimi—Brḥdratha—Satānika—Durdama—Vibhirama—Dvāḍapāṇi—Kṣema.

B) Brhadiṣṭha. Descended from Brhadiṣṭha were: Brhrdhratha—Brḥhatkīya—Jayadrastra—Viṣaṇa—Senacita—Ruciraṇa. Ruciraṇa had three sons: Drhaṇhanu—Kāṣya and Vatsa.
CANDRAVAMSA

C. Nila. Descended from Nila were: Śānti—Suśānti—Puruja—Arka—Bharmyāśa and Pāṇcāla. Pāṇcāla had five sons: Mudgala, Yavīnara, Kāmpilya, Bṛhādiṣu and Saṅjāya. Mudgala had two children: Divodāsa and Ahalyā. Gautama married Ahalyā. To Gautama was born Śātananda, to Śātananda Satyavātra and from Satyavātra was born Saradvān. And from Divodāsa, brother of Ahalyā were descended: Mitrayu—Puyā—Sudāsa—Sahadeva—Somaka and Drupada. Drupada became King of Pāṇcāla and to him were born Dṛṣṭaduryumna and Pāṇcāla (Krṣṇa). Dṛṣṭaduryu and Dṛṣṭaketu were the sons of Dṛṣṭaduryumna.

4) Yadu. The Yadu dynasty owes its origin to Yadu who had four sons: Sahasrajīt, Kṛṣṇa, Nala and Rūpu. Sahasrajit, the son of Sahasrajit begot three sons: Mahāhaya, Venuhaya and Hehaya (Ekaśīva). Dharma was Hehaya's son, and Kanji was the son of Dharma. Kanji had four sons: Sadājīt, Mahāmān, Bhadrasana and Durdama. Bhadrasana begot Dhanaka and he Kṛṣṇa, Kṛṣṇa, Kṛṣṇaran and Kṛṣṇājas. Kṛṣṇavarjana was Kṛṣṇa's son, and Kṛṣṇavarjana had hundred sons, Jayadhvaja, Sūtrasena, Vṛṣabha, Madhu, Maurjita and others. Vṛṣṇi with whom Vṛṣṇi dynasty begins was Madhu's son. From Jayadhvaja the eldest son of Kṛṣṇavarjana were descended in order: Tālajāṅga—Vitihotra—Ananta—Durjaya.

The Vṛṣṇi dynasty. Vṛṣṇi, son of Madhu and grandson of Kṛṣṇavarjana had four sons: Sumitra, Yudhajīt, Vasu and Sārabhauma. Śini and Nīma were the sons of Yudhajīt. From Śini came in order: Satyaka—Sāyasīk (Yuvudhāna)—Jaya—Kanji—Amitra—Prśi. Prśi had two sons, (1) Citraratha and (2) Śvaphalka. 1) Citraratha. Two sons (1A) Viśuṭraka and (1B) Kukura were born to Citraratha.

(1A) Viśuṭraka. From Viśuṭraka was born Śrūya, and from Śrūya was born Śini. Bhaja was Śini's son and from Bhaja, Hṛdīka was born. Hṛdīka had four sons: Devavāha, Gādādhavā, Kṛtaparvan and Śrūya and one daughter Prthī (Kuntī). And ten sons were born to Śrūya by Māriṣa: Vasu, Devabhāga, Devakrīna, Anaka, Śrījaya, Kākānika, Śyāmaka, Vatsa, Kāvīka and Vasudeva. Vasudeva married Devakī. Śrī Kṛṣṇa was born as the son of Vasudeva and Devakī, and Pradyumna was Śrī Kṛṣṇa's son. Aniruddha was the son of Pradyumna and Vrajā of Aniruddha.

(1B) Kukura. The descendants of Kukura were: Vahni—Viloman—Kapatoramā—Tumburudundubhi—Darīḍra—Vasu—Nābhā—Āhuka. Āhuka had two sons: Ugrasena and Devaka. Kainasa was Ugrasena's son and Devaki his daughter. Devaka had three sons: Devāpa, Upadeva and Sudeva. Devāpa had seven daughters, Śrītadeva, Sāndīveda, Upadeva, Śrīdeva, Devarakṣitā, Sahadeva and Devakī.

2) Śvaphalka. Son of Prśi and brother of Citraratha. Śvaphalka, had twelve sons called Akrūra, Āsaṅga, Sārameya, Mrudra, Mrudvadgiri, Dharmanvṛddha, Sukarman, Kṣatripekṣa, Arimardana, Śrutsugna, Gandhamadana and Pratībhāhu. Of them Akrūra had two sons: Devaka and Upadevaka.

5) Turvasu. From Turvasu were descended in order: Vahni—Bhārga—Bhānu—Tribhānu—Karanāhama—Marutta. (As Marutta had no sons Dusyanta was adopted; this Dusyanta is not the famous Dusyanta, husband of Sakuntalā). Dusyanta—Vārūtha—Gāndīra. Gāndīra had four sons, Gandhāra, Kerala, Cola


All the above royal dynasties belong to Candra vanī. (Agni Purāṇa, Viṣṇu Purāṇa, Bhāgavata and Brahmapurāṇa.)

CANDRAVARMA. A king of Kumara. As handsome as Candra, he was born in the dynasty of the asura called (M.B. Adi Parva, Chapter 67, Verse 31).

Dṛṣṭaduryumna killed him in the great war. (M.B. Droṇa Parva, Chapter 32, Verse 62.)

CANDRĀVATI. Daughter of Sunābha, the asura. Pradyumna, son born to Śrī Kṛṣṇa of Rukmini, married Prabhāvati, daughter of the asura called Vajanābha. Sunābha was the younger brother of Vajanābha. Sunābha had two daughters called Candrāvati and Gunavati. These girls once saw Pradyumna and Prabhāvati engaged in love-talk and they were attracted by Pradyumna. They requested Prabhāvati to select husbands for them also from among the Yādavas. Prabhāvati, in her childhood had learnt from Durvāsas 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. Prabhāvati taught that mantra to Candrāvati and Gunavati. They thought respectively of Gada and Śambha and repeated the mantra with the result that Gada married Candrāvati and Śambha married Gunavati.

CANDRĀVATI. A wife of Hariścandra in his former birth. (See Hariścandra.)

CANDRAVATSAM. A Kṣatriya dynasty which originated from king Candravatsa. (M.B. Udyoga Parva, Chapter 74, Verse 16.)

CANDRAVINĀSA. An asura, who descended on earth as a reputed king under the name Jñānaka. (Adi Parva, Chapter 67, Verse 37.)

CANDRĀVATARA. A penance performed for the attainment of beauty, happiness and popularity among the people. It is practised in the full-moon day in Dhanu (December-January). (M.B. Anuśāsana Parva, Chapter 110.)

CANDRĀYĀNA. A penance. (See Vraṭa.)

CANDRODAYA. A brother of the Virāṭa King. (M.B. Droṇa Parva, Chapter 158, Verse 42.)

CĀṆURA I. A Kṣatriya king, who served Dharmaputra at the council hall built by Maya. (M.B. Sabhā Parva, Chapter 4, Verse 26.)

CĀṆURA II. An asura, one of the attendants of Kaimasa. Kaimasa had employed as his body-guards many puglist—Pralambaka, Caṇāra, Triṇāvarta, Muṣṭika, Asrītaka, Kesī, Dhenuka, Agha and Vivida and these puglists were sent with Pūtanā to Gokula to kill Śrī Kṛṣṇa. On the death of Pūtanā they returned to Mathurā. When Kaimasa invited Śrīma to Mathurā Caṇāra and Muṣṭika were the chief puglist entrusted with the duty of killing Śrīma. Śrīma fought with Caṇāra and Balabhadra with Muṣṭika. Both Caṇāra and Muṣṭika were killed. (Bhāgavata Daśāma Skandha.)

CAPALA. A king in ancient India. (M.B. Adi Parva, Chapter 1, Verse 238.)

CĀṆAYAJNA. A programme of worshipping the bow. Kainasa did this yajña for fourteen days, and Śrīma
was invited to witness it. And Kṛṣṇa killed Kaṁśa, (Bhāga-vata, Daśāma Skandha).

CARAKA. Author of Carakasaṁhitā.

CARMAMANDALA. A village in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 47).

CARMAVĀN. Son of King Subala. He was the brother of Śakuni. Irāvan, son of Arjuna killed him in the great war. (M.B. Bhīṣma Parva, Chapter 90).

CARMASVATI. A river in north India, now known as river Campā.

1) General. King Śaśābindu, who ruled northern India in olden days once performed a yajña. The skins (carmans) of animals killed in the yajña lay there in a heap like a hill. When rain fell there flowed from the ‘skin-hill’ a river and it was called Carmasvati. (Devibhāgavata, Prathama Skandha).

2) Other details. (1) River Carmasvati serves Varuṇa in his assembly. (M.B. Sabhā Parva, Chapter 9, Verse 21).

(2) Once on the bank of this river Sahadeva defeated the son of Janīthaka in fight. (M.B. Sabhā Parva, Chapter 31, Verse 7).

(3) He who bathes in this river will get the same result as from the Aguṇiṣṭoma yajña. (M.B. Vana Parva, Chapter 82, Verse 54).

(4) Carmasvati is one of the rivers responsible for the origin of Agni. (M.B. Sabhā Parva, Chapter 222, Verse 23).

CARI (CARCUCITRA). A son of Dhrṛtarāṣṭra, killed in war by Bhūmasena. (M.B. Droṇā Parva, Chapter 136).

CARUHADRA. (See Carugupta).

CARUCANDRA. (See Carugupta).

CARUDHI. (See Carugupta).

CARUDEŠNA. I. A son of Śrī Kṛṣṇa by Rukmini. (See Carugupta). He was present at the wedding of Draupadi. (M.B. Ādi Parva, Chapter 185). The chief incident in his life was his killing Vivindhya. (M.B. Vana Parva, Chapter 16, Verse 26).

CARUDEŚNA II. (See Candrasena).

CĀRUDHI. A mountain near the Mahāmeru. There are twenty mountains around the Meru, viz., Kāṅga, Kuraga, Kuśumbha, Vīkāṅkata, Trikūta, Śīśirā, Pataṁka, Rucaka, Nila, Niśadha, Śītāśa, Kapila, Śaṅkha, Vādūrya, Cārudi, Haṁsa, Ṛṣabha, Nāga, Kālājara and Nārada. (Devibhāgavata, Aṣṭama Skandha).

CARUGUPTA. Son of Śrī Kṛṣṇa by Rukmiṇī. Pradyumna, Caruḍeṣṇa, Sudeṣṇa, Cārudeha, Sañcara, Cārugiṇa, Bhadracāru, Cārucandra, Atrīcāru and Cāru were the ten sons of Rukmiṇī. She had also a daughter called Cārumati (Bhāgavata Daśāma Skandha). As distinct from the Bhāgavata the Mahābhārata, speaks of three more sons to Rukmiṇī, viz., Cāruyaśas, Cāruveṣa and Cāruśravas. (Anuśāsana Parva, Chapter 4, Verse 59).

CĀRUMATI. (See Cārugiṇa).

CĀRUMATSAVA. A brahnavādi son of Viṣvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 59).

CĀRUNETRA. A celestial woman, who spent her time in Kubera’s assembly. (M.B. Sabhā Parva, Chapter 10, Verse 10).

CĀRUṢIṚṢA. A mahārṣi, who belonged to Ālambagotra. A friend of Indra, the mahārṣi once spoke to Dharmaputra about the greatness of Siva. (M.B. Anuśāsana Parva, Chapter 18, Verse 5).

CĀRUṢRAVAS. (See Cārugiṇa).

CĀRUVAKTRA. An attendant of Subrahmanya. He was much devoted to brahmins. (M.B. Sālya Parva, Chapter 45, Verse 71).

CĀRUVESĀ. (See Cārugiṇa).

CĀRUVYĀŚAS. (See Cārugiṇa).

CĀRVĀKĀ. 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 Kṛtyayuga this Rākṣasa did tapas to please Brahmā at Badāryāśrama, and Brahmā gave him the boon that he would be safe from all beings. Then he went round the world troubling brahmins, who, at last sought refuge in Brahmā, and he pacified them with the assurance that Cārvāka would become a friend of Duryodhana when he would insult Brahmins and be reduced to ashes in the fire of their anger.

Accordingly Cārvāka became a friend of Duryodhana. When, after the great war, Dharmaputra entered Hastinapurapura with his followers thousands of brahmins gathered around and blessed him. Cārvāka also disguised as a brahmin came there and condemning Dharmaputra as an enemy of his own people cursed him. The brahmins recognised him and cursed him to ashes. (M.B. Śānti Parva, Chapters 38, 39).

CĀRVĀKĀ. I. Certain Sanskrit texts refer to another Cārvāka as a philosopher in ancient India. He was an atheist. He controverted in a powerful manner the belief in the existence of heaven and hell after death.

CĀRVĀKAGI. Wife of King Bhadraśeṣa and daughter of Kuśāmba. (Brahmaṇḍ Purāṇa, Chapter 2).

CĀŚAVAKTRA. An attendant of Subrahmanya. He had deep love for brahmins. (M.B. Sālya Parva, Chapter 45).

CĀTURĀNGA. A king of the Aṅga dynasty. He was the son of Hemapāda and father of Pūrulakṣa. (Agni Purāṇa, Chapter 277).

CĀTURASA. A Rajāśri. He was a prominent member in Yama’s assembly. (Sabhā Parva, Chapter 11).

CĀTURASYA. A heroic asura. Once he fell in love with Rambhā, and on his request Svaṃprabhā, Rambhā’s attendant, won over her mistress to the asura. The asura, Rambhā and Svaṃprabhā then shifted their residence to a beautiful palace built in south India by Maya for Cāturasya. But, Indra who felt Rambhā’s absence badly came down to earth, killed Cāturasya and took Rambhā back with him. Indra cursed Svaṃprabhā 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 Svaṃprabhā herself while welcoming the monkeys. (Kampā Rāmāyaṇa).

CĀTURDASMĀHATMYA. The purāṇas declare that worshiping Śiva on Caturdāsi day will satisfy all desires. There is a story in one of the purāṇas supporting this claim. (See Kumudavati).

CĀTURDAMSTRĀ. An attendant of Subrahmanya. He always showed great devotion towards Brahmins. (M.B. Sālya Parva, Chapter 45, Verse 62).

CĀTURIKĀ. A harlot about whom the following story is told in Kathāsaritāgāra.

Once a poor Brahmin got a piece of gold as Pratigraha (fee or dakṣina for performing a religious rite). While he was perplexed not knowing what to do with the gold, a Viṣṇu advised him to go on tour with the money got by
selling the gold. The poor Brahmin did not even know how to go on tour. Then the Viṣṇu advised him to visit a harlot called Caturikā, who lived close by and who, the Viṣṇu said, would teach him how to go on tour.

Brahmin:—What shall I do first after going to the harlot’s house?

Viṣṇu:—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 Śruti began reciting the Śaṁan 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 none too pleasant scene, and reported his experience at the harlot’s to the Viṣṇu. He very easily understood that the reason for the Brahmin being ridiculed was that misreading his advice to use ‘śaṁa’ (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 Brahmin who was as simple as the cow. Laughingly Caturikā returned the gold to him. (Kathāsaritsāgara, Kathāpiṭha Lārbakam, Ta-raṇga 6).

Caturmāsyā. A penance (Vrata) which continues for four months. During this period, the Vedas are to be studied with pure heart. The Pāṇḍavaś as this penance at Gavā. (M.B. Vana Parva, Chapter 95).

Caturmajhāliga. A Brahamā liṅga installed on the northern bank of Sarasvatī by Brahmarāj. Brahmarāj, to start with, created animate and inanimate objects, and was thinking about further creation when a beautiful girl, born of herself appeared before him. Brahmarāj became enamoured of that girl and showed an unbecoming passion. As a punishment for this sin one of his heads broke. Thus broken-headed Brahmarāj, went to the Sthāṇuṭīrtha, which washes off all sins, on the northern bank of Sarasvatī and installed his own liṅga, known as the Caturmajhāliga. This installation of liṅga redeemed him from sins. (Vāmanā Purāṇa, Chapter 49).

CaturthiVrata. A fast undertaken so that one may be happy for one year, may achieve all desires and attain Śivaloka. While observing this fast one should worship Gaṇapati on the fourth day after New Moon (Caturthi) in the month of Makara (February-March). Next day the fast should be broken by eating cooked rice and oil seeds. The Mūlamantra of Gaṇapati is ‘gain śvāhā; hṛdayāśaṁdaṅgas beginning with ‘gām’. ‘Agaṇchāṭikāya’ is the āvāhana mantra and ‘Gacchāṭikāya’ the visarjangana mantra. Gaṇapati should be worshipped with mantras ending with ‘tuṅkaṇya’ and beginning with ‘gakāra’ as also with offering of sandal paste, rice balls etc. ‘Oṁ Mahātākāya vidmahe vakra-tuṅkāya śīmāhi tanno daṇḍi pracadāyāt’ is the Gaṇeṣa gaṇayati mantra. He or she who performs the Caturthi vrata will attain Śivaloka. If Gaṇapati is worshipped on a Tuesday which is also Caturthi the devotee will get all his desires satisfied. Caturthi occurring in Mina (March-April) is called Avighnacaturthi, and that day fasting should be in the night. On Caturthi in April-May Gaṇapati should be worshipped with ‘damanaka flowers, and then the worshipper will become very happy. (Agni Purāṇa, Chapter 179). Also see Vināyaka Caturthi.

Caturupāya. The four means used by Kings in olden times to achieve their objects are called Caturupāya. Śama, dāna, bheda and daṇḍa 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 Saptopāyas. There are also yet other upāyas, but they are not important enough to merit special mention.

1) Śama. 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 śaṁa. Śaṁa is employed in dealing with sons, brothers and other relatives.

2) Dāna. There are five kinds or varieties of dāna (gift) viz. pritidāna, dravyadāna, svayamgrāha, deya and pratimoksa. If a person gets help from another and acknowledges help by reward that reward is called pritidāna. The miser and the poor should be brought round by pritidāna. Military captains, heroes and citizens should be won over by this dāna. Those who fall at feet should be honoured by dāna.

3) Bheda. Bhedopāya 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 insulted, 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 chieffains, and forest tribes commit offences they should be brought round by the use of śaṁa and bheda upāyas.

4) Daṇḍa. Daṇḍopāya is of three kinds, viz., killing, denuding of wealth, and inflicting pain on the body or torture. Daṇḍa has two other forms, prakāṣa (open) and aprakāṣa (secret). Those who have become objects of hatred to all people should be subjected to prakāṣa-daṇḍa. People, whose killing the world will detest, should not be killed openly, but only secretly. Enemies should be killed with weapons etc. Brahmins should not be killed. Friends and allies should not be subjected to daṇḍa; friends, who are made objects of daṇḍa will wither away like worm-eaten trees. The King, who possesses the three powers (of wealth, army and people’s support) and is very conscious of the time and environmental factors should annihilate enemies by the instrument of daṇḍa. Evil people should be defeated by daṇḍa 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 Devatās. People who employ go about at night in various disguises. They disguise themselves as beautiful women or even as animals. They also deceive people by creating illusions of clouds, fire or lightning. For instance, Bhima killed Kicaka by going to him in the guise of a woman.
Not to dissuade people who indulge in unjustifiable grief, war etc. is the principal aim of the upāyā called upēkṣā. Hīṃdīmī gave up his brother Hīṃdīmī by practising Upekṣā. Next is the Indrajālopaṇā (magic).

For example, to create illusions of clouds, darkness, rain, fire, and other magic in order to instil fear among troops of the enemy etc. To scare the enemy is the aim of Indrajālopaṇā. (For details of Caturupāṇās see Kaṇīka).

(Agni Purāṇa, Chapter 241).

CĀTURVARDHIYAM. (The four Castes, Classes).

1) General. The purāṇas tell that Brahmā created the four castes like Brahmins, Kṣatriyas, Vaiśyas and Sūdras and assigned to them 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 them he called Brahmins. Then emerged from his chest people in whom the heroic or militant qualities preponderated. (Rājasa). Then the Creator named Kṣatriyas. Then from his thighs were born people in whom rajas and tamas preponderated, and they were called Vaiśyas. And, lastly Brahmā brought forth from his feet another sect of people, and as tamas (darkness, cultural darkness) preponderated in them they were named Sūdras. The system of four castes is called Cāturvarṇym. (Viśṇu Purāṇa, Part 1, Chapter 6).

3) Code of conduct. Ahimsā (non-violence), Satyavāda (speaking truth), Bhūtadāya (love for all living beings), Tirthasevā (go to holy places), Dāna (gifts), Brahmacarya (celibacy), Vīmatsaratva (absence of malice), Service of Devas, Brahmins and Gurus (elders), to attend to all dharmas (duties), Pitṛpūjā (worship of elders) eternal loyalty to King, to accomplish objects in conformity with the injunction of the Sāstras, not to commit cruel deeds, Titikṣā (forbearance, to put up with equanimity the pair of opposites such as pleasure and pain, heat and cold), belief in God—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 the Vedas, to give gifts and to receive gifts—these form the dharma (duties) of the Brahmin. 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 Brahmins of their non-Brahmin wives are not Brahmins. Children born of a Brahmin woman to a Sūdra are called Caṇḍālas. Sons born of Brahmin women to Kṣatriyas are called Sūtas, and sons born of a Brahmin woman to a Vaiśya are called Vaidehikas. The Brahmin shall not adopt the profession of the other castes. The twice-born are, however, allowed in certain circumstances, the profession of agriculture, protection of cows, commerce and kusūḍā (to lend money on interest). But, he shall not trade in gorasa (milk and other cow products) lavana (salt) and flesh. 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 attached to the plough. He may sustain himself either with ṛta (food got by begging) or āmrta (food got not by begging). The suffix “Sarmā” 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 māṇḍukī (girdle around the waist) to be worn after upanayana should be made either of muṇja grass or of the bark of trees. Brahmin brahmācārins should wear hides, and when they beg for alms the sentence should commence with the word ‘Bhavati’, e.g. “Bhavati, bhikṣaṁ dehi”. The Brahmin can marry in all the castes, but he shall perform ritual only along with the wife of his own caste.

ii) Kṣatriya. 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 special duties. Names of Kṣatriya children should take the suffix “Varmā”. After upanayana the child should wear tiger skin. He should carry a dāṇḍa (rod) of the Arayāl (peepal) tree. When the Kṣatriya brahmācārin begs for alms the word ‘bhavati’ should be used in the middle of the sentence, e.g. “Bhikṣāṁ bhavati dehi”. 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.

iii) Vaiśya. Agriculture, protection of cows and trade are the special duties of the Vaiśya. Children born of Brahmin women to Vaiśyas are called Vaidehikas. Names of Vaiśya children should have the suffix ‘gupta’ after them. After upanayana the Vaiśya brahmācārin should wear sheep’s skin. He should carry a dāṇḍa made of a branch of the Kūvala tree. The Vaiśya may have a wife of his own caste and one of the Sūdra caste. At the time of wedding the Vaiśya woman should hold a cane in her hand.

iv) Śūdra. Service to the Brahmin and architecture form the duties of the Śūdra. Children born to Kṣatriya women by Śūdras are called Pulkasans. Children born to Brahmin women by Śūdras are called Caṇḍālas, and sons born to Śūdras by Vaiśya women are called Ayogavas.

The Caṇḍāla’s profession is to hang criminals sentenced to death, and to live by women. The Pulkasa must live by hunting. Ayogava is to act on the stage and live by architecture. The Caṇḍāla should live outside the village. The Caṇḍāla 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 ‘dāsa’ should be added to his name. He shall marry only from his own caste. (Agni Purāṇa, 4 Chapters from 151).

CĀTURVEDA. One of the Śapta Pitṛs (seven manes). Vairājas, agniśvattas, gārhapayatas, somapās, Ekaśśringas, Cāturvedas and Kālas are the seven manes. (M. B. Sābhā Parva, Chapter 11, Verse 47).

CĀTURUVAGA. (See Manvantara).

CĀTUSKARNI. One of the female attendants of Skanda-deva. (M. B. Śalya Parva, Chapter 45, Verse 25).

CĀTUSPĀTHARATĀ. A female attendant of Skanda. (M. B. Śalya Parva, Chapter 46, Verse 27).

CĀTVARAVĀSINĪ. A woman attendant of Skanda. (M. B. Śalya Parva, Chapter 46, Verse 12).

CĀVEṬTIUPĀṬA. (CĀVERU). (Pāṭa = 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 head 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 Çaveçüpaça in the 15th century. The Çaveçüpaça 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 Çaveçüpaça of ancient Kerala was self-organised out of burning love for their king and country. The families of those warriors of the paṭa who died in fight were allotted royal favours. Even before, in the 14th century A.D. there existed in Kerala this system of Çaveçüpaça. From A.D. 1090 to 1111 A.D. many fierce wars were fought between Kerala and the Coța 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 Rāmavarmakulaevahara Cakravarti who ruled Kerala during the above period drove out the Colas from Quilon and captured places up to Kōṭṭar.

Foreign writers have also referred to the Çaveçüpaça. “Amouces” and “Amochi” used in the ‘Rise of Portuguese power in India” indicate the Çaveçüpaça. “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 200 Çaveçṭu 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.”


2) Other details regarding King Cedi. 1) Once Uparicaravasu conquered his land. (Sloka 2, Chapter 63, Ādi Parva).

2) Kareṇumati, wife of Nakula, was a princess of Cedi rājya. (Sloka 79, Chapter 95, Ādi Parva). 3) Once Sītāpāla reigned over this country. After his death his son Dhṛṣṭaketu was crowned king. (Sloka 36, Chapter 45, Sahā Parva).

4) During the period of Nala, Cedirāja was ruled by king Subāhu. Damayantī lived in his palace very comfortably. (Sloka 44, Chapter 65, Vana Parva).

5) Dhṛṣṭaketu, a king of Cedi, came to the help of the Pāṇḍavas with an akṣauhinī (an army of 21870 chariots, equal number of elephants, 65610 horses and 10990 infantry men.). (Sloka 7, Chapter 19, Udyoga Parva).

6) The Kṣatriya warriors of this state helped Śri Kṛṣṇa in many ways. (Sloka 11, Chapter 28, Udyoga Parva).

7) Cedi was counted as one of the prominent kingdoms of ancient Bhārata. (Sloka 40, Chapter 9, Bhīmā Parva).


2) Important events. (1) Cekitāna was present at the svayainvara of Draupadi. (Chapter 171, Sloka 18, Udyoga Parva).

2) When the Pāṇḍavas entered the hall constructed by Maya for the first time Cekitāna was with them. (Sloka 27, Chapter 4, Sahā Parva).

3) At the time of the Rājasūya he approached Dharma- putra and presented him with an arrow-holder. (Sloka 9, Chapter 53, Sahā Parva).

4) On the first day of the great battle this great archer wrestled with Suṣarmā. (Sloka 60, Chapter 45, Bhīmā Parva).

5) At the Kurukṣetra in the combat with Kṛpācārya both of them fainted. (Sloka 31, Chapter 84, Bhīmā Parva).

6) He wrestled with Citrasena. (Sloka 8, Chapter 110, Bhīmā Parva).

7) Cekitāna fought with Anuvinda in the Kurukṣetra battle. (Sloka 48, Chapter 14, Drona Parva).

8) Dronācārya defeated Cekitāna in the great battle. (Sloka 68, Chapter 125, Drona Parva).

9) Duryodhana killed Cekitāna in the great battle. (Sloka 31, Chapter 12, Salya Parva).

10) When Vyāsa by his yogic powers invited the spirits of all the dead warriors on the banks of the Gaṅgā the spirit of Cekitāna was also there. (Sloka 12, Chapter 32, Śrimāvakāśika Parva).

CEMB (U). (COPPER). The sperm of Lord Śiva which was dropped into the river Gaṅgā developed into form and gave birth to Subrahmanya. Along with Subrahmanya came out from Gaṅgā gold and silver and from its heat steel and copper. From the dirt came out tin. (Sarga 37, Vālmikī Rāmāyaṇa).

CENKAṆAṆARĀJA. See Jambukesvara.

CENNĀSU NAMBÜTÜRĪ. Cennās Nārāyaṇa Nambutīripād was born and bred up in Kerala. He was born in Vanneri in Ponnāni Taluk in the year 1428 A.D. His father was Ravi Nambutīripād of Bhārgava gotra. Besides his book ‘Tantrasamuccaya’ he has written a book ‘Mānavavāstulakṣaṇa’. This book is called ‘Manuṣyālayacandrikā’ also.

CERA. (A king of serpents). See under Ruru.

CERIPPU. (FOOTWEAR). There is a story in Mahābhārata of how Cerippu and Kuṭa (footwear 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 Renukā was supplying him with arrows. When a set of arrows was finished Renukā brought another set. This continued without break and the Sun began to feel the attack. Unable to do anything against the sage the Sun heated the head and foot of Renukā on her way to supply the arrows so fiercely that Renukā 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 started 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 hit the Sun down. When the Sun found that Jamadagni would never drop his attempt he accepted defeat and presented Jamadagni 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 ‘Śraddha’ day. (Chapters 95 and 96, Anuśasana Parva, M.B.)

CH. This letter means a cut, amputation severance. (Chapter 348, Agni Purāṇa).

CHĀGAMUKHA. Subrahmanyam. He is here idolised as one having a face like that of a goat. (Sloka 3, Chapter 228, Vana Parva).

CHANDODEVA. Sage Mataṅga was known in his previous birth by this name. (See Mataṅga).

CHATRAKETU. The second son born to Laksmana of his wife Īrmlī. The eldest son was Taksaka. Śrī Rāma after his return from the exile established a Kingdom called Agati on the eastern sea-shore and crowned Taṅkaka as the King of that place. On the western side after subjugating the meghas (low-caste non-Hindu tribes) Śrī Rāma established another kingdom called Candramati and installed Chatraketu as the King of that country. (Uttara Rāmāyaṇa).

CHATRAVATI. There was in ancient Bharata a country called Alihicattra. Chatravaṭi was the capital of that State. The country itself is also known as Chatravati. (Sloka 21, Chapter 165, Ādi Parva).

CHAYA. A substitute of Sanjīnā, daughter of Vīva-karmā. Sanjīnā got from Śürīya three children, Manu, Yama and Yamī. The heat of Śürīya, her husband, became unbearable to her and so she created a substitute in her exact form and leaving her to look after Śürīya, her husband, she left the place and went to her father. Śūrīya did not know of this replacement and taking her to be Sanjīnā he produced three children by her, Śani, Śvārṇamanu and Tapati. 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 gourds in the earth. Yama would escape from further injury. After consoling his son he turned towards Chāyā. The anger of Śūrīya frightened her and she told him everything. Śūrīya then divorced her and brought back Sanjīnā. For details see Sanjīnā. (Chapter 9 of Harivaṃśa; Chapter 2, Arśa 3, Viṣṇupurāṇa).

CHAYAGRĀHI . I. A demoness who harassed Hanumān on his flight to Lanka from the Bhārata shore. She, by a trick of the shade obstructed his path and Hanumān realising the danger killed her by a blow with his left foot and sprang forward. (Sundara Kāṇḍa, Kampa Rāmāyaṇa).

CHAYASUTA. Śani (Saturn).

CIBUKA. A low-caste born of Nandini, the cow, during her fight with Viśvāmitra. (Sloka 38, Chapter 174, Ādi Parva).

CIDAMBARA (SITAMBARA). A Sanskrit poet of 16th century A.D. He was a poet in the court of emperor Veṅkaṭa who ruled over Vijayanagar during the period 1586 A.D. to 1614 A.D. His one great work is Rāghava-yādava-pāṇḍava-viśāya. There are three Kāṇḍas in it and one Kāṇḍa each is devoted to the story of Śrī Rāma, Śrī Kṛṣṇa and the Pāṇḍavas.

CĪKṢURA. War minister of Mahiṣāsura. Tāmra was his finance minister, Asīloma prince minister, Bīḍāla foreign minister, Ublharva Commander-in-chief, Sukra, minister for education and Bāṇkala, Trinetra and Kāla-bandhaka consulting ministers. (Devi Bhāgavata, Pañcama Skandha).

CĪKURA. Son of Āryaka, the serpent king. Cikura had a son called Sumukha. Once Garuḍa ate Cikura for food. (M.B. Udyoga Parva, Chapter 120, Verse 23).

CĪNAR. People of China. It is believed that the Činars were born from the body of Nandini, the cow, during her fight with Viśvāmitra. (Sloka 38, Chapter 174, Ādi Parva). These low-caste people paid homage to Yudhīṣṭhira and gave him many presents. (Sloka 31, Chapter 51, Sabhā Parva).

CINTĀMANI. A diamond. This was salvaged from the ocean of milk along with other precious items like Airāvata, Uccaiḥṛavas, Kalpavṛkṣa, Kausthubha, Candra, Apsaras, Mahālakṣmī, Tārā, and Rumā. (Yuddha Kāṇḍa, Kaṇṭha Rāmāyaṇa).

CIRADĀṬA. There was a king called Cīradāṭa in the country called Cīrapura. Though himself a good man he was surrounded by bad advisers. Once a foreigner, Prasāṅga, 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 care to see them even. For five years they stayed there without even getting a look at the King. One day the only son of the King died. All the courtiers gathered round the child and pretended to be greatly grieved. Prasāṅga and his friends also came to the scene. They saw the king and spoke to him thus: “For five years you have not cared either to see or talk to us. We were cherishing a hope that at least your son would give us a better treatment when he grew old and became King. We were living here 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. (Taraṅga 5, Alauṅkārvatī Laiṅbaka, Kāthāsaṅitāgara).

CĪRAKA. A place of habitation in ancient India. Once Karna conquered this land and from then onwards they started paying tribute to Duryodhana. (Sloka 19, Chapter 8, Karna Parva).

CĪRAKĀRI. A son of Gautama Mahārṣi. He used to think deeply before doing any deed and so he earned the name Cīrakāri.

Once the sage Gautama found out proof against the chastity of his own wife and enraged at this commanded his son Cīrakāri to chop off the head of the latter’s mother. Giving this command Gautama went into the forest and Cīrakāri in obedience to his father’s command 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 Gautama returned full of remorse for his hasty order. On seeing his wife
alive he was greatly reliced and immensely happy and he blessed Cirakari. (Chapter 266, Santi Parva).

CIRANJIVI. The name of a crow, a character in the ‘Pañcatantra’. (See under Meghavarna).

CIRANTAKA. A son of Garuda. (Śloka 1, Chapter 101, Udyoga Parva).

CIRAVASAS I. A Kṣatriya King born as a rebirth of an asura Kröhavasa. (Śloka 61, Chapter 67, Ādi Parva).

CIRAVASAS II. A yakṣa. He stayed in the court of Kubera worshipping him. (Śloka 10, Chapter 10, Sabhā Parva).

CIRĀYUS. An ancient King of the country Cirāyu. Nāgārjuna was a minister of this King. Nāgārjuna knew the secret of ‘Rasāyanasiddhi’. Once Nāgārjuna prepared a medicine for himself and the King which if taken would keep them eternally young. They took medicine accordingly.

After some days a child of the minister died. Grief-stricken Nāgārjuna decided to prepare Amṛta which would eradicate death from this world. He had prepared it but there remained one more medicine to be added to this. The auspicious moment to add the same was to come only after five days and Nāgārjuna waited. The devas were frightened. If Amṛta was made available on earth men would become Devas. Devas could not bear this and so they sent the Aśvinikumāras to the earth to persuade Nāgārjuna to desist from his work of preparing Amṛta. Further they informed him that his dead child was living happily in heaven. He agreed to stop his work.

After some time Cirāyu crowned his son Jivahara as the heir-apparent. Overjoyed Jivahara ran to his mother Dhanaparā to give her the glad tidings. Dhanaparā 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 yuvarājas and died before becoming King. Your father has taken a medicine from Nāgārjuna 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 yuvarājas but not the King. I will therefore suggest a way to tide over this difficulty. Everyday in the afternoon Nāgārjuna 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 Nāgārjuna is dead your father would either die of grief or go to the forests.

Then you can become the King.”

Jivahara was pleased to hear this suggestion and he went that afternoon to the palace of Nāgārjuna and when Nāgārjuna as usual came out with his query Jivahara asked for his head. Most willingly Nāgārjuna offered his head to be chopped off. But the effect of the medicine made even the strongest cut by the sword ineffective.

Jivahara lost many swords without Nāgārjuna getting even a small scratch on his neck. The hubbub brought the King to the scene and he immediately asked Nāgārjuna to withdraw his head but Nāgārjuna 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 Jivahara to strike again. This time very easily Jivahara severed the head from the body of Nāgārjuna. The King was greatly aggrieved and he denounced all and went to the forest and led a pious life.

Cīrāyu’s son Jivahara became King. But Nāgārjuna’s sons killed him and his mother died of grief. (Taraṅga, Ratnaprabhā Lambaka, Kathāsārītāgara).

CIRI. A river. It was on the banks of this river that Vaivasvata Manu clad in bark-skin and with knotted hair did penance. (Śloka 6, Chapter 187, Vana Parva).

CITAL. (Termites). Cital has got its own place in the purāṇas. Devi Bhāgavata has the following story about the origin of it.

Mahāviṣṇu once looking at the face of Lakṣmī laughed without any apparent reason. Lakṣmī, thinking that Viṣṇu was laughing at her and that he had an eye on some other woman more beautiful than her lost her temper and cursed Viṣṇu that his head would be severed from his body.

No sooner was the curse pronounced than the asuras came in batches fully armed and challenged Viṣṇu to war. Single-handed the Lord fought the asuras with one bow. The fight did not end though it continued for thousands of years. Viṣṇu felt tired and decided to rest awhile. He planted one end of the untied bow on the ground, rested his chin on the other and sat in Padmāsana. 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 Mahāviṣṇu attended that yajña. Since he was the master of yajñas performed for purposes of the devas they could not begin it in his absence. So, Brahmrā and others went in search of Viṣṇu to Vaikuṇṭha. But he was not to be found there. Then Brahmrā and others found out with their eyes of knowledge where Viṣṇu was and they went to the place where he was sleeping. They waited there for a long time, yet Viṣṇu did not awake from sleep. Then Brahmrā hit at a plan to awaken Viṣṇu. It was to create cital (termite) to eat the end of the bow. When they had eaten away the end of the bow planted on the ground the cord binding the two ends of it would break, the bow would straighten up and the speedy movement of it would awaken Viṣṇu.

According to this plan Brahmrā created citals, but his other plans were not acceptable to the citals. 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,

- Nidrābhaṅgaḥ kathācheda
- Dampatyoḥ prītabhedanam /
- Śīṣumātyāibhedaśca
- Brahmahatyāsamarāṃ smṛtam \//*

Brahmrā conceded the justness of this argument and agreed that, in future, a part of the result of yajñas shall go to citalas. It was after this that havis (sa critical offering) which, in the course of being submitted to the fire falls on the sides of the pit of fire became the share of citalas (termites). This promise of Brahmrā pleased the citalas, and they did as was bidden by Brahmrā and

*To disturb one in sleep, to interrupt a story, to separate husband and wife as also mother and child from each other—these things are tantamount to Brahmathya (killing of the brahmín).
the bow of Viṣṇu straightened up with a terrific sound. The devas were terror-stricken, the whole universe shook, the earth experienced a convulsion and the oceans too were shaken. Moreover, the head of Viṣṇu was severed from the body, rose high up in the sky and fell into the sea. Brahmā, Śiva and others opened their eyes only to find the body of Viṣṇu lying thus without the head.

This loss of Viṣṇu's head proved to be useful in another way. Now, Hayagrīva, after securing the boon from Brahmā 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 Viṣṇu. Thus Viṣṇu came to life again, and according to his orders the citals gnawed away the cord of Hayagrīva's bow as a result of which he was killed. (Devimāhātmya, Prathama Skanda).

CITAYU. A king of the Pāru dynasty. He was the son of Bhadrāśva, who had ten sons called Rksāyu, Kṛśāyu, Sannatāyu, Gṛtāyu, Citāyu, Śhanḍilāyu, Dharmāyu, Sammitāyu, Kṛtāyu and Matināra. (Agni Purāṇa, Chapter 278).

CITRA. A son of Dhṛtarāṣṭra killed in war by Bhīmasena. (M.B. Droṇa Parva, Chapter 136, Verse 20).

CITRA. A gajaranā (king elephant) with whom Subrahmanya, as a child, used to play. (M.B. Vana Parva, Chapter 225, Verse 23).

CITRA. A hero who fought on the Kaurava side against the Pāṇḍavas. He was killed by Prativindhya. (M.B. Karna Parva, Chapter 14, Verse 32).

CITRA. A hero from the Cedi Kingdom who fought on the Pāṇḍava side against the Kauravas. Karna killed him. (M.B. Karna Parva, Chapter 56, Verse 46).

CITRA. A celestial maiden. When once Aṣṭāvakara went to the court of Kubera this maiden gave a dance in honour of his visit. (Sloka 44, Chapter 14, Anuśāsana Parva).

CITRABHĀHU (CITRĀYUDHA). A son of Dhṛtarāṣṭra. He was killed in war by Bhīma. (M.B. Droṇa Parva, Chapter 136, Verse 20).


CITRĀBARHA. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 12).

CITRĀCĀPA. (CITRĀŚAR+SANA, SARĀSANA). One of the hundred sons of Dhṛtarāṣṭra. (M.B. Adī Parva, Chapter 67).

CITRADEVA. An attendant of Subrahmanya. He loved brahmins deeply. (M.B. Śalya Parva, Chapter 45, Verse 71).

CITRADHARMĀ. A king in ancient India. The asura called Vṛūpākṣa was born again as Citradharman. (M.B. Adī Parva, Chapter 67). The Pāṇḍavas invited him to come and help them in the war. (M.B. Udyoga Parva, Chapter 4, Verse 13).

CITRAGUPTA. A minister of Kīla. (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. Anuśāsana Parva, Chapter 130).


CITRAKETU I. An emperor, who remained childless for a long time. At last a son was born to him owing to the blessings of Sage Aṅgiras. But, ere long the child was dead and gone, and its parents, immersed in sorrow took the dead child to Aṅgiras. Nārada also happened to be there on the occasion. Aṅgiras restored the dead child to life and asked him to live with the parents. The boy immediately stood up and told Aṅgiras 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. Brahmā 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 Kailāsa looked down to the mountain. There they saw Pārvati being seated on the thighs of Śiva at which sight Citraketu laughed. Enraged by the laughter Pārvati cursed him to be born as an asura, and lie was born as such. Vṛtrāsura was Citraketu born as asura. (Bhāgavata, Saśāha Skanda).

CITRAKETU II. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 12).

CITRAKETU III. A Pāṇeśa prince who fought on the side of the Pāṇḍavas. (M.B. Bhīma Parva, Chapter 95, Verse 41).

CITRAKETU IV. A son of Śīṣupāla. (Bhāgavata, Navama Skanda).

CITRAKESI. An Apsār woman. King Vatsa begot sons like Vṛṣa of her. (Bhāgavata, Navama Skanda).

CITRAKĀŚA. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great battle. (Droṇa Parva, Chapter 136).

CITRAKUṆĐAKA. (DĪRGHALOCANA). One of the Kauravas killed by Bhīma. (M.B. Bhīma Parva, Chapter 96, Verse 27).

CITRAKUṬA. A mountain. Renowned in the purāṇas, this mountain is on the banks of the river, Mandākini. (M.B. Vana Parva, Chapter 85). It was here, at Citrakūṭa that Śrī Rāma, Sītā and others lived for a period of time. It is said that Rājaalakṣṇi (royal wealth and welfare) will embrace those who fast on the Citrakūṭa after a bath in the Mandākini. (M.B. Anuśāsana Parva, Chapter 26, Verse 29). This mountain is in Bandhā Zilla of the U.P. in modern India. Citrakūṭa is described in Cantos 56 and 94 of Vālmiki Rāmāyaṇa.

CITRALEKHĀI. A celestial maiden. This maiden came and danced in the assembly of the Pāṇḍavas once. (Sloka 34, Chapter 9, Vana Parva, M.B.).

CITRALEKHĀII. A companion of Uṣā, daughter of the demon, Bāna. She was a beautiful portrait painter. Uṣā once dreamt of Aniruddha, grandson of Kṛṣṇa. Even before knowing the identity of the idol of her dream Uṣā fell in love with him. Next day morning Citralekhā gathered from the glowing Uṣā details of her dream and Citralekhā started making portraits of many known charming princes but Uṣā was not satisfied. She then drew in her imagination a figure which was exactly like that of Aniruddha, the man of her dream. Uṣā was satisfied and it was through the cleverness of Chitralekha that Aniruddha was brought to Uṣā's room and Uṣā 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 brahmārshi. (Chapter 56, Anuśāsana Parva, M.B.)

CITRĀNGA I. (CITRĀNGADA, ŚRUTĀNTAKA).
One of the hundred sons of Bhṛatarśa. In the great battle Bhīmasena killed him. (Sloka 11, Chapter 26, Sālya Parva).

CITRĀNGA II. A warrior. In the Āvāmedhayajña performed by Śrī Rāma Satrughna followed the sacrificial horse and Citrāṅga blocked them on their way. Satrughna killed him. (Chapter 27, Pātala Kānda, Padma Purāṇa).

CITRĀNGADA I. (CITRĀNGA). See under Citrāṅga I.

CITRĀNGADA II. A son of the Mahārāja Sanatana: King Sanatanu of the Candra dynasty had two wives, Gaṅgā and Satyavati. Bhīṣma is the son born of Gaṅgā; of Satyavati were born two sons, Citrāṅgada and Vicitravirya. They were very brave and learned. After ruling his kingdom for a long period, living with Satyavati and the three children Sanatana passed away. Because Bhīṣma dedicated himself to a life of unbroken chastity Citrāṅgada 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 Kurukṣetra and lasted for three years. In the end Citrāṅgada was killed. Bhīṣma felt very sorry and after asking Vicitravirya to perform the funeral rites crowned him as King. (Devi Bhāgavata-Prathama Skandha).

CITRĀNGADA III. A gandharva. See under Citrāṅgada II.

CITRĀNGADA IV. One of the Kings who attended the svayamvara of Draupadī. He might have been the King of either Kaliṅga or Daśārma because both these states were then ruled by a Citrāṅgada, (Sloka 22, Chapter 185, Aḍī Parva).

CITRĀNGADA V. A king of Kaliṅga. Almost all the Kings of Bhārata attended a svayamvara once held at the palace of this King. (Sloka 2, Chapter 4, Sānti Parva).

CITRĀNGADA VI. A king of Daśārma. He blocked the sacrificial horse sent out by Dharmaputra during the Āvāmedhayajña and Arjuna killed him. (Āvāmedha Parva, Chapter 33, Sloka 7).

CITRĀNGADA VII. A deer. A character in the stories in the book 'Pañcataṇtra Stories' (See B-2 in Pañcataṇtra).

CITRĀNGADĀ I. A celestial maiden. Once this girl gave a dance in the court of Kubera in honour of Aśvāvakrā. (Sloka 44, Chapter 19, Anuśāsana Parva).

CITRĀNGADĀ II. A wife of Arjuna.

General information. When once Dharmaputra was closeted with Pañcālī 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 Ulūpi. After that he proceeded again on his pilgrimage and reached a state called Maṇalūr. Maṇalūr was then reigned by a King called Citrāvāhana. Citrāṅgadā was the daughter of Citrāvāhana. An ancestor of Citrāvāhana 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 Citrāvāhana got a son each but when it came to the turn of the latter he got a girl instead.

Arjuna accidentally saw Citrāṅgadā 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 Bābhruvāhana. Promising them that he would come back and take them to Hastināpura Arjuna continued his pilgrimage. (Chapters 219, 220, and 221, Aḍī Parva).

2) How Citrāṅgadā came to Hastināpura. When after the great epic battle Dharmaputra conducted an Āvāmedhayajña it was Arjuna who led the sacrificial horse to the south. When Arjuna came to Maṇalūr he came against Bābhruvāhana who challenged him for a fight. In the grim battle that ensued Arjuna fell dead by the piercing arrows of Bābhruvāhana, his own son. At that time Ulūpi and Citrāṅgadā came to the scene and seeing Arjuna lying dead, Ulūpi brought the diamond, Mṛtasunjyani, and placing it on Arjuna’s face brought him back to life. (See Bābhruvāhana for details).

When this incident all of them, Citrāṅgadā, Ulūpi and Bābhruvāhana went to Hastināpura along with Arjuna. (Chapters 79 to 81, Āvāmedha Parva).

3) Other details
(1) Citrāṅgadā on reaching Hastināpura bowed down before Kuntī and Pañcālī touching their feet and lived amicably with others like Subhadra. (Sloka 2, Chapter 88, Āvāmedha Parva).
(2) Kuntī, Subhadra and Pañcālī gave Citrāṅgadā many diamonds as present. (Sloka 3, Chapter 88, Āvāmedha Parva).
(3) Citrāṅgadā looked to the comforts of Gāndhāri as a servant-maid. (Sloka 25, Chapter 1, Āśramaṇa Parva).
(4) Citrāṅgadā was one among the women who wept when at the fag end of their life Dhṛtarāṣṭra, Gāndhāri and Kuntī started for Vanavāsa (life in the forest). (Sloka 10, Chapter 15, Āśramaṇa Parva).
(5) Citrāṅgadā was a beautiful woman having an enchanting figure as that of a Madhūka flower. (Sloka 11, Chapter 25, Āśramaṇa Parva).
(6) After the Mahāprasthāna of the Paṇḍavas Citrāṅgadā left for Maṇipur. (Sloka 18, Chapter 1, Mahāprasthānika Parva).

CITRĀNGADĀ III. Daughter of Viśvakarmā. Once while she was bathing in a pond along with her companions in the forest of Naimiṣa Prince Suratha, son of Sudeva, came that way. Seeing him Citrāṅgadā 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 Citrāṅgadā approached Suratha. When Viśvakarmā knew about this he was extremely angry and cursed her saying that she would never have a marriage, Citrāṅgadā fainted 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 Citrāṅgadā woke up she looked around for her companions and finding none including her lover, the prince, she ran and threw herself into the river, Sarasvati.
That river pushed her down to river Gomati and that river in turn washed her ashore a huge forest. There she was met by the sage Râdhvajâ. Knowing her sad tale the sage felt compassion for her and cursed Visvâkarma to be born as a monkey. Then he let her marry her lover and blessed them. (Chapters 63 and 64, Vâmanâ Purâṇa).

CITRÂNGI. Daughter of Bhadrâśena, a king of Helaya. She was the wife of Durmada. (See under Durmada).

CITRAPUSPÂMA. A garden where peculiar kinds of flowers grow. This garden is on the higher planes of Mount Sukâkṣa to the west of Dvârakâ. (M.B. Sabhâ Parva, Chapter 38).


1) Birth. Citraratha was the gandharva son of Kaśyapaprajapati of his wife Muni. (Śloka 43, Chapter 65, Âdi Parva).

2) Citraratha and Arjuna. The greatest event in the life of Citraratha alias Ângâraparâṇa was the defeat he suffered at the hands of Arjuna. The Pandavas after their escape from the Icchârajâvâ forest (Lâkṣângâra) through a tunnel arrived in a forest and there they killed the demons Hidimba and Baka. One night they were walking along the shores of the river Gângâ when they heard a sound of somebody bathing in the river. Arjuna who was walking ahead waving a country torch went to see who was bathing at that time of the night. Arjuna then saw Citraratha enjoying a bath with his wife Kumbhinâ. That period of the night was allotted to the gandharvas, and human beings were not expected to be out walking at that time. Citraratha 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. Citraratha who was a great fighter was, after a grim battle, subdued, bound hand and foot, and brought before his brothers by Arjuna. Kumbhinâ followed her exhausted, powerless and spiritless husband and pleaded to Dharma putra to release him. Dharma putra advised Arjuna to do so and on getting his release he taught Arjuna the famous Câksuvidyâ—the magic art of seeing by one's own eyes anything and everything in the three worlds: Heaven, Earth and the netherworld. Manu was the author of this magic art and from him Soma learnt it and from Soma Viśvâvasu, from Viśvâvasu, Citraratha and from Citraratha, Arjuna. Besides this Citraratha gave Arjuna many chariots and horses.

In return Arjuna taught him the secret of the missile Agniśira. Exchanging faith and affection thus Citraratha 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 Vasiśtha and Viśvâmitra, story of Tapanâsinâvarana and tales about the sage Parâśara, Kalmâsāpâda, Adîyanâ, Bhârgavas, Kṛtavirya and Aurva. Citraratha advised the Pandavas to have a priest for the sacrificial rites and it was thus that they engaged Dhaumya as their family priest.

Since Arjuna had destroyed all the chariots belonging to Citraratha, the latter got a name 'Bhâgnaratâ' (devoid of chariots). Citraratha admitted that Arjuna could conquer him because of his vow of celibacy. (Chapters 165 to 183, Âdi Parva, M.B.).

3) Other details.

(1) Citraratha attended one of the birthday festivals of Arjuna. (Śloka 52, Chapter 122, Âdi Parva, M.B.).

(2) Citraratha worshipped Kubera sitting in the latter's council. (Sabha Parva, Chapter 10, Śloka 26).

(3) He offered as a gift to Dharma putra four hundred excellent horses which could fly like wind. (Chapter 52, Śloka 23, Vana Parva).

(4) When the gandharvas milked the earth during the time of the emperor, Pṛthu, Citraratha acted as the calf. (Śloka 39, Chapter 6, Hari-vâṇâsâ).

(5) Siva once sent Citraratha as a messenger to Aśura Sârkhacûda, with a message that Sârkhacûda should abandon his satanic activities. (Devi Bhâgavata, Navama Skandha).

CITRARÂTHA II. One of the ministers of Daśaratha. He belonged to the Sûta dynasty. (Śloka 17, Ayodhyâ Kânda, Vâlmiki Râmâyâna).

CITRARÂTHA III. A king of Sâlva. Once Renukâ, wife of Jamadagni, after her bath in the river stayed ashore watching this king and his queen bath in the river with erotic plays. Renukâ thus reached the ârâma a bit late and Jamadagni enraged at this commanded his son Parasurâma to chop the head of his own mother. (Brahmâpûra Purâṇa, Chapter 59).

CITRARÂTHA IV. A king of the dynasty of Bharata. He was the son of King Gaya. Citraratha had a sister named Sugati and a brother Avarodhana. (Pañcama Skandha, Bhâgavata).

CITRARÂTHA V. A prince of Pâñcâla. He was killed in the battle of Mahâbhârata by Droṇâcârya. (Śloka 43, Chapter 122, Droṇa Parva).

CITRARÂTHA VI. A king of the Ârâga country. He married Prabhâvatî, sister of Ruci, wife of Devâstarma. (Śloka 8, Chapter 42, Anuśâsana Parva, M.B.).

CITRARÂTHA VII. A king of the Yâdava dynasty. He was the son of Ushâkû and father of Sûra. (Śloka 29, Chapter 147, Anuśâsana Parva).

CITRARÂTHA VIII. Son of Virabhâdu and a friend of Sri Râma. In the Râja Kânda of Ânanda Râmâyâna there is the following story about him.

Citraratha was also one among those assembled for the swayamvaras of Hemâ, daughter of Kuśa. He sent an anaesthetic missile to the assemblage 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 Citraratha defeated all. But Lava alone continued to fight with him. Virabhâdu, father of Citraratha, who was closely watching the fight came to the help of Citraratha and engaging Lava in a fight struck him down. Kuśa seeing this attacked Virabhâdu and bound him hand and foot. At that time Sri Râma came to the scene and told Kuśa that Virabhâdu was a friend of his and set Virabhâdu free. Hemâ was then married to Citraratha and Virabhâdu was sent away with due respect.

CITRARÂTHA. An Indian river of purânic fame. (Chapter 9, Bhâshima Parva, M.B.).

CITRARÎPA. An attendant of Śiva. When by a curse of Mahâviṣṇu Mahâlakṣmî was changed into a mare, it was through this attendant that Śiva sent a message to Viṣṇu. (Devi Bhâgavata, Skandha 6).
CITRASENA. (SARASANA, CITRACAPA). One of the sons of Dhrtarashtra. In the great battle he was killed by Bhimasena. (Sloka 20, Chapter 136, Droña Parva).

CITRASENA I. A gandharva. There is reference to this gandharva in many places in the purāṇas. He had two wives Sandhyāvali and Ratnāvali.

1) How Arjuna saved him. Once when Citrasena with his wives was travelling in the aerial car the spittings of Citrasena fell upon the sage Gālava who was doing his sandhāyāni rites then. The sage complained about the incident to Śrī Kṛṣṇa who promised to bring to him 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 Sandhyāvali and Ratnāvali 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 then took 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 understood the whole situation. 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 Gālava, Citrasena obeyed and 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. So they started to the forests under a pretext of an annual stock-taking of the cows. They reached Dvaitavana with a huge army. There they split into parties and roamed about making merry by themselves. Soon one of the parties reached a pond near the hermitage of the Pāṇḍavas. They saw a few gandharvas making merry in the pond. With the usual haughtiness they commanded the gandharvas to leave the pond and make room for Duryodhana and his companions to bathe. The gandharvas did not pay heed to their words and on being informed of this Duryodhana went to fight with the gandharvas. It was Citrasena who led the gandharvas and by his incessant shower of piercing arrows split the Kaurava forces and made them flee for life. Duryodhana was isolated from his army, was bound hand and foot and taken a prisoner. In their sheer helplessness they approached Dharma-putra in his hermitage and acquitted him with the pitiable plight of Duryodhana. Dharmaputra asked Arjuna to go to the help of the Kauravas. Arjuna faced Citrasena in a grim combat. Citrasena then appeared in his real form and Arjuna knew that he was fighting a friend. Then at the request of Arjuna Citrāratha released Duryodhana. (Chapters 239 to 243, Vana Parva).

3) Other details. (1) This gandharva occupied a seat in the court of Yudhīśthira along with twentyseven other gandharvas and a few Apsāra maidens. (Sloka 32, Chapter 4, Sabhā Parva).
(2) Citrasena is a member of the court of Kubera also. (Sloka 26, Chapter 10, Sabhā Parva).
(3) Citrasena used to attend the court of Indra also at times. (Sloka 22, Chapter 7, Sabhā Parva).
(4) At the invitation of Indra Arjuna went to devaloka and Citrasena taught him dance and music. It was during this visit that Arjuna threw a cold blanket on the amorous approaches of Urvāśī and was consequently cursed by her to be an eunuch. It was through Citrasena that Indra sent word to Urvāśī to console Arjuna and give relief from the curse. (Chapters 43 and 46, Vana Parva).

CITRASENA II (UGRASENA). One of the hundred sons of Dhrtarāṣṭra.

2) Other details. (1) Citrasena was present for the svayānvara of Pāṇcālī. (Sloka 3, Chapter 185, Ādi Parva, M.B.).
(2) Citrasena was among those who accompanied Duryodhana when he went to play the historical game of dice with Dharmaputra. (Sloka 13, Chapter 58, Sabhā Parva).
(3) In the great Mahābhārata battle he fought against Bhimasena, Suśarmā, Sātyaki and Saṭānīka. Bhima killed him. (Chapter 137, Drona Parva).

CITRASENA III. A prince of the Puru line, son of Parikṣit and grandson of Avikṣit. (Sloka 54, Chapter 94, Śrī Parva).

CITRASENA IV. A minister of Jarāsandha. He was known as Dīmbhaka also. (Sloka 32, Chapter 22, Sabhā Parva).

CITRASENA V. A king of the country of Abhisāra. He fought on the side of the Kauravas against the Pāṇḍavas and was killed by Srutakarmā. (Sloka 14, Chapter 14, Karṇa Parva).

CITRASENA VI. (SRUTASENA). Brother of Suśarmā, the king of Trigata. These two brothers jointly by an incessant downpour of arrows suffocated Arjuna in the battle-field. (Chapter 27, Karṇa Parva, M.B.).

CITRASENA VII. A warrior of Pāṇcāla. Karna killed him in the great battle. (Sloka 15, Chapter 48, Karṇa Parva).

CITRASENA VIII. A son of Karna. Nakula killed him in the great battle. (Śalya Parva, Chapter 10).

CITRASENA IX. A brother of Karna. In the great battle Yudhamanyu killed him. (Sloka 39, Chapter 83, Karṇa 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 Suṣumāra. (Sloka 16, Chapter 6, Karṇa Parva).

CITRASENA XI. A serpent. This serpent joined hands with Arjuna during the Kṛṣṇarjuna battle. (Sloka 43, Chapter 87, Karṇa Parva).

CITRASENA XII. A king of the dynasty of Vyāva-svatamanu. (Navama Skandha, Bhāgava).
of the river Yamunā. It was the day of Aṣṭamirohini and many maidens were observing the Aṣṭamirohini Vrata there. Before them was a heap of rice and other eatables which was given as an offering to Kṛṣṇa 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 then there came a change in the mind of the King and he readily agreed to observe the Aṣṭamirohini 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 Viṣṇu. This story was told by Vasiṣṭha to Dīlpa to impress upon him the greatness of observing the Aṣṭamirohini Vrata. (Chapter 13, Padma Purāṇa).

CITRASENĀ I. An Apsaras. This celestial maiden was a dancer in the court of Kubera. (Śloka 10, Chapter 10, Śabā Parva). When Arjuna went to the land of Indra this maiden gave a dance in honour of Arjuna. (Śloka 30, Chapter 43, Vana Parva).

CITRASENĀ II. A prominent river. The people of ancient Bharatā used to drink the water of this river. (Śloka 17, Chapter 9, Bhīṣma Parva).

CITRASENĀ III. A follower of Subrahmanya. (Śloka 14, Chapter 40, Śalya Parva, M.B.).

CITRĀŚIKHANĪ. Saptarsis (The seven saints) Marici, Aigiras, Atri, Pulastya, Pulaha, Kṛṣṇa and Vasiṣṭha. These saints are called by the name Citrāśikhanī also. (Śloka 29, Chapter 336, Śanti Parva).

CITRĀŚILĀ. A purānic river. The water of this river is used by the Indians for drinking. (Śloka 30, Chapter 9, Bhīṣma Parva).

CITRĀŚVĀ. Another name of Satyavān. He used to make the figure of horses using clay and people therefore gave him this name of Citrāśvan. (Śloka 13, Chapter 294, Vana Parva).

CITRĀVĀHĀ. A purānic river of Bhārata. (Śloka 17, Chapter 9, Bhīṣma Parva).

CITRĀVĀHANA. A king who ruled Manipur during purānic times. (See Citrāṅgada).

CITRĀVARMA I. One of the hundred sons of Dhrta-rāśtra. He was killed in the great battle by Bhīmasena. (Chapter 136, Drōṇa Parva, M.B.).

CITRĀVARMA II. A prince of the country of Pāṇcāla. He was the son of a king called Suciṭra. He had four brothers: Ciritketu, Sudhanvā, Ciritrathā, and Viraketu. When Viraketu was killed in the great battle all the brothers attacked Drōṇa who killed them all. (Ślokas 43 to 49, Chapter 122, Drōṇa Parva, M.B.).

CITRĀVARMA III. Father of Simantini, wife of King Candrāṅgada. (See Candrāṅgada).

CITRĀVEGIKA. A serpent of the family of Dhrta-rāśtra. This serpent was burnt to death at the sarpa satra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

CITRĀYUDHA I. (CITRABĂHU). One of the hundred sons of Dhrta-rāśtra. He was slain by Bhīmasena in the great battle. (Śloka 20, Chapter 136, Drōṇa Parva).

CITRĀYUDHA II. (DRDHAYUDHA). One of the sons of Dhrta-rāśtra. He was slain by Bhīmasena. (Śloka 29, Chapter 137, Drōṇa Parva).

CITRĀYUDHA III. A King of Śrīhāpura. During the victory march of the Pāṇḍavas Arjuna conquered this King. (Śloka 20, Chapter 27, Śabā Parva).

CITRĀYUDHA IV. A warrior of the state of Cedi. He fought on the side of the Pāṇḍavas. The horse of this warrior was blood-coloured and his weapons were of a peculiar type. Karna killed him in the great battle. (Chapter 23, Drōṇa Parva and Chapter 56, Karna Parva).

CITRÔPACITRA. One of the hundred sons of Dhrta-rāśtra. In the great battle Bhīmasena killed him. (Śloka 18, Chapter 111, Drōṇa Parva).

CITRÔPALA. A river of purānic fame. (Śloka 34, Chapter 9, Bhīṣma Parva).

CITTIĀVASTHĀS. States of the mind. (See under Paṭṭu).

CIYYĀLĪ. A holy place in South-India. (See under Agastya).

COLA. A very righteous emperor of Kāñcipurā. Because of the virtuous rule of this emperor his country got the name Cola. There is an interesting story in Padma Purāṇa of how the emperor attained Vaikūnthaloka (The abode of Mahāviṣṇu).

Once Cola went to Vaikūntha to worship Mahāviṣṇu. As he was worshipping him with pearls and flowers of gold a brahman subject of his came there to worship him with water and Tulasī leaves. The simple offering of Tulasī leaves and flowers by this brahmanṛy, Viṣṇudāsa, eclipsed the expensive one by the King and the latter was greatly offended and he rebuked the Brahmin saying that he was a poor man who did not know what devotion to Viṣṇu was. But Viṣṇudāsa did not take the taunt unchallenged. He asked the king to wait and see who would merge with the glowing entity of the Lord earlier.

The King on returning to his palace started a Vaiśṇava-sattra. (An almonry dedicated to Mahāviṣṇu). This almonry was as comfortable and luxurious as the one once started by Brahmā in the temple of Gaya. Viṣṇudāsa on the other hand spent his life in a Viṣṇu temple leading a celibate life and observing rites pleasing to Viṣṇu.

One day after finishing his daily morning rites Viṣṇudāsa 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 Viṣṇudāsa went fasting. Viṣṇudāsa then decided to watch and see who the thief was. On keeping a vigil he found a Candāla (a harijan of the lowest Cadre) timidly coming and grabbing at the food with gluttonous greed to appease his hunger. Seeing the famished skeletonous body of the thief Viṣṇudāsa felt compassion rather than resentment and calling him back to take the food went after him crying “Hi, come here and take this rice also with you. That food has no fat in it.” But the Candāla frightened at the sight of the owner of the food ran away as fast as his legs could carry him, Viṣṇudāsa following him. But soon the Candāla fell fainting on the road exhausted and tired. Viṣṇudāsa reaching his side started fanning him with his cloth. Very soon the Candāla changed himself into Mahāviṣṇu adorned with Śaṅkla, Cakra and Gada and Viṣṇu embracing his devotee took him to Vaikūntha.

Hearing this Cola called Mudgala the priest of the Vaiśṇava-sattra, to his side and lamented “I started this sattra to spite Viṣṇudāsa and now he has gone to
Vaikuṇṭha. It was due to his true devotion to God that he has attained salvation. What we have done is of no use.” So saying he crowned his nephew as King. Even while young he had become an ascetic as well as such had no sons. From that time the crowning of the nephew as King became a precedent in Cola. Renouncing the kingdom Cola went to the sacrificial hall and circling the sacrificial fire stood before it and addressing Mukunda said “Oh Viṣṇu, grant me unwavering devotion to you in thought, speech and deed.” Repeating this three times the King jumped into the fire. At this Mudgala, the priest, burst into anger and tore off the lock of hair on his head. So even today the descendents of Mudgala do not have hair-locks. Viṣṇu who is always affectionate to his devotees graci-ously appeared from the sacrificial fire and embraced the King. The King was then taken to Vaikuṇṭha.

COLA (M). The three celebrated kingdoms of South-India of old were Cola, Pândya and Cera. References to these will be found in many places in the Purāṇas and a few are given below:—

1) Among those present for the svayanivara of Rukmini were the Kings of Cola, Pândya and Keral. 2) Descending in order from Turvasu were Varga—Gobhānu — Traidāni — Karandham — Maruita — Dusyanta — Varātha — Gandhāra. From Gandhāra were born the people of Kerala, Pândya and Cola. (Chapter 277, Agni Purāṇa). 3) Arjuna conquered the army of the King of Cola. (Sloka 21, Chapter 27, Sabhā Parva). 4) The King of Cola gave gifts to Dharmaputra. (Sabhā Parva, Chapter 52, Sloka 35). 5) When during the great battle Dhrṣṭadyumna formed the Kauravavyūha the soldiers from Cola guarded the southern wing. (Sloka 60, Chapter 9, Bhīṣma Parva). 6) Śri Kṛṣṇa once conquered the land of Cola. (Sloka 17, Chapter 11, Droṇa Parva).

COURAS. A set of Kṣatriyas who became Śūdras by a curse of the brahmins. Pândyas, Kāṇḍvas, Sirākhyas, Lāṭas, Drāvīḍas, Keralas, Couras, Darvas, Daradas, Saṁdīs, Sabaras, Arbaras, Kīrātas and Yavanas were all Kṣatriyas but were turned into Śūdras by a curse of the brahmins.

CUCUKA. A low-caste tribe of south India. They were aborigines older than the Mahābhārata in origin. (Sloka 42, Chapter 207, Saṁti Parva).

CUCUKA (M). A place in ancient South India. (Sloka 26, Chapter 110, Udūyoga Parva).

CUDĀKARNA. The character of a Sanyāsī in a tale in Pañcatantra.

CUDALĀ. The saintly wife of King Śikhidhāvaja. When once Śikhidhāvaja renounced his kingdom and went to the forests, his wife gave him instruction in Ātma-jñāna and brought him back to his country. (Chapter 77, Yogavāsiṣṭha).

CUDĀMA. 1. See under Sītā.

CULI. A sage. Once Somadā, daughter of a gandharva woman Urnīlā, looked after this sage and well pleased with her service he asked her what she wanted and Somadā asked for a son by him. Čuli gave her a spiritual son of his and the boy was named Brahmadatta. This Brahmadatta married the hundred hunch-backed daughters of Kuṣanābha. (Bala Kāṇḍa, Vāṃkiki Rāmāyaṇa).

CULUKA. A river. People of ancient Bhārata used to drink the water of this river. (Śloka 20, Chapter 9, Bhīṣma Parva).

CUṬU. A King of the Hēchaya line of kings. He was the grandson of Rohitāśva and son of Hātita. King Vijaya is the son of Cuṭu. (Brahmanda Purāṇa, Chapter 16).

CURAYKKĀ. While emperor Pṛthu was ruling the earth it was once transformed into a cow and milked. Each got a different substance and what the Nāgas got was poison. They milked the poison into a pot-like Curaykkā.

CŪTU. (Diec). It is an imaginative purāṇic assumption that there is a satanic force latent in dice, hunting, wine and women. There is a story to support the presence of this evil power within the above four. Indra once turned the Āśvīṇidesva out of his court labelling them as outcasts and banned wine to them. Discontented at this the Āśvīṇidesva approached Cyavana and the latter performing a yāga invited the Āśvīṇidesva and gave them the yāga wine, ‘Soma’. Infuriated at this Indra raised his celebrated Vajrayuddha (Weapon of thunder) to kill Cyavana. But the sage by his yogic powers paralysed the hands of Indra and instantly from the sacrificial fire there arose Madā a genie to kill Indra. Frightened by this sight Indra fell at the feet of Cyavana and craved for pardon. The sage then tore the genie into four pieces and threw one each into dice, hunting, wine and women. That is why all the four are as alluring as destructive. (Saptamsa Skandha, Devi Bhāgavata).

CYAVANA. A celebrated sage of the Bhārgava dynasty.

1) Genealogy. Descending in order from Brahmā—Bhrigu—Cyavana.

2) Birth. Bhrigu is the son of Brahmā born of Agni at the Brahmayajna conducted by Varuṇa. The beautiful and virtuous lady Pulomā was the wife of Bhrigu. Even before Bhrigu married her she was being loved by the demon Pulomā and her marriage with Bhrigu embittered him and he waited for an opportunity to kidnap Pulomā. One day when Bhrigu went to the river for his bath Pulomā entered the āśrama and there he found his love Pulomā being watched over by Agni. Pulomā compelled Agni to tell him the truth whether Bhrigu had married Pulomā according to the rites enjoined by the scriptures. Agni confessed that it was not so and then Pulomā taking the shape of a hog carried away Pulomā who 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 (Cyavana) from the womb the boy was named Cyavana. The radiance of the boy burnt the demon into ashes. Pulomā weeping profusely with tears rolling down her cheeks returned to the āśrama. Her tears ran into a river and the river got the name Vadhūśarī Bhrigu on knowing how all happened cursed Agni saying that Agni would thereafter be an all-round eater, (eating anything and everything). (Chapters 5 and 6, Adī Parva).

3) Penance and marriage. Even when he was very young Cyavana 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 Cyavana 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 rests; Cyavana did not know anything about it.
One day Saryati with his wives and children came to that forest for a picnic. Sukanyā, daughter of King Saryati, 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. Those glow-points were the eyes of Cyavana and Cyavana felt insufferable pain when his eyes were thus pierced through. But he neither became angry nor cursed the girl who did this havoc. Cyavana went on with his penance. But soon the country of Saryati 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 faeces. 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. Saryati knew that somebody must have in a some way tormented Cyavana and enquired of 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 sitting there sad and miserable. The King apologised to Cyavana and requested him to pardon his daughter. Cyavana then told the King that it was enough if he 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 returned to the palace sad and worried and there was gloom over the whole palace. But Sukanyā approached her father 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.

4) Cyavana attains eternal youth. It was the time when Indra had banned Sompāna (drinking of the yāga wine) to the Aśvinidevas. 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 forests and give him. She would bathe him in hot water. After arranging all the materials needed for the morning rites like yava, sesame, 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 pan 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 bedding 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 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 Aśvinidevas. They were astounded to see such a beautiful damsel in the forest and they accosted her and requested her to select one of them as her husband. Knowing her identity they advised 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 Aśvinidevas and Sukanyā ran back to the Aśvinidevas and brought them to her husband accepting their terms. The Aśvinidevas 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 Skandha, Devi Bhāgavata).

5) Cyavana defeated Indra. Immensely pleased at regaining his eyesight and youth Cyavana asked the Aśvinidevas what they wanted. The Aśvinidevas replied that Indra had banned wine to them and they would like to have the ban lifted. Cyavana Mahārṣi immediately commenced a Soma yāga to which were invited all the devas and the Aśvinidevas also. When Indra saw the Aśvinidevas standing to partake of the Soma wine he was furious and objected to the wine being given to them. Cyavana dissented and a fight ensued between Indra and Cyavana. Indra raised his weapon ‘Vajrayudha’ to strike at Cyavana and then Cyavana made all his limbs go stiff. He then raised from the sacrificial fire a fiendish demon called Māda 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 Brhaspati for help and Brhaspati 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 Aśvinidevas then went back to heaven. (Saptama Skandha, Devi
Dhâdhiča. Rudrâ, Maññâla 1, Anuvâka 17, Sûkta 116; Chapter 123, Vana Parva.

6) Other details.
(1) Paraśûrâma once came and stayed at the ârâma of Cyavana. At that time Bhṛgu and Cyavana were in the ãrâma. They blessed him and advised him to go to Kailâsa and do penance there to propitiate Śiva. It was thus that Paraśûrâma happened to go to Kailâsa to do penance there. (Brahmaṇḍa Purâṇa, Chapter 62).
(2) Cyavana got a son named Pramati. This Pramati was the father of Ruru and the grandfather of Sûnaka. (Chapter 5, Ṇâdi Parva).
(3) Cyavana married Arûṣi daughter of Manu. Aurva was the son born to Arûṣi from her thigh. In descending order from Aurva were born Reika—Jamadagni—Paraśûrâma. (Chapter 66, Ṇâdi Parva).
(4) Āstikâ learnt Sâṅga Vedas from the ãrâma of Cyavana. (Chapter 48, Ṇâdi Parva).
(5) Cyavana was the guru of Bhiṣma. (Slôka 11, Chapter 37, Sânti Parva).
(6) King Yuvanâśva once went to the ãrâma of Cyavana greatly worried over the lack of a descendant. Cyavana prepared some sacred water made potent with the recital of mantras to induce gestation and kept it there. Accidentally the King drank that water and got pregnant. The pregnancy developed without miscarriage and in due time the King gave birth to a child, the left side of his stomach bursting forth to push out the child. It was this child who became Mândhâtâ. (Chapter 126, Vana Parva).
(7) Cyavana was a brilliant member of the court of Brahmâ. (Slôka 11, Chapter 22, Sânti Parva).
(8) Cyavana went to Patâla (nether-world). (See under Kekaralohita).
(9) Once the august Vedaśârmâ of Kauśikagotra went to the ãrâma of Cyavana lost in thought. Cyavana received him with due respect and enquired about the reason for his sorrow. Vedaśârmâ then told him that the lack of a son worried him much. Cyavana then blessed him and assured him of a child soon. (Chapter 14, Padma Purâṇa).
(10) Cyavana had a daughter named Sumanas and she was married to a sage called Somaśârmâ. (Chapter 14, Padma Purâṇa).

Cyavanâśrama. A sacred place. Arûbâ, daughter of Kâśîrâja, used to bathe in a pond nearby. (Slôka 26, Chapter 186, Udyoga Parva).

Cyavanâsarovâram. A sacred place. It is believed that this is the best place for worshipping Pîtras (spirits of the dead). (Slôka 11, Chapter 125, Vana Parva).

D

D. (g) This letter means (1) Rudrâ and (2) tremor or fear (trâsâ). DA. This syllable means ruin. (Agni Purâṇa, Chapter 348).

Dabhitâ. A hermit who is praised much in the Rgveda. It is mentioned in Rgveda, Maññâla 1, Anuvâka 16, Sûkta 112, that the Aśvinidevas had saved Turvîti, Dabhitâ, Dhvasanti and Puruṣânti, the sons of Indra, from a danger.

Dadhîca. (Dadhîca).

1) Birth. A famous hermit. Mention is made of Mahâbhârata, Salya Parva, Chapter 51, Stanza 83, that this hermit was the son of the great hermit Bhṛgu, and that he was made of the essences of the world, with a huge body.
2) The birth of the hermit Sârasvatâ. Dadhîca erected his hermitage on the bank of the river Sârasvatî and began to do penance. The power of penance increased daily. Seeing this Indra was flurried. So he sent the celestial maids Alâmbuṣâ to break the penance of Dadhîca somehow or other. Alâmbuṣâ came to the hermitage of Dadhîca and began to dance and sing. When the hermit saw her he grew lustful and seminal discharge occurred to him. The semen fell in the river Sârasvatî, who became pregnant and in due course gave birth to a child. She took the child to the hermit Dadhîca and told him the story of the child. The hermit was much pleased. He took the child and embraced it and blessed the river Sârasvatî thus:

"Brahmâ, the gods and the celestial maids will be pleased if your water is offered as oblation."

Dadhîca then said that the child should be named Sârasvatî. He also added that when there was a drought continuously for twelve years, Sârasvatî would have the power to bring rain. Then Sârasvatî took the child to her abode and brought it up.

3) How he destroyed the asuras with the head of a horse. Once Dadhîca 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 Dadhîca. He understood that Dadhîca had with him the head of a horse. It was found in a lake in the country of Sâranya. With the bones taken from that head Indra and Dadhîca destroyed a large number of asuras. (Rgveda, Maññâla 1, Anuvâka 13, Sûkta 84).

4) The weapon (Vajra) of Indra was made from a bone. A story occurs in the Mahâbhârata, which says that the Diamond-weapon of Indra was made of a bone of Dadhîca. The asuras went to fight with Indra under the leadership of Vîtrûrasura. Indra tried his utmost to kill Vîtrûrasura, but he could not. At last Indra approached Brahmâ, who told Indra that if a bone of the hermit, called Dadhîca was obtained it could effectively be used against Vîtra. Accordingly Indra went with Nara and Nârâyana to the banks of the river Sârasvatî and entered the hermitage and bowed before the shining hermit Dadhîca 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 Dadhîca and made his weapon of Diamond (Vajra) with which he killed Vîtra and his followers. (Mahâbhârata, Chapter 100).

5) Other information
(1) At the sacrifice of Daksha, Dadhîca got angry because Śiva was not given his dues of the sacrifice. (M.B. Sânti Parva, Chapter 284).
(2) Once Dadhîca talked to a Brâhmin called Karuṇa about the importance of the ashes dedicated to Śiva. (Padma Purâṇa, Chapter 101).
(3) See Dhanaṇjaya V to know how this hermit gave absolution from curse to a fly.

Dadhîca (M). A holy place in Kurukṣetra. Aâtâgirâs the son of Sârasvatî was born in this place. From that day onwards this place became a holy place. It is mentioned in Mahâbhârata, Vana Parva, Chapter 83, Stanza 186 that he who bathes in this holy place will
obtain the fruits of performing the sacrifice Asvamedha, and enter the world of Sarasvatī.

DADHIMANDODAKA. An ocean. This ocean is near the ocean Ghṛtodamā samudra (Mahābhārata, Bhīṣma Parva, Chapter 12, Stanza 2).

DADHIMUKHA I. A famous serpent, born to Kaśyapa prajāpati by his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 8).

DADHIMUKHA II. A famous monkey. This old monkey was the general of a huge monkey-army. It is mentioned in Mahābhārata, Vana Parva, Chapter 283, Stanza 7 that this general approached Śrī Rāma once, with his army.

DADHIVĀHANA. An ancient king of Bhārata. The hermit Gautama saved the son of this King from the attack of Prasūrāma (Mahābhārata, Śaṅti Parva, Chapter 49, Stanza 8).

DADHIVAKTRA. A monkey who helped Śrī Rāma. It is seen in Adhyātma Rāmāyaṇa, Sundara Kāṇḍa, Sarga 5, as follows:—

"Dadhimukhah Kruddhasugrivasya mātulah". From this it is understood that Dadhimukha or Dadhivaktra was the uncle of Sugriva. (For further information see Madhuvana).

DADHYA. 1. A hermit. Once Indra taught this hermit Madhuvidyā (the art of mead) Indra told the hermit that his head would be cut off if he taught anybody this art. The Āśvinidevas approached Dadhyā to learn this art. Fearing Indra the hermit refused to teach them this art. Āśvinidevas cut off his head and buried it in a place. Then they cut off the head of a horse and fixed it on the neck of Dadhyā. Having the head of the horse he taught the art to the Āśvinidevas. When Dadhyā had finished teaching, they took away the head of the horse and fixed his own head in place. (Ṛgveda, Manuśāla 1, Anuvāka, 17, Sūkta 166).

DAHA I. One of the eleven Rudras. He was the grand-son of Brahmā and the son of Sthānau. (Mahābhārata, Ādi Parva, Chapter 66, Stanza 3).

DAHA II. An attendant given to Subrahmanya by Amśa, a god. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 34).

DAHADĀHA. An attendant of Subrahmanya. (Mahābhārata, Śalya Parva, Chapter 46, Stanza 20).

DAHATI. A warrior given to Subrahmanya by god Amśa. Mention is made about this warrior in Mahābhārata, Śalya Parva, Chapter 45, Stanza 34.

DAIVA I. Almighty God. (See Iśvara).

DAIVA II. A kind of marriage. The form of marriage by which one gives his daughter to a priest. (See Viśāha).

DAIVĀLĪKA. A country. Mention is made in Mahābhārata, Sabhā Parva, Chapter 52, Stanza 18, that the King and the people of Daivālīka were present on the occasion of the sacrifice of Rājāsthyā (imperial consecration) of Yudhisṭhira.

DAIVASAMPATTI. The virtues of those who are born of a noble family.

"The Bharata ! Security, knowledge of tattvas the desire to attain harmony with the Supreme Being by the knowledge of Brahman, alms-giving, self-restraint, performing sacrifice, self-study, penance, sincerity, truth, liberality, continence, kindness, mildness, modesty, resolution, cleanliness, forgiveness, brightness, abstaining from committing murder and getting angry, having no malignity, covetousness, fickleness and pride and not injuring others are the Daivasampatti or good qualities of a noble man." (M.B. Bhīṣma Parva, Chapter 40).

DAVITADĪPA. One of the sons of Gāruḍa. Mention is made about Daityadīpa in Mahābhārata, Udyoga Parva, Chapter 101, Stanza 11.

DAVITASYENA. Sister of Devasenā, the wife of Subrahmanya. Keśi, an asura, married her. (For detailed story, see Devasenā).

DĀKINĪ. A class of women supposed to be proficient in magic and the performance of feats with the help of mantras. (See Kṣuraka).

DAKṢA

1) Two Dakṣas. In most of the Purāṇas references about two Dakṣas occur. In some purāṇas both are referred to as one and the same person, whereas in some others both are considered as separate persons, so much so the stories concerning both are interlocked and entangled very often. The fact is that there was only one Dakṣa, whose life was of two stages. The first Dakṣa was killed at the sacrifice of Dakṣa, at which point, ends the first stage, or the first Dakṣa. The second stage was the rebirth of the same Dakṣa. A short biography of Dakṣa including both stages is given below:—

Brahmā created by his mind, the seven great hermits, Marīcī, Aṅgirās, Atri, Pulastya, Vāsiṣṭha, Pulaha and Kratu. So these seven hermits are called the Mānasaputras (sons born from mind) of Brahmā. After this, from the anger of Brahmā, Rudra was born, and from his lap Nārada, from his right thumb Dakṣa, from his mind the Sanakas and from his left thumb a daughter named Vīraṇi were born.

Vīraṇi nāma tasyā stū asiniyāpi sattamā
From this passage which occurs in Kālīkā Purāṇa it may be assumed that 'Asiknī' was another name of Vīraṇi. Dakṣa did penance in the mountain of Vindhaya for a long time. It is mentioned in Bhāṣavatā, Skandha 8, that Mahāvīśnu appeared before Dakṣa and gave him Asiknī as his wife.

Several sons were born to Dakṣa by his wife Asiknī. The last one was a daughter named Satī who became the wife of Śiva. At this time Dakṣa performed a sacrifice. As he was not invited to that sacrifice, Śiva sent Virabhadrā and Bhadrakāli and killed Dakṣa. Though the devas put the head of a goat in place of the lost head and brought Dakṣa to life again, no reference is made about the life of Dakṣa after the sacrifice. Thus the first stage of the life of Dakṣa ends. (Devī Bhāṣavatā, Skandha 7).

After this, once the Pacchasees (the ten sons of Barhis) were engaged in penance and the earth was not properly cultivated in consequence of which big trees
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 Pracetas 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. Then Candara, the King of the medicinal herbs came there and told the Pracetas, "Oh, Kings, hold your anger. I will make the trees conclude a treaty with you. The beautiful Mārisā who was born to the trees is my foster-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 Prajāpāti Dakṣa is going to take birth in her womb". The Pracetas controlled their anger and accepted Mārisā as their wife, at the words of Somadeva (Candra) and as the son of the ten Pracetas the Prajāpāti 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 prajā or subjects. Once Brahmā called Dakṣa and ordered him to create prajās or subjects. Accordingly Dakṣa created the gods, the hermits, 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 coition of male and female; and he begot by his wife Asiknī five thousand sons, and they were called Haryāsvas. They in their turn were about to create subjects when Ārjuna appeared before them and said "Oh, Haryāsvas, 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 Ārjuna, they all ran in different directions and have not returned since. Thus Dakṣa lost the Haryāsvas. Dakṣa again begot thousand sons by Asiknī and they were called Sabalāsvas. Seeing that they also were about to create subjects Nārada scattered them also, by some tricks. The Sabalāsvas 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 day onwards Nārada became a wanderer, without a fixed dwelling place. The wise Prajāpati Dakṣa again begot sixty damsels by Asiknī. Ten of the girls were given to Dharmadeva, thirteen of them to Kaśyapa, twenty-seven of them to Soma, and four of them to Āriṣṭānemi. Of the rest two were given to Bāhubhuputra, two to Anirūdas and two to the wise Kṛṣṇāśvā. The names of the wives of each are given below:—

1) Kaśyapa. Aditi, Diti, Danu, Āriṣṭā, Surasā, Khasā, Surabhi, Vinātā, Tāmrā, Krodhavāsā, Irā, Kadrū, Munī.


The names of the wives given to Anirūda, Āriṣṭānemi, Bāhubhuputra and Kṛṣṇāśvā are not mentioned.

Besides these damsels, twentyfour daughters were born to Dakṣa of his wife Praṣūti who was the sister of Uttanāpāda. Dharmadeva married thirteen of them also, named Sradhā, Lakṣmī, Dhrīti, Śrutī, Medhā, Puṣṭi, Kriyā, Buddhī, Lajā, Vapus, Sānti, Siddhī, Kīrti. Of the rest, Khyāiti was given to Bhṛgu, Śaṭi to Śiva, Santihāti to Marici, Śrīti to Anirūdas, Pritei to Pulastya, Kṣamā to Pulaha, Santati to Kratu, Anasūyā to Atri, Urbā to Vasiṣṭha, Śvāhā to Agnideva and Śvadhā to the Manes. (Vīṣṇu Purāṇa, Atri 1, Chapter 15).

3) Sacrifice of Dakṣa. Once Dakṣa performed a sacrifice called Bṛhaspativasana. To this sacrifice he did not invite his daughter Śatī or her husband Śiva. Dakṣa did not invite them because of three reasons according to the Purāṇas.

1) Once Durvāsas, the son of Atri, went to Jambūnāda and meditated with the mantra or spell of Māyañijña and worshipped Jagadambikā (mother of the world) the goddess there. The goddess was much pleased and gave him as a token of her pleasure the garland of flowers she wore from which nectar was oozing. Durvāsas wore it on his head and went to the palace of Dakṣa, the Prajāpati. When he saw such a wonderful garland which was not of this world, he wanted to have it and Durvāsas instantly gave it to Dakṣa. He placed it in a prominent place in his bedroom and enjoying the wonderful fragrance of it he conjugated with his wife, and polluted that pure garland by his lust. Śiva and his wife came to know of this and they scolded Dakṣa, who kept this bitterness in his heart and when the sacrifice was performed, he decided not to invite them. (Devī Bhāgavata, Skandha 7).

2) Śiva was considered as a polluted man by Dakṣa as he had always been carrying with him the skull of Brahmā and so he thought it wrong on his part to admit his daughter and son-in-law to the sacrificial hall. The story of how Śiva came to have the skull, is given below. In days of old when the whole world was under the single ocean (of the great flood) the sun, the moon, the fire, air everything was destroyed and darkness prevailed. All the vegetations were destroyed. All the emotions and non-emotions disappeared. The supreme Lord was sleeping for so many thousands of nights together. At the end of the night he assumed the attribute of Rajoguṇa (activity) and got ready to create the universe. From the face of the Supreme Lord and creator of the universes came out Brahmā with five faces. In the same way, Śiva with three eyes and matted hair, and trident and rosary of heads (Elas carpus) and with attribute of Tamas (darkness-destruction) also came out. Both Brahmā and Śiva were filled with egoism and both began to quarrel with each other. It was a contest as to who was greater. The contest ended in attack. Śiva plucked off the fifth head of Brahmā, when the same face, flushed with anger, scolded Śiva. The head fell into the hands of Śiva, who could not throw it down as it didn't come off from his hand. Brahmā cursed Śiva and made him polluted. Since Śiva became polluted,
his wife Satī also was considered as polluted by Dakṣa. (Vāmanā Purāṇa, Chapter 2).

(3) Once the prajāpatis performed a sacrifice. Brahmā, Viṣṇu and Siva were present there. Dakṣa, who had been invited by the prajāpatis also was present. When Dakṣa entered the hall his son-in-law Siva did not rise up. This arrogance of Siva made Dakṣa angry. Dakṣa made up his mind to take vengeance on Siva, and performed a sacrifice known as Bhāsapatisavana. To that sacrifice he did not invite Siva or Satī.

Hearing that her father was conducting a sacrifice Satī came uninvited. But Dakṣa did not even look at her. Satīdevi whose heart was broken at this treatment made a fire and jumped into it and died. Siva became furious when he came to know of this. Being overwhelmed with sorrow and anger he beat his matted hair on the ground, from which two monsters, Virabhadra and Bhadrakāli, came out. They ran to Dakṣa’s sacrificial hall and destroyed everything they saw, killed everybody, caught hold of Dakṣa and cut off his head. Then they began to create havoc in the whole world. The hermits and sages began to take to flight. Men and animals shivered. Thus the three worlds began to tremble with fear. The gods approached Siva with supplication to curb his anger. The gracious Saṅkarā was pleased to recall the monsters. After that everybody requested him to bring Dakṣa 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, Skanda 7).

4) Cursing Candra. Candra had married twenty-seven daughters of Dakṣa. But he showed particular attachment to Rohiṇī. 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 partiality to anyone. Candra did not gainsay his father-in-law, but he did not make any change in his disposition. After a few days all the daughters except Rohiṇī went to the palace of Dakṣa and told him that they were going to stay with him. This time Dakṣa got angry and called Candra and cursed him to become a sick man (of consumption).

From that day onwards Candra became a patient affected with consumption. All the vegetables in the world began to weaken. It appeared that the world was about to be destroyed. So the gods approached Dakṣa and requested him to show some leniency towards Candra. Dakṣa accordingly called Candra and told him that he would be affected by consumption only for a fortnight and after that he would recover gradually. Candra went to Prabhāśa tirtha and Sarasvatī tirtha and dipped in water. He began to recover from that day. This is according to the curse of Dakṣa that Candra (Moon) waxes and wanes. (M.B. Śalya Parva, Chapter 35).

5) Other information.

(1) Dakṣa has another name ‘Kan’.

"Dakṣa the Prajāpati is a son of ten fathers. He has two names. They are Daksā and Kan." (M.B. Śānti Parva, Chapter 206, 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, Sabha Parva, Chapter 11, Stanza 18, that Dakṣa was a member of the assembly of Brahmā.

(4) Dakṣa was one of those who visited Bhīṣma in his bed of arrows. (M.B. Śānti Parva, Chapter 47).

(5) Mention is made in Mahābhārata, Santi Parva, Chapter 166 that the devas, the manes, the gandharvas, the celestial maids, the Rakṣasas, animals and birds, fishes and all living creatures were born from the daughters of Dakṣa.

DAKṢĀŚVARĀ. The name of the ninth Manu. During the reign of this Manu, there will be three classes of devas (gods) called the Parnas, the Marici-garbhas and the Sudharmans. Each of these gaṇas or classes will consist of twelve devas or gods. Indra, their King will be known as Adbhuta. He will be mighty and powerful. In that Manvantara (age of the Manu) Savana, Duyumān, Bhavaya, Vasu, Medhātithi, Jyoṭiṣmān and Satya will be the Saptarṣis (the seven hermits and Dhṛṣṭaketu, Dīptiketu, Pańcachāsta, Nirāmaya, Pṛthu-rava and others will be the sons of Manu, Dakṣāśavarāni. (Viṣṇu Purāṇa, Arīṣa 1, Chapter 2).

DAKṢĀŚAYANĪ. 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.

DAKṢINĀ. A daughter, born to Prajāpati Ruci, by his wife Akūtī. The first Manu was Śvayambhuva, the son of Brahmā. He accepted Satārūpā, his sister who became sinless by penance, as his wife. Satārūpā gave birth to two sons Priyavrata and Utānapāda, and two daughters, Prasūti and Akūtī. Of these two daughters, Prasūti was given to Prajāpati Daksā and Akūtī to Prajāpati Ruci. Akūtī gave birth to twins, a son named Yajña and a daughter named Dakṣinā. To Yajña twelve sons were born by Dakṣinā. They were a class of devas (gods) called the Yānas in the regime of Manu Śvayambhuva (Viṣṇu Purāṇa, Arīṣa 1, Chapter 7). Now Dakṣinā is worshipped as a goddess. The same Dakṣinā was reborn in the Goloka under the name Suṣilā. 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 Suṣilā saw that Rādhā had found them out, she became dumbfounded with shame, and sat with bowed head. Śrī Kṛṣṇa slowly placed Suṣilā devi down and instantly vanished. The angry Rādhā cursed Suṣilā to become ashes if ever 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, Suṣilā got down from the Goloka and began to worship Mahālakṣmi with devotion and meditation and very severe fast and vow. After a long time Mahālakṣmi appeared to her and blessed her, and Suṣilā became absorbed in Mahālakṣmi. Since the absorption of Suṣilā devi, who was the rebirth of Dakṣinādevi, in Mahālakṣmi, 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 Māriā.
became pleased with Brahmā and to save the devas, he attracted Daksinādevī from the body of Mahālakṣmi and gave her as a present to Brahmā. Brahmā gave that devī (goddess) to Yajñaphuṣa (the god of sacrifice) so that the sacrifices of gods might become fruitful. When Yajñaphuṣa 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 she gave birth to a child which was named Phalada. It is this same Phalada, the son of Yajñaphuṣa and Daksinā who awards fruits to all actions. The learned men say that Yajñaphuṣa, Daksinādevī and Phalada divide the fruits of actions among the doers. (Devī Bhāgavata, Skandha 9).

DĀKSĪNĀGNI. A strong wind born from the fire Pāñcagajanya. (M.B. Vana Parva, Chapter 229, Stanza 6).

DĀKSĪNAKAILĀSA. Kālahasti, Trīśivaperoor and Trikonamala are known by the name Dāksīnakailāsa.

DĀKTI. AMALLA. A country in ancient India. This country is called Mallarājya. Its capital was Kuśīnagara or Kuśīnara. In Mahābhārata mention is made that Bhūmasena, during his conquest brought this country under control. (M.B. Sabhā Parva, Chapter 30).

DĀKSĪNAPĀNÇĀLA. A place famous in the Purāṇas. This place lies to the south of the Ganges up to the river Carināp. It is mentioned in Mahābhārata Sabhā Parva, Chapter 14, Stanza 27, that the King of this country fled to the south fearing Jarāsandha. Pāñcāla lies to the south and north of the Ganges. But the country was divided into two when Droṇa defeated Drupada the King of Pāñcāla, and took away from him the part of the country north of the Ganges. After that, the part taken by Droṇa was called Uttarapānçāla and the part south of the Ganges was called Daksinapānçāla. (M.B. Adi Parva, Chapter 137).

DĀKSĪNASINDHU. A holy place. This place is on the shore of the southern sea. If one visits this place and takes bath there he will get the fruits of performing the sacrifice of Agniṣṭoma, and the opportunity of travelling by the aeroplane of the gods. (M.B. Vana Parva, Chapter 82, Stanza 53).

DĀKSĪNĀTAYAS. The people of South India. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 158, Stanza 2, that at the time of the composing of the Mahābhārata, the leader of the Dāksīnātayas was the emperor Bhīṣmaka.

DĀLA. The son of King Parīṣkit of the dynasty of Ikṣvakū. The mother of Dāla was Suṣobhanā, the daughter of the King of Manḍūka. Dāla had an elder brother called Śala. Dāla became king when Śala was killed. Hermit Vāmadeva was the priest of this King. (M.B. Vana Parva, Chapter 192). See Parīṣkit II.

DĀLBHYA (BAKADĀLBHYA). A Mahārṣi of Naimiṣāranya. In Vāmana Purāṇa, there is a story of how this sage once performed a homa and burnt Dhrtarāṣṭra’s kingdom in the sacrificial fire. Long ago some of the sages of Naimiṣāranya approached Dhrtarāṣṭra with a request for some money. Their leader was the sage Dālbhya (Baka). It was he who begged Dhrtarāṣṭra for money. The king not only refused to give money, but also insulted the sage. Provoked at this, Dālbhya began performing a homa in which Dhrtarāṣṭra’s kingdom was the havis in the form of sliced meat. This homa was performed in Avakirṇa-mahātīrtha at Pṛthūdaka. 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 Dālbhya’s homa. Dhrtarāṣṭra at once proceeded with rich presents to propitiate Dālbhya at Avakirṇamahātīrtha. Dālbhya was pleased and as desired by the King, performed homa with milk and honey and revived all those who had died. (Vāmana Purāṇa, Chapter 39).

Mahābhārata, Sabhā Parva, Chapter 4, Verse 11 says that this Mahārṣi flourished in Yudhiṣṭhīra’s assembly. On another occasion, he is referred to, as coming to Dyuṃatsena, the father of Satyavān. At that time, he comforted Dyuṃatsena by saying that Satyavān would be blessed with longevity. (M.B. Vana Parva, Chapter 298, Verse 17).

DĀLBHYAYAM. A holy place in North India. (M.B. Vana Parva, Chapter 58, Verse 12).

DĀLBHYAGHOSA. Another name for the holy āśrama, Dālbhyam.

DAMA I. The brother of Damayantī. 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 Saṁbara.

DAMA. A female attendant of Subrahmanya. (M.B. Saḷy Parva, Chapter 46, Verse 5).

DAMAÇANDRA. A King. He was a mighty hero and a friend of Dharmaputra. (M.B. Droṇa Parva, Chapter 158, Verse 40).

DAMAĜHOŠA. The father of Śiṣūpāla, the King of Cedi. (M.B. Ādi Parva, Chapter 186, Stanza 86).

DAMA NA I. A brother of Damayantī. In Mahābhārata, Vana Parva, Chapter 53, Stanza 8 it is mentioned that King Bhīṣma had a daughter named Damayantī, and three sons named Dama, Dānta and Damana.

DAMA NA II. A hermit. Bhīṣma the King of Vidarbha pleased this hermit, who blessed the King and said that he would get children. Accordingly the king got Damaṇyantī as his daughter and Dama, Dānta and Damana as his sons. (M.B. Vana Parva, Chapter 53).

DAMA NA III. The son of the King Paurava. Dhrstagyūnna killed Damana in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 61, Stanza 20).

DAMA NA IV. The son of Bharadvāja. After the investiture with the Brahma string (upanayana) Damana started on a travel. On the way near Amaṇḍakaṇṭha he met with the hermit Garga who talked to him about the glory of Kāśī. Damana who was a seer 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).

DAMA NAKA I. One of characters in a story, of Pañcatantra. (See Mitrabhedam).

DAMA NAKA II. A dāitya (āśura) Mahāviṣṇu in his incarnation as Matsya (Matsyāvatāra), killed this āśura who was a dweller of the sea. Viṣṇu threw the body of the āśura 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 Kozhunthu) Damanakam. (Skanda Purāṇa).
DAMANAKAM. The Tātiri tree (Grislea Tomentosa). The ceremony of worshipping this tree is called Damana-kārohaṇavīdhi. The Grislea 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 Tātiri 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 Damanakārohaṇa-vīdhi. It is given below:

This tree should be worshipped on the seventh or thirteenth lunar day. The worshipper should go to the tree, with those who recite mantras and spells. After the worship is over the worshipper should say, “O, Tree, which has originated by the power of Hari, 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 evoked and worshipped and then the root of the tree should be planted in the Tāna (N.E. point) corner of the house and when it is planted, the spell or incantation of Vāmadeva Mantra or Siromantra should be recited. In the same way the trunk with the 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:

Āmantritōi devea
praṭāḥ kāle mayā prabho/
Kartavyastapaso labhāḥ
Pūraṇāṁ sarvaṁ tāvānāya.//

After that at dawn he should take bath and with oblations of sweet-smelling flowers etc. should worship Śiva. This is Damanakārohaṇa-vīdhi. (Agni Purāṇa, Chapter 80).

DAMAYANTI Daughter of Bhīma the King of Vidarbha. The most noble of all the Indian heroines, Damayanti has secured 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 life of the Pāṇḍavas, Arjuna had gone to Kailāsa 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 Bṛhadāva 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 Bhīma of Vidarbha 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, Dūnta and Damana were born to them.

3) The Svaṇavara (marriage) of Damayanti. During this period a son named Nala was born to Vīrasena the King of Nisadha. 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 swans which came to the palace of Damayanti from Nala, began to praise Nala. They sang about the glory of Nala. Nala also knew about the beauty and the other good qualities of Damayanti. Thus they fell in love with each other. Nala also started for Kuṇḍinapuri, the capital city of Vidarbha, to marry Damayanti. The devas (gods) Indra, Agni, Varuṇa and Yama, having heard of the beauty of Damayanti from Nārada, had gone Kuṇḍinapuri, 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 agree to it. The Gods also entered the nuptial hall and took their seats in the shape of four Nalas. Damayanti entered the hall with the nuptial garland in her hands. She saw five Nalas 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 neck of 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. Varuṇa said that Nala would obtain water at the thought of it. Indra blessed him saying that he would get moksā 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 Kuṇḍinapuri.

4) The hatred between Kali and Dvāpara. Hearing about the Svaṇavara of Damayanti Kali and Dvāpara started for Kuṇḍinapuri. On the way they met Indra and the other gods, who were returning from the marriage of Damayanti. They told Kali and Dvāpara that Damayanti had accepted Nala as her husband. Kali and Dvāpara 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 Puṣkara to a game of dice. Puṣkara 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 charioteer Vārṣeṇya and sent her son Indrasena and daughter Indrasena to Kuṇḍinapuri. After leaving the children at Kuṇḍinapuri Vārṣeṇya engaged himself in a travel. After visiting several countries he reached Ayodhyā and
became the charioteer of King Rtuparna.
5) Nala and Damayanti to the forest. Puskara got the
kingdom, wealth and everything that his elder brother,
Nala, had possessed. The miserable Nala left every-
thing he had and clad in only one cloth got out of the
palace. His wife Damayanti followed him. They stayed
outside the city for three days. Puskara made a pro-
clamation that if anybody rendered any help to Nala
he would be ruthlessly put to death. After that Nala stay-
ed 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
dices used in the game. They were influenced by
Kali. The miserable and hungerstricken Nala asked
his wife Damayanti to go with the caravan traders
who were going to Avanti 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
to some country closely and save herself, if he
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 Damayanti
and leaving her in the inn he went away.
In a short while she woke up and missing her husband
she cried aloud and ran here and there in search of
him. Then she went into the forest crying. A big snake
cought hold of her and began to swallow her. She cried
aloud. Hearing the cry, a forester came there. He
cut the snake open and saved Damayanti. But when
he saw her he became overpowered by libido and
tried to make her his wife. She got angry and cursed
him and he instantly fell down dead. After this she
began to wander in the forest aimlessly, often seeing
wild animals and fearing them. At last she got on a
rock and sat there and began to wail thinking of Nala.
6) Damayanti in the kingdom of Cedi. While she was
sitting on the rock wailing, 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 Damayanti. She told them her story. They brought
her to the kingdom of Cedi. She wandered through
the country for a whole and finally reached the palace
of the King Subahu. Thinking her to be a mad wo-
man the street boys were following 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 Damayanti to stay in the
palace till she got her husband back. Damayanti
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 hankers after me you must order him to be
killed. Brāhmaṇas may come and see me only in con-
nection with the search for my husband. This is my
vow." The queen agreed to her conditions and made
her the attendant of her daughter Sunandā.
7) Nala in Ayodhya. Nala filled with sorrow was walk-
ing 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 entwined
in the flames. Karkotaka the King of the Nāgas had
once deceived Nārada, who then cursed him that he
would become stationary in a place like an immovable
thing till Nala came and rescued him. From that day
onwards, Karkotaka was remaining in that forest with-
out 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 Nārada. Kar-
kotaka asked Nala to walk forward, counting the steps.
When Nala counted ten, Karkotaka bit on the leg of
Nala and he became ugly. Then the serpent said to
the flurried 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 to suffer for it. So long
as this poison is in you, nobody will harm you. You
must go to Rtuparna the King of Ayodhya and tell
him that you are Bāhuka a charioteer. You must give
Rtuparna the spell 'Āsvahṛdaya mantra' and get
from him the spell 'Āksahṛdayamantra'. After that
you will have reunion with your wife and children.
Here are two cloths for you. Whenever you want
to get your original form you need only wear them."
Saying these words Karkotaka gave Nala two divine
garments and then disappeared.
Nala started for Ayodhya. He reached the palace
on the tenth day. There he was employed as the horse
keeper of Rtuparna on a pay of hundred pieces of
gold. Thus he stayed there under the name Bāhuka. Vārṣṇeya
and Jivala who were the horse-keepers of Rtuparna
up to that time, were placed under Bāhuka.
Bāhuka 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 fool?
Hearing this song of lamentation everyday, once his
assistant Jivala asked Bāhuka, whom he was reciting
the poem about. Bāhuka replied: "Once there was
a man who was a 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) Damayanti in Kayādpura. At this time Dama-
yanti was living in the palace of the King of Cedi,
as the maid of princess Sunandā. King Bhima became
very sorry not knowing where Nala and Damayanti
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 Brāhmaṇins, and villages. He proclaimed that so
many cows would be given even to those who could
give any information about them. Hearing this Brāhma-
nans went in all directions and Sudeva, one of them,
reached the Kingdom of Cedi. He recognized Dama-
yanti who was like fire inside the cover of smoke. When
Damayanti was alone Sudeva approached her and
said that he had come from Vidarbha and that he was
a friend of Damayanti's brother. Damayanti recog-
nized Sudeva and she cried aloud. Sunandá who saw
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 daugh-
ters of Sudama the King of Daśāmā. Father gave
your mother to Bhima the King of Vidarbha and me
to Virabahu the King of Cedi. I have seen you when
you were an infant."
When the King of Cedi knew everything he sent Dam-
ayanti in a palanquin to Vidarbha.
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. Nala was kept by Patanjá, one of the
numerous Brahmins who were engaged in the search for
Nala. She came to Bhima and said, "while I was wandering
from place to place, I happened to reach the palace of Rūp-
purna the King of Ayodhya. There I made enquiries
about Nala the husband of Damayanti, in the pre-

cence of the King. But nobody gave me any answer.
When I returned Bāhuka the charioteer of Rūpurna
followed me. An ugly man with short hands, an
exper}t in driving horses, and an excellent cook, he asked
me several questions about Damayanti."
When Damayanti heard this she had horripilation.
She secretly went to her mother and compelled her
to send Sudeva the Bṛāhmaṇa to Ayodhya. Her mother
consented. She called Sudeva, in the presence of her
mother and told him to go to Ayodhya and tell Rūpurna
that the second svayāvara (marriage) of Damayanti
would take place before sunrise next day and that
he should come earlier. Sudeva instantly went to
Ayodhya.
Rūpurna, hearing the words of Sudeva, wanted
Bāhuka to take him in the chariot to Vidarbha within
the period of a day's time for the second svayāvara
of Damayanti. Nala consented with a breaking heart.
Immediately they started. Vṛṣṇeya also got into
the chariot. The chariot flew through the sky with
tremendous speed, to Vidarbha. On the way the upper
garment of the King fell on the ground. He ordered
the chariot to be stopped for taking his upper garment.
Nala said that with 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 Tanni tree (Terminalia belerica) with fruits. Seeing
the Tanni 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 Tanni Tree. There are five crops of leaves in
both the branches together and two thousand and
ninetyfive 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 'Aksa-
hadayā'. 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 wind because he had
known the art called 'Asvahṛdayā'. Then and there,
Bāhuka taught the King the art of 'Asvahṛdayā' and
the King taught Bāhuka the art of 'Aksahṛdayā'. The
moment Nala learned Aksahṛdayā Kali vomitted
the poison of Karkotaka and got out of the body of
Nala. Long ago, the mother of Indrasena, a god, had
cursed Kali and drove him 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
Tanni tree his abode. Because of that Tanni became
detectable.
Rūpurna, Vṛṣṇeya and Bāhuka reached Kuṇḍina-
pura 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 Rūpurna
entered the palace. The King Bhima welcomed Rūpurna
heartily. As there was no sign of any prepara-
tion for the svayāvara (marriage) Rūpurna under-
stood that some sort of trick had been played on him.
10) Test of Nala. Damayanti sent her maid Kesīni
to Bāhuka to watch him. Kesīni had a secret talk
with Bāhuka. Though Nala did not reveal himself,
he cried when she talked about Damayanti. Kesīni
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
Kesīni again to Nala. She 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
a big crowd.
(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 beauti-
ful and fragrant than before.
When Kesīni said all these facts to Damayanti, she
became fully convinced that Bāhuka was none other
than Nala himself. Damayanti sent Kesīni again to
Bāhuka to get some meat cooked by him. Damayanti
tested the taste of the meat brought by Kesīni and
she knew that the food was cooked by Nala. She
sent Kesīni again to Bāhuka with her children. See-
ing Indrasena and Indrasena coming to him, Bāhuka
ran to them, gathered them and embraced them and
cried aloud. Then he told Kesīni that he had done
so because the children were just like his two
children.
11) Reunion. After having tested Bāhuka so far Da-
mayanti sent Kesīni 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 dif-
ference 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 permis-
sion 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 thus:
"Bāhuka, have you seen a man who had left his sleep-
ing 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 with 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 Bāhūka shed tears for a long time. Then he told her all that had happened to him since their separation. Damayanti requested Nala, not to have any misconception regarding the idea of a second svayaṁvara; she said to him that she committed no wrong and that her fidelity and loyalty had undergone no change. At that time Vāyu (the wind-god) in an ethereal voice said “Damayanti has committed no sin”. Immediately Nala put on the divine clothes given by Karkoṭaka and regained his original form. Damayanti embraced Nala and cried aloud. The king her father, mother and the people of the city all ran to them.

Next day Rūpārja returned. After a few days Nala collected an army consisting of three hundred soldiers, sixteen elephants, fifty horses and a white chariot only, from Vīdarbha and went to the kingdom of Nisādhā. Reaching there Nala challenged Puṣkara for a game of dice. Puṣkara refused the challenge. Nala took his sword to cut Puṣkara into two. Finally Puṣkara agreed to play. At the first cast of the dice the life and the Kingdom of Puṣkara fell into the hands of Nala. But Nala did not kill Puṣkara; instead, he embraced him. Nala became King. Damayanti and the children reached Nisādhā. Nala ruled the country with more happiness and prosperity than before. (Mahābhārata, Vana Parva, Chapters 52 to 79).

DAMAYANTI II. The daughter of Pralocca. See Viṣvakarmā, 2nd para.

DAMBARA. One of the two attendants given by Brahmā to Subrahmanya. The other attendant’s name is Ādaṁbara. (M.B. Sālya Parva, Chapter 45, Verse 39).

DAMBHA. A dānava or asura. Daṁbha was the son of Vipracitān asura born to Kaśyapa by his wife Danu. This Daṁbha is the father of Saṅkhacūḍa, an asura. Daṁbha received from their teacher Śukra, the spell known as the famous Viṣjumantra and went to Puṣkara-tīrtha and did penance there for one lac of years. It was due to this penance that the son Saṅkhacūḍa was born to him. (Devī Bhāgavata, Skandha 9).

DAMBHODBHAVA. See Paraśurāma, Para 10, sub-section 2.

DAMBHODBHAVA. An ancient emperor. He was a mighty warrior prince. He brought the whole world 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 Brahmā advised him to challenge Nara Nārāyaṇa who were doing penance on the northern-most point of the earth. So the emperor went with his mighty army to Gandhāmādaṇa and informed Nara and Nārāyana of his desire to fight. They said that they were mere hermits and that they had no power to fight. But Dambhodbhava was not satisfied. Finally Nara and Nārāyana took some isikā 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).

DAMI. A famous holy place. Brahmā usually sits in this place and worships Maheśvara. In Mahābhārata, Vana Parva, Chapter 82, Stanza 72, 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 ‘Alarkaṁ’. This giant came in the shape of a beetle and pierced the leg of Karṇa, the disciple of Parasurāma. Daṁsa once kidnapped the wife of Bhrigu, and the hermit cursed the giant and turned him to a beetle. He also said that Parameśvara would absolve him from the curse. (See Karṇa, Para 4).

DĀMODARA. Śrī Kṛṣṇa. When Śrī Kṛṣṇa was a small boy, Yaṣodā 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 abdomen. From that he got the name Dāmodara. “Dama” means rope and “Udara” means abdomen. (See Kṛṣṇa).

DĀMO 5 1. A sage in the assembly of Yudhiṣṭhira. Once he met Śrī Kṛṣṇa who was on his way to Hastināpura. (M.B. Sābhā Parva, Chapter 4, Verse 13).

DĀNADĀRĪ. A town in ancient India. (M.B. Bhīṣma Parva, Chapter 50, Verse 52).

DĀNAM. Gift. In ancient India a spiritual significance was attached to dānam. (offering of a free 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 candraloka; one who gave a horse would attain the world of the Asvinīdevas; one who gave bulls would get prosperity; one who gave cows would reach sūryaloka; according to Manusmṛti.

Vāridastrāptimāṇoti
Sukhamāṣayannamadaḥ /
Tilapradhaḥ prājāmiṣṭāṁ
Dīpadaśaksuruttamam /
Bhūmida Bhūnimāṇoti
Dirghamāyur hiraṇyadāḥ /
Gṛhadgṛya veśmāni
Rūpyado rūpamuttamam /
Vāsodaśa candraśālakya-
Maśvisālakyaśvadāḥ //
Anaduddha Śrīyaṃpustām
Gado brahdhāsya viśpatam //
(Manusmṛti, Chapter 4).

According to Manu, the Ācārya, the rewards obtained by offering the following articles as “Dānam” are as follows:-

<table>
<thead>
<tr>
<th>Articles offered as Dānam</th>
<th>Reward obtained by dātā (giver)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vehicle—bed</td>
<td>Virtuous wife.</td>
</tr>
<tr>
<td>Refuge (shelter)</td>
<td>Prosperity.</td>
</tr>
<tr>
<td>Corn</td>
<td>Eternal happiness.</td>
</tr>
<tr>
<td>Brahmajāna</td>
<td>Brahmāsūrya.</td>
</tr>
</tbody>
</table>

(See also Nakṣatrayoga and Merudāna).
DANAVA. Danavas are the sons born to Kaśyapa Prajāpati by his wife Danu and their descendants. (See under Daṇu.)

DANAYUS. A daughter of Dakṣaprājāpati. Kaśyapa Prajāpati married Danayus. Four sons Vikśara, Bala, Vira and Vrata were born to her. (M.B. Ādi Parva, Chapter 65.)

DANĀ. A king who was the son of Iksvāku. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 45, that this King was the rebirth of Krodhahantā, an asura.

1) Birth. Iksvāku had one hundred sons. Of them Vikukṣi, Nimi and Daṇḍa were famous. Daṇḍa became a famous archer when he grew up. In the Brahmāṇḍa Purāṇa mention is made that this King Daṇḍa took part in the Devāsura battle (Battle between the gods and the demons) and killed several thousand asuras (demons).

2) Administration. The king Iksvāku gave his son Daṇḍa the country between the mountains Himālaya and Vindhya and anointed him the King of that country. Daṇḍa built a capital city known as Madhumatta and began to rule the country. He had an army of Caturāṅga (four parts, elephant, chariot, horse and infantry). The hermit Śamana was the priest of King Daṇḍa. (Uttarārāṇyāṇa).

3) The origin of Daṇḍakāranya (the forest of Daṇḍaka). Daṇḍa once raped Arā, the daughter of hermit Śukra, who had been doing penance in a forest in the middle of the country of Daṇḍa. Śukra the hermit got angry and destroyed the country of Daṇḍa by a shower of fire. From that very day onwards that country was known as Daṇḍakāranya. (For further information see under Arā.)

DANĀDA. II.

1) General information. Another Kaśtriya King of ancient India. He was the son of the King Vidanda. In Mahābhārata, Ādi Parva, Chapter 185, it is mentioned that Vidanda and Daṇḍa had attended Draupadi Svayānivara (the marriage of Draupadi).

2) Other information. (1) Bhīmasena defeated the King Daṇḍa. (M.B. Śabhā Parva, Chapter 307, Stanza 177).

3) This King Daṇḍa was the brother of Daṇḍadharā, the king of Magadha. Daṇḍadharā and Daṇḍa were killed by Arjuna in battle. (M.B. Karṇa Parva, Chapter 18, Stanza 16).

DANĀDA. III. An attendant of the Sun. (M.B. Vana Parva, Chapter 3, Stanza 68).

DANĀDA. IV. A warrior of the kingdom of Cedi. He fought on the side of the Pāṇḍavas against the Kauravas and was killed by Karna. (M.B. Karṇa Parva, Chapter 56, Stanza 49).

DANĀDA. V. A synonym of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 105).

DANĀDA. VI (DANĀDAKA). A thief who had made the world tremble in the Dvāpara yuga. This wicked Daṇḍaka used to steal the wealth of the Brāhmaṇas, kill those who trusted him, speak lies, rape the women of others, drink liquor, eat the flesh of cows, mingle with wicked people and do various other sinful deeds daily. Daṇḍa once went to a Vaiśnavite temple to commit robbery. When he reached the steps of the temple he wiped his legs which were wet, on the ground and the 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 lying on a beautiful cot, with his spouse Rādhā. The thief instantly bowed before the spouse of Rādhā. 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 shaky feet. The bundle fell on the ground with 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. Citrā Gupta 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 Citrā Gupta said “When this great sinner was going to commit theft in a Vaiṣṇavite 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 soil on 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 Daṇḍa entered Vaiśūnṭha. (Padma Purāṇa, Chapter 1).

DANĀDA. VII. A giant (Rākṣasa). This giant Daṇḍa was born to the giant Sumāli, by his wife Ketumati. The nine ministers of Rāvana, named Prahasta, Akampa, Vikata, Kālākāmukha, Dhūmrākṣa, Supārśva, Sarıhrāda, Prākṣita and Bhaśākarna were brothers of this Daṇḍa. (Uttara Rāmāyaṇa).

DANĀDA. 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.

DANĀDA. II. A holy place on the bank of river Pampa. 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).

DANĀDA. III. One of the four expedients. The four expedients are Sāma, Dāna, Bheda and Daṇḍa. A king should subdue an enemy by resorting to these four expedients. Of the four expedients, sāma and daṇḍa are considered to be the best. Sāmādaṇḍaupāyāṇām / Caturāṇāmapi paṇḍitāt / Sāmādaṇḍau prāśaṇānti / Nityam rāṣṭrābhivyuddhayē. // (Manuṣṭṛti, Stanza 109).

Wise people say that, of the four expedients Sāma and Daṇḍa are the most effective for the prosperity of the country.

DANĀDAHU. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 73).

DANĀDAHARA I. A Kaśtriya King of Magadha. The following information about this King is available from the Mahābhārata.

1) Danādāhara was born as the rebirth of a giant known as Krodhavardhana. (M.B. Ādi Parva, Chapter 67, Stanza 46).

2) Bhīmasena, during his conquest of the countries, overcame King Daṇḍadharā and his brother Daṇḍa.
(M.B. Sabhā Parva, Chapter 30, Stanza 17).
3) In the battle between the Pāṇḍavas and the Kauravas, Daṇḍadhara fought from the back of an elephant against the Pāṇḍavas. When Daṇḍadhara began to exterminate the army of the Pāṇḍavas, Śrí Kṛṣṇa persuaded Arjuna to fight against Daṇḍadhara, who was killed in the fight. (M.B. Karna Parva, Chapter 8, Stanzas 1 to 13).

DAṆḌÂDHARA II. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed this Daṇḍadhara in the battle of Kurukṣetra. (M.B. Karna Parva, Chapter 94, Stanza 5).

DAṆḌÂDHARA III. A king who helped the Pāṇḍavas. Very often the name Maṇḍīmān also occurs along with the name of Daṇḍadhara. They might have been brothers or sons of the same father by separate mothers. In the Mahābhārata, Ādi Parva, Chapter 186, Stanza 7, mention is made that these two had been present at the marriage of Draupadi. Dronācārya killed both of them in the battle of Bhārata. (M.B. Karna Parva, Chapter 6, Stanza 13).

DAṆḌÂDHARA IV. A warrior born and bred in the country of Pāṇcāla. He kept the rear of the army of Yudhīśṭhīra in the battle of Bhārata against the Kauravas. He died by an arrow of Karna. (M.B. Karna Parva, Chapter 49, Stanza 27).

DAṆḌÂGAṆŪ. A celestial maid. When Arjuna visited the devoloka, there was a dance of this woman in honour of him. (M.B. Vana Parva, Chapter 43, Stanza 29).

DAṆḌÂKĀ. See Daṇḍa VI.

DAṆḌÂKÂRA. A Śūdra who had saved himself from going to hell by taking the vow called Viṣṇu pañcaka. This Śūdra who lived in the treṭāyuga had done a good deal of wicked deeds. Finally he accepted the advice of Brahmaṇas and performed the vow of Viṣṇu pañcaka and because of the vow he attained heaven. (Padma Purāṇa, Chapter 23).

DAṆḌÂKÂRÂṆĪ. A forest in the Indo-Gangetic Valley. For the story of how this place became a great forest see under Arā. Other information. (1) This is a holy place. He who takes bath in this place would get the fruits of giving a thousand cows as gift. (M.B. Vana Parva, Chapter 85, Stanza 41).
(2) During the time of the forest life of Śrī 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 Śūraṇaḥkā was cut off and the infantry of fourteen thousand giants who came under the leadership of Khara, Dūṣaṇa and Trīśīrā was completely destroyed. Śī Śūraṇa was stolen. Mārīca was killed by Śrī Rāma, and Jatāyū died by the sword of Rāvaṇa in this forest of Daṇḍakārāṇī. (M.B. Vana Parva, Chapters 277 to 279.)

DAṆḌÂKEṬU. A warrior who fought on the side of the Pāṇḍavas. Daṇḍaketu fought on the back of an attractive horse. (M.B. Droṇa Parva, Chapter 23, Stanza 68).

DAṆḌÂNÂṬĪ. (The laws of chastisement). Daṇḍanāṭī is the law of punishment given to the subjects by Kings of ancient India. According to the criminal laws of ancient India, fining a man up to two hundred and fifty paṇas (a coin) was called Prathama Sāhasa danḍa (first degree of punishment) and fining up to five hundred paṇas was called Madhyama Sāhasa danḍa (medium punishment) and fining up to thousand paṇas was called Uttama Sāhasa danḍa (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 Brahmin 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 the artisan one svārṇa. 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 Kṛśṇa of gold. (One Kṛśṇa weighs three yavagrayins). If a man conceals his diseases and marries a damsī, she will be considered as a spinster and the man will be fined two hundred paṇas. If a cowherd agrees to look after the cows 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 scoffs a Brāhmaṇa 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 Brahmin scoffs a Kṣatriya his tongue should be cut off. If a Śūdra advises a Brahmin, he may inflict any punishment on the Śūdra.

If a Śūdra wronged a Brahmin, the Śūdra might be punished by cutting off the organ which was employed in the crime. If one spat at a Brahmin, the two lips of the culprit might be cut off. If a man passed urine on a Brahmin 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 of boundaries, making the water of ponds or pools impure etc., will have to be punished with a fine of two suvarnas. (Agni Purāṇa, Chapter 227.).

DAṆḌÂPÂṆĪ I. A king of the family of Yayāti. This King was the son of Vibhina and the father of Nimi. (Bhāgavata, Skandha 10).

DAṆḌÂPÂṆĪ II. The son of Paṇḍraka, the King of Kāśi. Śrī Kṛṣṇa killed Paṇḍraka. As his son Daṇḍapaṇī was not powerful enough to kill Śrī Kṛṣṇa, he performed the sacrifice of Maheśvara yajña. Being pleased at the sacrifice Śiva created Kṛṣṇa in the sacrificial fire and sent her to Dvārakā to destroy Śrī Kṛṣṇa, who aimed his Sudaraśana cakra (wheel-weapon) at her. She ran to Vāraṇaśi, where the wheel turned
Kṛtyā and everybody with her to ashes. (Padma-Purāṇa, Uttara Kāṇḍa, Chapter 278).

DANDAŚUKA. A hell. See the para Naraka under Kāla.

DANDI I. A son of Dāhantarātra. Mention is made about him in Mahābhārata, Ādi Parva, Chapter 67, Stanza 103.

DANDI II. A god. This god is worshipped as a waiter of the Sun. The sun is consecrated in a chariot of one wheel, yoked with seven horses, and wearing two lotus flowers. On the right side of the Sun his waiter Dandī will be standing as door-keeper with ink and pen in his hand, and on the left his waiter Piṅgala will be standing with a stick in his hand. These two gate-keepers are the two ganas of the Sun. (Agni Purāṇa, Chapter 51).

DANDI III. A famous critic and writer of Sanskrit literature. He lived in the 6th century B.C. His critical work Kāvyādārśa made him famous. There are three chapters in this book. The first chapter is about criticism of poetry and the use of idioms. The second chapter deals with figurative language. The third chapter deals with alliteration and rhyme and the flaws in poetry. ‘Daśakumāracarita’, is supposed to be another work of Dandī. (History of Classical Sanskrit Literature).

DANTA. Son of Bhima, King of Vidarbha. This prince was the brother of Damayanti. (M.B. Vana Parva, Chapter 53, Verse 9).

DANTA. An apsaras of Alakāpuri. Once she danced in honour of the sage Aśṭāvakra. (M.B. Anuśāsana Parva, Chapter 19, Verse 45).

DANDADHVAJA. The son of Manu Tāmasa. Once Dandadhvaja gave as oblition 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, his sinews, 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 Brahmacame there and anointed them as the Maruts (wind gods). They were the maruts of Tāmasamanvantara. (Vāmana Purāṇa, Chapter 72).

DANDAVAKTRA I. A Kṣatriya king of Kāruṣa. He was the rebirth of the daitya (asura) Krodhavaśa. (M.B. Ādi Parva, Chapter 67, Stanza 62).

DANDAVAKTRA II. He was the rebirth of Vijaya, one of the two door-keepers of Mahāviṣṇu, Jaya and Vijaya. (For full particulars see under Jaya).

Dandavakra was a contemporary king of Śrī Kṛṣṇa. Dandavakra died in a battle with Śrī Kṛṣṇa and returned to Vaikuṇṭha (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 Kaśyapa Prajāpati. It is mentioned in Mahābhārata that the Dānavas (demons) were born from Danu.
2) Sons. One hundred sons were born to Danu. The following are the important among them.
   1. Viprachitti
   2. Śibara
   3. Namuci
   4. Pulomā
   5. Asilomā
   6. Kesi
   7. Durjaya
   8. Ayaśirās
   9. Aṣvaśirās
   10. Aṣvaśāiku
   11. Garga
   12. Amūrdhā
   13. Vegavān
   14. Ketumān
   15. Svarbhāṇu
   16. Āśva
   17. Aṣvapati
   18. Vṛṣaparvan
   19. Ajaka

(This sun and the moon (Sūrya 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. Ekākṣa
   2. Āṃrātapa
   3. Pralamba
   4. Naraka
   5. Vātāpi
   6. Tapanā
   7. Śāra
   8. Mahāhanu
   9. Garviṣṭha
   10. Dirghajīva

All the dānavas or Āsuras belong to one of these ten families. (M.B. Ādi Parva, Chapter 65).

DANU II. A King. Two sons Rambha and Kārmabha were born to this king. (See Kārmabha).

DARADA I. King of an ancient country known as Bālīka. It is stated in Mahābhārata Ādi Parva, Chapter 67, Stanza 58 that this King was the incarnation of a portion of the asura named Sūrya. At the time of his birth the earth was cleaved because of his weight.

DARADA II. An ancient country in North East India. The people of this country were called Daradas. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 27, that Arjuna conquered this country during his conquest of countries. The Daradas paid tribute to Yuddhiṣṭhira. During their forest-life the Pāṇḍavas had passed through the country of the Daradas. At the beginning of the Bhārata-battle, the Pāṇḍavas had sent invitation to the Daradas also. But they fought on the side of the Kauravas. Mention is made in Mahābhārata, Droṇa Parva, Chapter 70, Stanza 11 that Śrī Kṛṣṇa had conquered the Darada country. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 121, that in the battle of Bhārata the Daradas attacked Sātyaki and that Sātyaki killed them.

DARADA III. A tribe. At first they were Kṣatriyas. They grew jealous of the Brāhmaṇas and so they were changed to Śūdras. (M.B. Anuśāsana Parva, Chapter 35, Stanza 17).

DARADAM. A place in ancient India. There is a reference to this place in Mahābhārata, Śalya Parva, Chapter 30, Verse 50.

DARBHĪ. An ancient hermit. This hermit built a tirtha (bath) named Ardhaṅkila in Kurukṣetra. It is believed that anybody who bathed in this place and fasted could learn the mantras (spells and incantations) and become a Brāhmaṇa. It occurs in the Purāṇas that the hermit Darbhī has brought the four oceans to this bath. (M.B. Vana Parva, Chapter 83, Stanza 54).

DARDDURA. 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-
bharata, Sabha Parva, Chapter 1, Stanza 35.

DARI. A serpent born in the family of Dhitarashtra. This serpent fell into the sacrificial fire of Janamejaya and was burnt to death. (Mahabharata, Adi Parva, Chapter 57, Stanza 16).

DARIDRA. A king born in the family of Yayati. He was the son of Dundubhi and father of Vasu. (Bhagavata, Navama Skandha).

DARPA. A king of the family of Yayati. (Bhagavata, Skandha 9).

DARSAKA. A country in ancient India. (M.B. Bhishma Parva, Chapter 9, Stanza 53).

DARUKA I.

1) Sri Krsna’s charioteer. In the Mahabharata, we come across few persons who excel Daruka in their skill as charioteers. We find the following details about him in the Mahabharata:—

2) At the time of the battle at Kuruksetra, hearing the sound of Sri Krsna’s conch-shell, Daruka drove his chariot and brought it before Sri Krsna. (M.B. Drotha Parva, Chapter 147, Verse 45).

3) When Suyyaki fought with Karna, Daruka drove Suyyaki’s chariot. At that time he proved his extraordinary skill in charioteering. (M.B. Drotha Parva, Chapter 147, Verse 54).

4) After being attended by Daruka, Sri Krsna’s chariot horses flew up into the Heavens. (M.B. Mauusa Parva, Chapter 3, Verse 5).

5) It was Daruka who informed the Panadhas that the Yaduvamsha had perished. On his return, he accompanied Arjuna in his journey to Dwarka. (M.B. Mauusa Parva, Chapter 5).

DARUKA II. A charioteer of Mahishasura. (Devi Bhagavata, Pañcama Skandha). For further details about this Daruka, see under Ghanatarka.

DARUKA III. A son of Garuda. (M.B. Udyoga Parva, Chapter 101, Verse 9 contains a reference to this Daruka).

DARUSAM. A narakha (hell). See under Narakha.

DARVA. A Kshatriya king of the land called Darvam. Opinion is divided as to whether Darvam is the name of a land or of a caste. (M.B. Sabha Parva, Chapter 27, Verse 10).

DARVA. A country in Ancient India. Mention is made about this country in Mahabharata, Bhishma Parva, Chapter 9, Stanza 54.

DARVADHISARA(S). A low class people. (M.B. Drotha Parva, Chapter 93, Verse 44).

DARVAM. The word Darvas indicates a particular class of Kshatriyas. In Mahabharata, Sabha Parva, Chapter 52, Stanza 13, it is said that the Kshatriyas of this family had presented Dharmaputra with a large quantity of wealth.

DARVI. An ancient town in India. (M.B. Bhishma Parva, Chapter 9, Verse 54).

DARVISHAKRAMANA. A holy place. Those who visit this place will get the fruits of performing the sacrifice of Ashvamedha and will attain heaven. (Mahabharata, Vana Parva, Chapter 84, Stanza 45).

DAESA. A country in Ancient India. (M.B. Bhishma Parva, Chapter 9, Stanza 56).

DASA. A term used as a suffix to the name of a Sudra. In ancient India the rule was that the proper suffix for a Brahmin’s name should be ‘Sarma’, for a Kshatriya’s name, ‘Varm’, for a Vaishya’s name, ‘Gupta’ and for a Sudra’s name, ‘Dasa’. (See under Caturvarya).

DAASADRYU. A hermit. It is mentioned in Rgveda, Manjala 1, Anuvaka 7, Sutka 33 that Daasadryu was a valiant hermit.

DAASAGRIVA. Ravana. (See under Ravana).

DAASAJYOTTI. A son of the King Subhrat. Mention is made about him in Mahabharata, Adi Parva, Chapter 1, Stanza 44.

DAASAMALIKA. A country in Bhishma Parva, Chapter 9, Stanza 66.

DAASAMUKHA RAVANA. Ravana, the enemy of Sri Rama. (See under Ravana).

DAASANA. See under Ravana.

DAASARAJA. Foster-father of Santanu’s wife, Satyavati. His actual name was Uschahrasavas. For detailed story see under Satyavati.

DAASARAJNA. A great war which took place in India in ancient times. It was a terrible clash between the Aryans who lived in Pañcama and the primitive inhabitants of India, before the Rgveda period. Sudas, the king was the adversary of the Aryans. Among the relatives of Sudas were Aryans and non-Aryans. It was the people under Sudas who got victory in this war. Anyway, with this war, (Dasaarajna), 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).

DAASARATHA. (Nemi). A famous king of the Ikshvaku dynasty. He was the father of Sri Rama.


2) Birth. Daasaratha was the son of Aja, of the family of Ikshvaku, born of his wife Indumati.

3) Daasaratha’s hunt. Once during the early part of his life Daasaratha was walking through a forest engaged in hunting. He reached the bank of the river Sarayu. It was evening and the forest was thick. He walked in search of wild animals. The night was advancing and darkness getting thicker. Then he heard a sound from the river as if an elephant was drinking water. Thinking it to be an elephant Daasaratha 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
hermit boy whose name was Śravana, said, "Oh King! What wrong have I done? My parents are sitting thirsty and blind with age, in the hermitage close-by. I, their only son, was dipping 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 Śravana said good bye to the world. Daśaratha took water in the pot and went in search of the hermitage in the darkness. With difficulty he found out the hermitage and as he drew near, the aged parents of the boy heard 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 their wish the King 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 Daśaratha, "You also will die of loss of children". Then they also entered the fire and were burnt along with their son's dead body. (Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 63).

4) Marriage. Daśaratha had three wives, named Kausālyā, Kaikeyi and Sūmitrā.

5) Kaikeyi given 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, Daśaratha went to the world of the devas to help them. Kaikeyi also went with Daśaratha. In a severe fight with Sambaran, an asura, Daśaratha fell down unconscious. Kaikeyi took him away from the battlefield. When he recovered the King got into the chariot and fought more fiercely than before. This time the wheel-bolt of one of the wheels of the chariot of Daśaratha slipped away. Without informing her husband of this danger, Kaikeyi inserted her finger into the bolt-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 Kaikeyi, he promised her two boons. Kaikeyi told the King that she would ask for them later, when she needed them. Then they returned to Ayodhyā. (Vālmiki Rāmāyaṇa, Sarga 9, Kampā Rāmāyaṇa, Bāla Kāṇḍa).

6) Administration of Daśaratha. The capital of Daśaratha's kingdom of Kosala, was Ayodhyā. This city was situated on the bank of river Sarayū. Daśaratha 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 Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 5, Ayodhyā was the heaven on earth.

7) Ministers. Daśaratha had eight ministers, Śrṣṭi, Jayanta, Vijaya, Siddhārtha, Raṣṭravardhana, Asoka, Dharmapāla, and Sumantra. (Agni Purāṇa, Chapter 6).

8) The name Daśaratha. The real name of Daśaratha was Nemi. Once the unattackable and invincible asura Śāṇībāra conquered the throne of Indra. At the request of Bhumā and the gods, this King reached heaven and destroyed the armies of the asuras very easily. Śāṇībāra got angry, assumed ten shapes and attacked the King from ten points at the same time. The king confronted the ten Śāṇībāras 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 Bhumā appre-
ciated his valiant fighting and charioteering and gave him the name 'Daśaratha' (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. (Kāmpeśvara Rāmāyaṇa, Yuddha Kāṇḍa).

9) Birth of Sons. Kausālyā was the first wife of Daśaratha. She was the daughter of the King of Uttara Kosala. A daughter named Sāntā was born to Daśaratha by Kausālyā. After this, no sons or daughters were born to Daśaratha for a long time.

At this juncture Lomapāda, the king of Aṅga who was the class-mate and a great friend of Daśaratha, came to Ayodhyā on a friendly visit. He also had no children. So he entreated Daśaratha to give Sāntā to him as a foster-daughter. Thus he took away Sāntā to Aṅga. Lomapāda gave Sāntā in marriage to Rṣyaśṛiga a hermit. (See under Rṣyaśṛiga).

As Kausālyā was childless Daśaratha brought as his wife Kaikeyi the daughter of the King of Keśa and sister of Yuddhājīt. Still no children were born to them. He was much disappointed. At last he married again and brought Sūmitrā the princess of Kāśi. Of these three, Kausālyā was the chief wife. Though he had three wives, Daśaratha still remained childless. The King and his queens 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 Śravana, the same thing would happen to them. So he believed that sons 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 devotion and meditation in the temple. Then the King decided to perform the sacrifice of Purākāmeṣṭi (sacrifice for getting children) by the hermit Rṣyaśṛiga under the guidance of Vasiṣṭha. The King informed Rṣyaśṛiga of his decision. Rṣyaśṛiga could not refuse the King's request as the King was his father-in-law. Moreover Lomapāda and Sāntā also requested the hermit to comply with the desire of Daśaratha. So Rṣyaśṛiga came to Ayodhyā and the sacrifice of Purākāmeṣṭi was begun. The air vibrated with the recitation of mantras (spirits and incantations) and the Veda Sūktas. The hermit uttered the divine spell of Purākāmeṣṭi 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 Rṣyaśṛiga and then disappeared in the sacrificial fire. When the wonderful figure disappeared, Rṣyaśṛiga took the pot of pudding and gave it to Daśaratha with prayer and incantations. Daśaratha received the golden pot and in accordance with the instruction of the hermit, divided the pudding between his first wife Kausālyā and second wife Kaikeyi, both of whom gave half of their share to Sūmitrā. Thus the three wives ate the divine pudding and by and by all of them became pregnant. Kausālyā and Kaikeyi gave birth to a son each and Sūmitrā gave birth to two sons. The son of Kausālyā was called Rāma, the son of Kaikeyi was named Bharata and the
sons of Sumitra were called Laksmana and Satrughna.

(10) The boon of Sani (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 of a boon Sani had given to Dasaratha.

During the regime of Dasaratha the planet Sani approached the orbit of Rohini. Experts in astronomy said that the earth would be ruined by famine etc. if Sani elected the star Rohini. Hearing this Dasaratha took his bow and arrows, got into his chariot, and started for the firmament. He travelled for one lac and a quarter of yojanas (leagues) and reached the hind 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 flagpost and yoked with horses of the colour of 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 arrow of destruction. When the devas and the asuras 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, Uttar Kanda, Chapter 34).

11) Death. Rama and Laksmana with Sītā went to live in the forest. Sumantra 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 Satrughna had been away in the kingdom of Kekaya and Rama and Laksmana in the forest. Thus the curse he incurred in his younger days from the aged hermit, the father of Śravana, was fully realized.

12) Daśaratha appears again. Rāvana was killed in the battle. Sītā was tested in fire and found sinless. Rāma accepted her, seeing that her conjugal fidelity was not marred. At this time Śīva appeared before Rāma in a divine aeroplane. Daśaratha was seated in that plane clad in pure garments. He took Rāma and Laksmana into his lap and embraced them. He blessed them and Sītā who was standing with folded hands. Then Daśaratha disappeared. (Valmiki Rāmāyana, Yuddh Kāṇḍa, Sarga 122).

Daśarha. A king of the Yadu family. He was so famous that his descendants were called the Daśāhrs. As Śrī Kṛṣṇa was born as a descendant in the line of Daśarha, Śrī Kṛṣṇa is sometimes called Daśarha, in certain places. For genealogy see under Yudhuvamśa.

Daśarhi I. A woman belonging to Daśarha’s family. Vijaya, the wife of Drumanyu, Sudēv, the wife of Vikānta, Subhāṅgi, the wife of Kuru, Kunti, the wife of Pāṇḍu—all these Yavada women are entitled to the name Daśarhi. (M.B. Daśa Parva, Chapter 38).

Daśarhi II. In Mahābhārata, Sāhā Parva, Daśaśīnātyaṇa, Chapter 38 we find that the assembly of the Yadava leaders was known by the name of Daśārhi.

Daśārha. An inhabitant of the Daśārha country. This name is also used for addressing King Daśārha.

(M.B. Bhīṣma Parva, Chapter 50, Verse 47).

Daśārha (M). An ancient country, famous in the Purāṇas.

1) General information. This country had been divided into two, Eastern Daśārha and Western Daśārha. The modern Patna 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 ‘Meghaduta’ that Vīḍiśā was the capital of Daśārha. The modern name of Vīḍiśā is Bhīṣa.

2) Other information regarding Daśārha.

(1) Mention is made in Mahābhārata, Aḍī Parva, Chapter 112, Stanza 25, that once Pāṇḍu brought the country of Vīḍiśā under subjugation.

(2) At another time Bhūmasena conquered the country of Daśārha. (Mahābhārata, Sāhā Parva, Chapter 29, Stanza 5).

(3) Nakula once conquered this country. (M.B. Sāhā Parva, Chapter 32, Stanza 7).

(4) King Sudāmā ruled over the country of Daśārha. He had two daughters. Bhīma, the king of Vidarba married the first one and Virābhāhu the king of Cedi married the second daughter. Damayanti was the daughter of Bhīma. A daughter named Sunandā was born to Virābhāhu. (M.B. Vana Parva, Chapter 69).

(5) Before the battle of Bhārata, Hiraṇyavarmā was the King of Daśārha. Śīkhaṇḍini the daughter of Drupada went in the guise of a male and married the daughter of Hiraṇyavarmā. The king of Daśārha who had been deceived thus, attacked Drupada. But the problem was solved because Śīkhaṇḍini actually became a male. (See the word Anمب). (M.B. Bhīṣma Parva, Chapter 9, Stanza 41).

(6) The king of Daśārha took the side of the Kauravas in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 51, Stanza 12).

(7) Cītṛaṅgada was the king of Daśārha at the time of the Asvamedha sacrifice of Yudhiṣṭhira. In Mahābhārata, Aśvamedha Parva, Chapter 83, it is stated that Arjuna defeated Cītṛaṅgada.

Daśāsva. Tenth son of Iκṣvāku. He ruled over the city of Māhiṣmati. It is mentioned in Mahābhārata, Anuśṣāsana Parva, Chapter 2, Stanza 6, that Daśāsva had a son named Madirāsva.

Daśāśvamedha. A holy place situated in Kurukṣetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Stanza 14, 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 Kurukṣetra. Those who bathe here will attain Supreme Bliss. (M.B. Vana Parva, Chapter 83, Stanza 64).

Daśāvara. An asura. Mention is made in Mahābhārata, Sāhā Parva, Chapter 9, Stanza 14 that this asura (demon) serves Varuṇa and stays in his palace.

Daśeraka (S). Members of a Kṣatriya tribe. (M.B. Bhīṣma Parva, Chapter 50, Verse 47).

Daśeraka (M). A place-name. It is by observing Śrāvana Dvādaśi at a spot to the west of this place that a Vaiśya attained mokṣa (salvation). (See under Śrāvana Dvādaśi).
DASURA. A sage. For further details see under Saraswati.

DASI. An important river in India. (M.B. Bhishma Parva, Chapter 9, Verse 31).

DASRA. The first of the gods called the Aśvinīdevas. The two gods Dasra and Nāsaya are known by the collective name Aśvinīdevas. (M.B. Śantí Parva, Chapter 208, Stanza 17).

DASYU. The ancient dwellers of North India. What we see in Rgveda is mostly a history of the Aryans from the period of their exodus from the plateau Kundha till they reached the banks of the Yamunā. The plateau of Kundha is Kabul. The Dasyus were the first people the Aryans had to confront with after passing the Indus. Rgveda bears testimony to the fact that the civilization of the Dasyus was far advanced than that of the Aryans. Saṅhāra, King of the Dasyus, was the ruler of hundred cities. All the cities were fortified with strong walls and fortresses, which are described as 'vāsma-yā', 'ayaśi', 'vatamudhū' etc. The greatest enemies of the Aryans were the 'Panis' of these cities. They were a particular class of people of these cities. In the 'Nirukta of Yāska' it is mentioned that panis were traders. Names of many of the Kings of the Dasyus occur in the Rgveda. Dhuni, Cumuri, Pipru, Varca, Saṅhāra and such others are the most valiant and mighty among them. The most important of the several tribes of the Dasyus were the Śīnyus, the Kikayas, Śigrus and the Yakṣus. They are mentioned as the Anāsas in the Rgveda. (Anāsas—without nose). Perhaps their nose was flat; more over they are stated as having dark complexion. So it may be assumed that the Dasyus were Dravidians. They talked a primitive language, and they despised sacrificial religion. They did not worship Gods like Indra and others. They possibly worshipped the Phallus, Śiva, Devi and the like.

DĀTAKAGCHA. An ancient country on the bank of the river, Narmadā. (Kathāsaritśāgara).

DATTA (DATTAKA). See under Dattatreya.

DATTAMITRA. This is another name of Sumitra the King of Sauvira, Arjuna, during his conquest of the countries, defeated this King. (M.B. Ādi Parva, Chapter 193, Stanza 20).

DATTĀTMAN. A Viśvadeva. (A class of gods concerned with sacrifice to the manes). (M.B. Anuśasana Parva, Chapter 91, Stanza 34).

DATTĀTREYA. (DATTA). A hermit famous in the purāṇas.
1) Birth. Anasūyā, the wife of hermit Atri gave birth to Dattatreya. But Dattatreya was the incarnation of Mahāviṣṇu. There is a story in Brahmāṇḍa Purāṇa how Mahāviṣṇu came to incarnate as Dattatreya. Once there was a hermit called Anāmānḍavya (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 Śilavati, famous for her conjugal fidelity, went to the house of a harlot, carrying her husband Ugraśravas on her shoulder. When they passed by that way Ugraśravas scolded Anāmānḍavya; getting angry at this Anāmānḍavya cursed Ugraśravas that he would get his head broken and die before the sun-rise. Śilavati 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 flurried. They went to Brahmā. Brahmā took them to Śiva. They could not find a solution. So all of them approached Mahāviṣṇu. The Trimūrtis (three gods) told the devas that the problem would be solved, and the devas returned. Brahmā, Viṣṇu and Mahēśvara went to Śilavati. Before seeing Śilavati, they went to Anasūyā the wife of Atri and sought her help to persuade Śilavati to recall her curse. Thus Anasūyā and the Trimūrtis approached Śilavati and spoke compassionate and consolatory words. At last Śilavati recalled the curse. The Trimūrtis convinced Śilavati, that Ugraśravas would not die. The pleased Trimūrtis asked Anasūyā to ask for any boon. She replied that she did not want any boon except that the Trimūrtis should take birth as her sons. Accordingly Mahāviṣṇu took birth as Dattatreya, Śiva as Durvasā and Brahmā as Candra, in the womb of Anasūyā. This is how Dattatreya was born. Dattatreya did penance from his childhood and became a hermit. (Brahmāṇḍa Purāṇa, Chapters 39 to 44).

2) Kārtavīryaṇa and Dattatreya. When Kārtavīryaṇa became King Dattatreya had become very famous. Kārtavīryaṇa wanted to obtain supernatural powers. So he called the hermit Garga and asked for his advice. Garga advised him that Dattatreya was the incarnation of Viṣṇu and that he would grant his wishes. So Kārtavīryaṇa and his wife came to the river Narmadā, and taking bath in the river, began to worship Dattatreya, who was doing penance closely. Dattatreya was pleased and went to Kārtavīryaṇa and asked what he desired was. He requested for thousand hands and to be a youth for ever, and such other things. Dattatreya granted his wishes. After that Kārtavīryaṇa would very often go to the hermit Dattatreya for his advice. (Brahma Purāṇa, Chapter 44).

3) Cursing Rāvaṇa. Once Rāvaṇa went to the hermitage of Dattatreya. The hermit had placed a waterpot purified by reciting spells and incantations. Rāvaṇa stole that waterpot. When the hermit knew this, he cursed Rāvaṇa 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 Kanda).

4) Exhortation to the Śādhyas. Mention is made in Mahābhārata, Udyoga Parva, Chapter 36, Stanza 4, that the hermit Dattatreya gave exhortations to the Śādhyas (the sons of Dharmadeva by his wife Śādhyā).

5) A boon for the birth of Nāhusha. See Nāhusha.

DATTOLI. A son born to hermit Pulastya by his wife Priti. This Dattoli was in his previous birth, Agastya of the Śvāyambhuva manvantara. (Viṣṇu Purāṇa, Aṣṭā 1, Chapter 10).

DĀYAKRAMA. (INHERITANCE). Dāyakrama is
the system which the wealth of parents is received by the 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-eighth 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 like this, 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 Manusmirti).

DAYANÄKSETRA. A famous temple of Goddess Diana in Ephesus. In Greek mythology Diana (Dayânâ) 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. Dayânâ (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 (S). 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 Hindus and the Buddhists who first applied the term ‘Deva’ to certain very subtle beings recognised in all religions. The Pârśi religion (Zaratuštra) has spoken about seven Devarâjans and their attendants, 'Ames pentas' is the actual term used for the Devarâja. The Christian religion refers to nine sects of Devas like Śráfi, Kherubi, Dominion, Angel etc. Islam refers to four chief Devas viz. Gabriel, the presiding Deva over revelations, Mikehâyl of protection, Arsiyâl of death and Israfin of resurrection. An important section of the Rgveda is Sûktas about Devâs like Indra, Mitra, Varuña, Agni, etc. In Yajñas etc. Devas occupy a very important place. The Khnopanisad states that the conceived and haughty Devas were taught a lesson by God. The subject matter of the Kaṭhopanisad is the advice given by Yama to Naçiketas. The Mundâkapanisad says that the Devas, man and birds originated from God. There are references about Deva worship in the Smârtis. The Purânas and Upapu-ti. Tasmâca devâh bahudhâ samprassâthâ sâdhyâh manuvâthâ paâvâ vâyânsah.

râpas contain scientific discussions, about the origin, work or functions, classes, etc. of Devas. The Mantrâ-śåstra and Tautrâśåstra 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 Mâlakhas for Devas. Greek mythology contains a story about the Mâlakhas, 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 nearabout 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 reputed poem Paradise Lost has told the above story in inimitable language.

3) Indian Devas. Most of the Indian Devas are the sons of Kaśyapa Prajâpati by Aditi, daughter of Daksa Prajâpati. The total number of Devas is 33 crores. The Devas are divided into many classes or sections like Âdityas, Vîvâdevatas, Vasus, Tuṣistas, Âbhâsvaras, Anilas, Mahârâjakas, Sâdhyas, Rudras, Vidyâdharas, Piîrdevas etc. There are further divisions like Aparas, Virûpâkṣas, Bhadras, Gandharvas, Kumbbhâjâs, Râkṣasas, Nâgas, Âśvinis, Kinnaras, Kîrâpurasas, Piîcas, Gulyakas, Siddhas, Càranas, Matsras, Kûmândas, Bhûtás, Vaiûtás, etc. Yet another division is into Lokâpâlas, Liûkcas etc. The Devas are classified with special reference to bhûtâganas like Pîthvi etc. and are, therefore, referred to as Bhûdevatâs, Agnidevatâs, Vaiûvedatâs etc. The presiding spirit of Bhûdevatâs is Kubera, that of the Jâladevatâs is Varuṇa, that of the Agnidevatâs, Vaiûbhâgavân and that of the Âkâsdevatâs, Indra. And, under them there are various sets of Devas in charge of different departments. Sâdhyas, Vasus, Âdityas, Aparas etc. are Âkâsdevas, Maruttas and Gandharvas, Vaiûvedas. Yakṣas and Yakṣis are servants of Kubera. Virûpâkṣa, Bhadra etc. are Bhûdevas. Virûpâkṣa supports the earth according to the Vâlmîki Purâna. Those who protect nidhis (treasures) may also be considered Bhûmidevas.

There are 33 bosors or presiding spirits for the 33 crores of Devas. Dvâdaśâdityas (12) Ekâdârudas (11) Âstavasus (8) and Aîvînidevas (2) are the 33 chiefs 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 playful. Thus the name is quite apt for them. (See Grâmâ-devatâ).

DEVABHÄGA. A king of the Yayâti dynasty. (Bhâgavata Navama Skandha).

DEVABHÄGAŚRAUTÂRÂSA. A rśi, the son of Śrûta 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 Giriśa, son of Babhrū. (Aitareya Brāhmaṇa).

At the time when the Śrījāyas and the Kuru kings were living in amity consequent upon the dāksāyaṇa yajña it was this Devabhāga who acted as the priest of both the parties. His theories on Śāṅkṛitiṇi are quoted in Taittīrya Brāhmaṇa.

DEVABHĪṬ. An efficient Devatā who was the son of Ravi and father of Subhrāṭ. (Ādi Parva, Chapter 1, Verse 42).

DEVĀDARŚA. An acārya in the line of Vyāsa's disciples. He was the disciple of Kābandha, and he had many disciples. Medhā, Brahmabali, Sautāyana and Pippalāda were chief among those disciples. (See genealogy of Gurus).

DEVĀDARUVANA. A holy centre. A dip in the tirtha here is productive of very good results. (M.B. Anuśāsana Parva, Chapter 25, Verse 27).

DEVĀDASA. A rich Vaiśya extolled much in the Kāthāsaritsāgara. He lived in Pātaliputra and had married the daughter of a very rich Vaiśya of Paṇḍravardhana. After his father's death Devādasa lost all his wealth in gambling, and his wife foresook his impecunious husband and returned home.

After roaming about for some time the helpless Devādasa decided to go to his wife's house, and one mid-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 Devādasa's house are hidden four treasures. But he does not know about the treasures hidden thus by one of his fore-fathers. I got the information from his mother. You should purchase the property for a small price.”

No sooner did Devādasa 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 Devādasa himself, but he refused to purchase it. The case was taken before the King when Devādasa detailed the whole story. And, as ordered by the King, Devādasa disfigured his wife and wedded another wife. (Kāthāsaritsāgara, Lāvāṇakalāṃbakaṃ, Taranāga 5).

DEVADATTĀ I. A famous brahmin boy whose story is described in the Kāthāsaritsāgara.

Devadatta was the son of the Brahmin, Haridatta of Kambukapura. Though as a boy Devadatta learnt all the arts and sciences when he grew up to be a youth he became a very wayward fellow. Dice-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 deserted 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 śiṣya and promised to secure vidyādharahood 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 Pāyas and Vaiśvadevabali the muni told Devadatta thus: “You should come here daily and perform pūjā like this, and pray at the close of it, ‘Oh! Vidyutprabhā! 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 Vidyutprabhā, daughter of the Yakṣa king Ratnavarṣa. I am a virgin girl. Muni Jālapāda has worshipped me so much that I have decided to fulfil his desire. I am in love with you and you will please wed me.”

Accordingly Devadatta married Vidyutprabhā 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 Vidyutprabhā 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 Vidyutprabhā 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 Vidyādharā. Take it. I was a Vidyādharī turned into a Yakṣī 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 Vidyādharā world; we shall meet there.” And she disappeared.

In great sorrow Devadatta brought the child to Jālapāḍa who, after sending him out on the pretext of his (Jālapāḍa’s) performing Bhairavaprūpā, 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 Vidyādharā. Devadatta made up his mind to anyhow take revenge upon Jālapāḍa, and he also went to Vidyādharaloka with the help of a Veṭāla whom he befriended by offering human flesh. And, there he saw Jālapāḍa drunk with pride at his Vidyādharahood sitting on a throne of gems in a mansion. Meanwhile Vidyutprabhā who was now once more a Vidyādharī had turned down the advances made by the erstwhile Jālapāḍa 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 Jālapāḍa who now fainted. Devadatta prevented the Veṭāla from killing Jālapāḍa and he (Veṭāla) at the instance of Devadatta took Jālapāḍa to the burning ghat and cremated him there.

Kātyāyānidevi at this time appeared before Devadatta and pleaded with his courage appointed him as chief of the Vidyādharas. He wedded Vidyutprabhā and lived happily. (Kāthāsaritsāgara, Caturādikālāṅbakaṃ, Taranāga 3).

DEVADATTĀ II. A king of ancient India, son of King Jayadatta. Jayadatta wanted to marry his son Devadatta to the daughter of a Vaiśya in Pātaliputra. Though it
was a far cry from Pāṭaliputra to Jayadatta's court the Vaiśya married his daughter to the prince as he attached much importance to such an alliance with the King. From the dowry given by the Vaiśya 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 mother ran 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 by a cord from the other door of the house. He 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 pleased him with coy words. Then and there Devadatta divorced 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 Kānyakubja with the ear-ring, and there he pledged it for one lakh sovereigns with which money he collected an army and conquered back his lost kingdom. Then 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. (Kāthāsārītāgāra, Narāvāhana-datta Janana, Tarāṅga I).

DEVADATTĀ III. Father of the reputed muni Uatatthyā. (Satyatapas). (See Satyatapas.)

DEVADATTA (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 Maināka to the south of Mount Kaiśā. When Maya built the palace at Indraprastha for the Pāṇḍavas he went to Bindusaras and brought for Arjuna that conch called Devadattam, and a club for Bhimasena. (Sabhā Parva, Chapter 3).

In the battle of Kurukṣetra Arjuna mounted a white horse and blew his conch Devadattam. (Bhiṣma Parva, Chapter 25, Verse 14).

DEVĀDHIPA. A king who in his previous life was an asura. (Ādi Parva, Chapter 67, Verse 26).

DEVADUTTĀ. A messenger of the Devas. When Dharma-putra refused to live in heaven without his brothers like Karna it was this Devadūta with whom Indra sent Dharma-putra to Karna and others. (M.B. Svargārohaṇa Parva, Chapter 2, Verse 14). This Devadūta is said to be meditated upon at dawn and before sun-set everyday. (Anuśasana Parva, Chapter 165, Verse 14).

DEVADYUMNA. A king of the dynasty of Bharata. From Bharata, son of Rṣabha, was born Sumati, from Sumati Devajīt and from him Devadyumna was born. Devadyumna was the grand-father of King Pratipa and father of King Parameśṭhi. (Bhāgavata Pañcama Skandha).

DEVADVUTI. A Rṣi who dwelt in his āśrama on the banks of river Sarasvati. Owing to the blessing of Viṣṇu a son called Sumitra was born to him. As a result of his doing rigorous tapas for 1000 years he shone with a rare effulgence. Though Viṣṇu appeared to him one day in the month of Vaśākha 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, Uttara Khaṇḍa, Chapter 212).

DEVAGANA. See Manvantara.

DEVAGARBHA. A Rṣi. He too was present as one of the ṛtis (Priests) at the yajña conducted by Brahmā at the Puṣkara temple. (Padma Purāṇa, Śṛṣṭi Khaṇḍa, Chapter 34).

DEVAGRAHĀ. An evil planet. Devagrahā darṣana (seeing this planet) will lead to insanity. (Vana Parva, Chapter 23, Verse 47).

DEVAHAVYA. A sage, a member of Indra's assembly. (Sabha Parva, Chapter 7).

DEVAHOTRA. A maharṣi, who was an honoured member at the yajña performed by Uparicaravasu. (Śānti Parva, Chapter 336, Verse 9).

DEVAHIRADA (M). A tīrtha centre on the heights of Mount Kāḷaṇja. 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).

DEVĀHUTI. A daughter of Śvayambhuva Manu, the son of Brahmā. The Manu had two sons called Priyavrata and Uttānapāda and three daughters named Aṅkūti, Devahūti and Praśūti. Aṅkūti was married by Ruci-prajāpati and Devahūti by Kardamaprajāpati and Praśūti to Daksprajāpati. Kapila, the mighty exponent of the Sāṅkhyā system of philosophy and great ascetic was the son born to Kardama by Devahūti. Kapila taught his mother the world famous Kapila Sāstra, (Deviḥāgavata, Aṣṭama Skandha) 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 emancipated due to fasting. She wore the bark of trees. Devāhūti, who realised all the principles and the truth became blind to all external objects like gardens, maids, mansions etc. Thus immersed in meditation she in course of time attained siddhi (realisation). The particular spot on the banks of Sarasvati where she attained Siddhi is called Siddhapada.

DEVĀHVAYA. A king in ancient India. (Ādi Parva, Chapter 1, Verse 235).

DEVĀKA I. A king in ancient India. Born in the Yayāti dynasty he shone like Indra (Ādi Parva, Chapter 67). He was the brother of Ugrasena, father of Kāṁsa, and the father of Devākī, the mother of Kṛṣṇa. (Sabha Parva, Southern Text, Chapter 22).

DEVĀKA II. A king in ancient India. He fostered a girl born to a brahmin by a Sūḍra woman. It was this girl whom Vidura married. (Ādi Parva, Chapter 113, Verse 12).

DEVĀKA III. A king, a contemporary of the Pāṇḍavas. (Udyoga Parva, Chapter 41, Verse 17).

DEVAKI. Mother of Śri Kṛṣṇa.

1) Genealogy. Descended from Viṣṇu thus:—Brahmā
DEVAKŚATRA

A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAKULYĀ. Grand-daughter of Maricī mahārṣi, who lived in the Svāyambhuva Manvantara. As she washed in her previous life the holy feet of Mahāviṣṇu, in the next birth she was born as river Gangā. (Bhāgavata, Caturtha Skandha).

DEVAKUNḌAM I. (DEVAHRADAM). 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).

DEVAKUNḌAM II. A particular part of Kṛṣṇaṇeva river. It is known as Jātismarana hradam also. A bath in the holy waters here will evoke memories of previous life. (Vana Parva, Chapter 85, Verse 37).

DEVAKŪṬA I. A mountain 18,000 miles in extent and 2000 miles in height. Devakūṭa is on the eastern side of Mahāmeru. There is another mountain called Jathara near this mountain. (Devi Bhāgavata, Aṣṭama Skandha).

DEVAKŪṬA 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. A famous muni, the son of Pratyūṣa, one of the aśtavasus. (Adi Parva, Chapter 66, Verse 26). Devala muni is a character in the well-known story of Gajendra-mokṣa. (For details see Indra-dyūmna).

DEVALA I. A muni, a very erudite scholar in the Vedas. He was the elder brother of Dhumya mahaṛṣi, and was present at the sarpa-satras (serpent yajñas) of King Janamejaya. Once Śrī Kṛṣṇa on his way from Devarakā to Hastināpuram met Devala. After the great war was over he visited Yudhishṭhira.

Devala had a daughter called Suvarcalā. In the svayamvara ceremony he held for his daughter to which sons of munis were invited she chose Śvetaketu as her husband. (Sānti Parva, Southern Text, Chapter 22).

Devala had two very intelligent and forebearing sons. (Viṣṇu Purāṇa, Part 1, Chapter 15).

DEVALA II. A disciple of Vyāsa. Asita, Devala, Vaiśampāyana, Sumantu and Jaimini were some of the disciples of Vyāsa. (M.B. Prathamā Skandha).

Brahmavaivarta Purāṇa contains the following story about Devala. Devala was the son born to Asitamuni as the result of a boon granted by Śiva. Rainbhā, 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 Aṣṭāvakra. For six thousand years he did penance after which Kṛṣṇa and Rādāh appeared to him. Rādāh laughed at the uncouth form of Aṣṭāvakra. But, Kṛṣṇa admonished her and embraced him. At once his bodily crookedness disappeared and he became very handsome. A vimāna then descended from heaven, and Rādāh, Kṛṣṇa and muni together disappeared in it.

Ekaparṇā, daughter of Himavān was this Devala’s wife. (Harivarāṇyā, Chapter 18).

DEVAMATA. An ancient rṣi in India. Once he had a talk with Nārada about the Ātman (soul). (Adi Parva, Chapter 22).

DEVAMĪḌHA. A reputed Yādava born in the family of Yadu, son of Yayāti. He was the grandfather of Vasudeva and father of King Sūrascena. (Droṇa Parva, Chapter 144, Verse 6).

DEVAMITRĀ. A female attendant of Subrahmanya. (Śalya Parva, Chapter 14, Verse 14).

DEVAMITRĀŚĀKALYA. Son of Māndukeya muni. A great Vedic scholar, he taught the five Sāṁhitās to his five disciples, Mūdgala, Gokala, Matsuś, Khāliya and Sāṁśīreyas. (See Yājñavalkya).

DEVANADI. A river described as existing in the assembly of Varuṇa. (Sabhā Parva, Chapter 9, Verse 19).

DEVĀNĪKA. A king born in Śrī Rāma’s dynasty, (Solar). Kuśa was Śrī Rāma’s son, Aditi the son of Kuśa, Niśadha the son of Aditi, Nabhas Niśadha’s son, Puṇḍarika the son of Nabhas, Kṣemadhanvā the son

1. Devaki Rohini caiva Vasudevastathā suratā / Kṛṣṇarāmīvapatyanā bhoktā vi jahū śmrīm // Prānāṁśa vijahustatā bhāgavadvirahāturāh //
of Puṇḍarika and Devānika the son of Kṣemadhavanī. In the navama skandha of Bhāgavata it is said that Devānika was the grandfather of Pāriyātra and father of Rākṣa.

DEVĀNTAKA. A Rākṣasa, the son of Rudraketu. When the people of the three worlds could no longer stand his depredations Gaṅapati incarnated in Kaśyapa’s house and killed Devāntaka. (Padma Purāṇa, Srṣṭī Khaṇḍa).

DEVĀPA. A king born in the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAPATHA (M). A holy centre. To stay there bathing in the holy waters is as productive of results as conducting a Devasattra (Yajna). (Vana Parva, Chapter 85, Verse 45).

DEVĀPI I. A king born in the lunar dynasty.


2) Devāpi resorted 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 became king. The king yielded to their wishes and crowned Santanu as his successor. The youngest brother Bālхиka went and stayed in his mother’s house. Devāpi who was disappointed 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 Prthūdaka tirtha in the interior of Kurukṣetra and ultimately attained salvation. (Śalya Parva, Chapter 39, Verse 37).

DEVĀPI II. A warrior who fought on the Pāṇḍava side in the great war. He hailed from Cedi. Karna killed him. (Karna Parva, Chapter 56, Verse 48).

DEVAPRASTHĀM. A city in the northern borders of ancient India. King Senābindu had his capital there. (Sabhā Parva, Chapter 27, Verse 13)

DEVAPRATIṢṬHĀ. A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAPRATIṢṬHAṬ. The sacred rite of installation of Devas (idols) in temples for which definite rules have been laid down by great ācāryas. According to the rules Vāsudevamūrti is to be installed in the centre of the pañcāyatanas. (the Śrī kovil—the sanctum sanctorum and the four paths used for the procession of the deity, around it). The mūrtis Vāmana, Narasīhna, Hayagrīva and Varāhā are to be installed in the zones (corners) dominated by Agni, Nirṛti, Vāyu and Isāna respectively. Nārāyaṇamūrti should be installed at the centre of the prāṣāda. Ambikā should be installed in Agni’s corner, Ādiya in Nirṛti’s corner, Brahmas in Vāyu’s corner and Śivalīnga in the Isāna corner. Liṅga in the form of Rudra should also be installed in the Isāna corner; or it may be installed in all the nine corners or zones. In that case Vāsudevamūrti should be installed at the centre. All the Devas bearing the name Rāma must be installed to the east of the Prāṣāda. Lokapāla kas like Indra should be installed at the eight places starting with the east. In Pañcāyata pratiṣṭhā Puruṣottama should be installed at the centre. Mahālakṣmī and Vaiṣṇavāraṇa are to be installed to the east of the Prāṣāda, and the Mātṛs in the south. Subrahmanyas, Gaṅapati, Isāna and the planets (grahaḥ) like Sun should be installed in the west. Daśāvatāramūrtis (ten incarnations of Viṣṇu) should be installed in the North. Čandikā should be installed in Agni’s zone, Sarasvatī in Vāyu’s zone, Ambikā in Nirṛti’s zone and Śrī Bhagavatī in Isāna zone. In temples with thirteen Ālayas Viṣṇu should be installed at the centre. Mūrtis like Keśava should be installed.

Devapratīṣṭhā (idols) are of seven varieties like those made of earth, of wood, of metals, of gems, of sandal wood, of stone and of flowers. Of the above, idols made of earth, sandalwood and of flowers are meant only for temporary use, but they also grant all the desires of the devotees.

Stone for idols should be got from mountains. Pāṇḍura (white), Aruṇa (red), Pīta (yellow) and Kṛṣṇa (black) rocks having any one of these four colours may be selected. If no such stone is available any other stone may be used, but by doing homa and reciting Narasiṅhā mantra the attributes of any of the specified varnas should be transferred to it. It is best to have white markings on the stone selected for the idol. There are the three genders, masculine, feminine and neuter with reference to stones. Stone which produces the sound of bell metal on being hit and gives out sparks of fire on being cut is of the masculine gender. Stone which possesses these attributes to a lesser degree is of the feminine gender. Stone with no shape is of neuter gender. Beside these three varieties there are the sargarha (pregnant) stones also, viz. stones with round markings on them, and they should not be used for making idols. Once it is decided to make an idol, Vanayaṅja should be performed first. To worship the forest from which the stone for the idol was to be obtained is vanayaṅja. A specified place in the forest should be dug up, the pit treated with cow-dung and a small platform raised and Viṣṇu worshipped thereon. After sacrificial offerings etc. instruments for the construction of the idol like taṅka (chisel) should be worshipped. To sprinkle on the stone sālītīya (water in which paddy grains are put) purified with the chanting of astramantra is the next step. After that bhūtabali (offerings to the spirits of the stone) should be performed upon which the bhūtas residing inside the stone will quit. Then the ācārya should go to sleep repeating the svapna mantra.\[1\]
DEVAPUŚKARINĪ 212 DEVASĀRMĀ IV

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 firstly 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 chariot, covered with cloth and taken to his house. Then after performing a pūjā the work on the idol should be started. (Agni Purāṇa, Chapter 43.)

DEVAPUŚKARINĪ. A very ancient tīrtha in India a dip in which is as efficacious as performing an Āsvamedha yajña. (Vana Parva, Chapter 85, Verse 45.)

DEVARĀJA I. A king in ancient India who spent his days in the assembly of Yama worshiping him. (Sabhā Parva, Chapter 4, Verse 26.)

DEVARĀJA II. An immoral brahmin who had been a trader in Kāratanagara. Once he met a whore at the bathing pool and got so inextricably tied up with her that he killed his parents and wife for her sake. Then one day he had to go to Pratiṣṭhānanagara on business where he heard sacred stories being read. He had also a glimpse of the divine. A month after 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 Māhātmya.)

DEVARAKŚITĀ. Sister of Devaki, mother of Śrī Kṛṣṇa. (See Devaki.)

DEVĀRANYA (M). A holy centre. It was here where Ambā, daughter of the Kāti king did tapas. (Udyoga Parva, Chapter 186, Verse 27.)

DEVARĀTA I. A king who flourished in Dharma-putra's assembly. (Sabhā Parva, Chapter 4, Verse 26.)

DEVARĀTA II. (Śunaśeṣpha). General. A king of Mithilā. The kings of Mithilā were commonly called Janaka. Devarāta was called Devarāta Janaka. (See Janaka.)

2) Genealogy. From Viṣṇu descended thus:—Brahmā,—Bhrigu—Cayavana—Ūrva—Rcika—Devarāta (Śunaśeṣpha). (For details see Śunaśeṣpha.)

DEVARĀTA III. A house-holder whose daughter Kalā was married by Śoṇa. Kalā was killed by Mārica. Devarāta and Śoṇa along with Viśvāmitra went to Sīvaloka in search of Kalā. As Kalā had, at the time of her death, uttered the word ‘Hara’ (Śiva) she had gone to Mount Kailāsa and was spending her days in the service of Pārvaṭī who, after making Kalā and Śoṇa participate in Somavrāturata sent them back to earth. (Padma Purāṇa, Pātāla Khanda, Chapter 112.)

DEVASĀRMAM. A mountain. Here lived Agstya in his āśrama for some time. (M.B. Chapter 88, Verse 17.)

DEVASĀRMĀ I. A very reputed muni. He had a wife called Ruci and a disciple called Vipula. (See Vipula III.)

DEVASĀRMĀ II. A Brahmā, an erudite scholar in the Vedas. His story was once told to Pārvaṭī by Śiva as follows:—

Devasārmā, 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 Agnihotra etc. He had sons, relations and cows in abundance. But, he did not observe the Śukla-paṅcamī in Proṣṭhapada (Bhādrapada) which is one of the dvādasacāndra māsas (the 12 solar months). That day was his father's death anniversary (Śrāddha day) for which he would invite Brahmins 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 Brahmās. On one such day he duly treated a Brahmā 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 grief. Today my son feasted the Brahmāns, 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 great sage told the brahmin as follows:—

"Look here, the ox was, in its previous birth, a great brahmin in Kupḍināgarā. He did not observe the Śukla-paṅcamī in the month of Proṣṭhapada, the day being the death anniversary of his father. His wife had menstruation on the same day, but she herself feasted the Brahmās. A woman is impure during the four days of menstruation. Because of having feasted the Brahmās 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-paṅcamī 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 Śrī paṅcamī in the month of Proṣṭhapada (Bhādrapada). He did so and his parents blessed him and attained salvation. (Padma Purāṇa, Chapter 78.)

DEVASĀRMĀ III. (See Mitrabhedha.)

DEVASĀRMĀ IV. (See Mitrabhedha.)
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 brahmaçāri 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 wherewithals 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 Somaşaran, 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 which the stick in his hand fell down on the ground and was broken into 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 Amavāsi when Brahmins were fed well and also given dakṣinā, (presents 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 smeared all over with the blood of the serpent, and the brahmin on returning home finding the Mongoose bathed 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 strayed all over there truth and light dawned on him, Yajnasena, who had returned after bath by now also found fault with him.

The second story. Once 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 no food that day some one appeared and told him in a dream that three sannyāsins would come to his house that noon and that if beaten to death they would turn into three pot-fulls of treasure with which he could live comfortably well.

His dream came true, and he locked 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 sannyāsins beaten to death would turn into pot-fulls of treasure. And, one day some sannyāsins 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 Śīla (a three-pronged weapon).

DEVAŚARMA 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 Piṭāloka with his pitṛs, and he got restless and sorry to find other pitṛs living there in greater comfort than the pitṛs of his parents. When he was told that the better fate of the other pitṛs was due to their sons performing Śraddha at Mahīśārasañgama he returned to earth and with the help of other people did Śraddha at the saṅgama and thus raised the condition of his pitṛs. (Skanda Purāṇa. Skandhas 1, 2 and 3).

DEVAŚARMA VI. A brahmin who lived on the northern side of river Kāveri. The following story about him is told in chapters 2, 4 and 12 of the Skanda Purāṇa.

One day in the month of Kārttika 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 Kārttika.

While the brahmin thus turned into a rat, was roaming about in the forest it saw Visvāmitra mahārāja seated under a tree with his disciples. The mahārāja was telling the disciples about the greatness of Kārttika. The brahmin—turned rat—heard the story and reverted to its old form as the brahmin boy.

DEVAŚARMA VII. See Māyā Śīva.

DEVAŚATIRA(M). A yajña. (See Vana Parva, Chapter 84, Verse 68).

DEVAŚENA I. A very intelligent king who ruled his country with Šrāvasti as his capital. (See Unmādini).

DEVAŚENA II. Husband of Kirtisenā. (See Kirtisenā).

DEVAŚENA. Dakṣa's daughter and wife of Subrahmanya and a woman of rare beauty and purity. Daityasena and Devasena, daughters of Dakṣa, used to enjoy themselves at Mānasa saras. One day Kesi, the asura saw them and craved for their love. Daityasena agreed to become his wife, but Devasenā refused, and she prayed for the help of Indra, who happened to come there at the moment. Indra and Kesi fought with each other. Kesi used the club against Indra, who broke it into two with his vajráyuḍha. Then Kesi hurled a mountain at Indra, who cut it also. Frightened to death Kesi then ran away with Daityasena to safety, and Devasena expressed her desire to Indra to have one who could defeat the Devas, Dānavas and Yakṣas as her husband. But, Indra could not find such a one in the whole universe. Indra told Brahmat about it. The Devas put their heads together and brought forth Subrahmanya from Śiva to be her husband. In the war between the Devas and the asuras Devasenā helped Subrahmanya, and the asuras were completely destroyed. (Vana Parva, Chapters 223, 224).

DEVAŚĪ. See Gayātīrtha.

DEVASMITĀ. A Gem of a woman who was much devoted to her husband. The story of Devasmītā has been so often quoted in ancient Indian literature. She was the daughter of a Vaiśya called Dharmagupta and was married to Guhasena, son of a Vaiśya called Dhana-datta, who belonged to Tāmraliptinagara.

After the death of his father Guhasena decided to go to Kaṭāhadvīpa for trade, and Devasmītā, 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 each of 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 Kājāhadvīpa, and Devasmitā stayed at home with her eyes fixed on her lotus flower. Guhasena reached the dīpa and traded in gems. Everybody was surprised to find in his hands a lotus flower which never faded. Four Vaiśya youngsters 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 youngsters decided to seduce his wife. They extracted from him the information that he was not returning in the near future, and then they came to Tāmralipi.  
At that time there lived in Tāmralipi a bogus Sannāsini (a female anchorite) called Yogakaranādikā. The four youths from Kājāhadvīpa visited her, and she understood to fulfill their desire. She asked them to halt at her house and then went to Devasmitā with some refreshments. Devasmitā’s bitch barked very violently at the bogus anchorite 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 I were, in our last birth, the wives of a Brahmin. Since our 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 realised 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 for this bitch in her past life as co-wife with me of the Brahmin, she sinned 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 Devasmitā saw through the false and treacherous heart of the bogus anchorite, without expressing it she talked in all respect with her. Believing that she had succeeded in her mission she told Devasmitā about the four youths who had come from Kājāhadvīpa, 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 anchorite’s house, took a bath and dressed himself up in decent clothes. His other three companions also visited Devasmitā one after the other in the next three days, and they too underwent the same experience as the first one. Lastly the bogus Sannāsini also got down and Devasmitā cut her limbs and sent her away. And, after this Devasmitā put on the garb of a merchant and went to Kājāhadvīpa 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 prajāparīṣat (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 servants and sent her back home with Guhasena. (Kathāsārītavākar, Kathāmukhalamabakam, Taranāga).  
DEVASRAVAS I A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).  
DEVASRAVAS II A Ēṣi born in Vīvāmitra’s family. He was a māntrika of the Kuṣika gotra (Sānti Parva, Chapter 47, Verse 5).  
DEVASRUTA. A son of Śukamuni. Śuka, the son of Vṛṣṇa married Pivari, the beautiful daughter of the Pīrṣ, and to them were born four sons, Kṛṣṇa, Gauraprabha, Bhūri and Devāsruta, and one daughter, Kirtī. (Devibhāgavata, Prathama Skandha).  
DEVASTHĀNA.  
General. A maharsi, who was a friend of the Pāṇḍavas.  
Other information. (1) After the great war was over this muni visited Dharmacūtra and induced him to perform yajñas.  
(2) Along with some other munis he gave spiritual advice to Dharmaçūtra and comforted him. (Sānti Parva, Chapter 37, Verse 27).  
(3) He was one of the muni who visited Bhīṣma on his bed of arrows. (Sānti Parva, Chapter 47, Verse 5).  
DEVAŚUROYUDDHA(S) Wars between the gods and asuras. Altogether twelve wars were fought between the Devas and the asuras, viz. Narasima, Vāmana, Varāha, Amṛtamathana, Tārakāmaya, Aḍābaka, Trai-pura, Andhaka, Vadha, Vṛtravāda, Dhvajapāta, Halāhala and Kolāhala. Hiranyakāśipu, the dāitya was killed by Narasimha. Vāmana took Mahābali captive after measuring the three worlds in one stride. Hiranyakāśa was killed in fighting in the sea by Varāha with its tusk. Indra defeated Prahlāda in the Tārakāmaya war also killed his son Virocana who had planned to kill him (Indra). As the Devas could not kill, the dānavas of Tripura, Trilocana killed them. Vṛtra who was aided by the dānavas was killed by Indra with the help of Viṣṇu. Indra himself killed Vipracti and his followers who became invisible by māyā after the falling of the dhvaja (flag staff), and in the course of celebrating their victory the Devas defeated Saṇḍāmarka at the yajñāvabhrthā (Bathing at the close of the yajñā). Thus were waged twelve wars between the Devas and the Asuras. (Pādmā Purāṇa, Part 4, Chapter 13).  
DEVAŚVĀMI. A Brahmin. (See Vararuci).  
DEVĀTITHI. A king born in the Pāṇḍu dynasty. Akrodha was his father and Kārambhā, daughter of the king of Kaliniga, his mother. (Adi Parva, Chapter 95, Verse 22).  
Devātithi had wedded Maryādā, daughter of the King of Videha. (Adi Parva, Chapter 95, Verse 23).  
DEVAVĀH. A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).  
DEVAVANAM. A sacred place. The rivers Bāhudā and Nandā flow along this place. (Vana Parva, Chapter 87, Verse 29).  
DEVAVARṈINI. Daughter of Bharadvāja maharṣi. Muni Viśravas married her and to them were born a son
called Kubera. (See Kubera).

DEVAVTI I. Daughter of the Gandharva called Manimayya. Suka, the Rākṣasa married Devavatī, and three sons Mālayā, Sumāli and Māli were born to them who lived as dependants of Rāvaṇa. (Uttara Rāmāyaṇa).

DEVAVTI II. Sitā, wife of Rāma was Devavatī in her previous birth. (See Sitā for information for Devavatī's death in fire and rebirth as Sitā).

DEVAVTI III. Daughter of the dailya called Mandāramāli. (See Visvakarman, Para 2).

DEVAVTI. Daughter-in-law of king Agnīdhra, Pūrvacitti, the apsara woman was the king's wife and they had nine sons called Nābbhi, Kītipuruṣa, Hāri, Iḷāvra, Ramuka, Hiraṇjaya, Kuru, Bhadrāśva and Ketumāla, and these sons were married to the following daughters of Meru, viz. Merudevi, Pratirūpā, Ugradaṃṣṭri, Latā, Ramyā, Syāmā, Nāri, Bhadrā and Devavatī. Thus Devavatī became the wife of Ketumāla. (Bhāgavata, Pañcama Skanda).

DEVAVTĀRA I. Bhīṣma (See Bhīṣma for details).

DEVAVTĀRA II. A brahmin who believed in yajñas. He once received without due regard and with indifference the tirtha water given to him by a devotee 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 Devavatā thus attained redemption. (Padma Purāṇa, Pātāla Ḍhaṇḍa, Chapter 73).

DEVAVRDHĀ I. A warrior, who fought against the Pāṇḍavas in the Kurukṣetra war (Karṇa Parva, Chapter 85, Verse 3).

DEVAVRDHĀ II. A king who, along with his subjects attained heaven as he had made a gift of a golden umbrella. (Sānti Parva, Chapter 234, Verse 21).

DEVAYAJANAM. The place called Prayāga which is considered to be the yājnic centre of the Devas, Ambā, daughter of the King of Kāśi did rigorous tapas here. (Udyogā Parva, Chapter 186, Verse 27).

DEVAYAJI. A warrior of Subrahmanya. (Śalya Parva, Chapter 45, Verse 7).

DEVAYANI, Sukrācārya’s daughter.

1) Birth. Śvayambhuvamanu, son of Brahā had two sons: Priyavrata and Utānapāda. Priyavrata wedded Surūpa and Barhiṣmati, two very beautiful daughters of Viśvakarma, and he had by Surūpa ten sons called Agnīdhra, Idhmañjīva, Yañābāhu, Mahāvira, Rukmaśrī, Gṛḍhaśrī, Savaṇa, Medha-ti, Vīhitota and Kavi as also a daughter called Uṛjasvati who was the youngest of the whole lot. Of the above ten sons Kavi, Savana and Mahāvira were spiritual giants and great sages. Uttama, Tāpasa and Raivata, the three sons of Priyavrata by his second wife Barhiṣmati turned out to be manvantarādhipatis. Uṛjasvati, the only daughter of Priyavrata was married to Sukrācārya, preceptor of the asuras. Devayānī was Sukrācārya’s daughter by Uṛjasvati. (Devībhāgavata, Aṣṭama Skanda).

2) Curse by Kaca. Kaca, son of Bṛhaspati became Sukrācārya’s disciple to learn Mṛtaśānjivī vināyakī (the science to ward off death for ever). Devayānī fell madly in love with Kaca. But, after his studies under her father were over Kaca returned to devaloka without marrying Devayānī, who cursed that Kaca’s

learning should prove useless. And, Kaca cursed her in return that nobody from devaloka should marry her. (For details see Kaca).

3) Devayānī in a neglected well. Once Vṛṣaparvan was the king of the asuras, and Sukrācārya lived in his palace. Sārmiṣṭhā, the daughter of the king and Devayānī, the daughter of Sukrācārya became thick friends. While one day these two friends with their companions were engaged in water sports Indra came that way. Very much interested in seeing the deva damsels thus engaged in water sports Indra assumed the form of 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 fleeing garments and put on whatever came to their hands. In the confusion what Sārmiṣṭhā got and wore was Devayānī’s clothes. Devayānī ran after Sārmiṣṭhā 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, Sārmiṣṭhā calling Sukrācārya a beggar living in her father’s palace for his food. Not only that, she pushed Devayānī into a neglected well and went her way. At that time prince Yayāti, son of Nahuṣa, was hunting in that forest. Feeling very thirsty he came to the well for a drink and therein saw Devayānī 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 Gurnikā to seek for Devayānī. She found her out in the forest. But, Devayānī refused to return home as she did not want to continue as the daughter of one who lived on the charity of Sārmiṣṭhā and her father. Gurnikā 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 Sārmiṣṭhā, and sent word to Vṛṣaparvan that they were not returning to the palace. Vṛṣaparvan realised that if Sukrācārya quarrelled with him the whole asura world also would become divided. He, therefore, tried his best to pacify the aśūra and his daughter. At last Devayānī agreed to return to the palace in case Sārmiṣṭhā went to her with one thousand of her maids to serve as her (Devayānī’s) maids. Vṛṣaparvan acted accordingly and Devayānī was satisfied and returned to the palace with her father. (Aḍi Parva, Chapter 78 onwards).

4) Wedding of Devayānī. Some time afterwards when Devayānī was sporting in the forest with Sārmiṣṭhā and others, King Yayāti happened to pass that way. They recognised each other and Devayānī requested Yayāti 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.

Yayāti realised only too well that it was really dangerous to marry the daughter of Sukrācārya in the forest secretly and he, therefore, rejected Devayānī’s request. But, she got down her father there and with his permission Yayāti married her. He also got much wealth by way of dowry. Sārmiṣṭhā and her maids accompanied Devayānī but Sukrācārya warned Yayāti that on no account should he touch Sārmiṣṭhā.

With his wife and her attendants Yayāti returned to his palace; but he put Sārmiṣṭhā and her maids in
a place newly built for the purpose. Devayānī delivered a child in due course and it was named Yaḍu. Sarmaṣṭhā one day met Yayāti 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 Śukrācārya, he at last succumbed to the eloquence of Sarmaṣṭhā. She got pregnant by him and the child she delivered was called Druhyu.

Devayānī was alarmed at the birth of a child to Sarmaṣṭhā, who was unmarried, and questioned her about it. Sarmaṣṭhā’s answer that a brahmin stranger, who came that way was the father of her child satisfied Devayānī.

Ere long another son, Turvasu, was born to Devayānī, and Sarmaṣṭhā too delivered two children called Anudruhyu and Pūru. Thus the mistress (Devayānī) had two sons and her servant, Sarmaṣṭhā three sons.

While Yayāti and Devayānī were one day strolling in the garden the sons of Sarmaṣṭhā came there. She noticed the close resemblance of those boys to her husband (Yayāti) and it kindled her wrath. Though Yayāti did not, because of the presence of Devayānī, notice the children, when she asked them who their father was, they answered “Yayāti”, whereupon in great rage she ran up to her father. Yayāti too followed her. Devayānī told her father about the infidelity of Yayāti and he (Sukra) cursed that Yayāti be afflicted with old age. When Yayāti asked for redemption from the curse Śukrācārya told him that he could exchange his old age for the youth of somebody else.

Yayāti then called together all his five sons and asked them whether anyone of them was prepared to exchange his (son’s) youth for his (Yayāti’s) old age for one thousand years. The three elder sons refused to agree to the proposal, but the fourth son Pūru gladly exchanged his youth with his father’s old age. After spending his life in youthful enjoyment for one thousand years Yayāti returned his youth to Pūru, and Pūru assumed Kingship of the country. (Adi Parva, Chapters 81-83).

5) Synonyms forDevayānī. Ausanaśi, Śukratanyāyā and Bāhrāgavi.

DEVI. (Mahāmāyā). Though Devi is without a beginning it is told how she became first visible to living beings.

1) Beginning: While Mahāviṣṇu 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:

[Verse from Devi Bhāgavata, Pañcamā Skandha]

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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) *Laksmi.* 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 Vaikuntha, as Mahalaksmi she is ever engaged in the service of her husband, Vishnu. 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 base and fountain 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. Yet, 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 cover. She recited the holy names of Śrī Kṛṣṇa. She is of the form of tapas and blesses 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 (Vāṃtāṭā) and without her human beings would lose their capacity to speak.

(4) *Śakārādevī.* She is mother of the four varnas (castes, classes) Vedānga, the tāntic 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) *Rādhādevī.* Rādhikādevī, fifth of the pañcakārīs is the presiding deity over the five prāpas and She is of the form of those prāpas. 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 muniś by the naked eye. Her clothes even Agni would not burn. She was born, in Vārāha Kalpa as the daughter of Vṛṣabhānu, 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 Devī'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).

4) *Aṁśārātha(s)—partial manifestations of Devī.* The above discussion was concerned with the five forms of the Devī in her full and complete forms. Now, there are six other Devīs, who are partial manifestations or born from certain parts of the Devī.

1) *Gaṅgādevī.* This Devī who flows in the form of water and washes off men’s sins takes her origin from the body of Mahāviṣṇu. (There is another story which traces Gaṅga’s origin to the Anā (egg or seed) of Brahmā). (See Gaṅgā).

2) *Tulasi.* 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 *Tulasi*).

3) *Manasādevī.* Manasādevī, who was born as a daughter of Kaśyapa is another partial incarnation of Mahāmāyā. She is a great tapasvin, a favourite disciple of Śaṅkara, unique in learning and erudition, sister of Ananta (the king of Serpents), the presiding deity of Mantras, wife of Jarātrkāru muni and mother of Āśṭikā muni. (See Manasādevī).

4) *Devaseṇādevī.* Since this Devī has been born out of a sixth part of Mahāmāyā she is called Śaṭhīdevī also. It is this Devī, who gives children to living beings and also protects them. For one year from the birth of a child this Devī should be worshipped. Those who cannot afford it should worship Devī on the 6th or 21st day after a child is born. (See Devaseṇā).

5) *Māṇgalacāndikā.* She is born from the face of Mālāprakṛti. Anybody who propitiates and pleases her will be the recipient of all good things like sons and grandsons, wealth, reputation, welfare etc. (See Māṅgalacāndikā).

6) *Bhūmīdevī.* 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).

5) *Aṁśakālādevī(s).* Another class of devīs who are also partial manifestations of the Supreme Devī. They are born out of the parts of Mahādevī. The following are the Aṁśakālādevīs.

1) *Śudhādevī.* Consort of Agni Bhagavān (Fire God). Śvāhā is worshipped in all the worlds. If havis (oblation) is offered without repeating her name the Devas will not accept it.

2) *Dakṣīṇādevī.* Wife of Yajñādeva, this Devī is worshipped by all. Without this Devī all Karmanās (actions) in the world will become futile.

3) *Dikṣādevī.* Wife of Yajñādeva, this Devī is worshipped by all.

   Diyāte vimalaṁ jīnam / Kṣiyate karmavāsanā / Tena dikṣetāṁ sa proktā.

   The Devī grants pure knowledge.

4) *Suadhādevī.* Wife of the Pitṛs, worshipped by manes and men. Offerings made to the Pitṛs without honouring this Devī will prove to be futile.

5) *Svastidevī.* Consort of the Vāyu. When offering Dakṣīṇā and making divya-dāna (divine gifts) if ‘Svasti’ (may good happen) is not uttered the gifts will be of no use.

6) *Puṣṭidevī.* Wife of Gaṇapatī. If this Devī ceased to exist men and women would become feeble, because she is the source of all strength.

7) *Tuṣṭidevī.* Consort of Ananta worshipped by everybody. If the Devī ceased to exist there would be no happiness in the world.

8) *Sampattidevī.* Wife of Kaśā, Worshipped by Devas and men. If the Devī ceased to exist the whole world would become poor and indigent.

9) *Dḥṛti.* Consort of Kapila. Everybody worships her
all the time. If the Devi ceased to exist the whole world would become timid and cowardly.
(10) Satidevi. 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 amity between people.
(11) Dayādevi. Wife of Moha. If the Devi ceased to exist the world would become hellish and a fierce battle field.
(12) Pratishṭhādevi. Wife of Punya. 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) Siddhādevi.
(14) Kirtidevi. Both the Devis, Siddhā and Kirti are wives of Sukarmā. If they ceased to exist the whole world would be bereft of reputation and become lifeless like a dead body.
(15) Kṛṣṇadevi. Wife of Udyoga. If she ceased to exist the whole world would become inactive and cease to function.
(16) Mithyādevi. Wife of Adharma. Wayward and characterless people worship this Devi. If the Devi ceased to exist the whole world as evolved by Brahmā would cease to exist. This Devi was not seen anywhere in the world during Kṛtyayuga. She began to appear in a subtle form here and there during Tretāyuga. In dvaparyugas 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, Čheat (Kapaja).
(17) Sāntidevi. (see below).
(18) Lajjadevi. Both the Devis, Sānti and Lajja are good-natured wives. If they ceased to exist the world would become dull and sleepy.
(19-20-21) Buddhidevi, Medhādevi and Dhytidevi. These three Devis are wives of Jānāna. If they ceased to exist the world would become steeped in ignorance and foolishness.
(22) Mārti. Wife of Dharma. She is very beautiful and effulgent. In her absence the universal soul would become devoid of vitality, helpless and meaningless.
(23) Śrīdevi. Wife of Māli. Her absence will make the world lifeless.
(24) Nidrādevi. Wife of Kālāgni. The Devi, a sage who has attained realisation, 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) Rātri, Sandhyā and Divasā. These three are the wives of Time (Kāla). In their absence nobody would have any sense of time and none would be able to calculate and fix time.
(28-29) Viśappu and Dāhām. Viśappu = hunger. Dāhām = 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) Prabhādevi and Dāhikādevi are the wives of Tejas (Vitality). Without them Īśvara will find it impossible to continue the function of creation.
(32-33) Mṛtyu and Jarā are the consorts of Prakṛta- jvara and daughters of Kāla. And, if they cease to exist, Brahmā’s creation would also cease. (For Brahmā’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) Tāndra and Prīti are the daughters of Nidrā and consorts of Sukha (pleasure, happiness). These Devis go around the world on the orders of Brahmā.
(36-37) Śraddhā and Bhakti are the consorts of Vairāgya (aversion to worldly comforts, renunciation) and they give salvation to the souls of the people in the world.
Aditi, mother of the Devas, Diti, mother of the Asuras, Surabhi, mother of cows, Kadru, mother of serpents and Vīnātā, mother of Gāruḍas 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. Candikādevi should have twenty hands. The hands on the right side should hold Śīla, sword, disc, cord, damaru, śakti etc. and the hands on the left side should hold nāgappāra, flag, club, mirror etc. (There are also idols with slight differences from the above).
Lakṣmiṇidevi would hold in her right hand the lotus flower and a Kāvāla fruit in the left. Sarasvatidevi will have in her hands books, aksamālā and viṇā. Gaṅgadevi rides on a makaramatsaya (fish) holding in her hands a pot and lotus flowers. Yamunādevi rides the turtle with a pot in hand and she is blue in colour.
Now, about the saptamātsa. Tumburu, white in colour, and mounted on an ox rests on a śūla with viṇā in hand before the Mātr. Among the Mātr Brahmā has four faces, wears the aksamālā and holds the aksamāpātra etc. in her left hand. She is seated on a swan. Śākkara (Māheśvari) 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. Kaumārī is seated on the peacock. She has two hands in one of which is held Śakti (Vel). Lakṣmi has in her right hand the conch and disc, and the club and the lotus flower in her left hand. Vārāhi rides the buffalo with staff, sword, club and conch in her hands. Indrāṇi is seated on the club, holding diamond in her hands. She has a thousand eyes. Cāmuṇḍi has three eyes and is without flesh in the body. Her hairs are raised above. She holds in her left hand elephant’s skin and śūla in the right hand. At times she is seated on a corpse also.
Now, about the idols of the eight Āmās. Rudra Carcikā holds a skull, Śīla and cord in her hands. She wears elephant’s skin, her legs slightly held up. She becomes Rudracāmuṇḍa when she assumes eight hands, and holds the skull and the damaru. And in dancing pose she is called Nāteśvari, and with four faces Mahalakṣmi. She is called Siddhacāmuṇḍa 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 Trīśūla, bell etc. Since the Devī is sarva-siddhipradāyikā (giver of all divine attainments or assets) she is Siddhāyogesvari also. There is also another Devī in this very form who holds the pāśa and Āmūkā in her hand and who is slightly red in colour. She is called Bhairavi. When Bhairavi assumes the form with twelve hands she is called Rūpavidyā. All the
above eight Devis were born in burial grounds and are Raudramūrtis. They are known as the Aṣṭāmbās.

**DEVĪBHAṆAVATA.** The Śaivas venerate this book as one of the eighteen Purāṇas. But according to the Vaiśnava sages, this is an authoritative book of a loftier level than the eighteen Purāṇas. (See under Purāṇa.)

**DEVĪKĀ I. (VEDIKA).** Daughter of Govāsa, the Sāyaṇa King. She was wedded by Yudhīṣṭhira in Svanaya-vāra, and to them were born a son named Yaudheyā. (Aḍī Parva, Chapter 95, Verse 76).

**DEVĪKĀ II.** A holy centre. A dip in the tirtha there will give the same result as that of a yajña. (M.B. Vana Parva, Chapter 82, Verse 102).

**DEVĪPĪTHA.** The dead body of Satīdevi crumpled into small pieces and fell in different places in Bhārata. Each place where a piece of the dead body fell, is known by the name Devīpīṭha. There is a reason why the dead body crumpled into pieces.

Dakṣa performed a sacrifice to which Śiva was not invited and Satīdevi came to the sacrifice, and committed suicide by jumping into the fire. Śiva who became furious, killed Dakṣa and carrying the dead body of his wife on his shoulder, walked the length and breadth of Bhārata 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, Mahāviṣṇu, unseen by others, followed Śiva with a bow and arrow. Whenever it was convenient Mahāviṣṇu sent an arrow at the body of Satīdevi, on the shoulder of Śiva. By the hitting of the arrows the body was crumpled into pieces and fell here and there. Thus within a few days the body of Satīdevi came to an end and Śiva walked to Kailāsa. The pieces of the dead body fell in 108 places, and thus 108 Devīpīṭhas came into existence. The names of the places and the names by which the Devī is known in such places are given below.

<table>
<thead>
<tr>
<th>Devīpīṭha</th>
<th>Name of Devī</th>
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<tbody>
<tr>
<td>Varāṇasi</td>
<td>Viśālakṣī</td>
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<tr>
<td>Naimisāranya</td>
<td>Liṅgadharīnī</td>
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<td>Prayāga</td>
<td>Kumudā</td>
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<tr>
<td>Gandhamādāna</td>
<td>Kāmukī</td>
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<tr>
<td>Dakṣaṇa Kailāsa (Mānasā)</td>
<td>Kumudā</td>
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<tr>
<td>Uttara Kailāsa (Mānasā)</td>
<td>Kumudā</td>
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<tr>
<td>Gomanta</td>
<td>Gautāmī</td>
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<td>Mandara</td>
<td>Kāmacārīnī</td>
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<td>Hastināpura</td>
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<td>Kānyakubja</td>
<td>Gaurī</td>
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<tr>
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<tr>
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<td>Rudrakoti</td>
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<td>Kālaṇjara</td>
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**DEVĪPĪTHA.**

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<td>Acchoda</td>
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<td>91.</td>
<td>Veṇa</td>
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DEVISTHANA

92. Badaryásrama .......................... Urvasi
93. Uttarakuru ............................. Aushadhi
94. Kusavadipa ............................. Kuśabhā
95. Hemakūṭa ............................... Manmathā
96. Kumuda ................................. Satyavādini
97. Assativālha ............................. Vandanīyā
98. Vairavānlālaya ........................ Nidhi
99. Vedapata ............................... Gāyatri
100. Śivasannidhi .......................... Pārvatī
101. Devaloka ............................... Indrāni
102. Brahmaloaka .......................... Sarasvati
103. Sūryabimba ............................ Prabhā
104. Mātrīlaka .............................. Vaiṣṇavī
105. Sattīrtha ............................... Arundhatī
106. Rāmatīrtha ............................. Tilottama
107. Citta .................................... Brahmakalā
108. Jīva'arīta .............................. Sakti

DEVISTHANA. A holy place, dedicated to Śaṅkumihari Devi. It is stated in Mahābhārata (Vana Parva, Chapter 84, Stanza 13) that one who stays in this holy place and eats gresus (cira or kira) for three days will get the fruits of eating greens for twelve years.

DEVITIRTHA. The common name of three holy centres (Śarikānhi, Madhuvatī, Mrgadhūmā) in Kurukṣetra. Those who bathe in Śarikānhi will become beautiful in appearance, while those who bathe in Madhuvatī and Mrgadhūmā will get the benefits of performing a thousand godānas (gifts of cows).

DHA. This letter means dhāraṇa, Sūbaṇā, Dhātā, dhatūra (umina plant). (Chapter 348, Agni Purāṇa).

DHĀMĀ. A hermit who protected Gaṅgā-Mahādvāra. (Mahābhārata, Udyoga Parva, Chapter 111, Stanza 17).

DHANAMDHAMA. A follower of Subrahmaṇya. (Śloka 27, Chapter 46, Saśī Parva).

DHANAKA. A king of the Yāyā dynasty. (Navama Skandha, Bhāgavata).

DHANAPĀLĀ. A Vaiṣṇava who lived in the city of Ayodhyā. He built in Ayodhyā a temple for the Sun-god and appointed, for a year, paying his wages in advance, a scholar well versed in Purāṇas to read aloud the Purāṇas in the temple. After six months the Dhanaḍāla died and as a result of the goodness accrued to him by his worthy deeds the Sun-god came to him with his chariot and took him to his place and seating him on his seat paid respects to him. Later he was taken to Brahmalaoka. (Bhaviṣya Purāṇa, Brahma Kāṇḍa, Chapter 94).

DHANAŚĀRMĀ. A brahmin belonging to Madhyadea. Once when Dhanasārmā went to the forest to get darbha he confronted three fierce evil spirits and getting frightened ran away from them. But the spirits followed him and the Brahmin then cried and said "Oh, please do not harm me. Mahāviṣṇu will bless you.

The moment they heard the name of Viṣṇu there came a change in them. They reiterated their story to Dhanasārmā. Their names were Vaiṣākha, Sudāsa and Advaita. Because of the ingratitude of Vaiṣākha he got a nick-name 'Kṛthagha' (ungrateful man) also. All the three were human beings in their previous birth. Not only that, Advaita was a king called Harivira. All the three became evil spirits because of their sins.

From the conversation Dhanasārmā understood that Vaiṣākha was his father and they then knew each other.

The son then anxiously enquired what he should do to absolve his father of his sins and save him from hell. Vaiṣākha then told him observe the vrata, Vaiṣākha-pūrṇimā. He did that and all the spirits went to heaven. (Chapter 94, Padma Purāṇa).

DHANAṆVARDHANA. A virtuous Vaiṣṇava who lived in the island of Puskara in the Kṛtyaṅga. Once DhanaṆvardana after having performed Vaiṣṇaveda sat for his food. At that time he heard a cry from outside "Annaṁ dehi (give me food)". DhanaṆvardana 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 behind, his food was torn to a hundred pieces. (Bhaviṣya, Brahma Kāṇḍa).

DHANAVATI. See Suryaprabhā.

DHANAṆJAYA I. A famous serpent. This serpent was born to Kaṭyaṇaprajāpati of his wife Kadra. (Śloka 5, Chapter 35, Ādi Parva). This serpent served as a rope to bind the horses to the chariot of Śiva during the time of burning to death the Tripuras. (Śloka 29, Chapter 34, Karna Parva). This serpent sits in the court of Varuṇa and worships him. (Śloka 9, Chapter 9, Sabha Parva).

DHANAṆJAYA II. Another name for Arjuna. (See under Arjuna).

DHANAṆJAYA III. The army given to Subrahmaṇya by Śiva. (Śloka 17, Chapter 46, Saśī Parva).

DHANAṆJAYA 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 Muṇja. His important work is 'Daśārūpaka'. This work contains one hundred slōkas divided in four separate divisions. After the death of Muṇja, Dhanika, brother of DhanaṆjaya, wrote a commentary on this work. The treatise is named 'Daśārūpāvaloka'. There are several quotations in this from the Sanskrit dramas 'Veṇisamhāra' and 'Rāmatvali'. He has in this work discussed Drama and Poetry in general giving prominence to the emotional side of it. The critical work, Daśārūpāvaloka, contains quotations from a book 'Kāvyanirjaya' by Dhanika himself. But the work 'Kāvyanirjaya' has not yet been made available. Even in composing poetry DhanaṆjaya was well versed. He is the author of the well-known epic 'Rāghava-paṇḍaviya'. It is known as 'Dvisandhāna Kāvyā' also. This is based on the lives of Pāṇḍavas and Śrī Rāma. DhanaṆjaya bears the name of Śrutakirti also. It is stated by scholars that Rāghavapaṇḍaviya was written during the period 1123 to 1140 A.D. (History of classical Sanskrit Literature).

DHANAṆJAYA V. There was once a brahmin ascetic called DhanaṆjaya in the gotra of Vaiṣiṣṭha. This hermit had hundred wives and got hundred sons, one by each of his wives. The son born of his wife Śahākā (Salāka) was named Karuṇa. The father divided his assets equally among his sons and yet they quarrelled with each other.

Once Karuṇamuni went to the shores of Bhavānāśini 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 smashed it. At this the brahmin got angry and cursed him. "Sinner, may you live as a fly for a hundred years. Then Mahātmā Dadhīca 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.” Karuṇa started flying hither and thither and his cruel brothers made the fly fall in oil and killed it. Sucismita, wife of Karuṇa, started weeping laying the dead fly in her lap. Arundhatidevi passing that way saw her and consoled her thus: ‘Sucismita, stop lamenting. I shall bring it to life this instant by sacred ashes.’ So saying the Devī took some ashes from the fire-pit and reciting the powerful Mṛtyunjaya mantra sprinkled it on the dead body of the fly. Sucismita 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. Sucismita grief-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, Kaśyapa, the devas and myself. I will, therefore, give life to thy husband by bhasma itself.” Dadhica took some ashes and meditating on Maheśvara 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 Sucismita, became Karuṇa again and both of them went back to their hermitage. (Chapter 101, Padma Purāṇa).

DHANAṆJAYA VI. A brahmin devotee of Mahāvīṣṇu who lived in the Tretā yuga. Once, in winter, when for want of proper clothing he could bear the biting cold no longer, he broke some twigs of the Aśvattha tree (poplar leaved fig tree) and made fire to warm him. When Dhananājaya broke the twigs it gave reflectice pain on the body of Mahāvīṣṇu. But Mahāvīṣṇu who was aware of the unflinching devotion of Dhananājaya to himself was not displeased but appeared before Dhananājaya with wounds all over the body. The brahmin enquired how Viṣṇu got the wounds and on knowing that it was the consequence of his breaking the twigs of Aśvattha Dhananājaya in utter grief started to cut his own head off. Greatly pleased Viṣṇu 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 Viṣṇu. (Padma Purāṇa, Kriyā Kāṇḍa).

DHANEŚVARA. A brahmin born in the city of Avanti. Abandoning the duties enjoined by scriptures to a brahmin he stayed 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 Māhismatī. There he met many people from several adjoining villages who had come there to observe the Kārttika Vrata. Later Dhaneśvara was bitten by a cobra there and fell down fainting. Very soon he died. When he died the messengers of Yama came and took him bound to Kālapūri. There, Citragupta read out to Yama all the sins Dhaneśvara 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 attendant he ordered, “Hi, Pretpālaka, take this sinner away, beat him with spiked clubs and throw him into Kumbhīpāka”. Pretpālaka 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 amazement the burning oil became cold as soon as the body of Dhaneśvara came into contact with it just as it happened once before in the case of Prahlāda. 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 Dhaneśvara and started enquiring about his life once again. Nārada came there at that time. Both of them then talked about Dhaneśvara. Nārada told Yama how the unanticipated thing so happened because Dhaneśvara on the eve of his death spent some time with people who were observing the Kārttika Vrata washing away thus all the sins accumulated so far in his life. Hearing that Yama took Dhaneśvara round hell and giving Dhaneśvara, the position of a Yakṣa sent him to Kuberapuri. (Chapter 115, Padma Purāṇa).

DHANI. A messenger of the asuras called Kapas. The Kapas once sent Dhani to preach moral code among the Brahmins. (Chapter 157, Anuśasana Parva, M.B.)

DHANIKA. A Sanskrit poet. (See Dhananājaya IV).

DHANUGRAHA. (DHANUGRAHA, DHANURDHARA) One of the hundred sons of Dhrītarāṣṭra. He was killed in the great battle by Bhīmasena. (Śloka 62, Chapter 91, Karna Parva, M.B.)

DHANUVAKTRA. A soldier of Subrahmāṇya. (Śloka 62, Chapter 45, Śalya Parva, M.B.).

DHANURVEDA. General information. A scientific treatise on the art of warfare in ancient Bhārata. 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 Kṣatriya youths. In the book ‘Prasthānah Abeda’ by Madhusūdana Sarasvati he states that Dhanurveda is a branch of Yajurveda. A Sanskrit book called Dhanurvedasāṁhitā 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 Purāṇa are given below:

2) Divisions of Dhanurveda. This is known as Catuspāda (four-footed) also because of the fact that the four main constituents of an army are the chariots, elephants, horses and men. Dhanurveda has been divided into five parts (1) Yantramukta, (2) Pāni Mukta, (3) Mukta Sandhārīta, (4) Amukta and (5) Bāhyuuddha. 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 Māyā and Rūju.

Yantramukta (Yantra = machine). This means a warfare where machines are used. Kṣepaṇī (sling) bow and arrow and other such machines are included in this. Pāni Mukta. (Pāni = hand). This is where the hand is used mainly. Stone, mace etc. are used in this.

Mukta Sandhārīta. This includes the use of weapons like a spear.

Amukta. The use of a weapon like a sword which never leaves your hand.

Bāhyuuddha. (Bāhu = 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 Trainees. Only a brahmin is entitled to be a preceptor in Dhanurveda. The Kṣatriya and Vaiśya should learn from him. The Śādra 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) Various 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.

Samapāda. When you stand with your Āṅgūṣṭha, Nariyāṇī (Gulpaha), Pāṇi and Pāda closely joined together, it is termed Samapāda.

Vaiśākha. Keep your legs twentyseven inches apart and without bending your knees stand erect throwing your weight on the fingers of the foot. This stand is called Vaiśākha.

Mandala. Keep your knees thirty-six inches apart and stand in the shape of a hamsapankti and this position is called Mandala.

Āśītha. Bend your right knee and thigh in the shape of a plough and without any movement to that posture draw your left leg forty-five inches apart. This stand is called Āśītha.

Pratyāśītha. If you bend your left knee and thigh and stand like above it is called Pratyāśītha.

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.

Dandgāyāta. Keep the right knee bent and the left leg straight or vice versa. This posture is called Dandgāyāta.

Vikāta. If for the above posture the distance between the two legs is two palm-length it is Vikāta.

Svapuṇa. Keep the knees vīṇṇas and the feet Utṭāyanas for the posture of Svapuṇa.

Svastika. Keep your legs sixteen fingers apart and raise your feet a little keeping the level of both the feet equal. This is Svastika.

5) Use of arrows. Before a man is to make use of a bow and arrow he should first take the posture of Svastika and bow down. He should take the bow by the left hand, take the arrow by the right hand. He then should adopt a posture of either 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 arrowhead 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 arrows 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 Upacchedha.

6) Operations with a sword and a carma (shield). There are thirty-two different ways of putting into use a sword or a ‘carma’ (shield). Bhrānta, Udbhānta, Āvīddha, Āpluta, Vipluta, Śṛṣṭa, Saṁdīrṇa, Śvetapāta, Akūla, Savyodādhūta, Savyāvdādhūta, Daksīnavadādhūta, Daksīnavadādhūta, Anālakṣaṇa, Viśpoṭa, Karāla, Indramahāśaṁkha, Viṣkarāla, Nipāta, Vibhiṣaṇa, Bhayānakā, Samagrapāda, Arddhapāda, Trūṭyānśapāda, Pāda, Ardhavārija, Vārīja, Pratyāśītha, Āśītha, Varāha and Lalita.

7) Operations with ropes. There are eleven different ways of using a rope in a war. Parāvrutta, Aparāvrutta, Grhtitā, Laghugṛhitā, Udṛṣṭhaviṣptā, Adṛṣṭhaviṣptā, Sandhārīta, Śyenāpata, Gajāpata and Grahāgrāhya. Adepts in this art have stated that there are five acts in the rope-operation. They are: Rju, Āyata, Viśāla, Tiryak and Bhrānta.

8) Mode of using the weapons. (1) Deeds with a wheel are: Chedana, Bhedana, Pāṭana, Bhramaṇa, Saḷana and Vikartana.

(2) Śāla (spear). Deeds with this are: Āṣpoṭana, Kuśolana, Bhedana, Trāśana, Andolana and Āghāṭa.

(3) Tomara (iron club). Deeds with this are: Dṛṣṭiṣhāta, Pārśvāghāta, Rupakṣa and Iṣṭapurpta.

(4) Gada (Mace). Deeds with this are: Govumā, Āhata, Prabhūta, Kamalāśaṇa, Tara, Udṛṣṭhvāṭra, Vamanmita, Daksīgamita, Ārūtra, Parāvrutta, Pādoddhūta, and Apubluta Haṁsamardha.

(5) Paraśu (axe). Deeds with this are: Karāla, Avaghaṭa, Danta, Upapulita, Kṣipta, Sthita and Śunya.

(6) Mudgara (hammer). Deeds with this are: Tāḍana, Chedana, Cāṛṇana, Plavana and Gāṭhana.

(7) Bhūindiḍaṭa. Deeds with this are: Sarhāranta, Viśālanta, Govisarga and Sudurdhara. Deeds with the Laguḍa are the same as these.

(8) Vajra. Deeds with this are: Antya, Madhya, Pārāvrutta, and Nidesānta. The deeds with Paṭiśa are the same as there.

(9) Krpaṇa (Churikā—small dagger). Deeds with these are: Harana, Chedana, Gāṭhana, Bhedana, Mṛṇaśaṇa, Pāṭana and Śpoṭana.

(10) Kropi (Kaṇa—Sling). Deeds are Trāśana, Rakṣana, Gāṭhana, Baloddharaṇa and Āyata.

The feats of one who fights a bludgeon or cudgel are the following:


9) Dhanurveda in Mahābhārata. Some references to Dhanurveda in Mahābhārata are given below:

(1) A sage named Śaradvān was a noted preceptor in Dhanurveda. Krpācārya learnt Dhanurveda from him and taught many others of his disciples. (Chapter 129, Ādi Parva, M.B.)

(2) Droṇacārya learnt Dhanurveda from Paraṣurāma
and imparted it to many other disciples of his including the Kauravas and Pândavas. (Chapter 129, Ādi Parva, M.B.).

3) Agniveśa, a sage, learnt Dhanurveda from sage Agastya. (Sloka 9, Chapter 133, Ādi Parva, M.B.).

4) Dhanurveda has got ten āṅgas and four caraṇas. (Chapters 6 and 41, Salya Parva, M.B.).

5) Four-footed Dhanurveda worshipped Subrahmany a. (Sloka 22, Chapter 44, Salya Parva, M.B.).

DHANUṢA. An ancient sage. He was a priest in the yāga of Uparicaravasa. (Sloka 7, Chapter 336, Śaṅti Parva).

DHANUṢĀKṢA. An ancient sage. He killed Medhāvi, son of the sage Bāladhi, accusing Medhāvi of having mocked other sages (Sloka 50, Chapter 135, Vana Parva, M.B.).

DHANVA. One of the Kings of Kāṣi. Dhanvantari was born as his son. (For details see under Dhanvantari).

DHANVANTARI I. A deva who was a preceptor in Ayurveda.

1) Origin. The devas and asuras together churned the milky ocean, Kṣīrādhi, to salvage Amṛta (Nectar) from it. After thousand years there arose from the ocean a deva with a Kamsāndalu (water-pot of ascetics) in one hand and a dāṇḍa in the other. That deva was Dhanvantari, (Sloka 31, Sarga 45, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

The birth of Dhanvantari from the ocean of Milk is described in Chapter 29 of Harivāraṇa thus:

Prosperous-looking Dhanvantari rising above the water-level of Kṣīrādhi stood worshipping Mahāviṣṇu. Viṣṇu gave him the name of Abja. Dhanvantari is thus known by the name of Abja also. Dhanvantari bowing to Viṣṇu said “Prabhō, I am your son. Allot to me yajñabhāga”.

Viṣṇu replied thus: “Portions of yajña 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 a celebrity. In your second life even from while in the womb you will have knowledge of Anīmā and Garimā. 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 Dvāpara yuga.”

After having said so much Viṣṇu disappeared.

2) Rebirth of Dhanvantari. Suhotra, King of Kāṣī, in the second Dvāpara yuga had two sons, Śala and Grīṣmāda. Śunaka was the son of Grīṣmāda. Śala got a son, Ārṣiśeṇa. Kāśa was born to Ārṣiśeṇa. To Kāśa was born Dīrghatapas (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 the latter taught his disciples Ayurveda, by parts, eight in number. From Dhanvantari in order were born Ketumāna—Bhimaratha—Divodāsa. (Chapter 29, Harivarīṇa).

3) Dhanvantari and Parīkṣit. There is a story in the purāṇas that when Tākṣaṇaka went and bit Parīkṣit to kill him, a Viṣahāri (one who cures those infected with snake venom) rushed to save the king but was bribed and sent back by Tākṣaṇaka. There are indications in the Purāṇas to show that the Viṣahāri under reference was Dhanvantari though it is stated that Kaśyapa was the person involved. (See under Tākṣaṇaka).

4) Dhanvantari and Manasādevi. In the Kṛṣṇaṇama Khaṇḍa of Brahmayāvarta Purāṇa there is a story connecting Dhanvantari with Manasādevi, a serpent-goddess.

Once Dhanvantari with his disciples was going to Kālīśa. On the way Tākṣaṇaka made a venom-spitting hiss. At once one of the disciples of Dhanvantari boldly went and plucked the diamond on the head of Tākṣaṇaka and threw it to the ground. Hearing this Viṣuki, King of serpents, sent to Dhanvantari thousands of serpents under the leadership of Droṇa, Puṇḍarika and Dhanan- jaya. The poisonous breath of all these serpents joined together made the disciples of Dhanvantari swoon. Immediately Dhanvantari by a medicine made from vanaspati made all his disciples recover and then sent all the serpents to a swoon. When Viṣuki heard this he sent the serpent-maid, Manasādevi, a disciple of Śiva, to face Dhanvantari. Manasādevi and Gaḍūra were both disciples of Śiva. But Dhanvantari was a follower of Gaḍūra. Manasādevi made all the disciples of Dhanvantari swoon but the latter because of his great proficiency is Viṣāvidyā soon brought back his disciples to normal. When Manasādevi found that it was impossible to defeat Dhanvantari or his disciples by using poison Manasādevi took the trīṣūla 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. (Amṛtacārya). An eminent medical scientist born in the āmbaṣṭha caste. There is no reference anywhere in the Purāṇas regarding any relationship between the two Dhanvantaris. There is the following story about Amṛtacārya in Ambaṣṭha-candrika.

Once Gālava Mahārṣi 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 Gālava quenched his thirst taking water from her. Pleased with her the Mahārṣi blessed her saying “May you get a good son.” The girl replied that she was still unmarried. Gālava then made a figure of a male with darbha and told her to get a child from that figure. She was a Vaśīya girl named Viṇahādrā and she got a beautiful child of that darbha male. Because the boy was born to a Vaśīya of a brahmin male he belonged to the Āmbaṣṭha caste. The boy was named Amṛtacārya.

DHANYAMĀLĀ. The foster-mother of Atikāya. (See Atikāya).

DHARA. Wife of a Vasu named Droṇa (see under Nandagopa).

DHARA I. He is the first Vasu born to Dharma of his wife Dhumrā. (Sloka 19, Chapter 66, Ādi Parva).

DHARA II. A king who was a friend of Yudhiṣṭhira. (Sloka 39, Chapter 158, Droṇa Parva, M.B.).

DHĀRA. A holy place. If one bathes in this holy place (Bath) his sorrows will be at an end. (M.B. Vana Parva, Chapter 84, Stanza 25).

DHĀRĀNĀ. One of the eight means of Rājayoga (One of the ways of union with the supreme Spirit). Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhārānā, Dyānā and Samādhi are the eight means (See under Rājayoga).

DHĀRĀNĀ I. A king born in the family of Candravata. (M.B. Udyoga Parva, Chapter 7, Stanza 16).

DHĀRĀNĀ II. A nāga (serpent) of the family of
Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

DHARANYA (M). A measure. In ancient times a dharana was made up of ten palas. (Manusmriti).

DHARAPALA. A king of ancient times. He ruled over a country named Vidiśa. There is a holy place where the rivers Vetaśi and Vetravati meet. Dharpāla constructed a temple at the confluence. There is a story also for his doing so.

Once a Śiva-pārśada brought to Śiva a woman at a time when Pārvatī was away from the place. Śiva and the woman were enjoying each other when Pārvatī came to the place. Getting angry she cursed the Pārśada and made him into a fox. The fox came to the place where the rivers Vetaśi and Vetravati meet and did penance there and attained Mokṣa. Dharpāla saw the divine plane coming down to take the Pārśada away and he, therefore, constructed a temple at the place where the plane landed. He then arranged scholars well versed in Vedas and āstras to read Padma Purāṇa there. He himself read Padma Purāṇa and attained moksa. (Chapter 29, Padma Purāṇa).

DHĀRESVARĪ. A goddess living in the tirtha (holy bath) of Jambunada. This goddess is another form of Pārvatī. (Devi Bhāgavata, Skandhāla 8).

DHARINĪ. A daughter born to the Menes (Pīṭhas) created by Brahmā, by their wife Svadhā. Dharinī had an elder sister named Menā. Both were expounders of the Vedas and of good qualities. (Viṣṇu Purāṇa, Anuśa 1, Chapter 10).

DHARMA. A deva who is the abode of all luxuries in life.

1) Birth. This deva broke the right nipple of Brahmā and came out in the form of a human being. Three sons were born to him: Śama, Kāma and Harṣa. Kāma married Rāti, Śama, Prāpti and Harṣa, Nandā.1

2) Marriage and family life. The Bhāgavata states that Dharma married the thirteen daughters of Dakṣaprājāpati named Śraddhā, Maitri, Dayā, Śanti, Puṣṭi, Śuṣṭi, Kriyā, Unnaṭi, Buddhī, Medhā, Tiṭākṣa, Hṛi and Mūrti. Besides them he married ten other girls named Bhānu, Lambā, Kukubh, Jāmi, Viśā, Śadāyī, Māhāra, Harṣavatī, Vasū, Mūhūrta and Saikałpā and also a woman named Sunṛtā. According to Mahābhārata Dharma married the following daughters of Dakṣa: Kirtī, Lakṣmī, Dhṛiti, Medhā, Puṣṭi, Śraddhā, Kriyā, Budhī and Lajjā. From each of his wives there originated a family. The son born to each is given below Śraddhā—Śubha; Maitri—Prasāda; Dayā—Abhaya; Śanti—Sukī; Puṣṭi—Moda; Unnaṭi—Daraṇa; Buddhī—Artha; Medhā—Sukṛti; Tiṭākṣa—Sama; Hṛi—Praśaṇa. Mūrti gave birth to the virtuous Naranārīyaṇas. Sunṛtā became the mother of the devas, Satyavrata and Satyasena. Satyasena became famous by slaying many cruel and evil-natured Yakṣas, demons and spirits. Lambā gave birth to Śrābha and Vidyotama. Śrābha got a son, Indrascena. Vidyotama became the father of stanayitru. Kukubh delivered Satikṣa and Saikaḷa became the father of Kikaḷa and Durgadeva. Jámi got a son Svarga and of him was born Nandi. Viśā gave birth to Viśva-dēvas and Śadhiyā to Śadhiyas. These Śadhiyas are different from those born of Brahmā. Śadhiyas became the father of Arthasiddhi. Marutvati gave birth to Marutvati and Jayanta. Vasu gave birth to eight sons and they were known as Aṣṭavasus. Drona, the first of the Aṣṭavasus, married Abhimati. Abhimati is known as Dharā also. It was Drona and Dharā who were born as Nandagopa and Yaśodā later. Prāṇa, second of the Aṣṭavasus, married Urjasvati, daughter of Priyavrata. (Navama Skandha, Bhāgavata).

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 Naranārīyaṇa).

4) The daughter named Dharmavrata. Darmadeva got a daughter named Dharmavrata of his wife Dharmāvati. Dharmavrata 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 Dharmavrata attended on him and worshipped him. Marici, when he woke up, finding Dharmavrata attending on another man cursed her and made her into stone. Dharmavrata pleaded not guilty and standing inside a fire-pit did penance for ten thousand years. Brahmā and other devas appeared before her and consoled 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 Vidura by Animāṇḍayā. (See Animāṇḍayā).

Other details. (1) A portion of Dharma took life as Yudhiṣṭhira in Kunti. (See Dharmaputra).

(2) Dharma did penance in Dharmatirtha for a very long time. (Śloka 1, Chapter 84, Vana Parva).

(3) The abode of Dharma was Dharmapraśtha. (Śloka 1, Chapter 84, Vana Parva).

(4) Dharma did penance on the banks of the river Vaitāraṇi for a long time. (Śloka 4, Chapter 114, Vana Parva).

(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 Arāṇī stick which the Brahmin owned for making fire by attrition. (Chapter 311, Vana Parva).

(6) Dharma appeared in the form of a Yakṣa and made all the Pāṇḍavas swoon except Yudhiṣṭhira, on the shores of a pond in the forest and later got them back to normal. (See under Dharmaputra).

(7) Darmadeva went to Viśvāmitra in the guise of Vasiṣṭha to test him. (See para 3 of Gālava).

(8) Following a directive from Brahmā, Darmadeva once brought before Varuṇa all the daityadānavas bound by ropes. (Chapter 128, Udyoga Parva).

(9) Mahāviṣṇu was born as a son of Darmadeva. (See under Naranārīyaṇa).

(M.B. Ādi Parva, Chapter 65).
(10) Dharma worshipped a brahmin named Satya taking the form of a deer. (Śloka 17, Chapter 272, Śānti Parva).

(11) Dharma tested Sudarśana taking the form of a brahmin. (Śloka 79, Chapter 2, Anuśāsana Parva).

(12) Dharma saved a sage named Vatsanābha from a great downpour taking the shape of a buffalo. (Chapter 12, Anuśāsana Parva).

(13) Dharma disguised as a brahmin, went and imparted advice to Janaka, father of Sītā. (Chapter 32, Āśvamedha 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, Āśvamedha Parva).

(15) When at the end of their life the Pāṇḍavas started on their Mahāprāśāhna, Dharma as a dog accompanied them up to the gates of heaven. (Śloka 22, Chapter 5, Svargārohaṇa Parva).

7) Dharmā and Kāla. There is a misunderstanding found even in some Purāṇas that Kāla, the chief of Kālapuri, 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 Dharmadeva is Brahmapāda. The father of Kāla is Śūrya and mother Sārijjā, daughter of Viśvakarmā. This itself is a sufficient evidence to show that the two are different persons. Further, Kāla or Yama is the sixth descendant of Viśnu.

But scholars are misled to think that the two are identical. There is a reason for it. Dharma (Vitāpiṭā)/ Samavartti Parētarā/ Kṛtānto Yamanābhūtā/ Samāno Yamarājī Yamaḥ // Kālo Daṇḍadhārā Śrāddhā-Devo Vāivāsvatotakāḥ. // (Amara).

The above are the synonyms of Kāla. Vyāsa has used as synonyms for Dharmadeva in the Mahābhārata the words Dharmarāja, Vṛṣa 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. Dharmadeva got that name because he is the incarnation of Dharma. The real name of Kāla is Yama. Dharmadeva got the name Yama because he possesses 'Yama' (control of the self for moral conduct). Kāla has no sons; Vidura and Yudhisthira are the sons of Dharmadeva.

DHARMABHĪRT. A maharśi who was an inhabitant of Daṇḍakāranya. This sage narrated to Śrī Rāma the story of the pond 'Pañcācpara' and the gānadhārā that rises from it. (Vālmiki Rāmāyaṇa, Aranya, Sarga 11).

DHARMABUDDHI. See under Mitabheda.

DHARMADA. A follower of Subrahmanyā. (Śloka 72, Chapter 45, Śalya Parva).

DHARMADATTĀ I. A king of Kosala. He had a wife named Nāgārī. By her chastity she became a celebrity and got the name of Arundhati of the earth. They got a daughter named Tārādattā. Once when Dharmadatta and Nāgārī were engaged in conversation both remem-

bered 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 Nāgārī could not control herself and prepared to accept the worst. Nāgārī 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 Devadāsa then. My husband was the son of a merchant. We made 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 ptis. 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 sannyāśī 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." Dharmadatta also got back the memory of his previous birth. He said he was the Devadāsa of Nāgārī's previous life.

The moment they finished talking about their previous births both fell down dead. Orphaned Tārādattā then lived under the care of her mother's younger sister. After some time a Mahārśi came to their house and by his blessing Tārādattā got a husband named Kalīṅgasena. Kalīṅgasena was a brave and daring Prince. Very soon they got a daughter and she was named Kalīṅgasena. (Kathāsārisāgara, Madanamañjukā lāmbaka, Tārānga 2).

DHARMADATTĀ II. A brahmin who lived in the city of Karavīra. One day while Dharmadatta was going to the temple with material for pūjā he came across a demoness named Kalahā on the way. The brahmin threw the pūjā materials in his hand on to the face of the demoness. When a tulasī leaf touched the demoness she got back the memory of her previous birth. Kalahā then abandoned her cruel nature and begged Dharmadatta to advise her as to how she should get a release from her demoniac life. Taking pity on her Dharmadatta gave her all the 'punya' he had obtained by observing Kārttikāvratā. (Chapters 106, 107, Uttra Khaṇḍa, Padma Purāṇa and Chapters 2, 4, 24, 25 Skanda Purāṇa).

Dharmadatta and Kalāhā were born as Daśaratha and Kaikēyī in their next births as a result of the accumulates Punya obtained by observing Kārttikāvratā. (Sāra khaṇḍa, Ananda Rāmāyaṇa).

DHARMADHVĀJA. See under Tulasī.

DHARMAGUPTA I. A prince who obtained blessings from Śiva by observing the Pradoṣavratā. (For detailed story see Aśvīnūmatī).

DHARMAGUPTA II. A Nandarājakumāra belonging to the Lunar dynasty. Chapters 1, 2 and 13 of Skanda Purāṇa gives the following story about him.

Once Dharmagupta 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 seat 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 bear 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 you. After that I will go to sleep and you keep watch". Gladly accepting 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 gone to the lion the unfaithful prince pushed the bear down. But the bear escaped catching hold of the branches lower down. Embittered at this the bear cursed Dharmagupta and made him mad.

Then addressing Dharmagupta first and the lion next the bear said thus: "I am Dhyānakaṣṭha a sage of the Bhrigu family. I can take any form I like. I cursed you, Dharmagupta, because you cheated a friend. This lion is Bhādra, one of the ministers of Kubera. Once he entered into sexual act with a bear in front of the ārama 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 decreed that he would get his original form when he entered into a conversation with me." When Dhyānakaṣṭha finished speaking the lion changed itself into the form of Bhādra.

Dharmagupta 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 Puṣkariṇī tirtha. The king did as was suggested and Dharmagupta was cured.

DHARMĀKARA. A righteous house-holder. Once a prince entrusted his beautiful wife with Dharmākara and went away. Though she 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 fearing 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, Srṣṭi khaṇḍa, Chapter 50).

DHARMĀKETU. A king of Bhārgava gotra. He was the son of Suketu and father of Satyaketu. (Navamaśkaṇḍha, Bhāgavata).

DHARMĀNANDANA. A king of the family of Bhārgava. (Navamaśkaṇḍha, Bhāgavata).

DHARMĀNGADA. A Brahmin who became a deep meditator on Viṣṇu, because of his habits in his previous life. Dharmāngada was the son of Rukmāngada by his wife Sāndhya-vālī. Rukmāngada was the son of Rādhi-vāja who lived in the city of Vidiśā. 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 Viṣṇu was pleased with him because of his love of his father and of his loyalty to Vaiṣṇavite deity and took him bodily to heaven (Vaikuṇṭha). 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 Suvaṭrata the son of a Brahmin named Sonaśāmā. The wise Suvaṭrata discarded the passions of Kāma (desire), Krodha (anger) etc. and controlled his senses and engaged himself in penance in Vaiḍūryamahādṛi. For hundred years he sat in meditation and Mahāvisṇu was pleased with him and took him and his father to Vaikuṇṭha. At the instruction of Mahāvisṇu, Suvaṭrata took life again in the house of Kaśyapa. When he died he went to Vaikuṇṭha. In every successive birth he had the remembrance of his previous birth. (Padma Purāṇa, Chapter 21).

DHARMĀNETRA I. A king of the Hchaya family. He was the son of Hchaya and father of Kṛṣṭi. (Brahmaṇḍa Purāṇa, Chapter 2).

DHARMĀNETRA II. A son of Dhṛtarāṣṭra. (Śloka 60, Chapter 94, Ādi Parva).

DHARMAPĀLĀ. A minister of Daśaratha. There were eight ministers for Daśaratha: Srṣṭi, Jayanta, Viṣṇya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla and Sumantra. (Chapter 6, Agni Purāṇa).

DHARMAPRASTHA. 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 99, Chapter 94, Vana Parva).

DHARMĀPUTRA. The eldest of the Pāṇḍavas, the others being Bhīmasena, Arjuna, Nakula and Sahadeva. 1) Genealogy. See under Arjuna. 2) Birth. Pāṇḍu, brother of Dhr̥tarāṣṭra, had two wives, Kunti and Mādhri. 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 Durvāsas 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 Gāndhāri was pregnant and was about to deliver she became anxious and meditating on Dharma-deva recited one of the mantras given by Durbāsas and got a child from him. The boy was born at midday on the eighth Jyeṣṭha day of the year on Pañcami and at the auspicious 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 Yudhiṣṭhira". Obeying the dictate of the mysterious voice he was named Yudhiṣṭhira. (M.B. Ādi Parva, Chapter 123). 3) Boyhood. When he had five sons Pāṇḍu went to the forest of Sataśriga 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 Vāsudeva, performed the Upanayana ceremony (thread-wearing) of Dharmaputra (Chapter 123, Dākṣiṇāyapatha Ādi Parva, M.B.). Rājā Ṣuṣa impetuously instructed 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 Hastinapura 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) Kaumāra(youth). Dharmaputra and his brothers spent their boyhood in Hastināpura along with Duryodhana and his brothers. Bhīmasena became a great foe of Duryodhana and his brothers and Duryodhana always nurtured a desire to kill Bhīmasena. Once Duryodhana invited Dharmaputra and his brothers to have aquatic games in the Gaṅgā. Accepting the invitation Dharmaputra participated in the games along with his brothers. One night Duryodhana caught hold of Bhīma 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. Kuntī asked him to start a search and while he was on it Bhīmasena appeared before him and told him how he was thrown into the river by Duryodhana and how he went to Nāgaloa 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 Hastināpura under Droṇācārya. Dharmaputra got great proficiency in chariot-fighting. As Gurudakṣiṇā (fee for the preceptor) Dharmaputra agreed to bring Drupada bound before 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. Dhṛtarāṣṭra, 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 Vāraṇāsva for the Pāṇḍavas to reside there. That palace was built of Lākṣa (See under Arakāllam). The entire population resented this act of Duryodhana and rebuked him. They tried to follow Dharmaputra to Vāraṇāsva and stay there. But by tactful words he made them abandon that idea. Still many brahmins 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 farther came to the shore of the Gaṅgā. (Slokas 138 to 148, Adi Parva, M.B.).

6) Story up to the life igncognito.

(1) When the palace was burnt to ashes it was presumed that they were dead and by the instructions of Dhṛtarāṣṭra the funeral rites of the Pāṇḍavas were conducted at Hastināpura. But Vidura informed Bhīṣma that the Pāṇḍavas were alive. (Chapter 149, Dāśāṅgavagepiṭha, Adi Parva, M.B.).

(2) Dharmaputra gave permission to Bhima to marry Hidimbā while they were in the forest. (Chapter 154, Dāśāṅgavagepiṭha, Adi Parva).

(3) Dharmaputra counselled Arjuna to release Cēṭaratha Yakṣa who was defeated by Arjuna in a battle. (Sloka 39, Chapter 169, Adi Parva).

(4) After the svaayāṃvara of Pāṇcālī, Dharmaputra narrated to Drupada the story of their escape from the palace. (Chapter 194, Adi Parva).

(5) After svaayāṃvara of Pāṇcālī the Pāṇḍavas returned to their country and Dharmaputra was crowned king of half of the country. He started his rule at Khaṇḍava-prasātha, his capital. (Chapter 206, Adi Parva).

(6) Nārada went to Khaṇḍavapraśasti and advised them, how to avoid unpleasantness accruing from their having one wife in common. His advice was that Pāṇcālī should spend one year with each of the five in turn. (Chapter 207, Adi Parva).

(7) When Abhimanyu was born to Arjuna, Dharmaputra gave ten thousand cows to brahmans as gifts. (Sloka 69, Chapter 22, Adi Parva).

(8) Yudhiṣṭhīra got a son Pratīvindhyā of Pāṇcālī. (Sloka 79, Chapter 220, Adi Parva).

(9) Yudhiṣṭhīra got a son Yaudheya of Devikā, daughter of King Sīhi. (Sloka 76, Chapter 93, Adi Parva).

(10) When Śrī Kṛṣṇa went to Dwārakā from Indraprastha Dharmaputra drove the chariot in the place of Dārūka, charioteer of Kṛṣṇa. (Sloka 16, Chapter 2, Sabhā Parva).

(11) Mayāśura constructed a beautiful palace in Indraprastha and gave it to Dharmaputra. (Sloka 37, Chapter 3, Sabhā Parva).

(12) Yudhiṣṭhīra decided to perform a Rājasūya at Indraprastha. Even before the Rājasūya Śrī Kṛṣṇa, Arjuna and Bhīmasena together killed Jarāsandha. After that Yudhiṣṭhīra sent Arjuna to the northern side and the other brothers to the southern side for Dīvījaya (conquest of countries). When he established his autocracy he performed the Rājasūya. (Chapter 43, Sabhā Parva).

(13) Yudhīṣṭhīra used to give free sumptuous food to thousands of brahmans in golden pots daily. (Chapter 49, Sabhā Parva).

(14) Envious Duryodhana sent Vidura to bring Dharmaputra to Hastināpura and defeated him foully in a game of dice. Though Dharmaputra lost everything Dhṛtarāṣṭra gave him back everything. (Chapter 72, Sabhā Parva, M.B.).

(15) Before Dharmaputra went back to his place, with the permission of Dhṛtarāṣṭra, 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 igncognito. (Chapter 79, Sabhā Parva).

(16) Śūrya gave the Aksāyapātra (a pot which is never emptied) to the Pāṇḍavas. (Sloka 72, Chapter 3, Vana Parva).

(17) At first the Pāṇḍavas stayed in Dvaitavana and later on the advice of Vyāsa they went to Kāmyakavana. (Sloka 41, Chapter 36, Vana Parva).

(18) He advised Bhīmasena to remain quiet for thirteen years. (Chapter 52, Vana Parva).

(19) Brhadaśva, 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) Yudhiṣṭhīra met and conversed with Parasurāma at the mountain Mahendra. (Chapter 117, Vana Parva).

(22) The Pāṇḍavas then travelled in north India. On their way to the mountain of Gandhamādana Pāṇcālī
fainted and Yudhishthira wept bitterly. (Chapter 145, Vana Parva).

(23) From Gandhamadana Dharmaputra with his wife and brothers reached Badarikasrama and from there they returned to Dvaivatavana.

(24) When they went to Kamyaka vana Sri Krsna visited Dharmaputra there. (Chapter 153, Vana Parva).

(25) Duryodhana and his followers made a grand march to Kamyaka vana to see the Pndavas in sad plight and there the Gandharva Citrasena bound them all by ropes. Arjuna on the orders of Dharmaputra got them all released. (Chapter 246, Vana Parva).

(26) While the Pndavas were in exile in the forest Durvasasana went and invited Yudhishthira to attend a Vaisrava sacrifice conducted by Duryodhana. 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).

(27) Yudhishthira received the sage Durvasas with respect and after offering homage sent him away contented. (Chapter 262, Vana Parva).

(28) Jayadratha kidnapped Pnceali and in the battle that ensued Dharmaputra slew the King of Trigarta but left free Jayadratha. (Chapter 272, Vana Parva).

(29) At a time when Yudhishthira was plunged in sorrow the sage Mrkaendra narrated the story of Sri Rama to console him. (Chapters 273 to 291, Vana Parva).

7) How Dharmadeva tested Yudhishthira. The Pndavas travelling through the forests reached Dvaivatavana. A brahmin among their group was making fire by the arani sticks when a deer rushed at him and took the arani sticks away, carrying them on its horns. The Pndavas 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 Bhismasena went to enquire. Bhismasena also did not return and finally 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 stork 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, dhnava, gandharvas and rksasas but also the four huge mountains like Himalaya Parvyastra, Vindhya and Malaya. I am eager to know your true self who have slain such brave brothers of mine."

Yaksa: "I am a Yaksa 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. Dharma makes him set. He exists on Satya.

Yaksa:—How does Mahisiddhi come to he Srotriyas? (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 Ksatriyas? 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 are 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 Upajīvana?

Dharmaputra:—The soul of Man is his son. The companion given by God is wife. Cloud is Upajīvana.

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:—By what is this world covered? By what does the world become clear? 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-rule 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 Yudhiṣṭhira named Nakula. Yakṣa then enquired why he had named Nakula leaving aside Arjuna and Bhīma. 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 Dharmadeva was immensely happy to hear that reply and gave life to all his brothers. He confessed to Yudhiṣṭhira that he was who in the form of a deer came and ran away with the āraṇī sticks. He returned the āraṇī sticks also. Dharmadeva then advised them to go and spend their life incognito at the court of King Virāṭa 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 āśrama. (Chapters 312 and 313 of Vana Parva, M.B.).

8) Ajñātāvāsā (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) Yudhiṣṭhira 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 Kurukṣetra with his army. (Chapter 196, Udyoga Parva).

(2) Dharmaputra gave instructions to Arjuna to keep his army in vyūhas. (Śloka 6, Chapter 19, Bhīṣma Parva).

(3) Dharmaputra was sorry when he looked at the Kaurava army. (Śloka 3, Chapter 21, Bhīṣma Parva).

(4) Yudhiṣṭhira blew his conch Anantavijaya to announce the war. (Śloka 16, Chapter 25, Bhīṣma Parva).

(5) Yudhiṣṭhira sought permission from Bhīṣma to fight against the Kauravas. (Śloka 35, Chapter 43, Bhīṣma Parva).

(6) Yudhiṣṭhira bowed before Droṇacārya and sought permission to conduct the war. (Śloka 52, Chapter 43, Bhīṣma Parva).

(7) He sought permission from Kṛpācārya to fight the war. (Śloka 69, Chapter 43, Bhīṣma Parva).

(8) Yudhiṣṭhira went to Śalya and obtained his permission to conduct the war. (Śloka 78, Chapter 43, Bhīṣma Parva).

(9) Yudhiṣṭhira appealed to the warriors on the Kaurava side to join his army. Only Yuyutsu, responded to that beckoning and joined the Paṇḍava's side. (Śloka 94, Chapter 43, Bhīṣma Parva).

(10) On the first day of the battle Dharmaputra fought a duel with Śalya. (Śloka 28, Chapter 45, Bhīṣma Parva).

(11) Yudhiṣṭhira constructed a Vajra Vyūha (an array in the shape of a diamond) with his army. (Śloka 22, Chapter 81, Bhīṣma Parva).

(12) Yudhiṣṭhira fought with fury and defeated Śrutāyus. (Śloka 8, Chapter 84, Bhīṣma Parva).

(13) Yudhiṣṭhira got defeated by Bhīṣma. (Śloka 2, Chapter 86, Bhīṣma Parva).

(14) Bhagadatta attacked Yudhiṣṭhira. (Śloka 84, Chapter 96, Bhīṣma Parva).

(15) He fought against Śakuni. (Śloka 11, Chapter 105, Bhīṣma Parva).

(16) Yudhiṣṭhira sought permission from Śri Kṛṣṇa to kill Bhīṣma and he went straight to Bhīṣma himself and asked him how he should be killed. Yudhiṣṭhira attacked Bhīṣma as per the latter's instructions. (Chapter 107 to 115, Bhīṣma Parva).

(17) In the meantime Droṇacārya made a vow that he would capture Yudhiṣṭhira. So Yudhiṣṭhira thereafter, always kept Arjuna near at hand. (Śloka 3, Chapter 13, Droṇa Parva).

(18) Yudhiṣṭhira consoled his own army when Abhimanyu was slain. (Śloka 35, Chapter 49, Droṇa Parva).

(19) Yudhiṣṭhira attacked Śalya and Kṛtavarmā. (Chapters 95 and 97, Bhīṣma Parva).

(20) Yudhiṣṭhira was defeated in a fight with Droṇa. (Śloka 18, Chapter 106, Droṇa Parva).

(21) He fought against Duryodhana. (Śloka 15, Chapter 124, Droṇa Parva).

(22) He defeated Droṇacārya in another battle. (Śloka 27, Chapter 157, Droṇa Parva).

(23) He became moody when Ghaṭotkaca was killed. (Śloka 27, Chapter 183, Droṇa Parva).

(24) He made Karna swoon in a fight. (Śloka 21, Chapter 49, Karna Parva).

(25) He withdrew from the battlefield after having been defeated by Śvattāḥma. (Śloka 38, Chapter 35, Karna Parva).

(26) Karna wounded Yudhiṣṭhira. (Śloka 33, Chapter 63, Karna Parva).

(27) Once Yudhiṣṭhira scolded Arjuna and the latter greatly offended started to go to the forests and then Yudhiṣṭhira himself appeased him. (Chapters 63, 70 and 71, Karna Parva).

(28) Yudhiṣṭhira slew Candrasena and Drumasena who were the guardians of Śalya's Cakravyūha. (Śloka 52, Chapter 12, Śalya Parva).
(29) He slew Salya (Sloka 51, Chapter, 17, Salya Parva).
(30) He killed the younger brother of Salya. (Sloka 64, Chapter 17, Salya Parva).
(31) Duryodhana at this time went to a lake in Dvapiyana and lay there immersed under water. Yudhishthira went there with an army and challenged him for a fight. (Sloka 18, Chapter 61, Salya Parva).
(32) When Yudhishthira won the war he sent Sri Krsna to Hastinapura to console Gandhāri. (Sloka 40, Chapter 62, Salya Parva).

10) Yudhishthira is crowned King. When Yudhishthira won the war he sent Nakula to bring Pāṇcāli. He went round the Kurukṣetra battle ground and saw his own kith and kin lying dead and the sight made him faint. After that he went to Dhrtaṛastra. Gandhāri cursed him for killing her sons. Gandhāri gave a piercing look at the nails on the foot of Dharmaputra when he stood before Gandhāri bowing down. Instantly the nails turned black. Yudhishthira gave Dhrtaṛastra the names of all the prominent persons who were killed in the war. Dhrtaṛastra ordered Yudhishthira to perform the obsequies of the dead. It was at this stage that Yudhishthira came to know from Kuntī that Karna was his brother. Yudhishthira 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 to herself. The news of the death of Karna gave a sudden mental turn-back to Yudhishthira 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 perishable nature of life. Yudhishthira 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 them all to Hastinapura. When the Pāṇḍavas entered the city the people gave them a rousing reception and Yudhishthira was crowned King. (Chapters 10 to 17 of Saúptika Parva, Chapters 12 to 27 Śri Parva, Chapters 1 to 40 Sānti Parva).

11) Administration. When Yudhishthira became King, with the permission of Dhrtaṛastra, 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 Śri Kṛṣṇa to express his gratitude for him. He visited Bhīma lying on his bed of arrows accompanied by Śri Kṛṣṇa and his brothers. Bhīma revealed to him the inner import of Rājadhrama, Āpaddhrama and Mokṣadharma. Receiving the blessings of Bhīma Yudhishthira and his brothers returned to Hastinapura. Yudhishthira went to the Himalayas to get riches from Marutta before performing an Aśvamedha Sacrifice. While on his way to the Himalayas he fasted for a night and worshipped Śiva. People like Vyāsa and Śri Kṛṣṇa partook in the sacrifice. After the sacrifice was over Dhrtaṛastra desired to go to forest and sought the approval of Yudhishthira to do so. On hearing that Yudhishthira wept. But on the advice of Vyāsa he gave his approval for Dhrtaṛastra to go to forest. Dhrtaṛastra appealed to him through Vidura for funds to perform the obsequies of the dead. Bhīma objected to this but Yudhishthira reprimanded him and silenced him and gave Dhrtaṛastra enough funds for his purposes. Kuntī and Gandhāri accompanied Dhrtaṛastra to the forest. Yudhishthira accompanied by Pāṇcāli and Sahadeva went and saw them in the forests after a few days. (Chapters 41 to 55, Sānti Parva, Chapters 92 from Anuśāsana Parva and Aśvamedha Parva and Chapter 26 from Anuśāsana Parva).

12) Vidura merges into Dharmaputra. When Dhrtaṛastra, Gandhāri and Kuntī went to forest Vidura also accepted sannyāsa and left for the forest. There sitting under a tree he started doing penance. After a few days Yudhishthira came to the forest to see his mother and others. After spending some time with Dhrtaṛastra, Gandhāri and Kuntī he went to the place where Vidura was doing penance. Vidura started running the moment he set eyes on Yudhishthira and the latter ran after him. After some time Vidura turned back and stood staring at Yudhishthira. At that time the soul of Vidura escaping from his body merged with that of Yudhishthira. The body of Vidura stood stiff and leaned against a tree. Taking him to be dead Yudhishthira started to do the funeral rites and then there resounded a voice from heaven saying that Vidura was not dead. The unknown voice was from Dharmadeva. When the voice subsided Vidura became his old self again. Yudhishthira went back. (Chapter 26, Anuśāsana Parva).

13) The end of Dharmaputra. Soon after his return from the forest Nārada came to Hastinapura and told him of the death of Dhrtaṛastra, Kuntī and Gandhāri in a wild fire in the forest. Lamenting deeply Yudhishthira performed the obsequies at Hastinapura. It was at this time that the Yadava dynasty perished and Dvārakā was sunk into the ocean. The Pāṇḍavas then crowned Parikṣit as their successor and entrusted Yuyutsu with the administration of the State till Parikṣit came of age. Vajra was appointed as chief of Indraprastha. The obsequies of Vāsudeva, Balarāma and Kṛṣṇa were performed at Hastinapura. Kṛpācārya was appointed as preceptor to Parikṣit. After having made all such arrangements the Pāṇḍavas commenced their Mahāprāṣṭhāṇa. The five Pāṇḍavas and Pāṇcāli started from Hastinapura. A dog also followed them. Yudhishthira walked ahead. On the way, one by one, Pāṇcāli Sahadeva, Nakula, Arjuna and Bhimasena fell dead. Alone with a dog to keep company, Yudhishthira reached a plateau on the top of the Himalayas and there Indra was waiting for him with a chariot. But Yudhishthira said that he would not come to heaven without his wife and brothers. He was then informed that they had already reached heaven. Yudhishthira insisted that the dog also should be taken to heaven which Indra blankly refused. But Yudhishthira 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 Dharmadeva and he complimented him on his sense of justice. When Yudhishthira entered heaven he saw Duryodhana sitting in all luxury and glory. Yudhishthira did not like it but Nārada pacified him. Yudhishthira saw all his relatives sitting there. A devadātu took him round hell also. When he heard the pitiable groans from there Yudhishthira thought his right place was with them. But Indra and Dharmadeva again consoled him. He was given a bath in Ākāśagāna. He then lost his mortal form and his soul entered Divyaloka.
Standing in the form of Dharmadeva he saw all his relatives including Keśa. (Chapters 38 and 39, Aśramaśāka Parva, Chapter 1, Mausal Parva; Mahāprasthānika Parva, Savāgāraha Parva).  

14) *Synonyms of Yudhishṭhira*. Ajāmīdh, Ajāṭāsatru, Bhrāta, Bhrātāśārdula, Bhrātāpravara, Bhrātārsa-bha, Bhrātāsattama, Bhrātāsimha, Bhimāparvaja, Dharna, Dharmaja, Dharmandana, Dharmaprabha, Dharmaputra, Dharmarāj, Dharmarājya, Dharmasuta, Kaunteya, Kaurava, Kauravāś סביב, Kauravandana, Kauravya, Kauravanātha, Kauritandana, Kuruśārdula, Kuruśeṣṭha, Kuruvadhana, Kurukolodvaha, Kurumukhya, Kurunandana, Kurupāṇḍavagrya, Kurupati, Kurupravira, Kurupusigava, Kururjya, Kurusattama, Kurūttama, Kuruvardhana, Kuruvirā, Kuruvyāsaba, Mrdayaketu, Pāṇḍava, Pāṇḍavāśreṣṭha, Pāṇḍavandana, Pāṇḍaveya, Pāṇḍuputra, Pāricha and Yādavimātā. All these words have been used to identify Yudhishṭhira in the Mahābhārata.

DHRMARĀJAJA. A king of Gauḍadeśa. He became King at a time when Jainism was getting more and more hold on the people and the Hindu Vedics were getting less and less popular among the people. The King thought it was his duty to revive the interest in the Vedics and so became a priest himself and did much propaganda on the superiority of the same, writing several books on the subject for the benefit of the people. (Bhaviṣyapūrāṇa, Pṛatāsarga Parva.)

DHRMĀRANYA. A Brahmin. He had many children. The major portion of his life was spent in hard work to support his large family. After that he went in search of means to attain heaven. In his quest, he happened to reach the realm of Nāgas (serpents). He entered the house of a Nāga named Padmanābha. When he reached the house Padmanābha had been away carrying the chariot of the Sun. Dharmāranyā sat outside the house and spent a few days in vow and meditation. Then Padmanābha returned. The Brāhma asked Padmanābha about the ways of attaining heaven. The Nāga replied that there was none superior to the Sun. The Brahmin accepted penance and lived in the hermitage of Ciyavana for a few days. (M.B. Sānti Parva, 4 Chapters from 361.)

DHRMĀRANYAJ(M). A forest which is a holy place. It is mentioned in Mahābhārata, Vana Parva Chapter 82 Stanza 46, that the moment one enters this forest one would become sinless. This place was once the capital of the King named Asūrataraja. See under Kuśa I.

DHRMARAATHA. A king of the family of Aūgarāja. He was the great grandfather of Lomapida and the son of Drivrathā. (Chapter 277, Agni Purāṇa.)

DHRMASAKHA. A king of the Kekaya line of Kings. He had a hundred wives but no children. At last, at an old age, he got a son of Sucandra, wife of his elder brother. But the hundred wives of Dharasakha were pining for having a son and so the king consulted his ministers and on their advice conducted a Putrakāmēṣṭi yajña (a sacred sacrificial ceremony for obtaining children) at Hanunāmatkunda near the southern sea-coast. As a result of that each of his hundred wives got a child. (Skanda Parāṇa, Chapter 15.)

DHRMĀSRAMA I. A brahmin who was born a parrot named Kaṭjala in his rebirth. Dharmāsrama was one of the three sons of an eminent Brahmin called Vidyaadhara. His other two sons were Vasuṣrāma and Nāmaṣrāma. While both his brothers became great scholars Dharmāsrāma never studied anything and became a muffer. His father was greatly worried on account of this. Dharmāsrāma never heeded the advice of his father and went about in bad company ruining himself. Years went by and Dharmāsrāma became old. One day Dharmāsrāma was sitting repentant in a temple sadly pondering over his past when a siddha came to the temple. Watching him Dharmāsrāma saw him go and sit in a lonely place for meditation with his eyes shut. Dharmāsrāma went and stood near him very respectfully. When the Siddha opened his eyes after some time he saw Dharmāsrāma standing before him and then the Siddha made enquiries about Dharmāsrāma. The latter then requested the Siddha to give him instructions to acquire the supreme knowledge. The Siddha then gave him Jñānopadesa (advice on knowledge) and Dharmāsrāma soon became a Siddha himself. He then started on a pilgrimage and on the way he got a parrot. He took care of the bird just like his son and loved it very affectionately. One day when Dharmāsrāma was away from the place to collect fruits for his food a cat caught and ate the parrot. Greatly grief-stricken Dharmāsrāma went bitterly and ran about like a mad man. After some days he died and because at the time of death he was thinking about the parrot he was born a parrot in his next birth. The Jñānopadesa of the siddha was still lingering in him while he died and so even in his life as a parrot he never lost the jñāna he had acquired in his previous life. (Chapter 122, Padma Purāṇa.)

DHRMĀSRAMA II. Sec under Śivaṣrāma.

DHRMĀŚVARṆI. The eleventh Manu. (Sec under Manvantara.)

DHRMĀSVA. A Brahmin. Once this Brahmin was coming home with water from the Ganges. On the way he saw Kāpakalpa, the servant of merchant Ratnakara, being killed by an ox. Though Kāpakalpa was a sinner, his end aroused pity in the heart of the Brahmin. So he sprinkled the Ganges-water on the body of Kāpakalpa, who instantly regained life and energy. The Brahmin who saw the power of Ganges-water began to worship the Ganges from that day onwards. It is mentioned in Padma Purāṇa, Kriyā Khaṇḍa, Chapter 7, that finally the Brahmin got a boon from the Ganges that only uttering the name of the Ganges should he meet with death.

DHRMĀTĪRTHA I. A holy place of ancient Bhārata. If a man bathes in a pond there, he would be absolved of all sins. (Slokā 1, Chapter 84, Vana Parva.)

DHRMĀTĪRTHA II. Another holy place of ancient Bhārata. If a person bathes in a pond there he would get the benefit of performing a Vājapeya Sacrifice (Slokā 162, Chapter 84, Vana Parva.)

DHRMĀVARṆA. A Brahmin who lived in the country of Anarta at the end of Kaliyuga. Once when he went to the land of the dead, he saw his fathers hanging by the end of darbha. They requested Dhrmavarna to marry and obtain sons who would get them relief from their plight. Dhrmavarna married and as soon as he got a son he went to the forest of Gandhamidana to practise penance there. (Chapters 2, 17 and 22, Skanda Purāṇa.)
DIHARMAVATI. A wife of Dharmadeva. He got of Dharmanati a daughter Dharmanurti. Dharmanurti was married to Marici, son of Brahma. (See under Gayatrih). 

DIHARMAVRTI. A daughter of Dharmadeva. (See under Gayatirtha).

DIHARMAYADHA. Though he was born in the caste of foresters he became a saint 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 at 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 apologised to the sage and craved for pardon. Taking pity on him the sage consolied 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 even once 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 Kausika was doing penance sitting under a tree when a crane perched on the top of its branches defiled 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 house-wife informed 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 Dharmanayadhah of Mithila to remove the egoism in him. Obeying her instructions Kausika went and accepted Dharmanayadhah as his guru. The learned hunter then spoke to Kausika about Varadharmas, Siṣṭacāras, hīnas and ahīnas, Mimāṁsā relating to dharma and karma, the importance and glory of Brahmaidya, the significance of the control of the senses, Trīguṇas, Prāṇāvāyu, service to father and mother and many such other things. The egoism of Kausika was removed and he returned home. Devoted to his parents he attained heaven. (Chapters 27 to 33, Vana Parva).

DHARMAYU. A king of the Puru family. His father was Raudrāśva, the son of Puru and his mother was a celestial woman Miśrakcī. (M.B. Ādi Parva, Chapter 94, Stanza 11).

DHARŚTAVAMŚA. A particular family of kings of the Ikṣvāku Dynasty. This family originated from Dhrṣṭa the brother of Ikṣvāku. So this family is called Dharṣṭavamśa (Devi Bhāgavata, Skandha 7).

DHĀṬĀ I. 1) General information. One of the twelve Ādityas. (See Dvādaśādityyas and Āditya).
2) Other details: (1) At the burning of Khāṇḍava forest among the gods who came against Śrī Kṛṣṇa and Arjuna, there was Dhāṭā also. (M.B. Ādi Parva, Chapter 266, Stanza 34).
(2) Dhāṭā gave Subrahmanya five followers named Kunda, Kusuma, Kumuda, Dāmbara and Aḍāmbara as gift. (M.B. Sāya Parva, Chapter 45 Stanza 39).

DHĀṬĀ II. It is seen in Viṣṇu Purāṇa, Amśa 1, Chapter 10, that two sons named Dhāṭā and Vidhāṭā and a daughter Lakṣmī were born to Bhṛgu, the son of Brahma, by his wife Khyāti. Of them Dhāṭā and Vidhāṭā married Ayati and Nyati, the daughters of Meru. Lakṣmī became the wife of Mahāvīṣṇu.

DHĀṬRETĪKĀ. A maid of Pāneśāli during the time of the forest life of the Pāṇḍavas. It was this maid who informed the Pāṇḍavas that Jayadrathā had kidnapped Pāneśāli. (M.B. Vana Parva, Chapter 269, Stanza 16).

DHĀṬU(S). (Minerals). To understand the Purānic stories regarding the origin of iron, copper, tin etc. see under Irump (iron).

DHAIMARA. An ancient hermit. He was one of the hermits who visited Bhisma in his bed of arrows. (M.B. Śānti Parva, Chapter 47, Stanza 11).

DHĀMAYA I. A hermit.
1) General information. This hermit was the younger brother of Devala, a hermit. The Pāṇḍavas, who escaped from burning in the Lāksī house, reached the banks of the Ganges when this hermit was performing penance in the holy tīrtha of Utkoca. Arjuna defeated Citarathā, a Gandharva. After that Citarathā and Arjuna became friends. The Gandharva advised him that a priest was unavoidable and that the Pāṇḍavas should accept the hermit Dhaumya who was doing penance in the Utkocatīrtha as their priest. Accordingly the Pāṇḍavas accepted Dhaumya as their priest. From that day onwards in everything the Pāṇḍavas did, Dhaumya was their priest. (M.B. Ādi Parva, Chapter 182).
2) Other details. (1) After the Svayārīvara of Pāneśāli, Dhaumya performed the marriage ceremony for each of the Pāṇḍavas from Dharmaputra to Sahadeva separately with Pāneśāli. (M.B. Ādi Parva, Chapter 197).
(2) When sons were born to the Pāṇḍavas, Dhaumya performed the rites of investiture etc. with the Brahma string etc. (M.B. Ādi Parva, Chapter 220, Stanza 87).
(3) Dhaumya was the chief priest who performed the rites of sacrifice at the Rājasūya of Yudhīśṭhīra. He anointed Yudhīśṭhīra as King. (M.B. Sabhā Parva, Chapter 53, Stanza 10).
(4) When the Pāṇḍavas started for forest life, Dhaumya walked in front of them with Kuśa grass in his hands, singing Yamasāma and Rudraśāma songs. (M.B. Sabhā Parva, Chapter 80, Stanza 8).
(5) Once Dhaumya talked about the attributes of the Sun and advised Dharmaputra to worship the Sun. (M.B. Vana Parva, Chapter 3).
(6) In the forest Dhaumya rendered powerless the illusive and magical arts of Kirmira, an asura (demon). (Mahābhārata, Vana parva, Chapter 11, Stanza 20).
(7) Dhaumya described to Dharmaputra the importance of several holy tīrthas or Baths. (M.B. Vana Parva, Chapters 87 to 90).
(8) On another occasion Dhaumya described to Dharmaputra the motions of the Sun and the Moon.
and the positions of Viṣṇu and Brahmā. (M.B. Vana Parva, Chapter 163).
(9) When Jayadratha had stolen Pāṇिकāli, Dhaumya blamed him and tried to recover Pāṇिकāli. (M.B. Vana Parva, Chapter 238, Stanza 26).
(10) Dhaumya advised the Pāṇḍavas how to preserve pseudonymity in the capital of Virāṭa. (M.B. Virāṭa Parva, Chapter 4).
(11) When the Pāṇḍavas started their life incognito Dhaumya performed the rite of Agniṣṭoma 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 oblations and went to the country of Pāṇिकāla. (M.B. Virāṭa Parva, Chapter 4, Stanza 54).
(12) After the bhārata battle, Dhaumya performed the funeral ceremonies, offerings etc. of the relatives of the Pāṇḍavas. (M.B. Strī Parva, Chapter 24).
(13) After Dharmaṇputra 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 14, 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 Ayodha Dhaumya, Ayodha Dhaumya, Apoḍhadhuṣa, Apoḍhadhuṣa etc. are used for this Dhaumya, (For details see under Ayodhaḍhuṣa).
DHAUTAMULAKA. A king born of a dynasty of China. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14).
DHAVALAGIRI. (SVETA 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 Rākṣasa (giant) with the figure of a donkey. He lived in the forest of Kāli (Tāla). People did not dare to pass by that way fearing this giant. Hearing about him, Śrī Kṛṣṇa and his elder brother Balabhadrā 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. Balabhadrā and Śrī Kṛṣṇa beat the giant to death.
2) Other details. (1) In Bhāgavata, Skandha 10, it is stated that Pralambaka, Cāṇūra, Ṭṇāvārta, Mūṣṭika, Aṛiṣṭaka, Keśi, Dhenuka and others were the followers of Karīṣa.
(2) In Bhāgavata, Skandha 10, there is another story that while Balabhadrā Rāma, Śrī 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. Bhīṣma Parva, Chapter 50, Stanza 51).
DHENUKĀŚRAMA. A holy place. Once the god of Death Yama took the shape of a man and did penance in this place. (M.B. Droṇa Parva, Chapter 54, Stanza 8).
DHENUTĪRTHA. 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 84, Stanza 87).
DHIRADHI. A brahmīn 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 gaṇas of Śiva were amazed at Śiva’s partiality for Dhiradhī. Paramaśiva told them the story of the former birth of Dhiradhī. “This Brahmīn 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 Gitā, and to meditate on Śiva. Because the swan did that holy act, he was born a Brahmīn in his next birth. Though he was a Brahmīn 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, Dhiradhī attained heaven. (Padma Purāṇa, Uṭtara Khaṇḍa, Chapter 184).
DHĪROŚṆI. A god concerned with Śrāddha (offering to the manes). (Mahābhārata, Anuśāsana Parva, Chapter 9, Stanza 32).
DHĪṢANĀ. The wife of Havirdhāna born in the dynasty of the emperor Prīthu. Dhiṣanā was born from fire. (Six sons, Prācinabharis, Sukra, Gaya, Kṛṣṇa, Viraja and Ajina, were born to Havirdhāna by his wife Dhiṣanā born of fire. (Agni Purāṇa, Chapter 18).
DHĪṢṬA. A son of Vaiṣvāvata Manu. Ikṣvāku, Nabhāga, Dhrṣṭa, Saryāti, Narisyaṇa, Prāṁśu, Nṛga, Diśa, Kariṣa and Prśadhra were the sons of Vaiṣvāvata Manu. (Bhāgavata, Skandha 8).
DHĪṢṬAmares. A Vaiṣya who attained heaven by performing the fast of Vaiśākha Vrata. He lived in the country of Bhadravati, on the bank of the River Sarasvati. The name of the king of the country was Dhīrmiṇa. Dhanapāla, a Vaiṣya of that country had five sons: Sumanas, Dyutimān, Medhāvi, Sukṛta and Dhīṣṭabuddhi. 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, Manes or Brāhmaṇas, 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 deserted 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. Dhīṣṭabuddhi happened to reach the hermitage of Kauṇḍinya. It was the month of Vaiśākha. While Kauṇḍinya was coming from the Ganges, having taken bath, a drop of water fell on Dhīṣṭabuddhi 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 Vaiśākha-śukla-kārṇa known as Mohini. Accordingly he observed the fast and became sinless. Invested with a divine form he entered the realm of Viṣṇu. (Padma Purāṇa, Uttra Khaṇḍa, Chapter 51).

DHRŚṬADYUMNA. The son of King Drupada. He was brother of Pāṇcāli.

1) Birth. Drupada and Droṇa were fellow students. After finishing his education Drupada became King. When Droṇa came to his palace Drupada did not honour him. Droṇa got angry, went to Hastināpura and began to teach the Pāṇḍava and the Kaurava princes in archery and other weapons. When the weapon-training was over, Arjuna, at the instruction of Droṇa, defeated and captured Drupada. Droṇa seized half of his kingdom from him.

As Drupada was not powerful to wreak vengeance on Droṇa, he performed a sacrifice to obtain a son who could take revenge on Droṇa and regain his lost prestige. A son and a daughter were born from the sacrificial fire. The son was named Dhrṣṭadyumna. The daughter grew up and became the famous Pāṇcāli. The Pāṇḍavas married her.

At the time of birth, Dhrṣṭadyumna 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 chariot and sat in it as if he were about to begin a travel of conquest. Seeing this the Pāṇcālas were filled with joy. There was a celestial voice: “This boy will destroy the fear of the Pāṇcālas. He is born to slay Droṇa.” At this time the queen approached the sacrificing 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 Dhrṣṭadyumna and the girl Kṛṣṇa. (M.B. Ādi Parva, Chapter 166). (For more particulars see under ‘Pāṇcāli’ Para 2).

2) Till the battle of Bhārata. The history of Dhrṣṭadyumna till the battle between the Pāṇḍavas and the Kauravas, is given below.

The news that Dhrṣṭadyumna was born to kill Droṇa spread everywhere. The Broad-minded Droṇa did not seem to mind this news. Droṇa took Dhrṣṭadyumna to his house, with the permission of Drupada and gave him training in the wielding of weapons. He believed that God’s will would not be thwarted. After he had learned archery Dhrṣṭadyumna returned to his kingdom. Next, we see Dhrṣṭadyumna at the svayaṁvara (marriage) of Pāṇcāli. Several kings arrived from various countries on that occasion. When the auspicious moment came, Dhrṣṭadyumna brought Pāṇcāli to the nuptial dais. He proclaimed the rules and conditions that the competitors of Svayaṁvara had to observe. After that he conversed with each king who was present. In the Svayaṁvara Pāṇcāli accepted Arjuna. The Pāṇḍavas and Pāṇcāli 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 Brāhmaṇa, Dhrṣṭadyumna 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 observation. After this he returned to his Palace and pacified his father who had been much worried about his daughter’s selection.

Next, we see Dhrṣṭadyumna, during the time of the forest life of the Pāṇḍavas. He consoled Pāṇcāli, who was miserable. After that he took the sons of Pāṇcāli, to his house. While the Pāṇḍavas were living in the forest ‘Kāmyaka’, Dhrṣṭadyumna visited them. The forest life of the Pāṇḍavas came to an end. A battle between the Pāṇḍavas and the Kauravas became inevitable. Then the Pāṇḍavas selected Dhrṣṭadyumna, as the commander-in-chief 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; Virāṭa Parva, Chapter 72; Udvyoga Parva, Chapters 50, 157, 163 and 164).

3) Dhrṣṭadyumna in the Bhārata-battle. The part played by Dhrṣṭadyumna in the battle is given below:

(1) In the first day’s battle Dhrṣṭadyumna confronted Droṇa. (M.B. Bhīṣma Parva, Chapter 45, Stanza 31).

(2) Fought with Bhīṣma. (M.B. Bhīṣma Parva, Chapter 47, Stanza 31).

(3) On the second day of the battle he formed the disposition of the army called the ‘Krauṇcārūpayyāḥ’ (M.B. Bhīṣma Parva, Chapter 50, Stanza 42).

(4) A terrible fight ensued between Droṇa and Dhrṣṭadyumna (M.B. Bhīṣma Parva, Chapter 53).

(5) He fought with Aśvatthāmā (M.B. Bhīṣma Parva, Chapter 61, Stanza 19).

(6) He killed Damana the son of Paurava. (M.B. Bhīṣma Parva, Chapter 61, Stanza 20).

(7) He killed the son of Salya. (M.B. Bhīṣma Parva, Chapter 61, Stanza 29).

(8) He fought with Salya and was wounded. (M.B. Bhīṣma Parva, Chapter 62, Stanza 8).

(9) He formed the disposition called the ‘Makara Vyūhā’. (M.B. Bhīṣma Parva, Chapter 75, Stanza 4).

(10) He shot the missile called Pramohana (the arrow of fainting) and the Kauravas swooned. (M.B. Bhīṣma Parva, Chapter 77, Stanza 45).

(11) He was defeated by Droṇa (M.B. Bhīṣma Parva, Chapter 77, Stanza 69).

(12) He defeated Duryodhana. (M.B. Bhīṣma Parva, Chapter 82, Stanza 53).

(13) He fought with Vinda and Aravinda. (M.B. Bhīṣma Parva, Chapter 86, Stanza 61).

(14) He fought with Kṛtvāvarma. (M.B. Bhīṣma Parva, Chapter 110, Stanza 9).

(15) He again fought with Bhīṣma. (M.B. Bhīṣma Parva, Chapter 114, Stanza 39).

(16) There was a combat with Droṇa again. (M.B. Droṇa Parva, Chapter 7, Stanza 48).

(17) He fought with Suśarmā. (M.B. Droṇa Parva, Chapter 14, Stanza 37).

(18) He fought with Durmukha. (M.B. Droṇa Parva, Chapter 23, Stanza 4).

(19) He killed Candrabhāga and Bṛhatkṣatriya, King of Niśadha. (M.B. Droṇa Parva, Chapter 33, Stanza 65).

1. The fast taken on the eleventh day of the bright lunar fortnight in the month of Vaiśākha.
2. Because he was born with Dhrṣṭadvā (boldness) amāsrava (impatience) and dyumna (vigour) the son of Drupada was called Dhrṣṭadyumna. Draupadi was called Kṛṣṇa as she was of Kṛṣṇa varna (dark complexion. Thus Drupada got two children from ‘Makha’ (sacrifice).
(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 Dhrstadyumna. (M.B. Drona Parva, Chapter 122, Stanza 71).
(22) In the fight with Āśvatthāmā, Dhrstadyumna was defeated. (M.B. Drona Parva, Chapter 160, Stanza 41).
(23) He killed Drumasena. (M.B. Drona Parva, Chapter 170, Stanza 22).
(24) He was defeated by Karṇa. (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 and made Kṛtavarmā swoon. (M.B. Karṇa Parva, Chapter 22).
(28) He fought with Karṇa. (M.B. Karṇa Parva, Chapter 59, Stanza 7).
(29) In the fight with Āśvatthāmā, the Kauravas caught Dhrstadyumna alive. (M.B. Karṇa Parva, Chapter 59, Stanza 39).
(30) He happened to enter the camp of Duṣṭsāna but escaped. (M.B. Karṇa Parva, Chapter 61, Stanza 33).
(31) In the night, while Dhrstadyumna was sleeping Āśvatthāmā kicked him to death. (M.B. Sauptika Parva, Stanza 26).
(32) The funeral of Dhrstadyumna was conducted according to rites. (M.B. Sṛṭ Parva, Chapter 26, Stanza 34).
(33) The Pāṇḍavas conducted mourning and offering to the defied ancestors for Dhrstadyumna. (M.B. Sṛṭ Parva, Chapter 42, Stanza 4).
(34) After death the spirit of Dhrstadyumna was absorbed in the Fire-God. (M.B. Svargārohaṇa Parva, Chapter 5, Stanza 21).

4) Names. In Bhārata, the names, Draupada, Droṇaḥantā, Pāṇcāla, Pāṇcālaladāyāda, Pāṇcālalakulavardhana, Pāṇcālamukhya, Pāṇcālaputra, Pāṇcālārājā, Pāṇcālārāja, Pāṇcālāya, Pāṛṣada, Yajñasena, Śuṣṭi, Sūṣṭi etc. are used as synonyms of Dhrstadyumna.

DHRSTAKARMĀ. A king of the Yayāti family. (Bhāgavata, Skanda 9).

DHRSTAKETU I. A prince who was the son of Dhrstadyumna and the grandson of King Dhrptada. (Agni Purāṇa, Chapter 276).

DHRSTAKETU II. A king of the family of Yayāti. (Bhāgavata, Skanda 9).

DHRSTAKETU III. The son of Śiśupāla, the king of Cedi. The details obtained from Mahābhārata about this king are given below.
(1) Dhrstaketu was the rebirth of Anuhāda, the son of Hiranyakaśipu. (M.B. Ādi Parva, Chapter 67, Stanza 7).
(2) Dhrstaketu was anointed as King after the death of Śiśupāla. (M.B. Sabhā Parva, Chapter 45, Stanza 36).
(3) After the death of his father, Dhrstaketu became a tributary King of the Pāṇḍavas. (M.B. Vana Parva, Chapter 12, Stanza 2).
(4) Dhrstaketu had a sister named Kareṇumati. (M.B. Vana Parva, Chapter 22, Stanza 40).
(5) During the Bhārata-battle, Dhrstaketu supplied the Pāṇḍavas with an aṣkauhiṇi (21870 elephants, 21870 chariots, 65610 horses and 109350 infantry). (M.B. Udyoga Parva, Chapter 19, Stanza 7).
(6) Dhrstaketu 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 Bhārata, Dhrstaketu, confronted Bāhlika. (M.B. Bhīṣma Parva, Chapter 45).
(8) He fought with Bhūrīśravas. (M.B. Bhīṣma Parva, Chapter 84).
(9) Dhrstaketu fought with Paurava. (M.B. Bhīṣma Parva, Chapter 116, Stanza 13).
(10) Dhrstaketu fought with the teacher Kṛpa. (M.B. Drona Parva, Chapter 14, Stanza 33).
(11) He fought with Ambaṭṭha. (M.B. Drona Parva, Chapter 25).
(12) He killed Viradhavan. (M.B. Drona Parva, Chapter 107, Stanza 17).
(13) He fought with the teacher Droṇa and was killed in the fight. (M.B. Drona Parva, Chapter 125, Stanza 23).
(14) Among the spirits of those relatives of the Kauravas, who died in the Bhārata-battle, which were evoked to the surface of the Ganges, by Vyāsa, the spirit of Dhrstaketu also appeared. (M.B. Āṣrama-vāsika Parva, Chapter 33, Stanza 11).
(15) After his death Dhrstaketu became a Viṣvadeva in heaven. (M.B. Svargārohaṇa Parva, Chapter 5, Stanza 15).
(16) Vyāsa has used the following names in his Bhārata for Dhrstaketu: Caidya, Cediya, Cediapatī, Cedi-pūṇgava, Cēdīrājā, Śaśūpāli, Śiśupālāmājavāna.

DHRŚNU I. The second son of Vaivāsava Manu. (M.B. Ādi Parva, Chapter 75, Stanza 15).

DHRŚNU II. A Prajāpati who was the son of Kavi. He was learned in Vedas. (M.B. Anuśāsana Parva, Chapter 85, Stanza 13).
by force into his chariot and brought the last two, to Hastinapura to be given as wives to Victoravinya. On the way he sent Ambā back. Victoravinya married Ambikā and Ambalikā. But shortly after that he also died, before any children were born to him. Fearing that the Lunar dynasty would come to an end, Satyavati brought her son Vedavyāsa, who was born to her from hermit Parāśara, before her marriage, to Hastinapura. In the night Satyavati 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 Dhṛtarāṣṭra. Next night Ambalikā approached Vyāsa. When she saw Vyāsa she turned pale at his uncouth 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 Vidura as son, who was extremely wise and intelligent. Thus Dhṛtarāṣṭra, Pāṇḍu and Vidura became sons of the same father.  

(1) (M.B. Ādi Parva, Chapters, 63 and 105).

3) Up to marriage. After the birth of Dhṛtarāṣṭra Vyāsa returned to forest and since then Bhīṣma stood in place of father to the children. Bhīṣma performed ‘Upanayana’ (investiture with Brahma-string) and other rites of the children. Dhṛtarāṣṭra, Pāṇḍu and Vidura had their education in Hastinapura. (M.B. Ādi Parva, Chapter 108).

“Dhṛtarāṣṭra, Pāṇḍu and the wise Vidura
The three were brought up as sons by Bhīṣma,
They became well educated, cultured and devotional,
Respectful towards vows and fasts, and
of good physique, earnest in work
And they became valiant youths.
Learned the Vedas and Veda of archery,
Clubbing, shield and swords play,
Elephant-keeping, laws of chasteisment,
Veda śāstras, allied works and epics and the Purāṇas,
Pāṇḍu came out expert archer,
Dhṛtarāṣṭra the strongest of all.
None in the three worlds was equal to Vidura,
In wisdom and knowledge and righteousness.”

(M.B.Ādi Parva, Chapter 109).

Because of his blindness Dhṛtarāṣṭra was not anointed as King. It is stated in M.B. Ādi Parva, Chapter 108 Stanza 25, that in the place of Dhṛtarāṣṭra, Pāṇḍu was anointed the King.

4) Marriage and birth of children. Dhṛtarāṣṭra came of marriageable age. Bhīṣma had heard about Gándhāri, daughter of Subala, the King of Gándhāra, as a beautiful damsel of good qualities. Moreover she had acquired a boon from Śiva that hundred sons would be born to her. Bhīṣma sent a messenger to Subala with a request to give Gándhāri as wife to Dhṛtarāṣṭra. Subala was not much pleased at the aspect of getting a blind man as son-in-law. Still he thought of the prestige his family would get by a marriage alliance with the kings of the Pāṇḍu Dynasty, and finally agreed. Gándhāri submitted to the will of her father, and to live with a husband who was blind. She tied her eyes with a cloth. Śakuni the son of Subala brought Gándhāri to Hastinapura, and gave her to Dhṛtarāṣṭra. With the sanction of Bhīṣma their marriage took place.

Once Gándhāri feasted Vyāsa who came tired with hunger and thirst. The hermit was pleased with her and blessed her to have hundred sons. Gándhāri 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. Gándhāri 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 Duśālā. A son named Yuyutsu also was born to Dhṛtarāṣṭra of a Vaiśya woman. Duryodhana was the eldest of the hundred sons. The children grew up. Duśālā was given in marriage to Jayadratha, the King of Sindhu. (M.B. Ādi Parva, Chapters 109 to 116).

5) Till Dhārata-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 wives. Dhṛtarāṣṭra was grieved at the separation of his brother. Pāṇḍu died in the forest and Mādri jumped into fire and died with her husband. Dhṛtarāṣṭra asked Vidura to perform their cremation rites. After that Yudhiṣṭhira became King. The Pāṇḍavas became more and more prosperous. This made the heart of Dhṛtarāṣṭra cloudy. He gave sanction to Duryodhana to transfer the Pāṇḍavas to the lac house in Vāraṇāvata. The lac house caught fire and it was rumoured that the Pāṇḍavas died in the lac house fire, and Dhṛtarāṣṭra shed crocodile tears, and ordered for the mourning and oblation to be performed. After the marriage of Pāṇḍali, it came to be known that the Pāṇḍavas were alive and that they were living with Drupada. Dhṛtarāṣṭra recalled them and gave them half of the country. The Pāṇḍavas made Indraprastha their capital and began to rule the kingdom. Yudhiṣṭhira performed the sacrifice of Rājasya (royal consecration). Dhṛtarāṣṭra also took part in the sacrifice.

Duryodhana wanted to challenge Yudhiṣṭhira to a game of dice. Dhṛtarāṣṭra agreed but advised Duryodhana not to live in enmity with the Pāṇḍavas. The game of dice was played, and Yudhiṣṭhira lost everything the Pāṇḍavas had. Dhṛtarāṣṭra called Pāṇḍali and told her that she might ask any boon. She requested that her husband Dharmaputra might be exempted from servitude and the Pāṇḍavas made free. Dhṛtarāṣṭra 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. Dhṛtarāṣṭra 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. Dhṛtarāṣṭra agreed. This time also Yudhiṣṭhira 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

1. It is stated in M.B. Āramavanāsika Parva, Chapter 31, Stanza 7 that Dhṛtarāṣṭra was born as the incarnation of a Gandharva having the name Dhṛtarāṣṭra. (See under Dhṛtarāṣṭra III).
to the forest with Pāṇcāli. Dhṛtarāṣṭra was grieved.
After thirteen years the Pāṇḍavas returned. Duryodhana said that not an inch of land would be given to the Pāṇḍavas. Dhṛtarāṣṭra felt sorry at this. Śrī Kṛṣṇa came to talk about conciliation. Duryodhana wanted to take him a prisoner. But Dhṛtarāṣṭra opposed it. Śrī Kṛṣṇa showed Dhṛtarāṣṭra his Viśvarūpa (cosmic form) to see which, Kṛṣṇa gave him sight for the time being for which Dhṛtarāṣṭra was very thankful. The Pāṇḍavas and the Kauravas came to Kurukṣetra for Bhārata-battle. Dhṛtarāṣṭra 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. Sābhā Parva, Vāna Parva, and Udyoga Parva).

(6) Dhṛtarāṣṭra and the battle of Bhārata. The terrible battle began. The heart of Dhṛtarāṣṭra was grieved with sorrow. When Arjuna vowed that he would kill Jaya-dratha, Dhṛtarāṣṭra cried aloud. When he knew that Śaṭyaki had destroyed the army of the Kauravas he became dumb with grief. He praised Bhīma’s valour and blamed his sons. When Sañjaya told him about the fall of Karṇa, Dhṛtarāṣṭra fell down unconscious. He rose up again and attended to the noises from the battlefield. He fell down again when he knew that Sañjaya 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 Bhīma and embraced the Pāṇḍavas. He asked Yudhiṣṭhirā to do the mourning and offerings for the dead. It was done accordingly. The Pāṇḍavas respected Dhṛtarāṣṭra. But Bhīma scolded them. Dhṛtarāṣṭra and Gāndhāri were greatly depressed and asked Yudhiṣṭhirā to permit them to live in forest. Yudhiṣṭhirā tried to prevent it. He kissed on the head of Yudhiṣṭhirā. Seeing that they did not eat food he asked them to eat. Yudhiṣṭhirā saw that they would eat only if he permitted them to live in forest. At last Yudhiṣṭhirā agreed. Dhṛtarāṣṭra accepted money from Dharmaputra and performed mourning and offerings for the dead on a large scale (M.B. Droṇa Parva, Karṇa Parva, Śrī Parva, Sānti Parva and Āśramavāsīka Parva).

(7) Journey to forest and death. Afterwards Dhṛtarāṣṭra and Gāndhāri went to forest. Kuntī followed them. All the subjects followed them a long way, crying. Dhṛtarāṣṭra sent them back and entrusted the teacher Kṛṣṇa and Yuvāntra with the Pāṇḍavas. Dhṛtarāṣṭra, Gāndhāri and Kuntī lived on the Ganges. From there they came to Kurukṣetra and lived in the hermitage of Śaṭyayūpa for a time. During that period Nārada visited them. The Pāṇḍavas and the subjects visited them again. Vyāsa also came there. He took Dhṛtarāṣṭra and the rest of them to the river Ganges and evoked the spirits of those who died in the battle. Vyāsa gave Dhṛtarāṣṭra divine eye to see the departed spirits. After this, at the request of Vyāsa they all returned. Dhṛtarāṣṭra, Gāndhāri and Kuntī went to Gaṅgāvāra 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—Dhṛtarāṣṭra, Gāndhāri and Kuntī entered the realm of Kubera. (M.B. Āśramavāsīka Parva, Svargārohaṇa Parva).

8) The names of Dhṛtarāṣṭra. Ājamiḍha, Ambikāsuta,
Āmbikeya, Bhārata, Bharaṭārāḍūla, Bharaṭarāṣṭha,
Bharatasaṃbha, Bharatasattama, Kaurava, Kauravaraśṭha,
Kauravarāja, Kauravendra, Kauravya, Kuru-
śārdula, Kuruśrēṣṭha, Kurudvaha, Kurunandana,
Kuruṣāja, Kuruvan śāvardhana, Kuruvṛddha, Vaicit-
trāvīrya, Prajūḍācaksus etc. have been used as synonyms of Dhṛtarāṣṭra.

DHRTARĀṢṬRA I I. A serpent born to Kaśyapa Prajāpati by his wife Kaḍrī. It is stated in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 9, that this serpent sits in the Durbar of Varuṇa and worships him. During the time of emperor Pṛthu, devas (gods), asuras (demons) and Nāgās (serpents) milked the earth, and the person who milked for the Nāgās was the serpent Dhṛtarāṣṭra (M.B. Droṇa Parva, Chapter 69).

It is stated in Mahābhārata, Karna Parva, Chapter 34, Stanza 28, that once this Nāga was admitted into the chariot of Śiva. When Bālabhadra Rāma, discarded his body and went to Pātala (nether world, several serpents came to greet him. Dhṛtarāṣṭra was one of them. (M.B. Mausala Parva, Chapter 4, Stanza 15).

9) Dhṛtarāṣṭra II. A deva gandharva. (Semi-god).
Some information. (1) This deva gandharva was the son of the hermit Kaśyapa 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. Aśvamedha Parva, Chapter 107, Stanza 2).
(4) It was this Gandharva who had taken Arjuna to Dhṛtarāṣṭra, the father of Duryodhana. (M.B. Svar-gārohaṇa Parva, Chapter 4, Stanza 15).

DHRTARĀṢṬRA III. A king who was the son of Janamejaya and the grandsons of Kuru, a king of the Lunar dynasty. He had eleven sons: Kūṇḍīka and others. (M.B. Chapter 94, Stanza 58.)

DHRTARĀṢṬRA IV. A king who was the son of Jana-
mejaya and the grandsons of Kuru, a king of the Lunar dynasty. He had eleven sons: Kūṇḍīka and others. (M.B. Chapter 94, Stanza 58.)

DHRTARĀṢṬRA V. One of the famous sons of Vāsuki.
There is a story about this nāga (serpent) in Jamini, Aśvamedha Parva, Chapter 39.
After the Bhārata-battle, Yudhiṣṭhirā performed horse-sacrifice. Arjuna led the sacrificial horse. He travelled far and wide and reached Manalār. At the instruction of Uḷīpi, Bālbhūvahana confronted his father. A terrible fight ensued and Bālbhūvahana cut off the head of Arjuna. Citraṅgadā sent Bālbhūvahana to the "Nāgalāka" (the world of serpents) to bring the jewel "Mṛtasāñjīvini" to restore her husband to life. The keeper of this jewel, which was under the custody of serpent Seṣa was Dhṛtarāṣṭra, the son of Vāsuki.
Knowing that it was not easy to get the jewel, Bālbhūvahana fought with Dhṛtarāṣṭra. After a terrible fight he got the jewel. But Dhṛtarāṣṭra, who did not want Arjuna to come to life again, stole the head of Arjuna, but the help of his sons and threw it into the hermitage of Dālbhya.

DHRTARĀṢṬRI. A daughter born from Tāmrā the wife of Kaśyapa Prajāpati. Tāmrā had five daughters: Kramūrici, Bhāṣ, Syeni, Dhr̥тарāṣṭri and Sukī. Of these, from Kramūrici, the owls, the Bhāṣas from Bhāṣ, the eagle and vulture from Syeni, the swans and the ruddy goose from Dhr̥тарāṣṭri were born in the world. (This occurs in Vālmiki Rāmāyaṇa, Aranyakanda, Sarga 14).

DHRTASENA. A king who took the side of the
Kauravas. (M.B. Salya Parva, Chapter 6, Stanza 3).

DHRTAVARMĀ. The brother of Suvarṇā, the king of Trigarta, and Ketuvarmā. Arjuna led the sacrificial horse of Asvamedha performed by Yudhiṣṭhira after the Bhārata war. Stūryavarmā the king of Trigarta, confronted Arjuna and was defeated. Ketuvarmā who came next was also killed. Dhṛtavarmā came next. He showered arrows on Arjuna and inflicted wound on his hand, and the famous bow, Gāṇḍiva fell from his hand. Arjuna grew angry and fought so fiercely that eighteen famous and mighty Trigarta warriors fell. At last Dhṛtavarmā fell at the feet of Arjuna and begged for pardon and accepted the supremacy of Yudhiṣṭhira. (M.B. Asvamedha Parva, Chapter 74).


DHRTAVRATA. A king of the family of Yayātī. (Bhāgavata, Skandha 9).

DHRTI I. A daughter of Prajāpati Dakṣa. She was one of the wives of Dharmadeva. Madrī, the mother of Nakula and Sahadeva, was the rebirth of Dhṛtī. (M.B. Ādi Parva, Chapter 67). Dhṛtī had given birth to Niya-ma when she was the wife of Dharmadeva, who had married Sraddhā, Lākṣmī, Dhrīti, Tuṣṭī, Medhā, Puṣṭī, Kriyā, Buddhī, Lajjā, Vapus, Sāntī, Siddhī and Kirti, thirteen of the daughters of Dakṣa. (Viṣṇu Purāṇa, Arṇā I, Chapter 7).

DHRTII. A Viṣvadeva god. (M.B. Anuśāsana Parva, Chapter 91).

DHRTIII. The son of Dakṣa, the king of Videha. He was a contemporary of Vyāsa and Vicitrivirya the king of the Kurus. Mahālaśva was the son of this Dhṛti. (M.B. Ādi Parva).

DHRTIMĀN I. A king of the family of Yayātī. (Bhāgavata, Skandha 9).

DHRTIMĀN II. An ancient country in Kuśadvipa (the island of Kuśā). (M.B. Bhīṣma Parva, Chapter 12, Stanza 13).

DHRTIMĀN III. See under Dwṛṣṭabuddhi.

DHRUVA I.

1) Birth and childhood. Manu Svāyambhuva the son of Brahmati. One day three renowned heroes were fighting in a forest. The gods escorted them to heaven and gave them gold and jewels. Dhṛtavarmā said to Dhruva, “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.” Dhruva said to his father, “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 and became a disciple of hermits and performing severe penance.

Dhruva next wished to perform the penance in the forest of Madhuvana on the river Jamunā. Suniṇī came and tried to take him to the palace. But he did not return. He intensified his penance more and more. At last Mahāviṣṇu appeared before him. Dhruva requested for a lofty, and eternal place which would become a prop of the world. Accordingly, Viṣṇu pointed out to Dhruva, a noble place, higher than the planets, stars Saptarṣis (Ursa Major) and the devas who travelled in aeroplanes. Mahāviṣṇu said that Dhruva would live in a lofty place as a star till the end of the Kalpa and his mother Suniṇī would also remain as a star near Śiva as long as Dhruva lived (Viṣṇu Purāṇa, Arṇā I, Chapters 11 and 12).

2) The previous birth of Dhruva. Mahāviṣṇu appeared before Dhruva and revealed his previous birth. Dhruva 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 status of the prince, the Brahmin wanted to become a prince. Mahāviṣṇu granted his wish. Accordingly Dhruva took his next birth as the son of Uttanapāda. (Viṣṇu Purāṇa, Arṇā I, Chapter 12).

3) The reign and end of Dhruva. After receiving the boon from Mahāviṣṇu, Dhruva returned. All who were there embraced Dhruva. Years passed by. Uttanapāda left his kingdom to Dhruva and became a forest householder. Dhruva became King. The King Dhruva married Bhārmī, the daughter of Śīṣumā, a Prajāpatī. The queen gave birth to two sons Kalpa and Vatsara. Dhruva married Illā, the daughter of Vāyu (wind). She gave birth to a son named Utkaḷa. Uttaṇa remained unmarried. While he was hunting in the forest a Yakṣa (a demi-god) killed him. Surucī was caught in wild fire and died. Hearing about the death of Uttama, Dhruva took his weapons and reached the realm of the Yakṣas. He stood at their gate and challenged them for battle. One lac and thirty thousand Yakṣa warriors fought with Dhruva. Dhruva destroyed the entire army. The Yakṣas began illusive and magical arts. Dhruva overcame that also. At last Kubera himself appeared before Dhruva and blessed him. They got him into a plane and placed him in a place higher than all the planets. (Viṣṇu Purāṇa, Bhāgavata).

4) The descendants of Dhruva. Two sons named Śiṣṭi and Bhavya were born to Dhruva by his wife Śambhu. Succaḥāya the wife of Śiṣṭi gave birth to five sinless sons named Rūpī, Rūpājaya, Vibhī, Vṛkaḷa and Vṛkatejā. Bṛhatī the wife of Rūpī gave birth to Cākṣuṣa of extreme bright complexion. Manu was born to Cākṣuṣa by his wife Puṣkaraṇi the daughter of Viraṇaprajāpati and included in the children of Varuṇa. Ten sons were born to the bright Manu by his wife Naḍvalā, daughter of Prajāpati Vairāja. These ten bright sons were Kuru, Pūru, Satādhyumna Tapasvī, Satyavān, Suci, Aṃgisa, Aṃgisa, Atri, Sudhyumna, and Abhimanyu. Agni, the wife of Kuru gave birth to six children. They were Aniga, Sumanas, Khyātī, Kṛatū, Aṃgiras and Śibi. A son named Vena was born to Aniga.
by his wife Sunithâ. Hermits churned the right hand of Vena to obtain children. As a result of churning Vaineya was born from the right hand of Vena. That King is the famous Prthu. This Prthu milked the earth for the prosperity of his subjects. (Viṣṇu Purāṇa, Anśa 1, Chapter 13).

5) The place of Dhruva. The origin of the river Gaṅgâ 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 Viṣṇupâda. Sitting in this Viṣṇupâda, Dhruva does penance to Viṣṇu. So this place got the name Dhruvamândala. (Devi Bhâgavata, Skandha 8).

DHRUVA II. He was the son of Nahuṣa and the brother of Yayâti. (M.B. Ādi Parva, Chapter 75, Stanza 30).

DHRUVA III. A king. He sits in the council of Yama and serves him. (M.B. Sabhâ Parva, Chapter 8, Stanza 10).

DHRUVA IV. A warrior who fought on the side of the Kauravas against the Pândavas. He was killed by Bhimasena. (M.B. Droṇa Parva, Chapter 155, Stanza 27).

DHRUVA V. A king who supported Yudhiṣṭhira. (M.B. Droṇa Parva, Chapter 158, Verse 39).

DHRUVA VI. A son born to Dharmacdeva by his wife Dhûmrâ. He was one of the aṣṭa Vaus (eight Vaus). (M.B. Ādi Parva, Chapter 66, Stanza 19).

DHUVAKA. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 75).

DHUVARATNA. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Stanza 4).

DHUVASANDHI. A king of Kosala. During the reign of this King there was prosperity in Ayodhâyâ and the people were virtuous. This king had two wives Manoramâ and Lîlavatî. A son named Sudârsana was born to Manoramâ. After a month the second wife also gave birth to a son named Śatrújit. The King was much pleased and both sons were brought up alike. As Śatrújit was cleverer than Sudârsana people loved Śatrújit more.

Once Dhuvasandhi went to the forest for hunting and was killed by a lion in the forest. According to the custom Sudârsana became King. Lîlavatî, the mother of Śatrújit was the daughter of the King of Ujjayîni. Her desire was to make Śatrújit the King. Manoramâ the mother of Sudârsana was the daughter of the King of Kañcâ. Hearing about the death of Dhuvasandhi, the kings of Ujjayîni and Kañcâ arrived at Ayodhâyâ. The King of Ujjayîni got angry because Sudârsana was made king and began war. The King of Kañcâ took the side of Sudârsana. A terrible battle was fought in Ayodhâyâ as to who should be the heir to the throne. In the battle Yudhâjit, the King of Ujjayîni, killed Vîrasena, the king of Kañcâ. Sudârsana and his mother Manoramâ were in a sorry plight. According to the advice of minister Vidulla, Manoramâ and Sudârsana fled from the capital. Vidulla and the maid of Manoramâ accompanied them. In two days they reached Gaṅgâtabeta. 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 Trikûṭa. They went to the hermitage of Bharadvâja who was doing penance there. He gave them protection.

After making Śatrújit King, Yudhâjit began to search for Manoramâ and Sudârsana. He got news that they lived in Cîtrakûṭa. Yudhâjit went there with an army. But he could not get them out of the hermitage of Bharadvâja. Manoramâ and Sudârsana lived safely in the hermitage.

Once Vidulla came to the hermitage of Bharadvâja to enquire about Manoramâ. Seeing the old man the hermit boys called out “Kliśa Kliśa.” Prince Sudârsana heard only “Kliś.” The syllable ‘Kliś’ is the spell called ‘Kâmarâja bijamâtra’. Without knowing its meaning Sudârsana called out ‘Kliś’ several times. With that the prince got a special power. Six more years passed. The prince became eleven years old. By this time Bharadvâja had taught the prince Veda, Śaśtras, etc. The prince was a devotee of Devi. Devî appeared before him and gave him a bow and a quiver which would never become empty, and an impenetrable armour. Sudârsana married Śâikâlâ the daughter of the King of Kâśî, Nîśâda, the King of Śrîgiravapura, was a friend of Dhuvasandhi. He gave Sudârsana a chariot which Sudârsana rode through the forest. With the help of the King of Kâśî and others Sudârsana recaptured Ayodhâyâ. He made Vidulla his minister and ruled over the country for a long time. (Devi Bhâgavata, Skandha 3).

DHŪMAPA. A set of deified benes (Pîrêsh) who form a gaṇa (Siva’s hosts of deities). This Gaṇa is seen to have attended the sacrifice of Dakṣa. (M.B. Śânti Parva, Chapter 284, Stanza 8).

DHŪMAPALÅ. A river. (M.B. Bhîṣma Parva, Chapter 9, Stanza 18).

DHŪMÂVATI. A holy place. The wishes of those who take three days’ fast in this holy place are realised. (M.B. Vana Parva, Chapter 84, Stanza 22).

DHŪMÎNÌ. The wife of King Ajamiñđha of Puru dynasty. By this wife, a son named Rûṣa was born to Ajamiñđha. (M.B. Ādi Parva, Chapter 94, Stanza 32).

DHŪMORNÅ I. The wife of King Yama (God of Death). (M.B. Vana Parva, Chapter 117, Stanza 9).

DHŪMORNÅ II. The wife of hermit Mârkâṇḍeya. (M.B. Anuâśâsana Parva, Chapter 146, Stanza 4).

DHŪMRA I. A hermit. This hermit was a luminary in the Durbar of Indra. (M.B. Sabhâ Parva, Chapter 7).

DHŪMRA II. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 64).

DHŪMRÅ. A daughter of Prajâpati Dakṣa. She became the wife of Dharmacdeva. Two sons, Dhruva and Dhara were born to the couple. (M.B. Ādi Parva, Chapter 66, Stanza 19).

DHŪMRÅKEŚÅ I. A Prâcetas (Bhâgavata, Skandha 4).

DHŪMRÅKEŚÅ II. The third son of Prthu, the son of Vena. Five sons were born to Prthu by his wife Arcis. On the death of Prthu, his elder brother’s son Vîjîtâśva appointed Dhūmrâkeśa as the governor of southern countries. (Bhâgavata, Skandha 4).

DHŪMRÅKETÅ. A son of Bharata. Five sons named Sûmati, Râstraśrît, Sudârsana, Varana and Dhûmraketu were born to Bharata by his wife Pañcâjani. (Bhâgavata, Skandha 5).

DHŪMRÅKÅ I. A king of the Iksvåku dynasty.

DHŪMRÅKÅ II. A minister of Râvana.
DHŪMRĀSVĀ

Genealogy. Brahmā created the Rākṣasa (giant) Heti. The son Vidhyutkesa was born to him of his wife Bhayā. Sukēa was born to Vidhyutkesa by his wife SālaKaṭāṇākā. Sukēa married Devavati. Three sons, Mālayaṃ, Sumāli and Māli were born to the couple. To Sumāli, by his wife Ketumati, fourteen children were born: Prahasta, Akaṇḍa, Vīkaṇa, Kālakāmuṇaka, Dhūmrākaśa, Danda, Supārśva, Sāmhiṛtā, Prākṣva, Bhāsakarna, Veka, Puṣpotkaṇa, Kaikasi, and Kumbhinasi; most of them were ministers of Rāvaṇa. (Uttara Rāmāyaṇa).

2) Work and death. Dhūmrāsa was one who worked in all the branches of administration of the state. In all the battles fought by the Rākṣasas Dhūmrākasa was present. He was also called Dhūmrarocana. He was killed in the battle of Kāma and Rāvaṇa at the hands of Hanumān. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 51).

DHŪMRĀSVĀ. A king of the Iksvāku dynasty. He was the son of Sucandra and the father of Sāniyāja. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 47).

DHUNDHU I. A notorious Asura. He was the son of the Madhu Kaṭābhas. Brahmā was born in the lotus from the navel of Viṣṇu, who was lying in meditation on the surface of water. From the car-wax of Viṣṇu two asuras—Madhu and Kaitabha sprang up. They terrified Brahmā by shaking the stalk of the lotus. Brahmā became terribly afraid of the asuras and ran about on the surface of water. Hearing the cry of Brahmā Viṣṇu awoke, but he could not defeat the asuras. Viṣṇu decided to employ Śāma (conciliation) the first expedient. The arrogant demons 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 Kaṭābha. Because Viṣṇu had killed his fathers Dhundhu decided to take revenge on Viṣṇu and the Gods. With this idea in view Dhundhu began to do penance in the sandy desert of Ujjalaka in Marudhanava. Standing on one leg he did penance for thousands of years. Then Brahmā appeared before him and gave the boon that he would not be killed by Devas, Dānavas (asuras), Gandharvas (Demi-gods), Rākṣasas (demons), Yaksas (paragods) and Uragas (serpents). Having got this boon, he lived under sand in the desert of Ujjalaka. His idea was to destroy the gods.

A hermit named Uttāṇka had erected his hermitage in another part of Marudhanava 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: "Uttāṇka! Dhundhu has become a curse to the three worlds. There is a king named Kuvalāśva, born of the dynasty of Iksvāku. He will kill Dhundhu." Saying these words, Viṣṇu disappeared.

Uttāṇka went to the palace of Kuvalāśva and told him what Viṣṇu had said. Kuvalāśva and his sons went to the forest and killed Dhundhu in a fight. From that day Kuvalāśva came to be known by the name Dhundhumāra,1 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).

DHUNDHUKĀRI. See under Gokarna.

DHUNDHUL. See under Gokarna.

DHUNDHUMĀRA. A king of the Iksvāku dynasty. (See under Kuvalāśva). He was also called Kuvalayāśva.

DHUNDHUMAKA. A wicked King. Viṣṇyā was his wife. Even at 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 Dhundhumāka 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. (Linga Purāṇa).

DHUNDHURA. An Asura. It is stated in Ganeśa Purāṇa that this asura went to the house of Kaśyapa in the shape of a parrot and tried to kill Ganeśa who had incarnated in the house of Kaśyapa, but was killed by him.

DHURANDHARAM. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 18).

DHURTAKA. A King of ancient India. (M.B. Adi Parva, Chapter 1, Stanza 23).

DHURTAKA. A serpent born in the family of Kaurava. He fell in the sacrificial fire of King Janamejaya and was burnt to death. (M.B. Adi Parva, Chapter 57, Stanza 13).

DHVAJAVATI. The daughter of the hermit Harimedha, 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. Bhīṣma Parva, Chapter 83).

DHVANI. The son of Āpa who is one of the eight Vaus. Āpa had four sons called Vaiṣṇaṇḍa, Śrama, Śanta and Dhvani. (Viṣṇu Purāṇa, Aṁā 1, Chapter 15).

DHVANYA. A king. He was the son of Lakṣmanā. (See Rgveda Index).

DHVASANTI. A hermit of the period of the Rgveda. Aṁvinidevas rescued the hermits Turviti, Dabhitī, Dhvasanti and Puruṣanti from danger. Rgveda, Manḍala 1, Anuvāka 16, Sūkta 112).

DHYĀNA. (Meditation). Even from ancient times the people of Bhārata believed that heaven could be attained by meditation. There are scientific methods of meditating upon God. They are described below: The root “dhya”, means “to think”. Dhyāna (meditation) means thinking of God with concentration. God is invisible and featureless. We can meditate only upon some material that contains the attributes of God. So dhyāna (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 casts off his body, while engaged in meditation attains ‘Śāyujja’ (oneness with God).

1. Dhundhu was the son of Kaśyapa, born of Danu. It was to kill Dhundhu that Viṣṇu incarnated a Vāmana, Vāmanapurāṇa Chapter 8.
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: Dhyātā (the meditator), Dhyāna (the act of meditation) Dhyeya (the object meditated upon) and Dhyānaprayojana (the attainment by meditation). He who indulges in meditation is the meditator. The act done by him is meditation. That which is meditated upon is 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 Viṣṇu 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 “Ahaṁ Brahmā jyotiṛāmā vāsudevo vimukta Oṁ”, (I am Brahmā, the light, the Spirit, Vāsudeva, and Vimukta (having no connection with anything), OM). (Agni Purāṇa, Chapter 374).

DIBHAKA. A prince who, puffed up by the power of boons and blessings from the gods, tried to harm sage Durvāsas. Balabhadrārāma killed him. The following account occurs in the Bhaviṣya Purāṇa.

Brahmadatta, King of Śālva, had two wives. No children were born to them for several years. Brahmadatta’s minister, Mitrasaha, also had no children. Mitrasaha was a brahmin and a scholar. On his advice, Brahmadatta, with his wives, went to Kailāsa 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 wives gave birth to two sons. The son of the eldest queen was named Harīṇa and that of the second queen was named Dibhaka. At this time a son was also born to Mitrasaha, the minister by the blessing of Viṣṇu. That child was named Janārdana.

Harīṇa and Dibhaka were spoilt, but Janārdana was a bhakta of Viṣṇu. Harīṇa and Dibhaka performed tapas in their childhood to please Śiva and got invincible power and arrows. After that they became lokakanṭakas (torturers) and went round the world. Once they went to Kaśyapa’s āśrama and destroyed the place of worship. After that they went to the āśrama of Durvāsas. There they tortured the sages and made the sages naked who were wearing only loin cloth. Then they returned.

Enraged by these, sage Durvāsas went to Đvārakā taking the destroyed loin-cloth and other articles. Śrī Kṛṣṇa and his courtiers stood up and saluted him when they saw Durvāsas coming like sāhārarudra. On hearing the news, Śrī Kṛṣṇa assured him that he would kill Harīṇa and Dibhaka and sent him back pacified. Harīṇa and Dibhaka began a rājasūya. They sent Janārdana to Śrī Kṛṣṇa with the message that he should either fight with them or give them tribute (in the form of money). Janārdana went to Đvārakā, just as Akūra, a devotee of Viṣṇu, went to Ambādī with the message of Karīsa. Immediately Kṛṣṇa and Balabhadrā with the chief Ministers like Sātīyaki went to Sālva. In the war that followed Śrī Kṛṣṇa killed Harīṇa and Bala. Bhadrārāma killed Dibhaka. (M.B. Bhaviṣya Parva, Chapter 103-129).

DIGVIJAYAPARVA. A sub-division of the Sabhā Parva of Mahābhārata. It comprises of Chapters 25 to 32 of Sabhā Parva.

DIK. A river. The Mahābhārata, (Bhiṣma Parva, Chapter 9, Verse 18) states that the water of this river was used for drinking by the people in India.

DĪKŚĀ. Dīkśā is the vrata that expels sin and increases Jūna (wisdom). Those who are to be blessed fall into three categories. The person who belongs to the first category is called Vijnānakala; the second is Pralayaka; and the third is Sakala. Vijnānakala is free from sin alone. Pralayaka is free from sins and Karmans. Sakala has everything from Kalā to the earth. The Dīkśās to be practised by the three classes of persons are of different kinds. Dīkśā is classified into two: “Nirādhāra and Sādhāra.

Nirādhāra Dīkśā is performed for the sake of Vijnānakala and Pralayaka. Sādhāra Dīkśā is prescribed for the third class of people, the Sakaīs.


(1) Genealogy. See Daśaratha’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 Sudakṣṇā, the princess of Magadha. In order to get Vasiṣṭha’s advice, Dilipa and Sudakṣṇā went to the sages’ āśrama. After hearing about their grievance, Vasiṣṭha meditated 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 Pātāla (underworld) to attend a sacrifice of Vāruṇa. 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 Sylvan 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 deodor
tree which you see in front of us, was planted and tended by Pārvati. My task is to protect this tree. Pārvati and lord Śiva 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 Nandinī 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, “Beloved child, arise” he looked up, and the lion had vanished. Just then Nandinī told him that it was she herself who had done this to test him. The king and Nandinī then returned to the Āśrama. As a result of Nandinī’s blessing, the king’s wife bore a son who later became the celebrated emperor Raghu. (Pādma Purāṇa, Uttara Khaṇḍa, Chapter 198).

(3) Killing of the Asura, Vīrasena. Once a powerful Asura named Vīrasena attacked Vaśīraṇa. When lord Śiva came to know of it he tried to defeat Vīrasena, but in vain. At Śiva’s request, Mahāvīra entered the scene. He was also unable to subdue the Asura. Viṣṇu advised Vaśīraṇa to seek the help of Dīlīpa. Dīlīpa went to Alakāpūri and encountered Vīrasena. Under the shower of arrows from Dīlīpa, blood began to flow from the body of Vīrasena. But each drop of his blood came to life as a new Vīrasena and all those Vīrasenas continued a ceaseless battle with Dīlīpa. At last Dīlīpa prayed to Rakteśvarī who suddenly appeared and drank all the blood. In this way the king managed to kill Vīrasena. (Kampa Rāmāyaṇa, Yuddha Kaṇḍa).

(4) Dilīpa and the Holy Waters. Once king Dilīpa led a saintly life on the bank of Gaṅga, the sacred place worshipped by Devas, Rṣis and Gandharvas. With religious practices and offering pūjā to Devas, Rṣis and Pitṛs, he spent time in prayer and meditation. One day he happened to meet Vaśīṣṭha, and paid homage to him. The sage Vaśīṣṭha described to him all the places of sacred waters and explained the greatness of each. (See under Kaṭaṭvāṅga). (Pādma Purāṇa, Chapter 10).

Dilīpa II. A serpent born in Kaśyapa family. There is a reference to this serpent in Mahābhārata, Udyoga Parva, Chapter 103, Verse 15.

Dilīpaśrāma. A sacred place. It was at this place that Ambā, the daughter of the King of Kāśi performed austere tapas (Penance). (See under Ambā).

Dīṃḍīka. A rat who played a part in Bīḍālopākhyāṇa.

The story runs as follows:

Once a cat performed tapas, holding his hands up, on the banks of the Ganges, when the found no way to get food. Seeing the devotion of that cat all living beings birds and animals began to worship him. Once the cat called all rats and told them: “One cannot do spiritual 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 rat’s began to decrease. Among them, there was a clever rat named Dīṃḍīka. 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 Dīṃḍīka went secretly to examine the ways of living of the cat. The cat ate Dīṃḍīka. After 40 days the rats came to know that Dīṃḍīka was missing. They assembled secretly, They elected a rat named Kokila as their leader. Under his leadership the rats declared independence and left the place. The cat also went his own way finding no means to get food. (M.B. Udyoga Parva, Chapter 160).

Dīṃṅṅāga. A Sanskrit dramatist who lived between the second and lith centuries A.D. “Dīṃṅṅāga” was his other name. The Sanskrit drama “KUNDAMALĀ” which is based on Uttara Rāmāyaṇa and has six acts, was composed by Dīṃṅṅāga. Dīṃṅṅāga, the Buddhist preacher and this Dīṃṅṅāga are two different persons. Vināyaka and Śiva are praised in the introductory stanzas of Kundamālā (A.B. Keith: Classical Sanskrit literature).

Dīṅṅāṭhā. A King who lived in Dvāpara Age. He was a mighty and famous Vaśīva. But his childless life distressed him very much. Once he consulted Gālava about his plight. Gālava assured him that if he performed a human sacrifice, a son 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 scourred the villages and towns looking for such a perfect man, but in vain. At last they reached a country called Daśapura, inhabited by noble Brāhmaṇas. The women of that place were reputed for their charming eyes. No man could resist their fascination. In that lovely city there lived a Brāhmaṇa 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 Brāhmaṇa and his wife cried bitterly and Kṛṣṇadeva offered himself instead of his sons. The royal servants seized one of his sons after throwing gold coins in the house and prepared to take him away. At this 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 Viśvāmitra. 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. (Pādma Purāṇa, Chapter 12).

Dīpaṅkarṇī. A character in Guṇādhya’s Brāhmaṇa. Dīpaṅkarṇī was a King. He had a wife named Saktimatī. One day while she was sleeping in the garden she was bitten by a snake and she died. Distressed by her departure, Dīpaṅkarṇī accepted Brāhmaṇa. He was deeply grieved because he had no son to succeed to his throne. One day Śiva appeared to him in a dream and told him thus: “When you pass through the forest, you will come across a youth riding a lion. Take him to your palace; he will be your son.” Dīpaṅkarṇī woke up happily. He had faith in his dream. One day he went to a distant forest for hunting. There he saw a very handsome boy riding on a lion. He was reminded of his dream when the boy dismounted
and the lion walked away slowly to a nearby stream to drink water. At once Dipakarṇi 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 Yakṣa named Sāta and a friend of Vaiśravaṇa. Once when I went to bathe in the river Gaṅgā, I happened to see a Rṣi virgin and I fell in love with her. I married her according to the Gândharva rules. The Rṣis 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 lionesses. 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. Dipakarṇi returned to the palace, taking the boy with him. Since he was carried by Sāta, the boy was named “Sātavāhana”. When he grew up into a youth, Dipakarṇi handed over the rule of the kingdom to him and entered into Vānaprastha. In course of time Sātavāhana became an emperor. (Kathāsarītāgāra, Kathāpiṭḥa lambaka, 6th Tāraṅgā.)

DĪPTA Son of Manu Utama. Utama was the third Manu. He had three sons—Aja, Parāsu and Dīpta. (Viṣṇu Purāṇa, Part 3, Chapter 1).

DĪPTAKETU. A King of olden times. (M.B. Ādi Parva, Chapter 1, verse 237).

DĪPTĀKṢA. A Kṣatriya tribe. Purūravas, the renowned king was born in this family. (M.B. Udyoga Parva, Chapter 74).

DĪPTAROMĀ. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, verse 31).

DĪPTI. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 34).

DĪRGA. A King of Magadha. He was killed by Pāṇḍu. (M.B. Ādi Parva, Chapter 112, Verse 27).

DĪRGHABĀHU I. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in Bhārata War. (M.B. Bhīma Parva, chapter 96, Verse 26).

DĪRGHABĀHU II. A pious King. There are conflicting versions about him in the Purāṇas.

DĪRGHAJAMGHA. A Yakṣa who was the elder brother of the Yakṣa Puspadatta. (Kathāsarītāgāra, Kathāpiṭḥalambaka, 2nd Tāraṅgā).

DĪRGHAJIHVĀ. A dānava (asura) born to Kaṭṭīyapa by his wife Danu. (M.B. Ādi Parva, Chapter 65, Verse 30).

DĪRGHAKARṇA. A rabbit. A character in one of the stories of the Pañcatantra illustrating the dangers of trusting mean or wicked people. (See under Pañcatantra)

DĪRGHALOCANA. One of the hundred sons of Dhṛtarāṣṭra.

DĪRGHAPOJNA. A Kṣatriya King. He traces his ancestry from a part of the Asura, Vṛṣa Parva. Mahābhārata (Udyoga Parva, Chapter 4, Verse 12) states that the Paṇḍavas had sent an invitation to him at the time of the Kurukṣetra battle.

DĪRGHAROMĀ. (DĪRGHALOCANA). One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīmasena in the Bhārata War. (M.B. Droṇa Parva, Chapter 127).

DĪRGHAPATTRA. A holy place. He who visits this holy place will derive the blessings of having performed the Aśvamedha and Rājasūya sacrifices. (M.B. Vana Parva, Chapter 82).

DĪRGHĀŚRĀVAS. A son of Dirghatamas. (Rgveda, Manuḍala 1, Anuvaṇka 112, Sūkta 117).

DĪRGHATAMAS. A great Muni.

1) Birth. Aṅgiras, the son of Brahmā, had two sons, Utathya and Bṛhaspati. One day when Utathya was away from home, Bṛhaspati approached his elder brother’s wife, Māmātā, 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 Utathya’s semen has already mastered Vedas and Vedāṅgas. Your semen is also equally powerful. How can my womb bear the combined force of the two semens? So please refrain from this attempt of yours.” But even after hearing these, words of his sister-in-law, Bṛhaspati was not able to control his passions. At the time of the intercourse, when the semen of Bṛhaspati entered the womb, the child within it cried out—“Father! this passion is improper. Two persons have no place here. So withdraw your semen.” Bṛhaspati did not heed the request. The child in the womb repelled the semen that entered the womb with its foot and it dropped on the floor. Bṛhaspati who became angry, cursed the child. As a result, the boy was born blind. He got the name “Dirghatama” because he was born blind. (M.B. Ādi Parva, Chapter 104).

2) Family Life. In brilliance of parts, Dirghatamas equalled Bṛhaspati. Dirghatamas, who was born blind, married Pradveṣi, a Brāhmaṇī. The couple had many children, chief of whom was Gauṭama. But after the birth of the children, Dirghatamas fell into evil ways and became an object of hatred and contempt. The inmates of āśramas dubbed him a sinner. His wife, was disgusted with him. One day, the enraged Dirghatamas, in his fury cursed women as a whole and Pradveṣi could not control her anger. She, with the help of Gauṭama and other sons made a raft and placing Dirghatamas on it, floated it down the river Gaṅgā. The King Bali happened to see the raft floating down the river. He sent men to bring the boat to the bank. The King recognized Dirghatamas and asked the Muni to beget brilliant and intelligent children by his queen. Dirghatamas agreed and the King sent the queen Sudeṣṇā 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 Kaṭṭīvān 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 Sudeṣṇā again to the Muni. Dirghatamas, after touching her body blessed her and five sons, Āṅgī, Bharadvāja. The Mahābhārata states that the child born to Māmātā was Dirghatamas.
Vanga, Kalininga, Puṇḍra and Suṅga were born to her. They founded five Kingdoms which were known by their names respectively. They are known by their modern names: Bhūgalpura, Bengal, Andhra, Rāja-sāhi and Tāmārvika.

3) Other details. (1) Dirghatamas had another wife named Uṣṭik. (Rgveda, 1st Manḍala, 16th Anuvāka, 112th Sūkta.)

(2) Dirghatamas continues to be in the assembly of Indra offering worship to him (Indra). (M.B. Śabhā Parva, Chapter 7, Verse 11).

DIRGHATAPAS I. Father of Dhanvantari. (See under Dhanvantari).

DIRGHATAPAS II. See under Puṇya.

DIRGHAYAJNĀ. A King of Ayodhya. Bhimasena had once won him over to his side by persuasive speech. (M.B. Śabhā Parva, Chapter 30, verse 2).

DIRGHAYUS. Brother of Śrutayus, the King of Kalința. Arjuna killed him in the war. (M.B. Drona Parva, Chapter 94, Verse 29).

DIRGHIKĀ. A daughter of Vīvakarman. She was abnormally tall, and since there was the Sāstric injunction that he who married such women would die within six months none came forward to wed her. Dirghikā 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 Dirghikā. After sometime, in obedience to the husband's wish Dirghikā set out on a tour carrying him on her shoulders. Though Māṇḍavya cursed her husband on their way, due to the chastity of Dirghikā the curse proved to be ineffective. The similarity in the stories of Śāndīti and this Dirghikā leads us to think that they might have been one and the same person.

DIŚACAKSU. One of the prominent off-springs of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 10).

DITI.

1) General. A daughter of Daśa Prajāpati. She was married to Kaśyapa, grandson of Brahmā and son of Marici. She had many sisters, chief among whom were Aditi, Kalā, Danāyus, Danu, Simhikā, Krodhā, Prthū, Vīkā, Vinnatā, Kapilā, Muni and Kadrū. Kaśyapa's sons by Aditi became Devas (Ādityas) and his sons by Diti became Asuras (Daityas). (M.B. Ādi Parva, Chapter 63).

2) Indra cut Diti'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, Diti's sons were killed.

In her inconsolable grief at the death of her sons, Diti 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 Diti 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 Diti'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, Diti 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 RUDA" (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 RUDA." All the forty-nine Maruts later on became the helpers of Indra. (Viṣṇu Purāṇa, Part 1, Chapter 21).

3) Diti's sons. Asuras were Diti's sons. Chief among them were Hiranyakasipu and Hiranyākṣa. They had a sister named Siṁhikā. Hiranyakasipu had four sons—Anuḥlāḍa, Hīḍa, Praḥlāḍa and Saṅhīlāḍa who were famous for their glory and might. Sūrapadma, Siṁhavaktra, Tārākāsura, Gomukha and Ajāmukha were also Diti's sons. Of them, Sūrapadma had four sons by his wife Mayaśūṭa, who were Bhāṅukopa, Agnimukha, Vajrabhūṭa and Hiraṇyapa. An asura named Mahāśūṭa was born to Siṁhavaktra by his wife, Viḥūṭī. The Asuras, Sambhara, Śaṅkuni, Dwīmurūḍa, Śaṅku, Āśva, were the sons of Hiranyakṣa. Siṁhikā married Virpacitti; Rāhu and Ketu were born to them. Saṅhīlāḍa, the son of Hiranyakasipu had three sons, Āyuṣmān, Śibi and Bāṣkala. Virocanas were the sons of Prahlāḍa; Mahābāli was the son of Virocanas; Bāna was born to Mahābāli and to Bāna were born four crores of Nivātakavacas. All these were the prominent children of Diti. Besides them, Diti had crores of other Asuras born to her. (Viṣṇu Purāṇa, Part 1, Chapter 3; Harivarhaṇā, Chapter 3).

4) Birth of Hiranyakasipu and Hiranyākṣa. Hiranyakasipu and Hiranyākṣa were the rebirth of Jaya and Viṣṇaja, the two gate-keepers of Mahāviṣṇu. (See under Jaya). There is a story as to how they were born as the sons of Diti.

Diti 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 Śiva 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 Diti 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 would persecute and torture the three worlds. Mahāviṣṇu would incarnate to destroy them. But since she also felt a little regret in her act, a grandson of her (Prahlāda) will become a devotee of Viṣṇu.
Twin sons, Hiraṇyakaśipu and Hiraṇyākṣa were born to Diti. For the rest of the story, see under Hiraṇyakaśipu and Hiraṇyākṣa. (Bhāgavata, Prthagama Skandha).

5) Diti flourishes in the assembly of Brahmā. (M.B. Sabhā Parva, Chapter 11, verse 39.)

Divaḥputra. One of the twelve sūryas who were born in the form of the Sun. (M.B. Ādi Parva, Chapter 1, Verse 42).

Divaḥputra I. A synonym of Sūrya (Sun).

Divaḥputra II. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 101).

Divaḥputra III. See under Niśākara II.

Divaḥputra 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 Bhumanya. (M.B. Ādi Parva, Chapter 94, Verse 24).

Diviratha II. A king. He was the son of Dadhivahana.

In the course of Parasurāma's extermination of Kṣatriyas, the sage Gautama rescued a son of Diviratha and gave shelter to him. (M.B. Sānti Parva, Chapter 49, Verse 80).


Divodāsa's great grandfather's father, Kāśa had many sons. They were the called the Kāśis. It was from Kāša's reign that Vāraṇaśi came to be called Kāśi. (Hari Vamsa, Chapter 29).

2) Divodāsa's Reign. When Divodāsa began his rule in Vāraṇaśi, there was a Rākṣa named Kēmaka. Divodāsa killed him and extended his kingdom. At that stage, Bhadraśrēṇya, King of Hehayas invaded Divodāsa. Divodāsa killed the hundred sons of Bhadraśrēṇya. 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 Vāraṇaśi at dusk, he set up an āśrama and lived there for a thousand years. At that time there was a famine in Vāraṇaśi. The whole land was in the grip of a severe drought. Kumbhaka's āśrama and its surroundings alone remained green and cool. Herdsmen 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 herdsmen. In his rage he cursed that Vāraṇaśi should be ruined and left the place with his disciples. (See under Kumbhaka).

The story of the ruin of Vāraṇaśi in Harivāraṇa is different. It was the time when Śiva had married Pārvatī, the daughter of Himāvān. 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 Kailāsa, 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, a 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 Vāraṇaśi. Kumbhaka arrived in Kāśi and appeared to the barber Karṇaka 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.

Divodāsa 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, she began to offer pūjā 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, Suyaśas, Divodāsa reproached Kumbhaka very severely. He reprimanded him for denying his blessings to the queen while he was showering them on all 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. (Harivarṣaṇa, Chapter 29).

Śiva and Pārvatī came and settled down in Vāraṇaśi. 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 "Avimukta" and therefore insisted that he would not leave it. From that time the place came to be called "Avimukta."

3) Other details.

Towards the end of his life Divodāsa became a Rājaśri (Royal Saint). There are numerous references to this Rājaśri in the Rgveda. Since Divodāsa was of a very hospitable nature he was known by another name, "Atithigvā". In Rgveda, 1st Maṇḍala, 16th Anuvāka, 127th Sūkta, we read that once he hid himself under water to escape from an Asura called Sainbara.

(2) Divodāsa had a son named "Parucchepa", who was a Rṣi. Rgveda 1st Maṇḍala 19th Anuvāka, 127th Sūkta relates to Parucchepa.

(3) Bhimaratha, the father of Divodāsa, had two other names, Bhūmasena, and Sudeva. Divodāsa purchased Mādhavi, the daughter of Yayāti after paying two hundred Śyāmakarnāśvas (beautiful horses with dark-coloured ears) to Gālava, so that he might have children. After the birth of his children, he returned Mādhavi to her father. (M.B. Udyoga Parva, Chapter 117).

(4) He sits in Yama's assembly and offers Pūjā to Yama. (M.B. Sabhā Parva, Chapter 8, Verse 12).
(5) Dvódásā once plundered the accessories of his enemies. Agnihotra vanished after it. (M.B. Sánti Parva, Chapter 96, Verse 21).

(6) It was at the behest of Indra that Dvódásā built the city of Vārāṇasi (M.B. Anuśāsana Parva, Chapter 30, Verse 16).

(7) Once Dvódásā fought with the King of Hēhaya for one thousand days. After having lost his army he went to the sage Bharadvāja and performed Putrakāmēṣṭi sacrifice. As a result of it a son Prātardana was born to him. (M.B. Anuśāsana Parva, Chapter 30).

(8) Other names for Dvódásā used in the Mahābhārata are—Bhāmaseni, Kāśīśa, Saudeva, Sudevatanaya etc.

DIVYĀDEVI. Daughter of Dvódásā, King of Plākṣadvīpā. There is a story about this princess in Padma Purāṇa, Bhūmikāhāṇḍa, Chapters 85, 88.

Dvódásā decided to give his daughter Divyā in marriage to Citrasena, King of Rūpadeva. But just before the day fixed for the marriage Citrasena died prematurely. So, as advised by the Brāhmaṇas who had come there she was married to Rūpaseṇa. He also died soon after. She was subsequently married to 21 persons in turn, and all of them died one by one.

Everyone took pity on her for her ill-fate. At last, at the suggestion of the ministers, preparations were made for her svayāvivara. Here also ill-luck pursued her. All the princes who arrived to take part in the svayāvivara killed each other in mutual fight. Depressed and embittered by all this, Divyā decided to renounce all worldly pleasures and proceeded to the forest.

Once Śūka named Ujjvala came to Plākṣadvīpā. Moved to pity at the grief-stricken Divyā he taught her “Aśūnyāsāyana” vratā. When she practised this vratā with devotion for about four years, Mahāvisṇu appeared before her and took her with him to Viṣṇuloka.

DIVYAKĀṬAM. A city situated in Western India in ancient times. According to Mahābhārata this city was conquered by Nakula—Śabhā Parva, Chapter 32.

DIVYĀKRiMĀKRT. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 33).

DIVYĀSĀNU. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 30).

DIVYĀVARSA(M). 365 days make one year for human beings. One year for human beings is one day for the gods. 365 such days of the gods make one year 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 “Divyāvara” or “Divyavatsara”. Kṛtayuga is made up of 4,800 Divyavatsaras. Tretāyuga has 3,600 Divyavatsaras. 2,400 Divyavatsaras make up one Dvāparayuga. Kaliyuga has 1,200 Divyavatsaras.

12,000 Divyavarṣas of this kind make up one “caturyauga”. 71 Caturyaugas are the period of one Manus. After the end of the period of one Manus, 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 Brahmā. After the deluge, until the time of one Kalpa, is Brahmā’s night. There is no universe at that time.

At the end of that Kalpa, the next Kalpa begins and Brahmā starts his work of creation. In this way when 360 days and nights of Brahmā are completed, it is one Brahmā Varṣa. One Brahmā life-span is 120 such years. After that there is nothing for a Brahmā’s life-span. Then Brahmā is re-born and resumes creation. (Bhāgavata, Daśaśā Skandha).

DRAUPADI. Pāncālī, the wife of the Pāṇḍavas. (See under Pāncālī).

DRAUPADĪHARANA PARVA. A sub section of Vana Parva in the Mahābhārata. This covers Chapters 262 to 271 of Vana Parva.

DRAUPADĪSATYABHĀMĀSAMVADĀ PARVA. A sub section of Vana Parva, in the Mahābhārata. This comprises Chapters 233 to 235 of Vana Parva.

DRAVIDA I. A King of the family of Priyavrata who was the son of Manu. (Bhāgavata, Skandha 5).

DRAVIDA II. A gandharva who was the father of Kaṁsa. (See under Kaṁsa) Aniśumati was the daughter of this gandharva. (See under Aniśumati).

DRAVIDA(M). (DRAVIDA). In ancient days the whole of South India was known by the name Tami-laka, 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’ underwent changes in the language of North India and took the form ‘Dravid’. Etymologists are of opinion that the changes that took place in the word Tamil were as follows :- Tamil — Damil — Damiḍ — Dramiḍ — Dravid — Dravīḍ. Reference to the Dravid country occurs in most of the Purāṇas. Mahābhārata states that Sahadeva, one of the Pāṇḍavas, sent a note for collecting taxes from the people of Dravidā, Sabhā Parva, Chapter 31, Stanza 71.

“Sthāṇā–Kṛṣṇa, the son of Droni, a gandharva. (See under Kṛṣṇa).

DRAVIDAS. It is stated in Mahābhārata (Anuśāsana Parva, Chapter 33, Stanza 22) that the drāvidas were originally Kaṣṭriyas and that they became Śūdras by the curse of Brāhmaṇas.

DRAVIDA BHĀṢĀ. (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 Hamitic group, the Ural Altaic group, the South East Asiatic group, the Dravidian group, Austric 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, Kukku, Coţa, Ḍadaka, Kuruk and Brāhmi. Of these Brāhmi alone is used in the mountain regions of Balsūcīstan. Linguists like Smīmud and others have stated that there is a close relation between the Australian and Dravidian languages. The Āryan language has influenced the Dravidian languages to a great extent. But Tamil has not been so much influenced as Telugu, Kannada 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. Brāhmi 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.

Telugu, Gondi, Kuruk, Kolami, Malyā etc. come under the Eastern group. Of these only Telugu has grown as a literary language. Telugu is in use from Madras to Mahendragiri. But it has various sub-divisions and local differences. The Telugu used in the Districts of Kṛṣṇa and Godāvari is considered to be the purest form. Golarī, Sālevāri, Kāmāri, Vāsāri, Dāsāri etc. are its local sub-divisions. Over modern Telugu, Sanskrit has its full sway.

Kanna, Kūṭaku, Toṭa, Koça etc. come under the western group. Kanna is used in Mysore and the vicinity of the Districts of Coimbatore, Salem, Bellary, Anantapole etc. Baṣāka used in the Nilgiris, Kurumpa, used in the vicinity of Nilgiris, Kūṭaku used in Coorg, are the sub-divisions of Kanna. In edicts from the 5th century Kanna could be seen in its ancient form. The modern Kanna has been used from 10th century onwards. Tula is in use in places between the rivers Candragiri in the south of Southern Canara and Kālīpāparī. Child's few ancient songs could be included in Tula mantra. The Mahāsāman script is used to write Tula. But now certain books in Tula have been published using Kanna script.

Tamil and Malayālam 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 30th century B.C. The most important among them are the Saṅga works. The grammatical work ‘Tolkāppiyam’, is the literary grammar of Centamil. Malayālam became an independent language only by the 8th century A.D. The close relation that exists between Tamil and Malayālam 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 Dravida language.

DRAVINASA. A Pracetas. (One of the ten sons of the Prācīna Barhis). (Bhāgavata, Skandha 4).

DRAVIRATHA. A King of the family of Aṅga. He was the son of Dādhivāhāna and the father of Dₕhₕₐmaraṭha (Agni Purāṇa, Chapter 277).

DRAVYASUDDHI. Purifying impure things, The mode of purification of impure things, in ancient India, was known as dravyasuddhi. The procedure of purification was as follows:

If earthen-wares became impure by coming into contact with urine or excreta, 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 cloth, a mixture of soil and water may be sprinkled on it. Woody things will become pure by planing. Cot, chair, fan 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 Purāṇa, Chapter 156).

DRDHAYU I. (DRDHAVAṀĀN). One of the hundred sons of Dḥṛtarāṣṭra. Bṛhmaṇa killed him in the great war. (Dṛṇa Parva, Chapter 137).

DRDHAYU II. (DRDHAKSATRA). One of the hundred sons of Dḥṛtarāṣṭra. Bṛhmaṇa killed him. (Dṛṇa Parva, Chapter 157).

DRDHADHANA. A King of the Pṛu dynasty. He was present on the occasion of Pāṇīcāli's svayānavara. (Aṇi Parva, Chapter 105. Verse 15).

DRDHASTHA. One of the hundred sons of Dḥṛtarāṣṭra. (Aṇi Parva, Chapter 67, Verse 102).

DRDHAKSATRA. See Drdha II.

DRDHANEMI. A King of the Pṛu dynasty. He was the son of Satyaḥri and father of Supārśva. (Bhāgavata, Daśāma Skandha).

DRDHARTHARĀ. (DRDHARTHARĀ). One of the 100 sons of Dḥṛtarāṣṭra killed in the great war by Bṛhmaṇa. (Dṛṇa Parva, Chapter 157).

DRDHARTHARĀ II. One of the kings, who should be remembered both at dawn and before sun-set. (Anuśāsa Parva, Chapter 165, Verse 52).

DRDHARTHĀŚRĀYA. See Drdharaṭha I.

DRDHASANDHA. (SATRUNDAYA). One of the 100 sons of Dḥṛtarāṣṭra. He was killed in the great war by Bṛhmaṇa. (Dṛṇa Parva Chapter 137, Verse 20).

DRDHASENA. A King of the Yayāti dynasty. He fought in the great war on the side of the Pāṇḍavas and was killed by Dṛṇa. (Dṛṇa Parva, Chapter 21, Verse 52).

DRDHĀŚYA. A famous king of the Ikṣvāku dynasty. He was the son of Kuvalayāśva who had 21,000 sons. All those sons but three were killed in the fight with an asura called Dhundhu. The three sons who survived the killing were Drdhāśva, Kapilāśa and Candrāśa. (Vana Parva, Chapter 204).

DRDHASYU. A son born to Agastya mahārṣi by Lopāmundrā. He was born only after remaining 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 Idhma-vāha also. (See Idhma-vāha).

DRDHAVAṀĀ I. See Drdha I.

DRDHAVAṀĀ II. A King. Kadaligārbhā was the name of his wife. (See under Kadaligārbhā).

DRDHAVAṬ. A mahārṣi. He was one of the seven Rīvks of Dharmarājā. Unmuca, Pramucu, Ātreya, Drdhavya, Ārdhahvābhu, Tṛṣāsoma and Aṅgiras were the seven Rīvks. (Anuśāsa Parva, Chapter 150, Verse 34).

DRDHAVRATA. A brahmārṣi who lived in South India. (Śaṅti Parva, Chapter 208, Verse 28).

DRDHAYU I. Son born to King Pururavas by Urvaśī. (Aṇi Parva, Chapter 75, Verse 25).

DRDHAYU II. A King who lived in North India during the time of the great war. (Udyoga Parva, Chapter 4, Verse 23).

DRDHAYU III. A brahmārṣi of South India. He is known as Drdhavya and Drdhavrata also (Anuśāsa Parva, Chapter 65, Verse 40).

DRDHAYUḌHA. (CITRAYUḌHA). One of the 100 sons of Dḥṛtarāṣṭra killed in the great war. (Dṛṇa Parva, Chapter 136, Verse 20).
DRDHEYU. A maharshi who lived in the western part of India. (Anuśāsana Parva, Chapter 150, Verse 36).

DRDHEŚṬADHI. A King in ancient India. (Ādi Parva, Chapter 1, Verse 238).

DRONA I. The teacher in archery of the Pāṇḍavas and the Kauravas.

1) Birth. Droṇa was the son of Bharadvāja who had his hermitage erected on the bank of the Ganges. Once Bharadvāja went to bathe in the river. When he got into the river he saw the celestial maid Gṛhṭācī. 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 (trough). A child was born from that and he was named Droṇa, who was brought up in the hermitage. (M. B. Ādi Parva, Chapter 13).

2) Education and Marriage. Droṇa learned the art of using weapons from his father and the hermit Agniveśa. Drupada the prince of Pāncāla was the fellow student of Droṇa. They became great friends. On completion of education Drupada returned to Pāncāla. Droṇa married Kṛṣṇa the daughter of Saradvān. A son was born to them. At his birth the child neighed like the horse Uccaiṣṭhravas; so his parents named him Aśvatthāmā. Hearing that Paraśurāma was giving Brāhmaṇas free gift of wealth and property, Droṇa reached there. Droṇa’s desire was to get Dhanurveda (the art of archery). Droṇa with his disciples went to Mahendragiri and saw Paraśurāma, who was about to enter forest giving away everything he had. Paraśurāma said, “I have given away to the Brāhmaṇas free gift and everything I had. The land I had conquered is given to Kaśyapa. Now there remains only my body and some weapons. You can have one of them.” Droṇa preferred the weapons. Thus Droṇa got the entire armoury of Paraśurāma. (M. B. Ādi Parva, Chapter 13).

3) He became the teacher of the Pāṇḍavas and the Kauravas. After receiving dhanurveda from Paraśurāma Droṇa went to Pāncāla. Drupada who had been a fellow student of Droṇa was the King of Uttarapāncāla. 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 Aśvatthāmā made him drink a mixture of water and flour saying that it was milk. So Droṇa approached Drupada for financial help. But Drupada shunned his fellow student, scolded him and sent him away without giving any help. Droṇa vowed that he would, somehow or other, take revenge upon Drupada and departed from Pāncāla. The aim of Droṇa was to get some capable disciples. He reached Hastināpur 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 princess stood round the well and began to ponder how to get the ‘ball’ out of the well. They tried all means but in vain. At that time a Brāhmaṇa of dark complexion, 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. Droṇa said that they need only tell Bhīṣma how a short man of dark complexion took the ball out of the well. Accordingly the boys went to Bhīṣma and told him everything. Immediately Bhīṣma understood that it was Droṇa. Bhīṣma thought that Droṇa was the best person to teach the princes. So Droṇa was brought to the palace and was engaged as the teacher in archery. (M.B. Ādi Parva, Chapters 130 and 131).

4) Education in Archery of the Kauravas and reward.
(a) First vow. Droṇa asked the Pāṇḍavas and the Kauravas to sit together and then told them, “There is one thing 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 Aśvatthāmā 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 princes 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) Ekalavya. Once Arjuna and the other disciples went to the forest for a hunt and there they met Ekalavya who was superior to Arjuna in archery. This Ekalavya had once approached Droṇa to learn archery from him. But it was against the rule for a Brahmin to teach a forester the art of fighting. So Ekalavya 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 Ekalavya. The teacher went to the forest and got the thumb of Ekalavya as the reward due to the teacher. Since then Ekalavya became a great archer though only of a lower level than Arjuna (See under Ekalavya).
(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 were in the uppermost in the mind of Droṇa.
became expert club-men. Asvathāmā was the first in the secrets of archery. Nakula and Sahadeva became expert swordsmen. Arjuna was expert in all branches of weapon-training. Bliima had bodily strength and Arjuna had the strength of learning. Yudhishthira was the foremost in chariot-fighting.

c) Artificial bird. Once Drona placed an artificial bird on the branch of a tree without the knowledge of the princes, to test their practice in archery. Then he placed his disciples with their bows, around the tree, and told them to shoot the bird down at his command. Drona first called Dharmaputra and told him to look at the bird. Then he asked him what he saw. Dharmaputra said that he saw the bird, the tree, the teacher and the students. He 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 the 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 died instantly and came afloat. The teacher, who was much pleased, got out of the water and embraced Arjuna and taught him 'Brahma Śirāstṛa', a divine weapon. After imparting this knowledge Drona told Arjuna not to operate this weapon on man. But if an enemy superior to man attacked him, then only, he should send this missile at him to kill him.

Giving due respect to the advice of the teacher, Arjuna received the Brahmatirāstra. (M.B. Ādi Parva, Chapter 133).

g) Demonstration by the pupils. When the training of the princes terminated, Dhṛtarāṣṭra accorded sanction 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 Brāhmaṇas to bless his pupils. 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 Bliima was a terrible one. But the mock fighting changed to a serious fight. Drona sent Asvathāmā 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. Ādi Parva, Chapters 133 and 134).

5) Revenge 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 Pāṇcāla, should be brought before him with his hands tied. As soon as Duryodhana and Karna heard this they rapidly marched to Pāṇcāla 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 Droṇa who was kind enough not to kill Drupada. The Kingdom of Pāṇcāla was divided into two. Drupada was given Uttara-Pāṇcāla and Droṇa took Dakṣiṇa Pāṇcāla. Then Drupada was released. (M.B. Ādi Parva, Chapter 137).

6) Arjuna is accorded sanction to fight with his teacher. One year after the revenge on Drupada Yudhishthira was anointed as heir-apparent, by Dhṛtarāṣṭra. Once, in the council of the king, Droṇa called Arjuna to him and said: "Oh, Arjuna! you must take an oath to do a particular thing in the presence of your relatives. If 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 Droṇa in the battle of Bhārata between the Pāṇḍavas and Kauravas. (M.B. Ādi Parva, Chapter 139).

7) Part played by Droṇa up to the battle of Bhārata.

(1) Duryodhana and his party came to know only at the time of the svayamvara (marriage) of Pāṇcāla that the Pāṇḍavas were not killed in the lac house burning. When Arjuna won the test and got Pāṇcāla, the Kauravas became furious and began to plot against the Pāṇḍavas. At that time Droṇa came to the council-hall of the Kauravas and said that the Kauravas should go to Pāṇcāla and greet the Pāṇḍavas, bring them back and give them half of the kingdom. (M.B. Ādi Parva, Chapter 203).

(2) Droṇa was present at the sacrifice of Rājaśīya (imperial consecration) performed by Yudhishthira. (M.B. Sabhā Parva, Chapter 34, Stanza 8).

(3) When the game of dice was going on between Sakuni and Yudhishthira Droṇa came with Dhrtrarāṣṭra to the place to witness the game. (M.B. Sabhā Parva, Chapter 60, Stanza 2).

(4) Droṇa declared that the game of dice between Sakuni and Yudhishthira was not fair. (M.B. Vana Parva, Chapter 9, Stanza 2).

(5) Droṇa was well-versed in archery. (M.B. Vana Parva, Chapter 37, Stanza 4).

(6) While the Pāṇḍavas were living in the country of Virāta, Arjuna in the guise of Bhāhannala, fought with the Kauravas. Droṇa was the first to recognize Bhāhannala as Arjuna at the sound of his conch. (M.B. Virāta Parva, Chapter 46, Stanza 24).

(7) In that fight Droṇa fought with Arjuna whose arrows wounded Droṇa and he ran away from the battlefield. (M.B. Vīra Parva, Chapter 58).

(8) When Śrī Kṛṣṇa 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 pseudonymity, Droṇa took the side of the Pāṇḍavas and argued with Duryodhana. (M.B. Udyoga Parva, Chapter 126).

(9) Droṇa advised Dhṛtarāṣṭra to see that a battle between the Kauravas and the Pāṇḍavas was avoided. (M.B. Udyoga Parva, two Chapters from 130).

(10) When it was almost decided that the battle was inevitable Droṇa boasted to Duryodhana that he would
annihilate the army of the Pândavas within a month. (M. B. Udyoga Parva, Chapter 193, Stanza 18).
8) Why Drona, whose leaning was towards the Pândavas, took the side of the Kauravas in the battle of Bhārata. At heart Drona was on the side of the Pândavas. But he fought against them, taking the side of the Kauravas. Even at that time he ardently wished the Pândavas to win the battle. What is the reason for it? An answer to this question is found in Mahābhārata, Bhīṣma Parva, Chapter 43. The battle was about to begin. Dharmaputra 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 seen me 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’. Śrī Kṛṣṇa will be on the side of the righteous. Where Śrī Kṛṣṇa 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 fight vehemently I won’t look to see which enemy has struck me down. Enemies could kill me only when I am lying on 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 Yudhīṣṭhīra back. (M. B. Bhīṣma Parva, Chapter 43).
9) Drona in the battle of Bhārata. (1) On the first day of the battle Drona fought in a combat with Dhrūṣṭadyumna, who was defeated. (M. B. Bhīṣma Parva, Chapter 77, Stanza 69).
(2) Drona killed Saṅkha the son of King Virāta. (M. B. Bhīṣma Parva, Chapter 82, Stanza 23).
(3) Drona became unconscious by the clubbing of Bhīmaśena. (M. B. Bhīṣma Parva, Chapter 94, Stanza 19).
(4) Drona fought with Arjuna. (M. B. Bhīṣma Parva, Chapter 102, Stanza 6).
(6) There was a fight between Drona and Yudhīṣṭhīra (M. B. Bhīṣma Parva, Chapter 110, Stanza 17).
(7) Drona combated with Dhrūṣṭadyumna. (M. B. Bhīṣma Parva, Chapter 116, Stanza 45).
(8) He became the commander-in-general after the fall of Bhīma. (M. B. Drona Parva, Chapter 7, Stanza 5).
(9) He gave Duryodhana a boon to catch Yudhīṣṭhīra alive. (M. B. Drona Parva, Chapter 12, Stanza 20).
(10) He killed Yugandhara. (M. B. Drona Parva, Chapter 16, Stanza 31).
(11) Vyāghradatta and Sinhasena were killed by Drona. (M. B. Drona Parva, Chapter 16, Stanza 37).
(12) In the fight which followed Arjuna and his army were driven back by Drona. (M. B. Drona Parva, Chapter 16, Stanza 50).

1. “Man is slave to wealth, wealth is slave to none. This is true of 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.”
DROṆA II

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(41) Drona killed the King of Hşaya, all the sons of Dhṛṣṭadyumna, and the King Sibí. (M.B. Drona Parva, Chapter 155, Stanza 14).

(42) He became unconscious in the fight with Yudhishthira. (M.B. Drona Parva, Chapter 162, Stanza 49).

(43) He killed Drupada and Virāja, the grandsons of Drupada. (M.B. Drona Parva, Chapter 186, Stanza 33).

(44) Hearing that Aśvatthāmā 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 Brahman. (M.B. Drona Parva, Chapter 192, Stanza 43).

(46) Thus by the power of meditation his spirit went to heaven and the body without spirit sat motionless in meditation. Dhṛṣṭadyumna cut off his head and thus killed Drona. (M.B. Drona Parva, Chapter 193, Stanza 62).

10 Other details. (1) Vyāsa evoked the spirits 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. Aśramavāśika Parva, Chapter 32, Stanza 7).

(2) Offerings were given to the manes for Drona. (M.B. Śaṇti Parva, Chapter 296, Stanza 15).

(3) Drona attained heaven after his death, and was absorbed in Bṛhaspati. (M.B. Svargaśroha Parva, Chapter 4, Stanza 21).

(4) He was the man who took birth through Bharadvaja from a portion of Bṛhaspati. (M.B. Ādi Parva, Chapter 67, Stanza 69).

(5) Ācārya (teacher), Ācārya-mukhya (chief teacher) Bharadvaja, Bharadvājasa, Bharadvājajīva, Bharatācārya, Sopāśva, Sopāsvavāhā, Sōnahaya, Guru and Rukmaratha are used as synonyms of Drona by Vyāsa in Mahābhārata.

DROṆA II. A bird. A son born to the hermit Mandalpāla of Jaritā, a bird. (See under Khaṇḍavadāhā, Para 8).

DROṆĀM. A medicinal herb. (See under Maruttvāmala).

DROṆĀBHĪSEKAPARVA. A subsection of DronaParva: Chapters 1 to 16.

DROṆA PARVA. An important Parva (section) in the Mahābhārata.

DROṆAVADHAPARVA. A sub section of Drona Parva: Chapters 154 to 192.

DROṆAŚARMAPADA. A holy bath (tīrtha). (M.B. Anuśāsana Parva, Chapter 23, Stanza 28).

DṚṢADVĀN. Father-in-law of King Sāmyāti of Pūru dynasty, Varāṇgi was the name of Sāmyāti’s wife. (See Sāmyāti).

DṚṢADVATI. A river to the south of Kuruksetra. During their exile in the forest the Pāṇḍavas drank water from it. (Vana Parva, Chapter 5, Verse 2). It was on the delta of this river that Śiva imparted advice to Yudhishthira. (Sabhā Parva, Chapter 78, Verse 15).

Living on the northern bank of this river is equal to living in Sarga. (Vana Parva, Chapter 88). To perform bali and other rites for the souls of the dead after bathing in the river is as efficacious as performing the Agniṣṭoma Yajña. (Vana Parva, Chapter 88).

DRŚṬAKETU. A dānava. (Ādi Parva, Chapter 67, Verse 8).


2) Education and kingship. Yajñasaṇa went to the hermitage of Bharadvaja for education. Drupada, 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 Pāṇcāla was ruled by Pṛṣata. When Yajñasaṇa returned on completion of his education, Pṛṣata died and Yajñasaṇa was anointed as King of Uttara-Pāṇcāla. (M.B. Ādi Parva, Chapter 129).

3) Yajñasaṇa reproaches Drona. It has already been said that during the period of education Drona and Yajñasaṇa were fast friends. Once Drupada said to Drona: “My dear friend. My father has told me that I would be made the King of Uttara-Pāṇcāla 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 Drona got married. A son born to him was named Āśvatthāmā. Drona was so poor that he could not even buy milk for his child. Once the friends of Āśvatthāmā mixed flour in water and made him drink it saying that it was milk. Āśvatthāmā 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 Drona 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 brain! 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 reproaches 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 Pândavas and the Kauravas. (M.B. Ádi Parva, Chapter 130).

4) The revenge of Droña. Droña told Bhiṣma about his dealings with Drupada. Bhiṣma consoled Droña. Before the commencement of the training in archery, Droña 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". Droña embraced Arjuna. The training commenced. The Andhakas, Vṛṣṇis and others joined his school of archery.

The training in archery came to an end. Droña 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, Duryodhana, Karna, Yu-yutsu, Duṣṣāsana, Vikarna, Jarāsandha and Sulocana led the Kauravas to Pāṇḍāla. Arjuna knew that the Kauravas would not be able to defeat Drupada. He told the teacher that when the Kauravas returned without achieving the task, he himself would go and bring Drupada. After a terrible battle the Kauravas were defeated by the Pāṇḍālas. After that Arjuna confronted Drupada. Nakula and Sahadeva stood as guards of the wheels. Bhiṣmasena with his club stood in front of the army. Arjuna drove the chariot right in the midst of the Pāṇḍāla army. Bhima took his club and a terrible battle ensued. Arjuna shattered the Pāṇḍāla army, bound Drupada and took him to Droña.

The teacher looked at Drupada and reproached him with scornful word: "I have destroyed your country. Now you are at my mercy. Is not the former friendship a friendship?" Drupada requested that they should be friends in future. Accordingly Drupada was set free. The country of Pāṇḍāla was divided into two, and giving Utara Pāṇḍāla to Drupada, Droña took Daksīṇa Pāṇḍāla. Thus because of the revenge of Droña, Drupada lost half of his kingdom. (M.B. Ádi Parva, Chapter 137).

5) Birth of Children. Though Droña and Drupada were on friendly terms Drupada did not forget the defeat he had incurred at the hands of Droña. So, Drupada desired to have a son who would become powerful enough to take revenge on Droña. 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 Droña, 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 Dhrṣṭadyumna and the girl was named Kṛṣṇā (Pāṇḍāli). There was a celestial voice that the boy would kill Droña when he grew up. (M.B. Ádi parva, Chapter 167).

6) The marriage of Pāṇḍāli. Pāṇḍāli grew up. Drupada desired to give her in marriage to Arjuna. But at that time the lac-house caught fire and the Pāṇḍavas disappeared. Drupada set certain tests in the Svayamvara of Pāṇḍāli with a view to ascertain if Arjuna was alive. The Pāṇḍavas 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 Vyāsa appeared there and informed Drupada of the previous births of the Pāṇḍavas and Pāṇḍāli. Drupada was much pleased and he gave the Pāṇḍavas a good deal of wealth and sent Pāṇḍāli with them. (M.B. Ádi Parva, Chapter 196).

7) Other details (1) Drupada was present at the marriage of Abhimanyu, celebrated at the city of Upaplayya (M.B. Virāta Parva, Chapter 72, Stanza 17).

(2) Drupada gave the Pāṇḍavas an aksāvānijī, (division 21870 elephants, 21870 chariots, 65610 horses, 109350 footmen) of army for the battle of Bhārata. (M.B. Udyoga Parva, Chapter 57).

(3) At the battle of Bhārata, Drupada was appointed as one of the seven commanders on the side of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 157, Stanza 11).

(4) Drupada fought with Jayadratha on the first day of the battle of Kurukṣetra. (M.B. Bhiṣma Parva, Chapter 45, Stanza 55).

(5) Drupada was defeated in a combat with Droña the teacher. (M.B. Bhiṣma Parva, Chapter 7, Stanza 48).

(6) Drupada combated with Aśvatthāmā. (M.B. Bhiṣma Parva, Chapter 110, Stanza 16).

(7) He fought with Bhagadatta. (M.B. Droña Parva, Chapter 14, Stanza 40).

(8) He fought with Bālhiika. (M.B. Droña Parva, Chapter 25, Stanza 18).

(9) He was defeated by Pṛṣata. (M.B. Droña Parva, Chapter 138, Stanza 24).

(10) Droña the teacher killed Drupada. (M.B. Droña Parva, Chapter 186, Stanza 43).

(11) The Pāṇḍavas gave offerings to the manes for Drupada. (M.B. Sānti Parva, Chapter 42, Stanza 5).

(12) Vyāsa 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. Śrāmanavāsika Parva, Chapter 32, Stanza 8).

(13) After death Drupada entered heaven and was absorbed in Viśvadevas. (M.B. Svargarohaṇa Parva, Chapter 5, Stanza 15).

(14) It is stated in Mahābhārata, Ádi Parva, Chapter 67, Stanza 68, that Drupada was born from a portion of the Marudgaṇas.

8) Synonyms of Drupada. Pāṇḍāla, Pāṇḍāliya, Pāṇḍālarajā, Pāṛṣṭa, Prṣṭṭātmajā, Saumaki, Yajūnasena, Drupada are his synonyms.

DRUMA I. A King in ancient Bhārata. Mention is made about him in Mahābhārata, Ádi 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. Sabhā Parva, Chapter 10, Stanza 29. He sits in the Durbar of Kubera (God of wealth) and sings. He was the teacher of Rukmin, the son of Bhīṣma and he gave a bow to his pupil Rukmin. (Mahābhārata, Udyoga Parva, Chapter 158.)

DRUMASENA I. A Kṣatriya King. He was born from a portion of an Asura called Gaviṣṭha. (M.B. Ádi Parva, Chapter 66, Stanza 55). He stood as guard of
the wheel of Śalya and was killed by Yudhiṣṭhīra in the battle of Bhārata. (M.B.Śalya Parva, Chapter 12, Stanza 53.)

DRUMASENA II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was killed by Drūṣṭadyumna the son of Drupada. (M.B. Droṇa Parva, Chapter 170, Stanza 22.)

DRUHYU I. A son of King Yayāti. Two sons, Yadu and Turvasu were born to Yayāti, the son of Nahuṣa, by his wife Devayāni and three sons Druhyu, Anudruhyu and Pāru by his wife Śarmiṣṭhā. Druhyu 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 Bhoja. (Sec under Yayāti.)

DRUHYU II. A son of Matināra, a King of the Pāru dynasty. (M.B. Ādi Parva, Chapter 94, Stanza 14).

DUHKHA (M). Agni Purāṇa tells the following about the origin of Duḥkham.

Hīṁsā (violence) is the wife of Adharma (unrighteousness). To the couple were born two daughters called Anṛta (falsehood) and Niṅkṣta (fraud) and from them were born the daughters Bhīṣa (fear) Naraka (hell) Māyā (illusion) and Vedanan (pain). Māyā brought forth Mṛtyu (death), the annihilator of all living objects, and Vedanan, from Raurava (a particular hell) brought forth Duḥkha (sorrow, grief). From Mṛtyu were born Jāti (caste), Jara (wrinkles), Soka (sorrow), Trṣṇā (covetousness) and Krodha (anger). (Agni Purāṇa, Chapter 19.)

DULİDUHA. A King in ancient India. (Ādi Parva, Chapter 1, Verse 233.)

DUMUDHA. A snake. Sage Sahasrapāda became the snake as a result of a curse. For details see under Sahasrapāda.

DUNDUBHI I. A terrible asura, son of Maya and brother of Māyāvi.

1) Birth. Dānavas were the offsprings of Kaśyapa, grandson of Brahmā and son of Marici by his wife Danu, daughter of Dakṣaprajāpati. Maya, chief among the Dānavas earned great reputation as a unique architect. Once Maya attended a dance programme in devaloka where he fell in love with Hema dancing with the deva-women. When the dance was over Maya told Hema about his love for her. Hema too had fallen in love with Maya. And they left the place in secret and reached the southern slope of the Himālayas where they built a beautiful city called Hemapura and they lived there. Ere long they had two sons, Dundubhi and Māyāvi, both of them equally distinguished in prowess. (Uttararāmāyaṇa.)

2) Dundubhi’s relati nship with Rāvaṇa. Maya did tapas for a daughter in the western plains of Mount Kailāsa. One of those days Pārvatī went out of Kailāsa to feed brahmans in celebration of the birthday of Subrahmapāya. In the absence of Pārvatī a deva woman called Madhūrā who had observed the Ṣomavāравrata came to Kailāsa 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 Madhūrā. Drawing the natural inference from this Pārvatī got angry and cursed Madhūrā 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. Madhūrā 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 Madhūrā again. Maya, who saw her adopted her as daughter and brought her up as such calling her Mandodari. Mandodari became Rāvāṇa’ wife and thus Dundubhi became the brother-in-law of Rāvāṇa.

3) Dundubhi grew up. The following is told about Dundubhi in Canto I, Kiṣkindhā Kāṇḍa of Vālmiki Rāma yan. As beautiful and majestic as the peak of Mount Kailāsa, the heroic Dundubhi possessed the form of the buffalo. And, he had the strength of a thousand elephants. Proud and haughty over his own prowess and losing his head over the boon he had received from God, Dundubhi 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 Bālī and death. Haughty almost to madness over the unrivalled strength and prowess he got as the result of the boon, Dundubhi went about challenging whomsoever he met for a fight. But none dared to accept the challenge. Then he went to the sea-shore and challenged Vāruṇa, who, appearing on the crest of the waves said: "I am not strong and powerful enough to fight with you. Only Himavān can do that. So, please go north." Accordingly Dundubhi went north to Himavān and challenged him in great rage. Himavān 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 Bālī, who is the King of Kiṣkindhā, and Bālī alone can combat with you.

And, Dundubhi accordingly went southward to Kiṣkindhā and challenged Bālī. 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 Kiṣkindhā, uprooting trees with his horn and tearing the earth with his hoofs. Disturbed by the noise Bālī along with his wife Tārā came out of the palace, and said to Dundubhi: "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 Bālī only kindled Dundubhi’s anger all the more and his challenges became the fiercer. Then did Bālī, wearing the golden chain given by Indra, rush forth to engage Dundubhi in mortal duel in which the former began gaining more and more strength while the latter got weaker and weaker. Dundubhi took to flight in the skies to save his life. But, the moon dawned then and in the moonlight Bālī and his brother Sugrīva followed Dundubhi, who entered a terrible cave covered by something like a forest of grass. After stationing Sugrīva at the opening of the cave Bālī followed Dundubhi into the cave. Sugrīva waited there one year for the return of Bālī from the cave when one day he witnessed foaming blood flow out of the mouth of the cave, and mistakenly believing that Bālī was dead he closed the mouth of the cave with a huge stone and returned home. But, Bālī, who had by then killed Dundubhi kicked off the stone
and came out of the cave and followed Sugrīva in a rage. From that day onwards Sugrīva lived at the Śrīya-
mūka mountain where Bālī had no admission. (Vālmiki Rāmāyaṇa, Kiśkindhā Kāṇḍa, Cantos 9, 11, 46).

5) Curse on Bālī due to the blood of Dundubhi. During Bālī’s duel with Dundubhi blood from the body of the latter spurted out to the skies, and it also fell in the hermitage of Nātaiga at Śrīyaṁuka where the sage Mataiga was performing tapas. Angered at this the sage cursed him whoever he might be, who was responsible for blood falling in his āśrama, with death by his head getting broken if he mounted Śrīyaṁuka. Sugrīva took shelter there because of this curse on Bālī. (Vālmiki Rāmāyaṇa, Kiśkindhā Kāṇḍa, Canto 11)

DUNDUBHĪ II. See under Māntharā.

DUNDUBHINHĪRĀDA. A powerful Rākṣasa, who was the son of Dīti and the uncle of Prahlāda. When, in the fierce fight between the devas and the asuras the latter got absolutely defeated this Rākṣasa ascribed the reason for the failure to the brahmans and began killing them. He captured the Kāśi temple and many other temples like it. In the circumstances Śiva gave refuge to the brahmans of Kāśi, and the Rākṣasa was destroyed by Śivasakti. (Śivarudrasanhitā, Yuddha Kāṇḍa, Chapter 58).

DUNDUBHĪSVAṆA(M). A particular Place in Kuśa island. (M.B. Bhiṣma Parva, Chapter 12, Verse 13).

DURĀDHA. (DURĀDHĀRA, DURDHARA). One of the hundred sons of Dhrītarāṣṭra. He was killed by Bhīma. (M.B. Droṇa Parva, Chapter 135, Verse 36).

DURĀDHĀRA. See under Durādha.

DURĀSĀDA. A son of Bhāmasūra. He learned Paucāk-
śarī vidyā from Śiva and used to repeat it. Please at this Śiva 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 Dhūruṇḍhi, the son of Śakti killed him. (Gaṇeśa Purāṇa, Chapter 38, 42).

DURDAMA. Son of a Gandharva called Viśvāvasu. The following story about him is told in the Skanda Purāṇa, Chapters 1, 3 and 4).

While maharṣis like Vasiṣṭha and Atri were once engaged in the worship of Lord Śiva at Mount Kailāśa, Durdama, with his thousands of wives came there. In the Hālāyatārtha near-by they got entering in water sports with their bodies stark naked. On seeing their naked sports Vasiṣṭha cursed Durdama to be turned into a Rākṣasa. When his wives begged of Vasiṣṭha for redemption from the curse he told them that seventeen years thence Durdama would regain his old form. Durdama thus turned Rākṣasa tried once to devour sage Gālava when the Sūdrasana Čakra of Viśṇu killed him. He regained his old form and returned to Gandharvaloka.

DURDHARŚĀNA. (Durmada). One of the hundred sons of Dhrītarāṣṭra. He was killed by Bhīma. (Droṇa Parva, Chapter 155, Verse 40).

DURGĀ I. The goddess of the universe, Durgā possesses different forms and aspects. Pārvatī, spouse of Śiva is a form of Durgā. According to the prayer of devotees this Devi assumes diverse forms. She is worshipped in 64 forms as Aṣṭadurgā, Vedagarbha, Ambikā, Bhadrakāli, Bhadrā, Kṣemāśekarī, Naikā-
bāhu, 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 Kanyakā, Kāṃkṣi and Mūkāmbī. In Kerala the Devi is called Bhagavati also, in Andhra Jokufāmbikā and in Tamil-
 nadu Kanṇāki. Worship of the Devi is supposed to be more than 4000 years old in India. In religious litera-
ture from Vedic times up to date Devī occupies an important place. In modern India Śrī Rāmakṛṣṇa 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 Viṛata for their life incognito they worshipped Durgā, who appeared to them and granted them certain boons. (Viṛatā 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. (Bhiṣma Parva, Chapter 23). See Pañcadēvis and Prakṛti).

DURGĀ II. A river famous in ancient India. The Pāṇḍavas drank water from this river. (Bhiṣma Parva. Chapter 9, Verse 39).

DURGĀ (M). Fort. There are six kinds of forts, viz. Marudurgam, Jadudurgam, Prthvidurgam Vanadurgam, Parvataudurgam, and Manusy adurgam. Among the above six Manusyā durgā is the most important (M.B. Śānti Parva, Chapter 56, 35).

DURGĀJAM. A city in ancient India. (Bhiṣma Parva, Chapter 9, Verse 52).

DURGAMA. An asura chief born in the dynasty of Hīranyākṣa and son of Taru, Durgama was an enemy of the Devas from his very birth. He argued to him-

self thus: “the very strength and power of the Devas depend on the Vedas; if there is no Veda there is no yajña, if there is no yajña 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 the Himalayas and began doing penance abstaining from food and drink. After a thou-
sand years Brahmag 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 brahmans and Devas in the three worlds, and all the presiding 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.” Brahmagn granted Durgama all the boons. And, thenceforth the brahmans could not recollect the Vedas or the mantras. No bathing, no homas, no daily rites, no rites for the dead, no yajñas, no japa (repeating divine names) and no tapas. Symptoms of old age caught the Devas in its grips. Durgama drove them out of Devolaka 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 brahmans went to the Himal-
ayas and prayed to Jagadambikā (mother of the uni-
verse). Ambikā appeared to them, and their lamenta-
tions brought tears to the eyes of Ambikā, and thus water scarcity came to an end. Ambikā gave them Śāka (a vegetable) fruits and roots to eat. Because she pro-
tected her devotees by supplying Śāka to them she came to be known as Śākambhari, thenceforward. Also
because she shed tears from her eyes, thenceforth she came to be addressed as Satākṣi also.

Being told about the above developments Durgama, with his army attacked Devī. The fight became fierce and furious. From Devī’s body emerged numerous Saktis fully armed. Dhārini, Bālā, Tripurā, Bhairavī 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 Devī and Durgama. Fifteen arrows of Devī hit the asura at the very same time and he was killed. (Devī Bhāgavata, Saptama Skanda).

DURGĀPŪJĀ. See under Navarātrī.

DURGASAILA. A mountain in Śāka island. (M.B. Bhīṣma Parva, Chapter 11, Verse 23).

DURITAKŚAYA. A son of King Mahāvīrya. Duritasayka had three sons, Trajyārunī, Kavi and Puṣkārārunī. (Bhāgavata, Skandha 9, Verse 19 and 21).

DURJAYA I. An absolutely cruel King. Owing to the number of adharmaś (evil actions he had committed) Kāla ordained him to be born and reborn twentyone times as various animals and as a Brahmarākṣasā he roamed about forests. One of those days he caught hold of a Śrīvayogi called Mahādeva whose body was smeared with Viśhū (the sacred ash), but as soon as the Viśhū from the body of the Śrīvayogi got smeared on his body also, Durjaya got back his former form and he was lifted up to Śvarga. (Śiva Purāṇa, Bhasma Māhātmava).

DURJAYA II. A dānava born to Kaśyapa praṇāpati by Danu, his wife. (M.B. Ādi Parva, Chapter 65, Verse 23).

DURJAYA III. (Duspārājaya). One of the hundred sons of Dhrtarāṣṭra. (M.B. Ādi Parva, Chapter 116, Verse 9).

DURJAYA IV. A King. Drupada advised the Pāṇḍavas to invite this King to the great war. (M.B. Udyoga Parva, Chapter 4, Verse, 16).

DURJAYA V. Son of King Suvīra of the Ikṣvāku dynasty. (Anuśāsana Parva, Chapter 2, Verse 11).

DURJAYA VI. A synonym of Mahāvīṣṇu. (Anuśāsana Parva, Chapter 144, Verse 86).

DURJAYA VII. A powerful son of Supratikā. While he was living as the lord over the country, having conquered the various Kingdoms he was told that Gauramukhi Muni had in his possession the famous gem called Cintāmaṇī. He fought to gain that gem and died. The place where he met with death came to be known as Naimīśāranya in after years. (Varāha Purāṇa, Chapter 17).

DURJAYA. Short form of Durjayanamjatinagara 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).

DURMĀDA I. See Durdrāṣṭra.

DURMĀDA II. A son of Harṣa, the Gandharva King. Himself and Unmāda, the apsara woman impersonated themselves and cheated Pururāvas and Urvaśī (See Unmāda). Enraged at the deception Urvaśī cursed that Durnama be born as a Rākṣasa and Unmāda a princess. Also, Unmāda as princess would have to marry not the person she really loved but some one else. Both Durnama and Unmāda then begged Urvaśī for redemption from the curse and the latter said thus: “This Durmāda will be born as son of Unmāda, and on seeing her son and husband die, she will end her life by burning herself, and her soul will attain Śvarga”. As a result of the above curse Unmāda was born as the daughter of the King of Videha and Durnama as the son of the Rākṣasa called Durgajāringa. As Rākṣasa, Durnama was called Piṅgālākṣa. The King of Videha named Unmāda as Harini. While Hariṇī was once walking in the garden with her companions Piṅgālākṣa abducted her and flew off in the sky, and put her in a great forest. A prince called Vasumanas, who happened to come that way on his fast-riding horse Ḫimūta heard the lamentations of Hariṇī, and after killing Piṅgālākṣa he took her with him to her palace. The King of Videha and his subjects, who were in great anxiety and distress at the disappearance of Hariṇī felt really happy to have her back. And, all of them opined that Hariṇī should be married to Vasumanas. Accordingly the date for her Svayamvara was announced. But, on the day of the svayamvara Bhadrārenya, King of Hehaya who, along with other Kings was also present on the occasion, forcibly took Hariṇī and rode off with her. According to the condition laid down by Urvaśī for redemption from her curse Durmāda was born as son of Hariṇī and he was named Durmāda. Bhadrārenya, Hariṇī and Durmāda lived very happily in the Hehaya palace. When Durmāda came of age he married Gītrāngī, his uncle’s daughter on the advice of sage Garga. Soon war broke out between Bhadrārenya, and Divodāsa, King of Kāsi in which Bhadrārenya was killed. Hariṇī courted death by fire, regained her former life and under the name Unmāda returned to the world of the Apsaras.

DURMĀDA III. Son of Asura Maya. Conceited and haughty over his strength Durmāda once challenged Bāli to fight, and defeated by Bāli he ran away from battlefield and hid in a cave. (Ānanda Rāmāyaṇa Sārakāṇḍa).

DURMĀSTA. An asura, he clashed with the Devas at the churning of the sea of milk. (Bhāgavata daśamāskandha).

DURMĀSTANA I. One of the 100 sons of Dhrtarāṣṭra. In the great war Arjuna destroyed his Gajasenā and Sātyaki wounded him. Finally he was killed by Bhīma. After the war was over Nakula occupied his palace. (M.B. Bhīṣma Parva, Chapter 113, Droṇa Parva, 88, 89, 116 and 135).

DURMĀSTANA II. A son born to Sṛṇjaya by Rāṣṭrapāli. He was a relation of Vasudeva. (Bhāgavata navamāskandha).

DURMUKHA I. A minister of Mahāśāsura. Once he was sent to Bhadrakāli with a message by his master. (Devī Bhāgavata, Pañcama Skanda).

DURMUKHA II. One of the hundred sons of Dhrtarāṣṭra. The following information about him is gathered from the Mahābhārata.  
1. He was present at the Svayamvara of Draupadī. (Ādi Parva, Chapter 183, Verse 1).  
2. During the procession to Īdvaitavana, Gandharvas took him captive. (Vana Parva, Chapter 242, Verse 12).  
3. In the great war he fought with Sahaḍeva. (Bhīṣma Parva, Chapter 83, Verse 25).
(4) He killed Arjuna's charioteer. (Bhīṣma Parva, Chapter 47, Verse 12).
(5) He defeated Śrutakarman. (Bhīṣma Parva, Chapter 79, Verse 35).
(6) He was defeated by Abhimanyu. (Bhīṣma Parva, Chapter 84, Verse 42).
(7) A duel was fought between Durmukha and Ghaṭotkaca. (Bhīṣma Parva, Chapter 110, Verse 13).
(8) Durmukha and Dhṛṣṭadṛṣṭyumnā: (Droṇa Parva, Chapter 20, Verse 26).
(9) He fought with Purūjit. (Droṇa Parva, Chapter 106, Verse 13).
(10) He was defeated in fight with Sahadeva. (Droṇa Parva, Chapter 107, Verse 25).
(11) Bhīmasena killed him in war. (Droṇa Parva, Chapter 134, Verse 20).
(12) After the war his beautiful palace was occupied by Sahadeva. (Sānti Parva, Chapter 44, Verse 12).

DURVĀKHA III. A King who flourished in the assembly of Yudhiṣṭhira. (Sābhā Parva, Chapter 4, Verse 21).

DURVĀKHA IV. A Rākṣasa, who was a member in Rāvana's assembly. (Sābhā Parva, Chapter 9, Verse 13). According to the Uttarārāmāyana he was the son of a Rākṣasa called Māhyāvān by his wife Sundari, and he had Vaijraṃśi, Virūpākṣa, Suptaghna, Vajālako, Matta and Unmatta as brothers and Nāla and Ketumātī as sisters.

DURVĀKHA V. A serpent. It was also present among the serpents, which had come to Prabhāsakṣetra to receive Balarāma who, after death, went to Pātālaloka. (Mausala Parva, Chapter 4, Verse 16).

DURVĀKHA VI. An asura on the side of Mahiṣāsura. Tāmra, finance minister of Mahiṣāsura sent Durmukha with Bāskala to fight against Devi, who killed him. (Devibhāgavata, Skandhas 5, 13). In his previous life he was one of the Paulastyas. (Ādi Parva, Chapter 61).

DURVĀKHI. A companion of the Rākṣasa woman called Ajamukhi. See Ajamukhi.

DURVĀRA. Son of King Suratha of Kuṇḍalananagara. When Suratha captured the yajñāvāla (sacrificial horse) of Śrī Rāma Śatrughna clashed with him. Durvāra also was present on the occasion. (Padma Purāṇa, Pātāl khaṇḍa, Chapter 49).

DURVĀRĀNA I. An army chief of the King of Kamoja. He was killed in the great war by Sātyaki. (M.B. Droṇa Parva, Chapter 112, Verse 42).

DURVĀRĀNA II. A messenger of the very powerful Jalandhara. When the Devas and the Asuras churned Kṣirādbhā (ocean of milk), many excellent things emerged out of it. When those things were divided among them all, Devendra took possession of 14 gems in an unauthorised manner. When Jalandhara, through his messenger Durvārāna, demanded Devendra to return the gems, not only did he not return them but he also declared war against Jalandhara. When war broke out Jalandhara hesitated as to whether he should fight with Viṣṇu or with Śiva. Durvārāna advised him first to fight with Viṣṇu. (Padma Purāṇa, Uttarakhaṇḍa, Chapter 16).

DURVĀSAS

1) Genealogy. A sage, who used to lose his temper very easily. He is believed to have been born from an aṁśa (part, aspect) of Śiva.

2) Birth. Three different stories are told in the Purāṇas relating to his birth.
(1) Once a quarrel, arose between Brahmā and Śiva which developed into fighting. At the sight of Śiva seething with rage the Devas ran off frightened, and Pārvatī also got frightened. She told him 'Durvāsas bhavaṁ me'. It has become impossible for me to live happily with you. Realising that it was his momentary anger which made life miserable for Pārvatī Śiva decided to transfer that trait of his character to someone else.

The incident took place during the life period of Śilavati, who was very much reputed for her chastity. While Śilavati was carrying her husband Ugraśravas (who though a leper yet desired to visit brothels) to the house of a prostitute the muni Aṇumāṇḍavāya cursed Ugraśravas to die before sunrise the next day with his head broken. (See under Aṇumāṇḍavāya). Śilavati 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 Trīmūrtis and the Devas, through Anasūyā, the wife of Atrimaharṣi, got the curse of Śilavati withdrawn. Pleased at this the Trīmūrtis asked Anasūyā to choose any boon she desired, and she prayed that Brahmā, Viṣṇu and Maheśvara take their partial incarnations through her. Accordingly Brahmā as Candra and Maheśvara as Dattātreya were born as sons of Anasūyā. And, Śiva deposited his anger, which had caused unhappiness to Pārvatī, in Anasūyā. The child born out of that aspect of Śiva to Anasūyā was Durvāsas. The name Durvāsas was very apt as the child was born out of the anger of Śiva which had made life miserable (durvāsa) for Pārvatī. (Brahmāṇḍa Purāṇa, Chapter 44).

(2) Once defeated in his fight with Brahmā Śiva took refuge with the Nāranārāyaṇas who were doing penance in the plains of the Himālayas. Śiva told sage Nārāyaṇa everything about his plight and he asked the former to pierce his left hand with the Śūla. Śiva did so and three streams of blood flowed out of the wound made on the hand of the Śūl, one stream towards the sphere of the stars, another into the skull in Śiva's hand and from the third stream Durvāsas was born. Brahmā, who witnessed this miracle withdrew from war and returned to his abode. (Vāmana Purāṇa, Chapter 2).

(3) In the fierce fight with the Tripurās Śiva, in great rage, ultimately shot an arrow against them, and that arrow, after killing the Tripurās, assumed the form of a child and returned to the lap of Śiva, and the child was named Durvāsas. (M.B. Anuśāsa Parva, Chapter 160, Verses 14, 15).

3) Kunti granted boon. Once while Kunti was living in the palace of Kuntibhoja Durvāsas came there, and pleased with Kunti, he granted her five mantras. It was with the aid of those mantras that Kunti became mother of Karna and others. (For details see under Kunti Parā 2).

4) Śrī Kṛṣṇa bathed in pāyaṣa (pudding). Once Durvāsas came to Dvārakā where Kṛṣṇa and Rukmiṇī 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. Kṛṣṇa and Rukmiṇī served him according to schedule. One day
the sage asked Kṛṣṇa to cook some pudding and it was got ready. Then the sage asked Kṛṣṇa to smear his (Kṛṣṇa) body with pudding. Kṛṣṇa did so except on his feet. After that Durvāsas got down the chariot and making Kṛṣṇa and Rukmiṇī 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 Rukmiṇī felt sorry about this action of the sage. On reaching the forest he halted the chariot and blessed Siṁhprakāśa that arrows would not hit the parts of Kṛṣṇa's body which were smeared with the pāyas. The spot at which the sage blessed Kṛṣṇa became famous as Varadānārtha in after years. It may be noted that Kṛṣṇa died by an arrow hitting his foot which was not smeared with the pāyasas. (M.B. Anuśāsana Parva, Chapter 160).

5) Conducted yajña for Śvetaki. There once was a King called Śvetaki equal to Indra. He conducted a yajña of a hundred years' duration. Innumerable brahmans were engaged in the successful conduct of the yajña. Some years after the yajña the brahmans went their own way leaving it unfinished as the clouds of fume all the twenty-four hours in the yajñaśāla irked and affected their eyes. When Śvetaki requested them to further cooperate to complete the yajña they insultingly asked him to invite Śūdras for it. Then the King went to the Himālayas and did tapas for Śiva, who at last deputed Durvāsas to complete the yajña, and under the maharṣis' aegis it was completed within twelve years. On account of the constant offerings of havis in Agni (fire) during the period Agni fell a prey to indigestion, which was cured only after it ate up the Kхаνḍava forest. (See Khаṇḍava dahanā). (M.B. Ādi Parva, Chapter 235).

6) Mudgala granted salvation. Once Durvāsas went to sage Mudgala who was doing tapas in Kurukṣetra taking food only rarely and demanded some food with the object of testing his dharmavrūti (righteousness). The sage gave Durvāsas all the food he had with him, himself starving, and Durvāsas left the āśrama 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 Mudgala 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 (aeroplane) descended from Viṣṇuloka and carried Mudgala in it to heaven. (M.B. Vana Parva, Chapter 260).

7) Other information. (1) Durvāsas ran away in fear of the Pāṇḍavas. (See under Durvādhana, Para 12).

(2) He suffered at the hands of Haṁsa and Dībhaka. (See under Dībhaka).

(3) He advised Saivismālsākṣa to the woman called Kalāvāta. (See under Kalāvāta).

(4) Durvāsas and Kṣīrādhi-mathanam. (See under Amṛtam).

(5) Durvāsas and Daksāyāna. (See under Daksā).

(6) Terrified Durvāsas ran helter-skelter in the three worlds. (See under Ambarśa, Para 3).

(7) He was responsible for the death of Lakṣmaṇa. (See Laksmaṇa).

(8) He cursed Śakuntalā. (See Śakuntalā).

(9) He spent his time in Indra's assembly. (M.B. Śabhā Parva, Chapter 11, Verse 23: For another story see under Pīṭṭirūthā).

**Durvībhāga.** A particular area in ancient India. The Kṣatriya kings of the area presented a lot of money and foodgrains to Yudhīṣṭhīra at the Rājasūya yajña. (Sabhā Parva, Chapter 52, Verse 11).

**Durvīghā (Durvīsahā).** One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīmasena. (M.B. Śalya Parva, Chapter 26, Verse 20).

**Durvīmocana.** One of the hundred sons of Dhrtaraṣṭra killed by Bhīmasena. (Drona Parva, Chapter 127, Verse 62).

**Durvīrocana.** One of the hundred sons of Dhrtarāṣṭra killed by Bhīmasena. (Drona Parva, Chapter 127, Verse 62).

**Durvīsahā (Durvīghā).** One of the 100 sons or Dhrtarāṣṭra. He attended the swayamvara of Pāṇīcāli. On the occasion of the procession of Durvīdhanā and others, Durvīsahā was put in prison. (Vana Parva, Chapter 242, Verse 12). He was killed by Bhīmasena in the great war. (Śalya Parva, Chapter 26, Verse 20).

**Durvīdhana I.** Villain in the Mahābhārata story; the eldest and greatest of the Kauravas.

(1) **Genealogy.** See under Kauravas.

(2) **Birth.** Dhrtarāṣṭra born blind married Gandhārī. Hungry and thirsty, Vyāsa once came to Dhrtarāṣṭra's palace where Gandhārī treated him sumptuously, and he blessed her to have hundred sons by her husband. Ere long Gandhārī 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 Vyāsa visited her. As instructed by him hundred pots were filled with ghee, and the mass of flesh was sprayed 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. Vyāsa departed for the Himālayas for tapas. 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 Duṣṭalā. (For other names see under Kauravas).

Duryodhana, at the time of his birth cried in the voice of an ass on hearing which the asses kept in their 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 Dhrtarāṣṭra sent for the brahmans and his other friends and well-wishers like Bhīmaṇī and Vidura, and enquired of them whether, after the death of Dharmaputra, Duryodhana would be able to become King. As soon as Dhrtarāṣṭra had asked the question, evil omens like the world becoming dim, jackals howling etc. were witnessed again. Scholars like Vidura did their best to divine what the future of Duryodhana would be, and after mature consideration Vidura and the brahmān pandits opined that because of Duryodhana's birth the country and people would be ruined, and they, therefore advised that he should be cast away and forsaken. But, paternal affection did not permit Dhrtarāṣṭra to accept the advice. During this period Gandhārī was laid up for a few days with stomach trouble, and a vaśya woman was engaged
to look after Dhṛtarāṣṭra, who begot of her a son called Yuyutsu.1 Thus with 100 sons and Duśālā for daughter Dhṛtarāṣṭra became rich in the matter of children2 (M. B. Ādi Parva, Chapter 114).

(2) Duryodhana harms Bhīmasena. Now, Pāṇḍu was dead and Mādhri also died in the funeral pyre of her husband. Forlorn and helpless Kuntī and her five sons came to Hastināpura, and Dhṛtarāṣṭra welcomed them to the palace. Thus arose the occasion for the Pāṇḍavas and the Kauravas to live together in the Hastināpura palace. And, naturally there used to be petty differences and quarrels between the Pāṇḍavas and Kauravas princes. Bhīma being in every way a giant the Kauravas had often to suffer at his hands. To collect all the hundred Kaurava brothers together and throw them away in one lump to push them to the ground, to scoff at them by holding their heads under water etc.—these were some of the childish pranks played by Bhīma on the Kauravas. The constant repetition of such pranks and mischiefs on the part of Bhīma rendered him an object of hatred for the Kauravas among whom the common conviction grew that it was essential to put an end to Bhīma’s life for their safety, nay even their very existence.

One day, the Kauravas, with the object of doing away with Bhīma, escorted the Pāṇḍavas to Prāmāṇakoṭi on the banks of the Gaṅgā for water sports. There all of them ate sumptuous meals and took various drinks. But, Duryodhana had secretly mixed Kālikūṭa poison in the food of Bhīma. After taking meals they began playing water-sports. After the sports were over they returned to their tents and slept. Owing to the effects of the poison and the overexertion during the day Bhīma slept stone dead. While all were asleep during the night Duryodhana bound the hands and legs of Bhīma with cords and threw him into the depths of the Gaṅgā. Bhīma who was still unconscious sank down to the very bottom of the river where the denizens of nāgas looked upon him and the nāgas bit him in anger. The poison of the nāgas neutralised the effects of Kālikūṭa poison in Bhīma, though their bite could not make even a scratch on his skin. Freed thus from the effects of poison Bhīma shook himself up from sleep and drove off the nāgas. Alarmed at these developments the nāgas called Vāsuki up to the scene, and he, recognising Bhīma held in embrace and gave him much money and costly gems etc. Bhīma refused the gifts, but asked Vāsuki for nāgarasa, which would impart the strength of thousand nāgas to those who used it. Vāsuki gave Bhīma eight potfuls of nāgarasa, which the latter drank to the last dregs and thus gained immeasurable strength.

When next morning after the water-sports the Pāṇḍavas and the Kauravas awoke from sleep Bhīma was found missing. Duryodhana said that Bhīma had returned earlier to Hastināpura, but this did not satisfy the Pāṇḍavas. Kuntī lamented over the absence of Bhīma. Bhīma, who drank the nāga rasa lay on the veranda of Vāsuki for eight days in the manner of one who had lost consciousness. By the time he woke up on the eighth day the body had almost fully assimilated the rasa. Vāsuki told Bhīma that eight potfuls of nāgarasa would impart the strength of 10,000 elephants. And then at the instance of Vāsuki Bhīma took his bath in holy waters and wore new clothes and garb. He ate the pudding offered by Vāsuki, and taking leave of him and followed by nāgas he came up from the water to the bank of the Gaṅgā. Bhīma gave a detailed description to his mother and brothers of all that had happened to him. Dharmaputra advised him to keep the secret. After the incident, once again was Kālikūṭa poison mixed in the food of Bhīma. But, Yuyutsu born of the vaisya woman to Dhṛtarāṣṭra gave the Pāṇḍavas confidential report about it. Because of the powerful effect of nāga rasa, the Kālikūṭa consumed by Bhīma did no harm to him but it only got assimilated in his body. On another occasion Duryodhana killed the charioteer of Bhīma. (Bhāṣā Bhārata, Chapter 127 and 129).

3) Karna crowned king of Aṅga. The Kauravas and the Pāṇḍavas 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 Bhīma 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, Aśvatthāma intervened and pacified them. Next, Karna entered the stage for a trial of strength with Arjuna, and at once arose from the Pāṇḍava 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 Aṅga. This ended the scene. (Bhārata (Malayalam), Ādi Parva, Chapters 134, 135 and 136).

4) Pāṇḍavas trapped in palace built of lac. The above incident confirmed and completed the cleavage of the Pāṇḍavas and the Kauravas into two hostile camps. Meantime another event happened. Dronācārya demanded of his pupils to bring before him King Drupada by way of guruḍakṣṣiṇa (tuition fee), for the ācārya had to wreak vengeance upon Drupada (See under Drupada). Though Duryodhana tried his best he could not capture Drupada. Not only that, Drupada defeated him also in fight. At this juncture it was Arjuna who presented Drupada as captive to Dronācārya by way of guruḍakṣṣiṇa. The incident proved to be another provocation for Duryodhana to hate the Pāṇḍavas.

Now, Duryodhana made up his mind to destroy the Pāṇḍavas somehow or other. With this end in view he went to his father, posing himself to be a great well-wisher of the Pāṇḍavas, and obtained his permission to transfer their (Pāṇḍavas’) residence to another palace. Accordingly Duryodhana deputed his minister Purocana to get built at Vāraṇāvata a palace of lac. Vidura came to know of the intended mischief and gave advance notice of it to the Pāṇḍavas through a messenger Kanaka. The architect built the ‘lac palace’ but built a tunnel also attached to it. A year after the Pāṇḍavas shifted the residence to the new ‘palace’ Duryodhana set fire to it, and the Pāṇḍavas escaped unscathed through this tunnel. (Bhārata (Malayalam) Ādi Parva, Chapters 141-151).

1. Vāṣa blessed Gāndhārī to have 100 sons. Then how was it that she got a daughter too? On being questioned thus by King Janamejaya Vaishampāyana replied ‘when Vāṣa was dividing the mess of flesh a desire to have a daughter entered the heart of Gāndhārī and divining that desire Vāṣa cut the flesh in such a manner as to have one more piece, viz. 101.

2. Duryodhana was born as a part of Kali. (M. B. Āṣrama- vāsika Parva, Chapter 1).
5) Duryodhana invited the Pándavas back to Hastináputra. Duryodhana and his brothers were living very happily under the impression that the Pándavas had been burnt to ashes along with the ‘lac Palace’. Then it was that the Pándavas, disguised as brahmans and in the presence of all the Kings, won Páñcālá, the daughter of King Drupada, in svayamvara, for their wife. After the marriage the Pándavas stayed in Drupada’s palace and the Kauravas returned to Hastináputra. Duryodhana and others felt all the more jealous at the Pándavas’ becoming more powerful as a result of their marriage. Again it was decided that the Pándavas should be destroyed anyhow and at any cost. But, how to effect the destruction? Duryodhana wanted to attract the Pándavas to destruction through women and to create differences and divisions among them. But, Kárña attacked the plan as impracticable, and instead he wanted to defeat Drupada and render the Pándavas impotent. At this stage Bhisma and Droṇa argued that it was most preferable to give half the Kingdom to the Pándavas and receive them with grace. Dhṛtarāṣṭra supported the proposal as a result of which the Kauravas went to Páñcālá and escorted the Pándavas back to Hastináputra. Dhṛtarāṣṭra partitioned the country between the Kauravas and the Pándavas and the latter shifted their residence to their part of the country with Káññavaprastha (Indraprastha) as its capital. When the Pándavas went to Indraprastha Maya built for them an exceptionally beautiful palace where King Dharmaputra performed rājasuya. Duryodhana and others earnestly participated in it. After the rājasuya the Kauravas 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 clothings and measured with caution every foot of theirs. Then they mistook actual pools for floor and fell into them and got wet. At the consequent discomfiture of the Kauravas Bhisma clapped his hands and roared with laughter. Draupadi hid her face with hands and smiled. Altogether the Kauravas cut a very ridiculous figure, and they returned to Hastináputra. (M.B. Ādi Parva, Chapter 202, Sábhā Parva, Chapters 35, 85).

6) Dharmaputra’s first defeat in the game of dice. The sight of the great wealth including costly stones and gems presented by various kings to Dharmaputra at the Rājasuya and the humiliation experienced while surveying the palace made Duryodhana all the more mad with anger and hatred towards the Pándavas. He now came to the decision either to defeat the Pándavas 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 Dharmaputra to a game, assuring him that the rest he would take care of. Dhṛtarāṣṭra and Vidura advised Duryodhana against the move, but he did not yield. Finally Dhṛtarāṣṭra, saying to himself that nobody would change fate, agreed to Duryodhana’s proposal, and deputed Vidura to Dharmaputra to invite him for the game. Dharmaputra, 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 gems were staked, and Duryodhana won the game. Then 1000 golden níkas1 and treasuries 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 Cítraratha to Arjuna, 6000 soldiers with their arms and armaments—these formed the next successive bets, and each game Dharmaputra 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 Yudhishtira from playing the game; but neither he nor Duryodhana heeded the advice. And, Duryodhana by foul play snatched from Dharmaputra all his wealth, his kingdom and his brothers. Now Páñcālí alone remained, and Dharmaputra bet her too and played the last game and lost.

Duryodhana deputed his Síta, Pratikámi, to Indraprastha, to fetch Draupadi but she sent him back. Next Dusáśana was deputed and he brought Páñcālí away to the sabhá dragging her by the hair. She was proclaimed to be the maid-servant of the Kauravas. At last Dhṛtarāṣṭra intervened and sent back the Pándavas along with Draupadi 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 Dharmaputra 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 incognito during the thirteenth year, and if found out and recognised during this period the whole process of exile and life incognito would have to be repeated. Duryodhana and Sakuni approached Dhṛtarāṣṭra and said to him thus: “Dear father, the desire for revenge at their defeat in the game of dice gnaws at the Pándavas’ heart like poison. Also, they will never forget our having dragged Draupadi by her hair. When a suitable occasion arises they will take revenge on the whole lot of us. Therefore, we want to challenge Dharmaputra 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 incognito 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 Dharmaputra once again for a game of dice. Dharmaputra 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 Duṣśásana insulted Bhisma who retorted thus: “You, mean fellows, 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 Kárña. 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. Adieu.”

Thus did the Pándavas depart for the forest. Kunti being too old Vidura took her to his house, and he consoled her, lamenting over the separation from her children. (M.B. Sábhá Parva).

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1. 108 suvarṇa weight, an ornament worn on the chest.
8) *Curse of Maitreya*. The Pāṇḍavas entered the Kāṇyaka forest where they were welcomed by the sages. Among them Maitreya whom the misfortune of the Pāṇḍavas affected much started for Hastināpura for peace parleys. Vidura advised Dhṛtarāṣṭra that Maitreya’s proposals should be respected lest he should curse the King. Dhṛtarāṣṭra and Duryodhana received the sage with respect. And, the sage asked them to recall the Pāṇḍavas from the forest and live on friendly terms with them. Duryodhana 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 Duryodhana thus: “You will, sooner than later reap the consequences of your false pride; your cruelty will invite terrible war, and in the fight Bhīma will rend asunder your thigh, which you struck with your fingers just now.”

Greatly agitated over the curse Dhṛtarāṣṭra prayed the sage for redemption and the sage said: “if only your son resorts to forebearance 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 Pāṇḍavas were staying in the Kāṇyaka forest Duryodhana and others went there on the pretext of looking after the cows. The Gandharvas took them captive; but the Pāṇḍavas intervened and set them free. Feeling humiliated at the mishap Duryodhana decided to end his life after crowning Duṣṣāsana as King. But Duṣṣāsana did not agree to the proposal. (For details see Ghoṣayātrā).

10) *Duryodhana’s attempt at death and his trip to Pātāla*. Humiliated at the procession thus and turning down the advice of friends to return to the palace, Duryodhana spread grass on the ground and lay down there to die. As his death would spell disaster to the Dānavas they decided to send him back to his palace for which purpose they performed the Vaiṭāṇā sacrifice in Pātāla. While offering milk in the sacrificial fire a Rākṣasa woman, Kṛṣṭyā, arose therefrom, and at the instance of the Dānavas she carried Duryodhana over to Pātāla. There they told him thus: “Oh Duryodhana, a part of your body has been earned by us from Śiva 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 Narakāsura.” These words of the Dānavas instilled fresh hope in Duryodhana, and he was taken back to his Kingdom by Kṛṣṭyā. This incident appeared as a dream to Duryodhana. Bucking up confidence and courage again he returned to Hastināpura and continued to rule (M.B. Vana Parva, Chapter 252).

11) *Duryodhana’s Viṣṇu yajña*. At this juncture Duryodhana thought of performing a Rājaśūya for which he invited brahmans to the palace. After bestowing much thought on the subject the brahmans pointed out that there was no sanction for Duryodhana to conduct a Rājaśūya as his elders, Dhṛtarāṣṭra and Dharmaputra were still alive. At the same time they pointed out that there was another Yajña called Viṣṇu yajña as efficacious as Rājaśūya which Duryodhana was competent to perform. Accordingly Duryodhana performed the Viṣṇu yajña and earned reputation among evil monarchs. (M.B. Vana Parva, Chapters 256, 257).

12) *Boon from Durvāsas*. Once Durvāsas accompanied by his disciples, came to Duryodhana’s palace, and Duryodhana decided somehow or other to befriend and use the mahārṣi as a weapon against the Pāṇḍavas. He housed the mahārṣi and his disciples in the palace for a few days and pleaded them by careful service at which the mahārṣi asked Duryodhana to request for any boon he desired. And, Duryodhana asked the mahārṣi to visit the Pāṇḍavas one day in the forest with his disciples when they had finished taking their meals. The mahārṣi agreed. And, this was the period of time when Pāṇcālī had received the aksayapātra from Śūrya. Everyday the pātra would produce enough food for the Pāṇḍavas and the other people with them, but it would become empty for the day after Pāṇcālī had eaten her food. This was the nature of the aksayapātra.

Pāṇcālī had finished her meals one day when Durvāsas and his disciples came to the Pāṇḍavas. Not knowing that Pāṇcālī had already finished her food Dharmaputra welcomed the mahārṣi and his disciples and requested them to take bath in the Gaṅgā and return for their meals. Pāṇcālī was in a fix. The aksayapātra would not produce any more food for the day, and if not duly fed the mahārṣi would get angry and curse them. In his painful dilemma she prayed to Śrī Kṛṣṇa for succour, and lo! he appeared and asked Pāṇcālī for some food. She replied that the aksayapātra was quite empty. But, Kṛṣṇa got from her the pātra and ate one particle of Kīra (a leafy vegetable) which had stuck on its side. That leafy substance fully satisfied his hunger and thirst whereupon the hunger and thirst of Durvāsas and his disciples were also quenched. Then Kṛṣṇa asked Sahadeva to bring back the mahārṣi and his disciples from the bank of the Gaṅgā and accordingly he went there and invited them. Only a few minutes had passed since the mahārṣi 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 Pāṇcālī. They felt rather anxious about the reaction which Dharmaputra would evince in case they returned to him to say that they required no food. Durvāsas realised only too well that to quarrel with the Pāṇḍavas, who enjoyed the friendship and support of Kṛṣṇa was like playing with fire. Therefore, the mahārṣi with his disciples ran away from the place secretly. Pāṇḍavas waited long for the mahārṣi and his disciples to return fearing that the object of Durvāsas might be to return at the untimely hour and curse them. But, Śrī Kṛṣṇa told them the details about the mahārṣi’s departure and assured Dharmaputra that he and his disciples would not return. (M.B. Vana Parva, Chapter 263).

13) *War against Viśāla*. After twelve years’ exile in the forest the Pāṇḍavas began their life incognito at Viśāla nagara. Kīcaka, brother-in-law of Mātysa, the Viśāla King, was killed secretly by Bhīmasena, and news was spread that Kīcaka was killed by a Gandharva.

None of the spies deputed by Duryodhana to spot out the Pāṇḍavas during their life incognito could gather
any information about them. One of those days Susarma, King of Trigarta, told Duryodhana that the Virata King had lost his power and spirits 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, Susarma, King of Trigarta lifted innumerable cows of the Virata King. This happened on the day on which the life incognito of the Pandavas 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 Bhramala took up the chariotership 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 fight. A fierce war ensued in which the Kaurava army was completely routed. The life incognito of the Pandavas was also over, and Duryodhana became naturally anxious about the future of things. (M.B. Virata Parva, Chapter 65).

14) Preparation for war. Duryodhana refused to give the Pandavas, 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 Pandavas and Kauravas fought the great war which lasted for eighteen days on the field of Kuruksetra.

(1) Duryodhana went to invite Sri Krsna. Preparations for the war were gathering speed and momentum. Both the sides were on the look out for more friends and allies. Being told that Arjuna had gone to Dvārakā to seek Krsna's support Duryodhana rushed to the place. Seeing Duryodhana from a distance Krsna lay on his bed in a false sleep, and Duryodhana took his seat on a stool at the head of the bed awaiting Krsna to awake from sleep. Soon after, Arjuna came there and he stood at the feet of Krsna with head bowed down. When Krsna awoke from sleep it was Arjuna whom he saw first, and while exchanging greetings with Arjuna he was told that it was Duryodhana, who had come first. But when Duryodhana and Arjuna explained the object of their visit he told them thus:—

"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 one of you an army of 10 lakhs of warriors as strong in body as myself, and I shall stand by the other without arms and without fighting. Arjuna may make his choice first. And, he chose Krsna for his side in the war while Duryodhana was happy to get Krsna's mighty army. (M.B. Udyoga Parva, Chapter 7).

(2) Duryodhana sought Balabhadrā's help but Balabhadrā told him frankly that since he could not forsake Krsna he would remain neutral in the war. (M.B. Udyoga Parva, Chapter 7, Verse 25).

(3) Duryodhana got an akṣāuhini (a specific division of army) from Kṛtavarmā. (Udyoga Parva, Chapter 7, Verse 32).

(4) Śalya promised to captain the Kaurava army. (M.B. Udyoga Parva, Chapter 8, Verse 18).

(5) Duryodhana could collect a total of eleven akṣāuhini. (M.B. Udyoga Parva, Chapter 19, Verse 27).

(6) He assured Dhṛtarāṣṭra 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 Dhṛtarāṣṭra a rest house was built for Śrī Kṛṣṇa on his way to the Kauravas for compromise talks on behalf of the Pāṇḍavas. (Udyoga 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. (Udyoga 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. (Udyoga Parva, Chapter 91, Verse 13).

(11) Duryodhana rejected the advice of sage Kanva to come to terms with the Pāṇḍavas. (Udyoga 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. (Udyoga 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, Sākuni, Karna and Duśśāsana conspired to take Kṛṣṇa captive. Sātyaki informed Kṛṣṇa secretly about the conspiracy and Kṛṣṇa informed Dhṛtarāṣṭra about it, and he warned the conspirators against their wicked plan. (Udyoga Parva, Chapter 13, Verse 4).

(14) Duryodhana appointed Kṛpa, Droṇa, Śalya, Jayadratha, Hārdika, Aśvatthāma, Karna, Śakuni, Bālihika and Kāmbọja as commanders of the army. (Udyoga Parva, Chapter 155).

(15) Duryodhana appointed Bhīṣma as the Commander in-Chief of the army. (Udyoga Parva, Chapter 156 verse 26).

(16) He appointed Ulūka as messenger and warned Śrī Kṛṣṇa, the Pāṇḍavas, Drupada, Virata, Śikhandi, Dhrṣṭadyumna and others. (Udyoga Parva, Chapter 10).

(17) He ordered the army to the Kurukṣetra field. (Udyoga Parva, Chapter 195).

(18) He appointed Duśśāsana 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 Droṇa 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 fainted, hit by the arrows of Bhīma. (Bhīṣma Parva, Chapter 58, Verse 17).

(2) He attacked Bhīma 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) Dhṛṣṭadyumna defeated him. (Bhṛṣṇa Parva, Chapter 82, Verse 53).
(5) Bhṛṣṇa killed eight brothers of Duryodhana at one stretch, and Duryodhana cried before Bhṛṣṇa. (Bhṛṣṇa Parva, Chapter 88, Verse 37).
(6) He fought against Ghaṭotkaca and killed four Rākṣasa attendants of the latter. (Bhṛṣṇa Parva, Chapter 91, Verse 20).
(7) He fell down at the blows delivered by Ghaṭotkaca. (Bhṛṣṇa Parva, Chapter 92, Verse 14).
(8) He thrashed Bhṛṣṇa to unconsciousness. (Bhṛṣṇa Parva, Chapter 94, Verse 5).
(9) Overpowered by Ghaṭotkaca, he gave expression to his sorrows before Bhṛṣṇa. (Bhṛṣṇa Parva, Chapter 95, Verse 8).
(10) He directed Śalya to fight against Yudhiṣṭhira. (Bhṛṣṇa Parva, Chapter 105, Verse 26).
(11) Grieved at the death of the warriors in his army he went to Bhṛṣṇa in great anguish. (Bhṛṣṇa Parva, Chapter 109, Verse 16).
(12) Duryodhana and Śātayaki fought against each other. (Bhṛṣṇa Parva, Chapter 111, Verse 14).
(13) He fought with Abhimanuyu. (Bhṛṣṇa Parva, Chapter 116, Verse 1).
(14) He appointed Drona as chief of the army. (Bhṛṣṇa Parva Chapter 6, Verse 2).
(15) He prayed for Drona’s blessings to capture Yudhiṣṭhira alive. (Drona Parva Chapter 12, Verse 6).
(16) He embraced Drona at the sight of the latter disintegrating the fighting forces of the Pāṇḍavas. (Bhṛṣṇa Parva, Chapter 23, Verse 7).
(17) He accorded sanction to his warriors to kill Abhimanyu. (Bhṛṣṇa Parva, Chapter 39 Verse 16).
(18) He promptly requested Abhiṣṭotkaca. (Bhṛṣṇa Parva, Chapter 40, Verse 23).
(19) He ran off at the blows of Abhimanuyu. (Bhṛṣṇa Parva, Chapter 45, Verse 30).
(20) He soothed Jayadratha who ran away in terror. (Bhṛṣṇa Parva, Chapter 74, Verse 14).
(21) When he admitted that he was not efficient to fight Arjuna. Drona tied a divine talisman on his body. (Bhṛṣṇa Parva, Chapter 94, Verse 73).
(22) Defeated by Arjuna he ran away with the talisman on him. (Bhṛṣṇa Parva, Chapter 103, Verse 32).
(23) Śātayaki defeated Duryodhana. (Bhṛṣṇa Parva, Chapter 120 Verse 40).
(24) He promptly defeated Yudhāmanuyu and Uttamājusā (Bhṛṣṇa Parva Chapter 102 Verse 30).
(25) He incited Karna to kill Arjuna. (Bhṛṣṇa Parva, Chapter 143, Verse 12).
(26) He lost his enthusiasm with the death of Jayadratha. (Bhṛṣṇa Parva, Chapter 150).
(27) He made allegations against Droṇa. (Bhṛṣṇa Parva, Chapter 152, Verse 2).
(28) He fought with Yudhiṣṭhira and got defeated. (Bhṛṣṇa Parva, Chapter 153, Verse 23).
(29) Aśvatthāma got ready to kill Karna, but Duryodhana pacified him. (Bhṛṣṇa Parva, Chapter 150, Verse 13).
(30) He fought with Bhṛṣṇa and got defeated. (Bhṛṣṇa Parva, Chapter 166, Verse 30).
(31) He deputed Śākuni to kill the Pāṇḍavas. (Bhṛṣṇa Parva, Chapter 170, Verse 60).
(32) He got defeated in fight with Śātayaki. (Bhṛṣṇa Parva, Chapter 171, Verse 23).
(33) He prompted Alambuṣa, son of Jaṭāṣuṣa to fight with Ghaṭotkaca. (Bhṛṣṇa Parva, Chapter 174, Verse 9).
(34) He fought with Nakula and got defeated. (Bhṛṣṇa Parva, Chapter 187, Verse 50).
(35) On the death of Droṇa he ran away from the battlefield. (Droṇa Parva, Chapter 193, Verse 17).
(36) After the death of Droṇa he appointed Karna chief of the army. (Karna Parva, Chapter 10, Verse 43).
(37) He fought against Yudhiṣṭhira and got defeated (Karna Parva, Chapter 29, Verse 32).
(38) He requested Śalya to act as Karna’s charioteer. The request so enraged Śalya that he rose from his seat at once. But, Duryodhana brought him round with praises. (Karna Parva, Chapter 32).
(39) He created so much troubles and difficulties for Nakula and Sahadeva in fight with them. (Karna Parva, Chapter 56).
(40) In further fighting he got defeated by Bhṛṣṇa. (Karna Parva, Chapter 61, Verse 51).
(41) He killed the Kulinda prince. (Karna Parva, Chapter 85, Verse 19).
(42) When Aśvatthāma put forward certain compromise proposals he rejected them. (Karna Parva, Chapter 88, Verse 30).
(43) Karna was killed and Duryodhana was immersed in grief. (Karna Parva, Chapter 92, Verse 15).
(44) He rejected peace proposals made by Krpa, and reaffirmed the decision to fight. (Śalya Parva, Chapter 5).
(45) He appointed Śalya as chief of the army. (Śalya Parva, Chapter 7, Verse 6).
(46) He was again defeated by Bhṛṣṇa. (Śalya Parva, Chapter 16, Verse 42).
(47) He was defeated by Dhṛṣṭadyumna. (Śalya Parva, Chapter 23, Verse 23).
(48) After the defeat he ran away from the battlefield, entered a pool rendering the water motionless by magical power and stayed under water. (Śalya Parva, Chapter 29, Verse 54).
(49) Krpaçārya, Aśvatthāma and Kṛtaæavān went to his hiding place and tried to arouse him for war but he expressed disinclination for war. (Śalya Parva, Chapter 30, Verse 14).
(50) Yudhiṣṭhira visited Duryodhana in the latter’s hiding place, but he answered Yudhiṣṭhira from under water. (Śalya Parva, Chapter 31, Verse 33).
(51) On the urging of Yudhiṣṭhira he came out of the pool. (Śalya Parva, Chapter 32, Verse 33).
(52) He got prepared for club fight with Bhṛṣṇa. (Śalya Parva, Chapter 33, Verse 52).
(53) Ill omens like storms, dust fall, thunder and lightning, followed his preparations for fight with Bhṛṣṇa. (Śalya Parva, Chapter 56, Verse 8).
(54) He fell down at the blows of Bhṛṣṇa with his thigh broken. (Śalya Parva, Chapter 58, Verse 47).
(55) Śri Kṛṣṇa spoke harsh words to him and he replied to them all. (Śalya Parva, Chapter 61, Verse 27).
(56) He shed tears before Śalya. (Śalya Parva, Chapter 61, Verse 7).
(57) He appointed Aśvatthāma chief of the army. (Śalya Parva, Chapter 65, Verse 41).
(58) Congratulating Aśvatthāma he cast away his mortal coils. (Śaúṭika Parva, Chapter 9, Verse 56).
DURYODHANA II

16) Other information.
(1) Duryodhana was one of the eleven mahārathas on the Kaurava side, others being Yuyutsu, Duṣṣāsana, Dussaha, Durmeṣaṇa, Viṅkaṇa, Citrasena, Jaya, Kurumitra, Karṇa and Satyavrata (all of them, sons of Dṛśtarāṣṭra). (M.B. Ādi Parva, Chapter 63, Verse 18).
(2) With the help of Karṇa he abducted the daughter of the King of Kaśi. (Sānti Parva, Chapter 4, Verse 13).
(3) After his death his splendid palace was occupied by Bhim. (Sānti Parva, Chapter 44, Verse 6).
(4) Vyāsā brought by his esoteric powers to the surface of the Gaṅga the souls of the heroes who were killed in the battle. Amongst them was the soul of Duryodhana also. (Āśrama-vāsika Parva, Chapter 32, Verse 9).
(5) Yudhiṣṭhīra saw Duryodhana, after his death, living in heaven, resplendent as Śūrya in the company of holy devatās. (Śṛṅgāra-vāhana Parva, Chapter 1, Verse 4).


DURYODHANA II. The Mahābhārata refers to another Duryodhana, grandson of Suvira, and son of Durjaya. (Ānuśāsana Parva, Chapter 2, Verse 18). A daughter called Sudarśanā was born to him by his wife Narmadā. Duryodhana married Sudarśanā to Agnideva.

DŪŚĀSANA. A Rākṣasa, Dūśāsa, who came along with Khara to fight, was killed by Śrī Rāma. (See Khara).

DUSKARNA. One of the hundred sons of Dṛśtarāṣṭra. He was defeated in fighting in the great war by Satānīka. (Drona Parva, Chapter 155).

DUSPAṆYA. Last son of a merchant in Pāṭaliputra. Short-tempered and haughty, this Duspanya killed many children. The King outlawed him. He went into the forest where he drowned the child of mahārṣi Ugrarāvas. The mahārṣi cursed him that he also should end his life by drowning and his soul roam about in unsupportable distress. The curse came true. After roaming about for many years he approached Agastya and prayed for redemption from the curse. The sage directed his disciple, Sutīkṣṇa to get holy water from Agniśīrtha in Mount Gāndhamādana and sprinkle it on the sinful soul of Duspanya. Sutīkṣṇa did as he was asked by the guru, and the soul of Duspanya attained salvation. (Setumāḥtyam).

DUSPARĀJAYA (DURJAYA). One of the hundred sons of Dṛśtarāṣṭra. On the occasion of Duryodhana's journey to Dvaitavana Dusparājaya was taken captive by the Gandharvas. In the war with the Gandharvas he clashed with Nila. (Drona Parva, Chapter 25). He was killed by Bhima. (Salya Parva, Chapter 26).

DUSPRADHARSA. (DUSPAHARSA). One of the hundred sons of Dṛśtarāṣṭra. He was defeated in fighting. (Salya Parva, Chapter 26).

DUSSAHA. A son of Dṛśtarāṣṭra. He was wounded by the arrows of Sātyaki and killed by Bhima. (Drona Parva, Chapter 135).

DUSŚALĀ. One of the hundred sons of Dṛśtarāṣṭra who was killed in war by Bhima. (Drona Parva, Chapter 129, Verse 39).

DUŚŚALĀ. The only daughter of Dṛśtarāṣṭra by Gāndhārī.
(1) She was married to Jayadratha the Rājā of Sindhu. (2) Her birth. See under Kauravas.
(3) Yudhiṣṭhīra did not permit Jayadratha to be killed when he abducted Pāṇcāli as he was the husband of Duśśalā. (Vana Parva, Chapter 271, Verse 43).
(4) When Arjuna reached Vidarbha attending the Āśvamedha yajña the archers obstructed his progress, and he killed them all. Suratha, son of Duśśalā, was also among those killed, and she came to the battlefield with her infant child crying, whereupon Arjuna stopped the fighting and in remorse crowned the son of Suratha as the King of Sindhu. (Āśvamedha Parva, Chapters 78 and 89).

DUŚŚASANA I. A son of Dṛśtarāṣṭra,
1) His birth. See under Kauravas.
2) Other information. (1) He, along with his brothers, was present at the svayamvara of Pāṇcāli. (Ādi Parva, Chapter 185, Verse 1).
(3) He kept store and served food to the guests at the Rājasūya of Yudhiṣṭhīra. (Sabhā Parva, Chapter 33, Verse 5).
(3) He dragged Pāṇcāli and stripped her of her clothes in the assembly hall of the Kauravas. (For details see under Pāṇcāli).
(4) Gandharvas took him captive in Dvaitavana. (See under Kauravas).
(5) The Pāṇḍavas released the Kauravas from captivity, and Duryodhana laden with this humiliation did not desire to return to Hastināpura. He asked Duśśasana to assume kingship and rule the subjects well. Duśśasana rejected the offer and wept. This was a good trait in the vicious character of Duśśasana like lightning in the midst of dark and thick clouds. (Vana Parva, Chapter 249).
3) Duśśasana in the great war. (1) During the first day of the war he fought a duel with Nakula. (Bhīṣma Parva, Chapter 43, Verse 22).
(2) He got defeated in the duel with Arjuna. (Bhīṣma 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 ran 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 Dṛśtrādyumna 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. (Karṇa Parva, Chapter 23, Verse 18).
(13) Duśśasana put Dṛśtrādyumna in prison. (Karṇa Parva, Chapter 61, Verse 33).
(14) He fought with Bhima. (Karṇa Parva, Chapter 82).
4) Death of Duṣṭāsana. In the fierce fight between Bhima and Duṣṭāsana at Kurukṣetra Bhima killed him with his club and sat on his chest asking him with which hand of his he pulled Draupadi by hair. Raising his right hand Duṣṭāsana cried out, "This is the hand you seek for". At this reply of his Bhima pulled out Duṣṭāsana’s right hand and thrashed him with it. He cut asunder Duṣṭāsana’s chest and drank the blood which gushed out of it (Karṇa Parva, Chapter 83, Verse 8).

5) After his death. (1) After Duṣṭāsana’s death Arjuna occupied his palace. (Śánti Parva, Chapter 44, Verse 8).

(2) Vyāsa evoked the souls of the heroes who died in war and sprinkled Ganges water on them. Duṣṭāsana was one among those thus treated. (Āśramavāśika Parva, Chapter 32, Verse 9).

(3) After death he attained heaven. (Śrvagārohaṇa Parva, Chapter 5, Verse 21)

6) Synonyms of Duṣṭāsana. Bharata, Bharataśreṣṭha, Bharatapāsada, Dhṛtarāṣṭraja, Kaurava, Kauravya, Kurusārdūla etc.

DUŚŚĀSANA II. Another Duṣṭāsana, servant of the son of King Khadagabāhu of Saurāṣṭra is also mentioned in the Purāṇas.

Khadagabāhu 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 helter-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. Duṣṭāsana was a servant of Khadagabāhu’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.

Duṣṭāsana, 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 Duṣṭāsana 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. Duṣṭāsana, 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 Khadagabāhu, 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 samasyāpurāṇa (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 shone forth like Indra. The Mālava King also began daily reciting the Bhagavadgītā and within a short time afterwards attained salvation. (Padma Purāṇa, Chapter 8).

DUŚŚILĀ. A harlot who lived in Pratiṣṭhāna. One Devadāsa was her husband. When Devadāsa had once gone to the palace on some business Duśśilā 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 Duśśilā to death. (Kathāsaritsāgara, Śaktiyalolabika, Tarāṅga 2).

DUṬṬĀBUDDHI. See Mitrabheda.


His reign. Within a short period of time Duṣyanta 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 affluence. 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, Duṣyanta ruled the country” (Adi Parva, Chapter 68).

¹ The genealogy given above has been taken jointly from Agnipurāṇa, Bhagavata and Viṣṇupurāṇa. But the Mahābhārata (Adi Parva, Chapter 64, Verse 17) gives Ilīn as the name of Duṣyanta’s father and Ratamīś as that of his mother. It may be surmised that Santurodha and Ilīn were one and the same individual.
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 Garuḍa he came to a beautiful forest. Weary with hunger and thirst the King, leaving the attendants behind walked into the hermitage of the sage Kanva. Proceeding along the sand on the banks of Mālini river and drinking with his eyes the beauties of the hermitage he reached Kanva's āśrama. 'Who is there in the āśrama?' queried the King, whereupon Sakuntalā, the foster daughter of Kanva 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 Viśvāmitra's love for Menakā, and Kanva bringing up their daughter. Dusyanta felt deep love for her, and in accordance with rules prescribed in Dharma śāstras married her in the Gāndharva 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 āśrama than Kanva, who had been out returned to the āśrama. With his divine eyes he understood what had happened in his absence. Kanva blessed Sakuntalā that she would have an excellent son, who would become an excellent ruler of the world surrounded by the sea.

In due course of time Sakuntalā delivered a son. Kanva did the rites pertaining to the birth of the child, and named the child Sarvadamana. The child grew up to become six years old, and Kanva realising that the further stay of Sakuntalā and her son at the āśrama would stand in the way of the child's welfare and progress sent the mother and the child to Hastināpura, 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 Sarvadamana was his son and that he (Sarvadamana) would become a great ruler under the name Bharata. (Adi Parva, Chapters 69-74).

4) *Other information.* (1) Dusyanta did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 64).

(2) After his death Dusyanta stayed in Yama's assembly worshipping him. (Sabha Parva, Chapter 8, Verse 15).

**DUSYANTA II.** A son born to King Ajamiḍha of the Pūru dynasty by his wife called Niśī. He had a brother called Paramesṭhī. (Adi Parva, Chapter 94, Verse 33). Both the Kings, Dusyanta and Paramesṭhī are referred to as Pāṇḍālas also. (Adi Parva, Chapter 94, Verse 33).

**DĪTALĀKṢANA (M).** The word 'dīta' has a special meaning in Viśvaśīta. If a man is bitten by a snake, the man who goes to the Viśvaśīta to speak to him about it and bring him if necessary is called 'dīta'. From the external signs and symbols of the dīta and from words spoken by him the Viśvaśīta understands whether the person bitten by the snake would die or survive. These signs and words of the 'dīta' are called lākṣanas. The following are some of the important dūtalākṣanas.

1. The caste of the person bitten by the snake and the caste of the dūta.
2. The first word uttered by the dūta. If it is the name of the patient, it has a special significance.
3. If the dūta makes an incomplete sentence; it is a significant lākṣana.
4. The things carried by the dūta such as stick, rope, knife.
5. The colour of the clothes worn by the dūta.
6. The tone in which the dūta speaks. These are the lākṣanas from which the doctor knows whether the patient can be cured. (Bhaviṣya Purāṇa, Brahma Parva, Chapter 35, Verses 19,20).

**DVĀDAŚABHUJA.** A warrior of Subrahmanyā. (M.B. Salya Parva, Chapter 45, Stanza 57).

**DVĀDAŚĀDIṬYA (S).** The twelve sons born to Kaśyapa by his wife Aditi are called Dvādaśādiṭyas (Twelve Adityas) The word Aditiyā means 'born of Aditi'. As it occurs in Agni Purāṇa (Ch. 51) a table, showing the names of the twelve Adityas and the sign of the Zodiac over which each Aditiyā predominates and the colour of it, is given below.

<table>
<thead>
<tr>
<th>Dvādaśādiṭyas</th>
<th>Sign of the Zodiac</th>
<th>Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Varuṇa</td>
<td>Aries</td>
<td>Black</td>
</tr>
<tr>
<td>2 Sūrya (Sun)</td>
<td>Taurus</td>
<td>Blood-colour</td>
</tr>
<tr>
<td>3 Sahasrāṇiṣu</td>
<td>Gemini</td>
<td>Slightly redcolour</td>
</tr>
<tr>
<td>4 Dhātā</td>
<td>Cancer</td>
<td>Yellow</td>
</tr>
<tr>
<td>5 Tapana</td>
<td>Leo</td>
<td>White</td>
</tr>
<tr>
<td>6 Savitā</td>
<td>Virgo</td>
<td>Pure white</td>
</tr>
<tr>
<td>7 Gaṇapati</td>
<td>Libra</td>
<td>Twany colour</td>
</tr>
<tr>
<td>8 Ravi</td>
<td>Scorpio</td>
<td>Yellow</td>
</tr>
<tr>
<td>9 Parjanya</td>
<td>Sagittarius</td>
<td>Parrot-colour</td>
</tr>
<tr>
<td>10 Tvāṣṭā</td>
<td>Capricorn</td>
<td>Snow-white</td>
</tr>
<tr>
<td>11 Mitra</td>
<td>Aquarius</td>
<td>Smoky hue</td>
</tr>
<tr>
<td>12 Viṣṇu</td>
<td>Pisces</td>
<td>Blue</td>
</tr>
</tbody>
</table>

**DVĀDAŚĀŚKĀ.** A warrior of Subrahmanyā. (M.B. Salya Parva, Chapter 45, Stanza 88).

**DVĀDAŚĪVRATA.** 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 Phālguna (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. Kaśyapa her husband asked her the cause of her grief. She told him about the fall of gods, and asked him for a remedy. Kaśyapa told her to observe Dvādaśīvrata. Aditi took Dvādaśīvrata and Mahābali was pushed down to Pāṭalā by Mahāviṣṇu who incarnated as Vāmana. From that day onwards Dvādaśīvrata is considered to be holy fast. (Bhāgavata, Skandha 8).

**DVĀIDHĪBHĀVA.** One of the six qualities, others being Sandhi, Viṛgha, Yaṇa, Āsana, and Sanūra. Sandhi is to make peace with the enemy. Viṛgha is war. The journey to battle is Yaṇa. Āsana is, not going for war. Dvāidhībhāva is dividing his army into two, i.e. if the poet Kālidāsa has made variations, suitable to his work, the Abhinavagupta-Sākuntalā. Some deviations from the Mahābhārata story may be noticed in the works of some other poets also.

1. This version of the episode is found in Mahābhārata. The poet Kālidāsa has made variations, suitable to his work, the Abhinavagupta-Sākuntalā. Some deviations from the Mahābhārata story may be noticed in the works of some other poets also.
2. Different names of Adityas 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. Sanśīya was to yield to the powerful. (Manu-ṃrtī, Chapter 7, Stanza 160).

**DVAIPĀYANA.** A synonym of Vyāsa. He who is born in an island, i.e. Vyāsa. (See under Vyāsa).

**DVAIPĀYANAM.** A lake in Kuruksetra. During the battle of Bhārata, Duryodhana ran away from the battlefield and hid himself in this lake. (M.B. Śalya Parva, Chapter 80, Stanza 47).

**DVAITAVANA.** A forest in which the Pāṇḍavas lived during their forest life. (M.B. Vana Parva).

**DVAṆARA.** A friend of Kali, who went to the Sva-asīvara of Damarāṇī accompanied by Dvāpara. (See under Kali).

**DVAṆARA II.** The deity of Dvāpara Yuga (the age of Dvāpara). (See under Yuga).

**DVAṆARA YUGA.** See under Yuga.

**DVAṆĀRA.** (DVAṆĀVATI; DVAṆĀVATI;). The place where the capital of Śrī Kṛṣṇa stood.

1) General information. The King Jarāśandha was the enemy of the Yādavas. To save themselves from the attack of Jarāśandha, the Yādavas united themselves under Śrī Kṛṣṇa, and built a strong city in the western islands. That beautiful city was called Dvārakā. Kuśa-sthali, is another name of this city. The beautiful mountain Raivataka 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 forts. The fortress Raivataka 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. Sābhā Parva, Chapter 14).

2) Śrī Kṛṣṇa in Dvārakā. Dvārakā was the abode of Śrī Kṛṣṇa. It excelled even Amarāvati in beauty. There was an efficient council of the leaders of the Yādavas. Daśākrīt was the name of that council. Many Yādava leaders Śrī Kṛṣṇa, Balabhādra and other luminaries attended the council. The royal palace was as luminous as the Sun and the Moon. Dvārakā was built by Viśvakārmā. There were ditches on the four sides of Dvārakā. There were four beautiful parks called Nandana, Misraka, Cittaratha and Vaiḥbhāra. The mountain Raivata acted as the eastern rampart of the city. Three other mountains, Vepumanda on the North, Sukakśa on the west and Latāveṣṭa 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 rockets, big iron wheels etc. were fitted for protection. It had an area of 96 yojanas (leagues). (M.B. Sābhā Parva, Chapter 38, Daśāṅga-tya pāṭha).

3) Other details. (1) Arjuna visited Dvārakā in the course of his pilgrimage. It was then and there that he married Subhadra. (M.B. Ādi Parva, 3 Chapters from 217).

(2) The King of Śalva attacked Dvārakā. The Yādavas drove him back. (M.B. Vana Parva, Chapter 15).

(3) Dvārakā is a city, procuring beatitude. There is a bath known as Pīṇḍāraka which is pure and divine. (M.B. Vana Parva, Chapter 82, Stanza 65).

(4) It was at Pīṇḍāraka that Nṛga, a chameleon attained beatitude. (M.B. Anuśāsana Parva, Chapter 70, Stanza 7).

(5) It was here that the pestle of iron, which proved the cause of destruction of the Yādavas, came out of the stomach of Śāmba. (M.B. Mausala Parva, Chapter 1).

(6) After the death of Śrī Kṛṣṇa this city was swept over by the sea. (M.B. Mausala Parva, Chapter 7, Stanza 41).

4) Modern view. According to the modern researchers Dvārakā was situated in the sea to the west of Gujārat. There is a small locality near the sea, still called Dvārakā, and the principal occupation of the people of this place still is cattle-rearing, and trading in milk. They claim to be the descendants of the family of Śrī Kṛṣṇa.

**DVAṆĀPĀLAPURA.** An ancient city of Bhārata. Nakula subjugated this city. (Mahābhārata, Sābhā Parva, Chapter 32, Stanza 11).

**DVAṆĀVATI.** See under Dvārakā.

**DVAṆĀYĀSA.** An ancient Kingdom in Bhārata. The King of this country brought gifts to the palace of Yuddhiṣṭhira. (Mahābhārata, Sābhā Parva, Chapter 51, Stanza 17).

**DVIMĪDHA.** A King of the Pūru dynasty. He was the brother of Ajamīdha and Purumīdha. (Agni Purāṇa, Stanza 278).

**DVIMŪRDHAN.** A son of Hiranyākṣa. Śambara, Śakuni, Dvīmūrdhan, Śaṅku and Ārya were the sons of Hiranyākṣa. (Agni Purāṇa, Chapter 19).

**DVITĀ.** An ancient hermit. He was the son of Gau-tama. It is stated in Mahābhārata, Śalya Parva, Chapter 37, that by the curse of his brother he became a wolf and a begot monkey, scorpion, etc.

**DVIVIDA.** A monkey. He was a warrior in the army of Śrī Rāma.

**DYAU (DYU).** One of the Aṣṭavas (eight Vasus). (For particulars see under Aṣṭavas).

**DYU (DYAU).** One of the Aṣṭa Vasus (eight Vasus). This Vasu has another name Āpa. (For details see under Aṣṭavas).

**DYUMĀN.** A King of the dynasty of Bhārgava. (Bhāga-vata, Skandha 9).

**DYUMATSENAA I.** A King. He was the father of Satyavān. He ruled over the Śalva country. Śaibyā was his wife. By and by he lost his eye-sight. Then another King conquered his country, Dyumatena who lost everything went to the forest with his child Śaibyā and child, Satyavān. (For particulars of how Satyavān married Sāvītī and how Dyumatena regained his lost kingdom, see under Satyavān).

**DYUMATSENAA II.** A King who fought with Śrī Kṛṣṇa. (M.B. Sābhā Parva, Chapter 38). He used to attend the council of Yuddhiṣṭhira. (M.B. Sābhā Parva, Chapter 4).

**DYUTAPARVA.** A subsection of Sābhā Parva, (Chapters 46 to 73), in the Mahābhārata.

**DYUTI.** A goddess who protected Arjuna. (M.B. Vana Parva, Chapter 37, Stanza 38).

**DYUTIMĀN I.** A King of the Madra country. Viyājyā the daughter of this King was the wife of Sahevo, one of the Pāṇḍavas. (M.B. Ādi Parva, Chapter 95, Stanza 80).

**DYUTIMĀN II.** A King of the Śalva country. He gave his country to Rṣiīka and attained heaven. (M.B,
EKÀDÀŚATATTVA (S). Five Jñānendriyas, five Kar-mendriyas and mind constitute the Ekādāśatattvas (eleven tattvas).

EKĀDASETEJOGUNA (S). Sparśa, Samkhya, Purāṇāma, Prthakvya, Sainyoga, Viśhāga, Paratva, Aparatva, Vega, Rūpa and Dravatva. (Tarkadipikā) are the eleven tejognas.

EKĀDĀṢI. The eleventh day after a new moon or full moon. The vrata observed on this day is called the Ekādāşī vrata. King Ambariṣa observed very strictly and continuously the Ekādāšī Vrata to obtain the status of Indra. (See under Ambariṣa.) (Navama Skandha, Bhāgavata). This vrata would fetch food for the hungry and salvation for those who are in search of it. (Agni Purāṇa). The method of observing this vrata is detailed below:

Those who observe the Ekādāšī vrata should be on a regulated diet excluding meat and avoid sexual acts on the Daśami day, the day preceding Ekādāśī. On both the Ekādāśī days in a month one should not take any food at all. The period which combines Ekādāśī with Dhāvāsī (the twelfth day) is called Harivāsara because of the presence of Viṣṇu at that time. That is a good time for doing sacred yāojis. That day where there is only a small portion of Ekādāśī and the rest Dhāvāsī is the best day for yāojis. Trayodaśī (the thirteenth day) is good for breaking the fast. The day which merges Dhāvāsī into Trayodaśī is the best day for breaking the fast. Do not observe the Vrata on a day which combines Daśami with Ekādāśī. Hell is the result if one does so.

Completely abstaining from food on the Ekādāśī day you should take food on the Dhāvāsī day. As you take your food you should pray like this: "Bhuṅkṣeham Puṇḍarikākṣa śarāṇam ma bhavācyuta". (Oh, Puṇḍarikākṣa, I am going to break my fast. Oh, Bhagavan, let you be my heaven). If an Ekādāśī comes on a Puṇya—Puṣya—day in the bright half of the month that day should on any account be observed. That day would give the observer unlimited good result and that Ekādāśī is qualified as Pāpaṇāsini (destroyer of all evils). When Ekādāśī and Dhāvāsī happen to combine on a Tīruṇgaṇa (Srāvaṇa) day the Ekādāśī is qualified as Viṣṇya. That day gives prosperity to devotees. It is also called Viṣṇya if an Ekādāśī comes in the month of Pālgaṇa (March) on a Puṇya (Puṣya) day. The wise exot this day as one promising cures of good effects. On the Ekādāśī day you should do Viṣṇu Puja which is productive of universal happiness. He who does so will acquire children and wealth in this world and attain Viṣṇuloka on death. (Chapter 178, Agni Purāṇa)

EKĀDĀṢENDRIYA (S). Śrotṛa, Tvak, Čakṣus, Ējñā, Graṇā, Vāk, Pā́, Pāḍa, Pā́ (anus) Upaśtha and mind are the eleven sense-organs.

EKĀHAMSATĪRTHA. 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 cows. (Sloka 20, Chapter 83, Vana Parva).

EKĀJAṬA. A demoness of the castle of Rāvana. This demoness talked very enticingly to coax Sitā to surrender herself to Rāvana. (Sarga 23, Vālmiki Rāma-yaṇa, Sundara Kāṇḍa).

1. The names of Ekādāśarudras are found differently in different Purāṇas.
EKAJĀTA. A warrior of Skandadeva. (Sloka 53, Chapter 45, Śalya Parva).

EKKĀSA I. A demon born to Kaṭaprapājapati of his wife Danu. (Sloka 29, Chapter 65, Ādi Parva, M.B.).

EKKĀSA II. A soldier of Skandadeva. (Sloka 58, Chapter 45, Śalya Parva, M.B.).

EKKĀṢARAKOŚA. Each and every letter has got a separate meaning. The dictionary describing this meaning is known as Ekkāṣarakośa. (Chapter 348, Agni Purāṇa).

EKALĀVYA I. Son of Hiranyakadu, a King of the foresters. He went to Droṇācārya to learn archery. Droṇācārya refused to accept him as a disciple because he was a Śūdra. Undaunted he went to the forests, made a replica of the preceptor in clay and standing before it started practising archery. Soon he became a matchless archer.

Some time later the Pāṇḍavas went to the forests for hunting. One of the hunting dogs wandering saw Ekalāvya and started barking. Ekalāvya 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 Droṇa his disappointment knew no bounds. Droṇa had once declared that Arjuna was the best and topmost of his disciples. Arjuna went and complained to Droṇācārya. Droṇācārya called Ekalāvya to his side and asked him to give him as "Gurudakṣinā" (fee to the preceptor) his right-hand thumb. Without the least hesitation Ekalāvya offered his thumb to the guru and from that day onwards his skill faded and he became inferior to Arjuna. (Chapter 132, Ādi Parva). Ekalāvya was killed by Śrī Kṛṣṇa. (Sloka 77, Chapter 48, Udyoga Parva, M.B.).

A son of Ekalāvya seized the sacrificial horse of Arjuna and was killed by Arjuna (Chapter 83, Āsvamedhika Parva, M.B.).

EKALĀVYA II. A King who was a rebirth of an asura, Krodhavaśa. He participated in the great war on the side of the Pāṇḍavas. (Chapter 4, Udyoga Parva, M.B.).

EKĀṆĀṆĀ. A daughter of Yaśodā and hence a sister of Śrī Kṛṣṇa. It was because of her that Kṛṣṇa could slay Kaūśika. (Chapter 38, Śabhā Parva, M.B.).

EKAPADA. A country of ancient Bhārata. The King and the people of this country came to the Rājāsūya of Yudhīṣṭhira but were prevented from entering inside because of the uncontrollable crowd inside. (Sloka 17, Chapter 51, Śabhā Parva, M.B.).

EKAPARṆĀ. Sister of Durgā. Ekaparṇā, Ekapāṭalā and Āparṇā were the three daughters of Himāvān born of his wife Menā. Ekaparṇā ate only one leaf and Ekapāṭalā ate a bunch of leaves. Āparṇā did not eat even a leaf. Ekaparṇā was married to a sage called Devala and Ekapāṭalā to a sage called Ījaigīśavya. (Chapter 18, Hari Vanaśa). (See under Himāvān).

EKAPĀṬALTĀLA. See under Ekaparṇā.

EKAPĀṬI. 1. See under Ekacakra.

EKAPĀṬI II. A synonym of Bhagavān Viśṇu. (Sloka 95, Chapter 149, Anuśāsana Parva, M.B.).

EKAPIŅGA (EKAPIŅGA). Another name of Vaśira-vanā. Once Vaśira-vanā looked jealously at Pārvati seated on the left side of Paramēśvara and instantly his one eye burst. When Pārvati regained her peace of mind that one eye of Vaśira-vanā was changed into pingala colour. (See under Kubera).

EKARATATIRTHA. A sacred place. If one stays at this place righteously for one day one would attain Brahmaloka. (Sloka 182, Chapter 83, Vana Parva, M.B.).

EKĀŚRĪNGA. One of the Saptapiṭas. Vairāja, Agni-vāṭa, Gārhapati, Somapa, Ekaśṛṅga, Catuveda and Kāla are the seven piṭras. All these seven stayed in Brahmasabha worshipping him. (Slokas 47 and 48, Chapter 11, Sahā Parva).

EKĀŚRTA. See under Vararuci.

EKATA. 1) General information. An ancient sage. He was the son of the Mahārṣi Gautama. He had two brothers, Dhvita and Trita.

2) How Ekata became a wolf by a curse. There is a story of how Ekata and Dhvita duped Trita in the Mahābhārata. When Gautama died Trita became the chief of the three. Dhvita and Ekata did not like this. Once all the three were passing by a forest with a herd of cows for a yāga. Trita 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 Trita. When Trita came to know of the loss he was greatly distressed. On reaching the shores of the river Sarasvati, 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 Somalatā, Trita recited the Ṛks and the devas responded to his prayer. Devas like Brhaspati graciously appeared before him and asked him to demand a boon from them. Trita replied that his desire was to worship the gods standing on the waves of the river Sarasvati. Accordingly the river was made to flow that way and standing on the waves Trita worshipped the gods. After that he went home and cursed his brothers and made Ekata and Dhvita into wolves.

3) Other details.

i) Ekata was a sage much banked on by the people of western Bhārata. (Sloka 31, Chapter 208, Śantī Parva).

ii) Ekata attended a yajña conducted by Uparicaravasu (Chapter 336, Śantī Parva).

iii) Ekata accompanied by Dhvita and Trita once went to Śvetadvīpa to visit Nārāyaṇa. (Sloka 12, Chapter 39, Śantī Parva).

iv) Ekata and his two brothers were among the sages who visited Bhrīṣma while he was lying on his bed of arrows. (Sloka 7, Chapter 26, Anuśāsana Parva, M.B.).

v) All these three sages lived on the west coast as Rtvikṣ of Vāruṇa. (Chapter 15, Anuśāsana Parva, M.B.).

vi) Śukta 150 in Mahāyāna I of Ṛgveda contains the eulogistic songs of Trita, one among the trio. (See under Trita).

EKATVACA. A follower of Skandadeva. (Sloka 24, Chapter 46, Śalya Parva).

EKĀVALI. Wife of Ekvira, founder of the Hēyaya dynasty. (For details see under Ekvira).
EKAVIRA (HEHAYA). A founder of the Hehaya line of kings.


2) Birth of Ekavira. Once there was a King called Revanta who was an intimate friend of Indra. One day riding on Uccaihṛavas, Indra’s horse, he went to Vaikuṇṭha. Fascinated by the arresting beauty of Revanta, Mahālakṣṇi sat gaping for a while and did not hear what Visnu talked to her. Visnu was offended and lost his temper. Lakṣṇi was looking with interest alternately at Revanta and the horse when Visnu cursed her to be born as a mare on earth. Horrified, shedding tears, Lakṣṇi begged for relief. Visnu decreed that she would return to Vaikuṇṭha after giving birth to a son who would be equal in glory to Visnu himself. Mahālakṣṇi came to Earth taking the shape of a mare and lived in a forest situated at a point where the rivers Kālindi and Tamasā meet and where once Sūryapatiṇi stayed and did penance. Meditating on Sīva she lived there for a thousand divine years and then one day Sīva and Pārvatī appeared before her and asked her what she wanted. She then said “Oh, Bhagavan, Mahāviṣṇu cursed me and made me into a mare. He has decreed that I would go back after bringing forth a son as glorious as Visnu. From whom am I to bear a son like this?” Sīva promised to find a solution and going to Vaikuṇṭha sent Visnu to earth in the form of a horse. Visnu came to Lakṣṇi and they lived together for some time and soon a son was born to Lakṣṇi. Leaving the child in the forest both of them went back to Vaikuṇṭha. It is this child who later on became the famous King, Ekavira. It was because he was born of a horse that he got the names, Hehaya and Hālihaya. (Skandha 6, Devī Bhāgavata).

3) How Ekavira came to the palace. It was at this time that Satajit, 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 Kālindi and Tamasā meet. One night a Vidyaḍhara named Campaka came with a Vidyaḍhārī named Madīlāsa and seeing the infant lying helpless in the forest took it to Devaloka. Indra recognised it as the child born to Visnu and Lakṣṇi on earth while they were living as horse and mare and so the Vidyaḍhāra put it back on earth in the same place as before. Immediately Lakṣṇi—Nārāyanas appeared before Satajit doing penance there and asking him to take care of a child lying helpless in another side of the forest disappeared. Immensely pleased at this Satajit 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, Satajit crowned Ekavira King and went to the forest with his queen and after doing penance there for sometime attained Visṇu-loka. (Skandha 6, Devī Bhāgavata).

4) Ekavira marries Ekavati. 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 Raibhya. His queen is called Rukmaṅkāh. They had no children for a very long time and so Raibhya conducted a Putrakāmęṣṭi 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 Ekāvali and bought her forth as his daughter. I am Yaśovatī 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 Kālaketu came and kidnapped her. I followed her. She never surrendered to the enticements and persuasions of Kālaketu. Her father wanted her to be married to Ekavira, King of Hehaya. Kālaketu sent her to prison. Without knowing what to do next I am standing here weeping.

Hearing this Ekavira went to Pātalā and defeating Kālaketu released Ekāvali and brought both Ekāvali and Yaśovatī to the palace of Raibhya. Pleased at this Raibhya gave his daughter in marriage to Ekavira. Kārtaṛivājūnā was born in the family of Ekavira. (Skandha 6, Devī Bhāgavata).

ELĀPUTRA. A serpent born to Kaśyapa of his wife Kadrū. This serpent was very intelligent. Once there arose a dispute between Vinatā and Kadrū over the colour of the tail of the horse of Indra, Uccaihṛavas. Kadrū argued that there were black hairs in the tail while Vinatā held there were none. Really there were no black hairs and Kadrū to win the argument wanted her sons to go and hang on the hairs to create a black colour. The serpents like Vāsuki and others refused to do so and Kadrū then cursed them saying that they would all be burnt to death at the Sarpasattra of Janamejaya. To take measures to get free from this curse a meeting of the serpents under the leadership of Śesā and Vāsuki was held and in that assembly Elāputra made a stirring speech. (Chapter 38, Ādi Parva, M.B.).

ELI AND PUCCA. (Eli=rat, Pucca=Cat).

The story of the cat and the rat described by the poet Kūṭṭhaṇa Nāmiḥā is from Kathāsaritsaṅgara. 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 hanging 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, imprisoned 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. (Tārāṅga 7, Madanamañcukālāmbaka, Kathāsārītāgara).

ELLU. An oil seed. (Sesame). Ellu originated from the body of Kaśyapa. Because Ellu is born of the body of Kaśyapa, King of Rṣis, it is considered as divine to offer Ellu to anybody. (Sloka 10, Chapter 66, Anuśāna Parva).

ELLU. 'This word in Malayāḷam means 'Seven'.

(1) The seven qualities which would enhance prosperity are the following: Dhaiya (courage), Śama (forbearance), Dama (control of the sense), Śucita (cleanliness), Dayā (compassion), Mṛduvāk (geniality of speech) and Ahimsā (not giving injury to your friends).

(2) The seven divisions of Kerala are Venāṭ, Pūlīnāṭ, Karkanāṭ, Cītanāṭ, Kuṭanāṭ and Malaya-manāṭ.

(3) The seven Cittāsālasyas are Daylight Candra, Woman past the prime of life, a pond without lotuses, a lovely person without learning, a lord greedy of wealth, a virtuous but poor man and a cruel royal attendant.

(4) Seven Karmas: Bravery, skill, courage, resourcefulness, non-withdrawal from war, magnanimity and commanding power.

(5) Seven solemnities: Māmmodisa, Mūron, Kurbāna, Kumbasāra, Vivāha, Paṭjatva and Tailābhīsēka of the sick.

(6) Seven Ciraṇījīvas (People who never die): Āsvatthāmā, Bali, Vyāsa, Hanūmān, Vibhīṣaṇa, Kṛpa and Paṇḍurāma.


(8) Seven islands: Jambudvīpa, Plāksadvīpa, Puṣkara-dvīpa, Kraunçadvīpa, Śakadvīpa, Śāmaladvīpa, and Kuṣadvīpa.

(9) Seven Dhātus: Rasa, Rakta, Māṁsa, Medas, Asthi, Majjā and Śukla.

(10) Seven rivers: Gāṅgā, Yamunā, Godāvari, Sarasvatī, Narmadā, Sindhu and Kāverī.

(11) Seven Nādiś: Īḍā, Pīngalā, Suṣumnā, Muṣā, Āmūṁṣ, Asthiṣhāvī, Gāndhārī.

(12) Seven wives of Vasudeva: Devaki, Śrutadeva, Yaśodā, Śrutisrāva, Śrīdevā, Upadeva and Surūpā.

(13) Seven mountains: Himāvān, Niṣadhā, Vindhyā, Mālyavān, Pāriyātra, Gandhamādānam and Hemakeṭā.

(14) Seven Pāṭalas: Atala, Vītalā, Sutala, Nītala, Tālatala, Raṣṭatala, and Mahātatala.

(15) Seven holy places: Ayodhyā, Mathurā, Māyā, Kāśi, Kāñcī, Avantī and Dvāravatī.

(16) Seven Maruts: Āvaḥa, Saṁvāha, Pravaha, Udvaḥa, Vivaḥa, Parivaḥa and Parāvāha.

(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: Kāmyaka, Adīti, Vyāsa, Phalṛ, Śrīyā, Madhu and Śītā.

(20) Seven doṣas (defects): Laziness, arrogance, ignorance, profligacy, Hauteur, pride and selfishness.

(21) Seven vices: Hunting, dice, womanising, drinking squandering, harshness of speech and cruelty.

(22) Seven seas: Lavaṇa, Iksu, Surā, Sarpiṣ, Dadhi, Kṣīra and Śuddodaka.

(23) Seven notes: Saṇḍja, Rṣabha, Gāndhāra, Madhyama, Paścima, Dhaivata and Niṣāda.

ERAKA. A serpent born in the family of the Kauravas. This serpent was burnt to death at the Sarpasattra of Janamejaya. (Sloka 16, Chapter 57, Ādi Parva).

EṬAŞA. A sage who is greatly extolled in the Rgveda. The son of King Svaṭa fought with this sage and it was Indra who saved Eṭasa then. (Sūkta 62, Anuśāna 11, Maṇḍala 1, Rgveda).

EṬAŞA. One of the horses of the Sun. (Sūkta 122, Anuśāna 18, Maṇḍala 1, Rgveda).

There are no words beginning with F. The letter corresponding to F in Indian languages is Ph (ŋ). So all words beginning with this sound come under the letter P.

G

G (ŋ) The letter G means both Gandharva and Vināyaka (Agni Purāṇa, Chapter 348).

GABHASTIMĀN. An island. Once the valiant Sahasrabhābu conquered and subjugated it. (M. B. Sabhā Parva, Chapter 38).

GADĀ. A weapon. An asura called Gada was born to Kaśyapaprajāpati by his wife Diti. Viṣṇu killed Gada, and Viśvakarmā made a weapon with his bone. Since the weapon was made from Gada’s bone it came to be known as Gādā. (Agni Purāṇa, Chapter 114).

GADĀ I. A brother (Yādava) of Balabhadrārāma.

1) General. Vasudeva had, besides Devalā, seven wives called Rohiṇī, Bhadrā, Mālinī, Madirā, Ilā, Rocanā and Pauravi, and out of the seven Rohiṇī had six sons called Balabhadrārāma, Gāda, Sārāṇa, Durdama, Vikala and Kṛta. (Bhāgavata, Navama Skandha).

2) Other details.

(1) Gada was present at the svayāvāvara of Draupadī. (Ādi Parva, Chapter 185, Verse 32).

(2) On the marriage of Arjuna with Subhadrā, it was Gada who brought the dowry of Subhadrā from Dvārakā to Indraprastha. (Ādi Parva, Chapter 220, Verse 32).

(3) When Śrī Kṛṣṇa came to Dvārakā Gada received him with embraces. (M. B. Sabhā 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. Sabhā Parva, Chapter 4, Verse 39).

(5) Along with the other Yādavas Gada too was present at the rājasūya yajña of Yudhiṣṭhīra. (M. B. Sabhā Parva, Chapter 34, Verse 16).
(6) Gada held a prominent position among the Yādavas deputed to guard Dvārakā against the onslaught of King Śālva. (M. B. Vana Parva, Chapter 13, Verse 9).

(7) Gada also accompanied Śri Kṛṣṇa to the Asvamedha yajña performed by Yudhīṣṭhīra. (Asvamedha Parva, Chapter 86, Verse 9).

(8) Śri Kṛṣṇa felt uncontrollably angry when Gada was attacked during the mutual fighting with iron rods by the Yādavas which climaxd in their total annihilation. (Mausala Parva, Chapter 3, Verse 45).

GADA II. See Gada.

GADADHARA. A synonym of Mahāviṣṇu. There is a place called Gayā to the north of Mount Kālañjara, to the south of Himālayas, to the cast of Kuṣasthali and to the west of Vasupura. Once a king called Gaya conducted at Gayā an Asvamedha, a Narameđha (yajña at which man is offered as sacrifice) and a Mahāmedha and Mahāviṣṇu acted as gate-keeper of Gayā. As Viṣṇu stood guard there holding the gadā (club) in his hands he came to be known as Gadādhara also thenceforth. (Vāmanā Purāṇa, Chapter 76).

GADAPARVA. A sub-parva of Śalya Parva in Mahābhārata. (See Mahābhārata).

GADAVASĀNA. A particular centre in Madhurāpuri. The name owes its origin to the following reason. When Kṛṣṇa killed Karna, his father-in-law Jarāsandha got so angry that he hurled his gadā (club) ninety-nine times at Madhurāpuri from his capital, Girivraja. The spot where the gadā finally fell came to be called Gadāvāsāna in course of time. (M. B. Sābhā Parva, Chapter 18, Verses 22-25).

GĀDHI I. Father of Viśvāmitra.


2) Birth. Kuśa had by his wife Vaidarbhi four sons called Kuśāmba, Kuśānābha, Asūrtarajas and Vasu. Of the four sons Kuśāmba built a city called Kuśāmbi, Kuśānābha built the city of Mohadhayapura, Asūrtarajas the city of Dharmāranya and Vasu the city of Girivraja, and they administered their respective cities. Kuśānābha had hundred daughters by his wife Ghrācī, an Apārā woman. He felt very sad that he had no sons. At last he performed the Putrākāmeṣṭi yajña, and Gādhi was born to him.

3) Gādhi’s children. A son named Viśvāmitra and a daughter called Satyavatī were born to Gādhi. Satyavatī was married to sage Rčκa, 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 Rčκa for a long time and he also went on many pilgrimages. (Śanti Parva, Chapter 49). (See also Satyavatī and Viśvāmitra).

4) Death. Gādhi entered mahāsāmādhi and went to heaven. (Śalya Parva, Chapter 16).

GĀDHI II. A brahmin who showed Viṣṇu’s power of māyā. (See under Māyā).

GAGANAMŪRDHĀ. A reputed asura, son of Kaśyapa-
test Visvāmitra came to him disguised as Vasiṣṭha. Visvāmitra came out with rice to receive the guest but by that time the guest had disappeared. But Visvāmitra remained there with the rice for hundred years till Dharmanādeva returned. All these years Gālava looked after Visvāmitra’s comforts. Visvāmitra was immensely pleased with Gālava and allowed him to go away free without any garudākṣiṇā when his education was over. Gālava wanted to give some dakṣiṇā but Visvāmitra refused to accept it. Gālava insisted on giving and then Visvāmitra asked him to give whatever he liked but Gālava wanted the Dakṣiṇā to be named. Disguised with this stubbornness Visvāmitra 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 roamied about in search of horses of the type specified. Garuda taking pity on his sad plight took him to the palace of Yayāti. Hearing the story of Gālava Yayāti sent his daughter Madhavi 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 Madhavi to Haryaśva, a King of the Ikṣvāku line of Kings. Haryaśva was doing penance at that time to obtain a child. Gālava said that Haryaśva would get a son of Madhavi and he should therefore, accept Madhavi and give him in return eight hundred horses each with one ear black. Haryaśva was amenable to the terms but the only difficulty was that he had only two hundred horses of the type specified. Finding this difficulty Madhavi said “Oh, Gālava please do not worry on that account. I have a boon from a brahmāvādī 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 Madhavi gave birth to a son he took her to Divodāsa, Rājā of Kaśi. When a son was born to him Gālava took her to Uśinara, King of Bhoja. 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 Garuḍa came to his rescue. He advised Gālava to give six hundred horses and Madhavi in lieu of the remaining two hundred horses to Visvāmitra. Gālava gave Visvāmitra the horses and Madhavi and pleased with the garudākṣiṇā Visvāmitra blessed Gālava. Visvāmitra got a son named Astaka of Madhavi. (See under Astaka).

4) Gālava and Citrasena. Gālava was once having his evening prayers in the river when the spittings from the mouth of Citrasena who was travelling by air above fell on the puñā materials of Gālava. Gālava went and complained to Śri Kṛṣṇa of this 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 advised Śaṇḍhyā and Vāli, wives of Citrasena, to approach Subhadra, sister of Kṛṣṇa, for protection. Both of them went to Subhadra 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 wives wept loudly. Since her husband Arjuna was away from the palace Subhadra herself ran to the place from where she heard the cries. When they saw Subhadra they begged for ‘Mangalya-bliksa’ (a boon to live with one’s husband). Subhadra agreed to give them that. Then she heard their story in full and only then did she realise that she had undertaken to do the impossible. Yet, to help Subhadra, Arjuna agreed to protect Citrasena. When Śri 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 Subhadra did a brave thing. She stood between the two and requested for a cease-fire. Then Śri Kṛṣṇa asked Citrasena to bow down and touch the feet of Gālava. Gālava pardoned him. (Padma Purāṇa).

5) Tapodāna. Gālava once gave Yayāti one eighth portion of the goodness accrued to him by his long penance. (See Yayāti for details).

6) Gālava gets a horse. Patālaketa, 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 Rādhavai. (Vāmana Purāṇa, Chapter 59).

7) Other details regarding Gālava.
(i) He was an intimate friend of King Pratīpa. (Sloka 13, Chapter 20, Harivāma).
(ii) He was a shining member of the court of Yudhiṣṭhira. (Sloka 13, Chapter 4, Sabhā Parva).
(iii) He was in the court of Indra. (Sloka 10, Chapter 7, Sābhā Parva).
(iv) He conducted a discussion with Nārada on the true nature of real prosperity. (Sloka 5, Chapter 287, Śūntī Parva).
(v) On another occasion he spoke to Dharmaputra on the glory of the universe. (Sloka 52, Chapter 18, Anuśāsana Parva).
(vi) He swore before God to prove his innocence in the lotus-theft involving Agastya. (Sloka 37, Chapter 94, Anuśāsana Parva).
(vii) Śrīgava who married Vyṛdhakanyā was a son of Gālava. (Sloka 14, Chapter 52, Sālyā Parva). For details see under Viśvākarmā.

GAM. Music. (Agni Purāṇa, Chapter 348).

GAṢĀ. A female attendant of Skanda. (Sālyā Parva, Chapter 46, Verse 3).

GAṢAM. An army division. Three Gulumas form one Gaṇam. (See Aksaṃabhīti).

GAṆAPATI

1) Genealogy. A son of Śiva with face like that of an elephant. As Śiva has appointed this son as chief of the gaṇas (attendants) he is called Gaṇapatī.

2) His birth. While Śiva and Pārvatī assumed the form of monkeys and enjoyed themselves in the forest Pārvatī got pregnant, and Śiva took the semen from the womb and gave it to Vāyu (wind God). Vāyu deposited it in the womb of Aṭṭanā, who delivered a son named Hanumān. Śiva assumed the form of an elephant (tusker)
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 tusks broken. Once Parāśurāma arrived at Kailāsa to meet Sīva. At that time Sīva 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 crow. An exceptionally hot summer set in once in South India. The whole land became parched. So Agastya went to Sīva and requested for some holy water, and the Lord put Kāverī who was worshipping him just then, in the Kamaṇḍalu (something like a teapot which sannyāsin carry with them) of Agastya and sent him back. Indra, who did not relish this action of Sīva, asked Gaṇapati to somehow or other upset Agastya’s Kamaṇḍalu of holy water, and Gaṇapati, in the guise of a crow went and sat on the brink of the Kamaṇḍalu and thus upset it. Agastya and the crow quarrelled with each other. Then did the crow assume its original form as Gaṇapati and blessed Agastya. Moreover, Gaṇapati filled Agastya’s Kamaṇḍalu 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 ocular 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 Sīva tried to enter the room where Pārvatī had gone to take her bath clad in a single clothing Gaṇapati prevented Sīva from doing so. Sīva, 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 Siddhī and Buddhī. When Gaṇapati and Subrahmanya attained the age of marriage they were in a hurry to get married. Sīva conducted a test. Sīva 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., Sīva and Pārvatī. Asked for an explanation about his action Gaṇapati replied that since the whole universe existed in Sīva and Pārvatī, going around them tantamounted to touring round the world. Pleased at this reply his parents got Gaṇapati married first.

7) Vighnisāravatam. (Power to remove all obstacles). Gaṇapati is called Vighnisāvara 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 tāranga of Lāvāṇakalīṃbakam, Kāttāsarītāgara may be quoted.

The Devas decided to appoint Subrahmanya as chief of the army to kill Tārakāsura. When Indra took up the pot of water purified by mantras to anoint Subrahmanya’s head with it, his hands became benumbed, and he stood agasth. Then Sīva said that any action begun without Gaṇapati’s puja would meet with such obstacles. At once Indra worshipped Gaṇapati and his hands recovered from the paralysed condition. And, Subrahmanya was duly anointed with the holy water.

8) Gaṇapati wrote the Mahābhārata. After the death of the Kauravas and the Pāṇḍavas sage Vyāṣa entered again into meditation. But, the whole story of the Bhārata reflected in the mirror of his mind. He wanted to translate the story into a great poem and requested Brahmā to suggest a suitable person to write the story on his dictation, and Brahmā suggested Gaṇapati’s name. Then Vyāṣa thought about Gaṇapati and he appeared before the sage. But, Gaṇapati did not appreciate the idea of serving as Vyāṣa’s scribe. So he stipulated a condition that he would write down the poem provided Vyāṣa dictated it in such a manner that he had not to lay down his pen even once before the epic was completed. To this Vyāṣa 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. (Adi Parva, Chapter 1, Verses 74-80).

9) Gaṇapati pūja. Gaṇapati occupies the most prominent place among the Devas connected with Sīva. In South India, Gaṇapati pūja 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 Sīva temples. Two types of idols are important: the Itaṇipīri (the proboscis turned to the left side) and the Valaṇipīri (the proboscis turned to the right side). It is stated that the enormously big belly of Gaṇapati contains in it the whole universe.

10) Synonyms of Gaṇapati.

Vināyako vighnarājo
dvaimātura-gaṇādhipaḥ
apyeckadanto heranbo
lambodaragajānanaḥ. (Amarakōṭa).

(Vināyaka, Vighnarāja, Dvaimātura, Gaṇādhīpa, Eka-
danta, Heramba, Lambodara, Gaṇānana).

GANĀ, A dāsi, who served the saptaśīris. (Anuśāsana Parva, Chapter 93).

GANDAKA (GANĀK), A particular locality on the banks of river Gandaki. Bhimasena once conquered this place. (Sabha Parva, Chapter 10, Verse 15).

GANDAKANDU, A Yaka of the assembly of Kubera. (M.B. Sabhā Parva, Chapter 10).

GANDAKI (GANĀKA). A river in northern India which falls into the Gaṅgā.

2) Origin. There arose an argument between the
GANDHAKALI

From the churning of Kṣīrādhvī (the milk ocean) and Mahāviṣṇu appeared in the form of Mohini and enticed the asuras away from the subject and gave the nectar to the Devas. Attracted by the great beauty of Mohini, Śiva made love to her, and the sweet produced at the time of their embrace flowed as river Gandhākī through the earth. (Skanda Purāṇa, Āsura Khaṇḍa).

3) *It became a holy river.* While the worms on the banks of Gandhākī 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 Viṣṇu and Śiva. And, from that day onwards people began worshipping Gandhākī as a holy river. (Skanda Purāṇa, Āsura Khaṇḍa).

4) *Other information.*

(i) He who drinks the water of the river is freed from sins. (Ādi Parva, Chapter 169, Verse 20).

(ii) The river is also known as Nārāyaṇī, Śalagṛāmi, Hiraṇvatī and Hiraṇayatī. (Bhūṣma Parva, Chapter 9, Verse 25).

(iii) Śrī Kṛṣṇa Arjuna and Bhīmāsenā also once on their way from Indraprastha to Girirāja crossed this river. (Sabhā Parva, Chapter 20, Verse 27).

(iv) The water in Gandhākī is a mixture of the waters of all holy rivers. Therefore, a bath in Gandhākī is of equal value as an Aśvamedha yajña and he who bathes in it will attain Śūryaloka. (Vana Parva, Chapter 84, Verse 113).

(v) Gandhākī is one of the rivers which were responsible for the origin of Agni (fire). (Vana Parva, Chapter 84, Verse 113).

GANDHAKALI. Another name of Satyavatī. (Ādi Parva, Chapter 95, Verse 48).

GANDHAMĀDANA I. A monkey, who had been helpful to Śrī Rāma, was the son of Kubera. (Vālmikī Rāmāyaṇa, Bāla Kānda, Canto 17, Verse 11). This monkey usually stayed on Mount Gandhamādana. During the Rāma-Rāvaṇa war he led a contingent of monkeys. (Vana Parva, Chapter 283, Verse 5).

GANDHAMĀDANA II. A Rākṣasa King, who stays in Kubera's assembly: (Sabhā Parva, Chapter 10).

GANDHAMĀDANA(M). A mountain famed in the Purāṇas and lying to the east of the Himālayas. (Bhāgvata, Pañcama Skanda). The purānic importance of the mountain may be summarised as follows:

(1) Kaśyapaprajapati did tapas at this mountain. (Ādi Parva, Chapter 30, Verse 10).

(2) Ananta (Ādiṣeṣa) had once done tapas here. (Ādi Parva, Chapter 36, Verse 3).

(3) Once Pāṇḍu went to the Satsṛṅga mountain along with his wives Kunti and Mādrī for doing tapas, and on that occasion they visited Gandhamādana also. (Ādi Parva, Chapter 118, Verse 48).

(4) This mountain assumes the form of a divine person, attends Kubera's assembly and worships him. (Sabhā Parva, Chapter 10, Verse 32).

(5) Śrī Kṛṣṇa in the company of Nārāyaṇarṣṣi spent 10,000 years on this mountain as an anchorite. (Vana Parva, Chapter 12, Verse 11).

(6) Arjuna on his way to Mount Kailāsa to do tapas crossed the Gandhamādana 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 140, Verse 22).

(8) There is the Badari tree and under it there is an āśrama of Naranārayana on the heights of this mountain, and Yakṣas stay there always. (Vana Parva, Chapter 141, Verse 22).

(9) Once the Pāṇḍavas, with the aid of Ghaṭotkaca mounted this mountain. (Vana Parva, Chapter 145).

(10) It was here, at this mountain that Maniṁāṇ, a friend of Kubera. (Vana' Parva, Chapter 160, Verse 76).

(11) Kubera, who was driven out of Lāukūka stayed at this mountain during the initial periods. (Vana Parva, Chapter 275, Verse 33).

GANDHĀRA. A stretch of land of ancient Bhārata. It is believed that this land stretched from the shores of river Sindhu to Kābul. Subala was a mighty ruler of this country. His daughter Gandhārī was the wife of Dhrītarāṣṭra. (Sloka 11, Chapter 111, Ādi Parva).

Agni Purāṇa points out a relationship between the Gandhārās and the Drāviḍas. Descending in order from Viṣṇu were Candrá—Budha—Purūravas—Ayus—Nahuṣa—Yāyati—Turvasu. In order from Turvasu were Varga—Gobhanu—Traiśāni—Karanāhma—Marutu—Dusyantu—Varūtha—Gandhīra—Gandhāra. From Gandhāra arose the five different provincialists: Gandhāras, Keralas, Colas, Paṇḍyas and Kolas. (Chapter 277, Agni Purāṇa).

GANDHĀRI. Wife of Dhrītarāṣṭra.

1) Birth. There was a King called Subala in the family of Turvasu, brother of Yadu. (For genealogy see under Subala). Subala became the King of the land of Gandhāra. This land extended from the river Sindhu to Kābul. Gandhārī was the daughter of Subala. (Chapter 111, Ādi Parva).

2) Marriage. Gandhārī 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. Bhīṣma came to know of this and lied planned to get her married to Dhrītarāṣṭra. One day he sent a messenger to Subala making a proposal. Subala knew that Dhrītarāṣṭra was born blind but considering his lineage and the powerful alliance it would make, consented to the proposal of Bhīṣma. Śakuni, brother of Gandhārī, then considered to have an authority, that of his father took Gandhārī to Hastināpura and Dhrītarāṣṭra accepted her as his wife. Gandhārī obeying his 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 Sons. Once Vyāsa came to her exhausted with hunger and thirst. Gandhārī appeased his hunger and thirst with tasty things to eat and drink. Vyāsa 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 Kunti, wife of Pāṇḍu, gave birth to a son. Grief-stricken, she hit hardly on her womb secretly and then a great mass of flesh came out. Then Vyāsa 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. Vyāsa himself cut it into pieces. Gandhārī expressed a desire to have a girl also. Vyāsa cut it into hundred and one pieces and put them in hundred
and one jars of ghee. In due time the jars broke and a hundred sons and a daughter came out of the jars. The daughter was named Dus'ālā. For their name see 'Kauravas'. Dhrtrāṣṭra got another son named Yuyutu. (Chapters 115 and 116, Adī Parva.)

4) Gandhārī faints. When Sañjaya reported about the death of Parṇa at the battle both Dhrtrāṣṭra and Gandhārī fainted. (Śloka 55, Chapter 96, Karṇa Parva.)

5) Gandhārī starts to curse the Pāṇḍavas. When the battle was over the sons of Gandhārī and their followers were killed. Dhrtrāṣṭra suggested that the Pāṇḍavas should visit Gandhārī and pay homage to her. The Pāṇḍavas, therefore, went and stood before Gandhārī very respectfully. Vengeance boiled in her heart and her body shivered. Gandhārī was about to curse the Pāṇḍavas when Vyāsa, intervened saying 'Gandhārī! Don't you remember you said that victory 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?' Gandhārī became calm on hearing these words and she admitted that the end of the Kuru dynasty came because of the mistakes of Duryodhana, Śakuni, Karṇa and Duśāsana. She, thereafter, treated the Pāṇḍavas as her own sons. (Chapter 14, Strī Parva, M.B.)

6) Dharmapura's foot-nails become blue. Following the instructions of Dhrtrāṣṭra, the Pāṇḍavas, approached and bowed before Gandhārī. She covered her face with a cloth and wept, tears rolling down her cheeks. When Dharmapura bent to touch her feet the latter saw through the veil on her face the foot-nails of Dharmapura. A few drops of the lachrymal water fell on the foot-nails of Dharmapura making them turn blue instantly. (Chapter 15, Strī Parva.)

7) Gandhārī curses Kṛṣṇa. At the end of the battle the aggrieved Gandhārī went to Kurukṣetra together with Kṛṣṇa and other relatives. Seeing mighty Kings on the Kaurava side lying dead like huge trees lying truncated Gandhārī burst into tears. She knew that Śrī Kṛṣṇa was at the root of all this. Embittered she looked at Kṛṣṇa and cursed him. 'Ho, Kṛṣṇa, thirty-six 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 Yādava tribe perished and Kṛṣṇa was struck by the arrow of a hunter which made him end his life on earth.

8) The end of Gandhārī. After the great Kurukṣetra battle heart-broken Dhrtrāṣṭra and Gandhārī accompanied by Kuṇṭi, 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 there near the āśrama of Śatāyaṇā Dhrtrāṣṭra made a hut and lived with Gandhārī and Kuṇṭi. The Pāṇḍavas felt the separation of their relatives unbearable and lived in grief. After six years one day Dharmapura saw his mother, Kuṇṭi, 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. Vyāsa also joined them. Gandhārī and Kuṇṭi expressed a desire to Vyāsa that they would like to see the dead sons and relatives once again. Vyāsa 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 Karṇa and Duryodhana and others. By the yogic power of Vyāsa even the blind Dhrtrāṣṭra could get the vision. Very soon the vision faded and the Pāṇḍavas returned to Hastināpura.

Two days after, fire broke out in the forest where Dhrtrāṣṭra was staying. Dhrtrāṣṭra, Kuṇṭi and Gandhārī were burnt to death in that fire. (Chapter 32, śrīmaṇa Pravara.)

9) After the death. Dharmapura performed the obsequi-
es of those who died in the wild fire (śrīmaṇa Pravara, Chapter 30). Leaving the mortal bodies the souls of Dhrtrāṣṭra and Gandhārī entered Kuberaloka. (Śloka 14, Chapter 5, Svargaśrīhana Pravara.)

10) Synonym of Gandhārī. The following words have been used in the Mahābhārata to denote Gandhārī: Gandhārarajadudita, Saubaleiyu, Saubalei, Subala, Subalaputri, and Subalāmaṇjā.

GANDHĀRĪ II. Another Gandhārī, wife of Ajamīdhā, one of the great Kings of the Pāru dynasty. (Śloka 37, Chapter 95, Adī Parva.)

GANDHARVA I. Gandharvas are sons born to the famous Kaśyapaprajāpati of his wife, Aśītā (Agni Purana, Chapter 19). Both belonged to the race of the Devas.

GANDHARVA II. A King born in the dynasty of Janañēyā. (Bāgavata, Navama 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: Gandhārva, Ārsha, Prājapatyā, Rākṣasa, Āsura and Paśāca. (See under Viśā.)

GANDHARVANAGARA. Vyāsa has compared munis disappearing from sight to the fading out of Gandharvanagara.

"After having thus spoken to the Kuruṣ, and while they were looking on, the band of sages disappeared in a trice like the fading out of Gandharvanagara." (Adī Parva, Chapter 126, Verses 35 and 36).

What is this Gandharvanagara? The following description occurs in Hindi Sādāsāgara. "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, tundras, etc. is 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 Dhanavāhana (a gandharva) who lived in Svyamprabhsānagara on Mount Kailāsā. She was cured of leprous by observing somavāravarta. (Skandha Purāṇa).

GANDHARVATIRTHA. An ancient place of pilgrimage on the banks of Sarasvatī in North India. The gandharva called Vibhāvasu usually dances at this place with his companions. Balabhadra Rāma once visited this holy place. (Śalya Parva, Chapter 37, Verse 9).

GANDHARVI. The first mother of horses. Kaśyapaprajāpati had by his wife Krodhavāsa ten daughters: Mrgrī, Mrgamandā, Hari, Bhadramatā, Mātāgī, Śārdūlī,
Śveṭā, Surabhi, Suraśī, and Kadrū. Of the ten girls, Surabhi in due course of time became mother of two daughters, Rohini and Gandharvī. From Rohini was born the cattlebreed and horses were born from Gandharvī. (Vālmiki Rāmāyaṇa, Aranya Kāṇḍa, Canto 14).

GANDHĀVATī I. The name Satyavatī (Kāli) was assumed when sage Parāśara had swept away her mātsyagandha (fish smell). She got another name Yojanangandhī. (Adi Parva, Chapter 63, Verse 80).

GANDHĀVATī II. The city of Vāyu (the wind God). There are said to be nine cities on top of Mount Mahāmeru: (1) Manovatī of Brahmā at the centre, (2) Just on the eastern side of it Amaravatī of Indra, (3) Agni’s Tejovatī in the south-eastern corner, (4) Maya’s Samyamānī in the south, (5) Nīrūti’s Kṛṣṇājanā in the south-western corner, (6) Śraddhāvatī of Varuṇa on the west, (7) Gandhāvatī of Vāyu in the north-western corner, (8) Mahodayā of Kubera on the north, and (9) Yaśovatī of Iṣāna in the north-eastern corner. (Devībhāgavatī, Aṣṭama Sandhā).

GAṆḌĪNĪ. A very beautiful princess of Kāśi. Śvaphalaka married Gaṇḍīnī. (Daśama Sandhā, Bhāgavata).

GAṆḌĪVĀ. The famous bow of Arjuna.

1) Make. 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 Gaṇḍīvā. This bow is enough to fight one lakh of people at one and the same time. Both Devas and men could be defeated with it. Chiseled very smooth and shining with many colours it was a very long bow. It was worshipped by Devas, Dānavas and Gandharvas. (Viratā Parva, Chapter 43). It gained and also decreased in power as the situation called for. (Udyoga Parva, Chapter 98, Verse 20).

3) History of Gaṇḍīvā. Brahmā, who made this bow kept it with him during the first 1000 years. For the next 1000 years Prajāpati kept it with him. Next, Indra got it from Prajāpati and he used it for 3585 years. After that Candra kept it for 500 years with him, and then Varuṇa came in possession of it. After using it for 100 years Varuṇa gave it to Arjuna, who used it for 65 years.

4) Gaṇḍīvā and Arjuna. Arjuna agreed to protect the Khāṇḍava 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 Varuṇa to give the following to Arjuna, viz., the Gaṇḍīvā 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 kept by Candra. Varuṇa at once made a present of the above to Arjuna. And, it was with the aid of this Gaṇḍīvā, that Arjuna defeated Indra at the time of Khāṇḍavādāha. (See Khāṇḍavādāha). Arjuna had taken a secret vow to cut off the head of anyone who asked him to give the bow to some one else. (Karṇa Parva, Chapter 69).

In after years Arjuna won many wars with the help of this bow. (See Arjuna).

5) Arjuna gives up Gaṇḍīvā. The great Kurukṣetra war, which shook Bhārata, to its very foundation came to an end. Dharmaputra was crowned a King. It was at this juncture that the Yādava dynasty got itself annihilated and Śrī Kṛṣṇa entered mahāsāmādhi. Now the Pāṇḍavas lost all interest in mundane life, and they set out for the forest on their great journey after crowning Parikṣit, the grandson of Arjuna as King. Their great travel took them to the shores of the Red Sea. The Gaṇḍīvā was still in Arjuna’s hands. On the shores of the Red Sea Agni Deva appeared before the Pāṇḍavas and spoke to them “Well, Pāṇḍavas, I am Agni Deva. Arjuna requires the Gaṇḍīvā no more. I got it from Varuṇa for Arjuna. Return it, therefore, to Varuṇa.”

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 Pāṇḍavas continued their journey. (Mahāprāsthānīka Parva, Chapter 1).

GAṆĜ. The famous and holy river of India.

1) Origin and general information. Gaṅgā had its origin during the incarnation of Viṣṇu as Vāmana. When Vāmana 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. Gaṅgā, starting from the finger of Viṣṇu’s feet fell in heaven (Bhāgavata).

The famous Viṣṇupadī, the flowing water (tīrtha) of which washes away the sins of the people in the universe is the very same Gaṅgā under discussion. For many yugas (eras) this river confined itself to the heights of the sky, otherwise called Viṣṇupadī. This particular spot is known as Dhrūvaṁdaḷa as it is here that Dhrūva, son of King Uttānapāda, does, his penance. The seven sages who constantly go round and round the Dhrūvaṁdaḷa take their bath in this holy river. The course of the river is thus: starting from Viṣṇupadī it falls on devayāṇa glittering with crores of vimāṇas and therefrom it descends on Candramandaḷa which it submerges. It follows its course again from there dividing itself into four tributaries called Sītā, Caksus, Alakanaṇḍā and Bhadrā and then falls in Brahmaloka wherefrom it flows in all directions. Of the four tributaries Sītā falls on the head of Mount Meru, flows down to Gandhamādana, then circling through Bhadrāśva varṣa falls into the eastern sea. Caksus falls on the peaks of Mount Mālyavān, flows through Kētumāḷa and falls into the western sea. Alakanaṇḍā falls on mount Hemakūṭā, flows through Bhrārata Varṣa and falls into the southern sea. And Bhadrā falls on the head of mount Śrīgavān, flows through Uttarākuru and falls into the northern sea. Alakanaṇḍā flows through Bhrārata Varṣa and is regarded as the most sacred of the four tributaries.

Gaṅgā which flowed through heaven fell on the earth after thousands of years of its origin. (Bhāgavata, Pañcamama, Sandhā, Chapter 17).

2) Why Gaṅgā became Śiva’s consort. Mahāviṣṇu was once engaged at Vaikuṇṭha in a pleasant talk with his wives, Lakṣāmī, Sarasvatī and Gaṅgā when Gaṅgā 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 Gaṅgā. Lakṣāmī tried to restrain Sarasvatī lest the quarrel should become fiercer. Angered at this intervention Sarasvatī cursed that Lakṣāmī be born on earth. Gaṅgā got angry that innocent Lakṣāmī 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 Gaṅgā also be born as a river on earth and take upon herself the sins of the whole world. When all the three wives of Viṣṇu got themselves thus into trouble he told them as follows: “Everything has happened as it should have happened. Lākṣmī may go to the earth and be born in the home of Dharmaḍhvaja and grow up as his daughter, but not from the womb of his women. There you will purify the three worlds after which you will be born as the plant called tulāsa, and be married by an asura called Saṅkhacūḍa, who will be born as a part of me. And, after that you will be turned into a sacred river called Padmāvatī, and leaving the river on earth your divine form will return to Vaikuṇṭha.” And, to Gaṅgā Viṣṇu 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 Bhagirathī also. And, you remain there on earth as the wife of the ocean of King Santanu. Your divine form will return to mount Kailāsa as the consort of Śiva.” As for Sarasvati, Viṣṇu asked her to be born as a river on earth, her divine form ultimately returning to Satyaloka and then becoming the consort of Brahṇā. And, thus it was that Lākṣmī became the consort of Mahāviṣṇu, Gaṅgā of Śiva and Sarasvati of Brahṇā. (Devi Bhāgavata, Navama Skandha).

3) Gaṅgā born on earth due to the curse of Brahṇā. Mahābhīṣak, an emperor of the Iṣkvāku dynasty, went to Satyaloka after he had attained heaven, to worship Brahṇā. Gaṅgā too happened to be there. In the devotional atmosphere at Satyaloka a casual breeze removed Gaṅgā’s clothes softly from position, and Mahābhīṣak then cast a lustful glance at her which she also returned. Brahṇā, who was observing this exchange of love got angry and cursed that Mahābhīṣak be born as a King on earth and Gaṅgā as his wife. Gaṅgā prayed for redemption from the curse, and Brahṇā told her that she would regain her old status after she had delivered the Aṣṭavasus. As the consequence of Brahṇā’s cure Mahābhīṣak was born as King Santanu in the solar dynasty on earth and he married Gaṅgā. (Ādi Parva, Chapters 96 and 97).

4) Bhagiratha brought down Gaṅgā on earth. King Saras of the solar dynasty had two wives called Sumati (Vai-darbhī) and Keśinī (Saibyā). A son called Asamaṇjasā was born to Keśinī, and 60,000 princes were born to Sumati. Saras drove out of the country Asamaṇjasāa, who turned out to be an enemy of the people. The 60,000 sons of Saras also proved to be a menace to the world, and the Devas approached Brahṇā for protection from the menace. He assured the Devas that a sage called Kapila will destroy the 60,000 evil fellows. During the above period of time Saras performed an Āsvamedha Yajña, 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, Saras, 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 Pāṭalā, 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 Saras, 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 Saras asked his grandson Aṁśūman to seek them out, and after an extensive search he saw Kapila at Pāṭalā. Aṁśūman pleased Kapila with laudatory phrases and the latter returned to him the sacrificial horse. Kapila also pronounced the blessing that the grandson of Aṁśūman would perform the purificatory rites of Saras’s sons by bringing down Gaṅgā to earth from heaven. Aṁśūman returned to the palace with the horse and the Āsvamedha was duly concluded.

From Aṁśūman was born Dilipa and from him Bhagiratha. On becoming King, Bhagiratha lanced over the reins of government to his ministers and began efforts to bring down Gaṅgā to earth. He did tapas for thousand years on the slopes of the Himālayas when Gaṅgā asked him to please Śiva first as he alone could face her (Gaṅgā) fall on the earth. Accordingly he pleaded Śiva by his penance and Śiva agreed to receive Gaṅgā on his head. With a terrific noise Gaṅgā came down on Śiva’s head. The haughty Gaṅgā wanted to carry down Śiva also to Pāṭalā. Realising this ambition of her Śiva blocked her passage with the result that she wandered about in Śiva’s matted hair for many years without finding an outlet. Bhagiratha again did tapas and pleaded Śiva who shook his matted head and made fall some water therefrom on earth. The water fell into Bindusaras, and flowed in seven tributaries, the first three, HHādini, Pāvani and Nalinī towards the east, the next three, Sucaksu, Siṭā and Sindhu towards the west and the seventh tributary followed Bhagiratha. In this manner they progressed a great distance till they reached the āśrama of the sage Ḫahnu, and the haughty Gaṅgā flooded the āśrama. The sage got enraged at this and drank up Gaṅgā. But Bhagiratha pleased the sage who then let out Gaṅgā through his ears. Thenceforth Gaṅgā came to be called Ḫahnavī also. Gaṅgā again followed Bhagiratha to Pāṭalā and made the sons of Saras attain salvation by purifying them with her waters. (Vālmiki Rāmāyaṇa, Bāla Kānda, Cantos 43 and 44; Brahmannā Purāṇa, Chapter 97; Devi Purāṇa, Dviṭyā Skandha; Drona Parva, Chapter 60; Anūśāsa Parva, Chapter 4 and Vana Parva, Chapter 109).

5) Gaṅgā flowed into the sea. After the purificatory rites of the sons of Saras were over, Bhagiratha conducted Gaṅgā to the sea and with its waters the sea became full. (Vana Parva, Chapter 109, Verses 18-21).

6) Gaṅgā set on the thigs of Pratīpa. Gaṅgā once fell in love with Pratīpa, father of Santanu, and set on his right thigh when he (Pratīpa) was doing penance on the banks of the Gaṅgā for a son. Pratīpa did not agree to Gaṅgā’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 Pratīpa called his son Santanu and told him: “Sometime back a divine woman came to me and I promised 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 Pratīpa crowned Santanu
7) Astavasus and Ganga. While the wife of Dyau, one of the Astavasus (eight Vasus) was roaming about in the forest she saw Nandini (the divine cow) grazing with her calf near the āśrama of Vasiṣṭha, and she desired to have the cow to be presented to her intimate friend Jītivātī, the daughter of King Uśīnāra. She informed her husband, Dyau about this desire of hers, and Dyau told his relations about it. Next day the Astavasus, in the absence of Vasiṣṭha at the āśrama, stole off Nandini and her calf. When Vasiṣṭha returned to the āśrama the cow and calf were missing, and he divined the reason for it with his divine eyes. He cursed that the Astavasus 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 same time the sage 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 Bliṣṭha was this Dyau). The Astavasus set out for the earth to be born as men and on their way they met Ganga and told her about their curse etc. Ganga also told them about her curse, and permitted them to be born in her womb. (Ādi Parva, Chapter 99)

8) Ganga became the wife of Santanu and the Astavasus were born. Once while hunting on the banks of the Ganga 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 to it and married her. Soon after a child was born to them and in the very presence of Santanu, she threw the child into the Ganga. As per previous condition Santanu kept mum at this. She threw into the river the seven Astavasus, who were born to her in succession. When she was about to throw the last eighth of the Astavasus (Dyau) into the river Santanu prevented her. She got angry at this and disappeared with the child. (Ādi Parva, Chapter 99).

9) Santanu got back the son. Thirtytwo years after, Santanu went hunting again on the banks of the Ganga where he saw the river obstructed in its course with arrows by a handsome boy. Santanu did not recognise that the boy was his son, who had been named Devavrata by Ganga. Devavrata 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 Ganga to show him the boy. Ganga appeared with her son with beautiful ornaments on him and spoke to Santanu thus: “This is Devavrata, the eighth son whom you entrusted to me. He has mastered everything in archery from Vasiṣṭha, and he is Dyau (the vasu) son of Aṅgirās reborn. You may please take charge of him.” After saying this she returned to heaven. (Ādi Parva, Chapter 100).

10) Ganga and Subrahmanya. (See under Subrahmanya).

11) Ganga and Bhiṣma. (See under Bhiṣma).

12) Greatness (divine nature) of Ganga. Mahābhārata has (Anuśāsana Parva, Chapter 26), the following on the greatness of Ganga.—

If, after death, the bones of the dead are deposited in Ganga the departed will attain heaven. Even if one had sinned throughout his life he would attain Viṣṇu-pūḍa (heaven) if he worshipped Ganga. Bathing in the Ganga is as beneficial as performing hundred yajnas. As long as the bones of one remain in the waters of the Ganga 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. Ganga 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 Ganga are on a par with each other. God attaches more importance to him who has fallen into the Ganga than to him, who has performed tapas hanging by his head for a thousand years. He who smears the sand on the banks of the Ganga 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 Ganga water will be swept away. It should be known that Ganga water can wash off all sins and purify mortals. The Agni Purāṇa (Chapter 110) has the following on this subject.

Through whatever places the Ganga flows those places become sublime and sacred. Ganga is the refuge of all created beings who aspire for the final good. If Ganga is worshipped daily it will save families both on the mother’s and the father’s side from evil fate. To drink Ganga water is better than the observance of a thousand lunar months. If one worships Ganga for a month one will derive all the benefits of having performed all the yajnas. Even the blind (the ignorant) who worship Ganga, will attain equal status with the devas. The sight of Ganga, contact with its waters and drinking Ganga water will purify people in thousands and lakhs. 13) Ganga and Rādhā. Ganga is Rādhā and Kṛṣṇa liquidified into water. Once in goloka Rādhādevi attempted to drink Ganga dry, who, terror-stricken, hid herself at the feet of Śri Kṛṣṇa, and the whole world experienced difficulties due to non-availability of water. Śri Kṛṣṇa came to know of the situation and made Ganga appear again on earth. (Deviḥāgavata, Navama Skandha).

14) Symbols and vehicle of Ganga. Ganga, white in colour rests on makaramatsya (a variety of fish) holding in her hands a pot and lotus flowers. (Agni Purāṇa, Chapter 50).


16) Synonyms of Ganga.


GANGĀDVĀRA (M). The place or locality in the Indo-Gangetic plane where the river Ganges falls from the Himalayas. This place is known as Haridvāra also. arHidvāra has an epic importance.
(1) It was here that King Pratipa did tapas. (Adi Parva, Chapter 97, Verse 1).
(2) Sage Bharadvaja had stayed on the banks of the Ganga, at Haridvara. (Adi Parva, Chapter 129, Verse 33).
(3) Arjuna visited Haridvara during his tour or Pilgrimage. (Adi Parva, Chapter 213).
(4) This is the entrance to heaven. A bath here in the Kotitirtha is as beneficial as the Punadrika Yajna. (Vana Parva, Chapter 34, Verse 27).
(5) Sage Agastya and his wife Lomapadä once did tapas here. (Vana Parva, Chapter 97, Verse 11).
(6) It was here that Siva appeared to Jayadra, who did tapas. (Vana Parva 72, Verse 24).
(7) Dakshaprajapati had once performed tapas at Kanakhala in Haridvara. (Salya Parva, Chapter 38, Verse 27).
(8) Those who bathe at Kuśavarta, Vilwaka, Nilaparvata and Kanakhala in Haridvara will attain heaven. (Anuśasana Parva, Chapter 25, Verse 13).
(9) Bhisma did the funeral rites of his father at the mouth of the Ganga. (Anuśasana Parva, Chapter 34, Verse 1).
(10) Dhrutarashtra, Gandhari, Kunji and others died in wild fire in the forest at Vañgadvära, and Yudhishtira conducted their funeral rites there itself. (Āramavāsikā Parva, Chapter 39, Verse 14).
GANGÄHRADA (M). A sacred place on the limits of Kurukṣetra. There is a terribly deep whirlpool of the river Ganges here and that depth of the river is considered to be equivalent to three crores of sacred places. (Vana Parva, Chapter 83, and Anuśasana Parva, Chapter 25).
GANGÄMAHÄDVÄRA (M). The particular spot on the Himalayan peak wherefrom Ganga starts. Those who go there die in ice-falls. Only Nara and Nārāyaṇa have crossed this place. (Udyoga Parva, Chapter 111, Verse 16).
GANGÄSÄGARASAMÄGAMAM. A sacred tirtha, a bath in which is as beneficial as the performing of ten Āstawedha yajñas. (Vana Parva, Chapter 35, Verse 4).
GANGÄSARAVATISAMÄGAMAM (M). A sacred tirtha at Prayāga. Those who bathe in this tirtha will attain heaven. (Vana Parva, Chapter 48, Verse 38).
GANGÄYAMUNÄSAMÄGAMAM (M). A sacred tirtha in Prayāga. Bathing in the tirtha is as beneficial as performing ten Āståmedha yajñas. (Vana Parva, Chapter 85, Verse 4).
GÄNGEYA I. See under Bhiṣma.
GÄNGEYA II. Subrahmānya (See under Subrahmānyā).
GANGODBHEDA (M). A sacred place where fasting for three nights will give the results of a Vajapeya yajña, and he who fasts here will become one with the universal soul. (Vana Parva, Chapter 84, Verse 5).
GAŅITA A. Vīsvadeva, who used to calculate the course of time and ages. (Anuśasana Parva, Chapter 91, Verse 36).
GARBHA. A son of Bharata, the son of Duṣyanta. Suhotra, Suhotā, Gaya, Garbhā and Suketu were the five sons of Bharata. (Agni Purāṇa, Chapter 278).
GARBHA (M). The Purāṇas have described the views of sages about the origin of ātman in woman’s womb. Āstīmahāmuni stated the following about the birth of a child to King Janaka. (Brahmapā Purāṇa. Chapter 48). Of the seven elements in the human body, viz., Rasa, Rakta (blood), Māṇīsa (flesh), Medas (flesh), Asthi (bone), Majjā (marrow) and Sukla (semen fluid) the last one, Sukla, is the most valuable. Brahmābija (the seed for production) is contained in Sukla. From the food we consume, blood and the seminal fluid take their nutrition. The Sukla emitted during coitus enters the womb of the woman propelled as it were by Kṛṣṭavaṇyā. It takes only one night for the Sukla 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 Sukla is higher, the offspring will be boy. If blood and Sukla 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, holes for eye, ear, etc. become ready and the vein system is formed. 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 firmer and stronger gradually and fingers appear during the sixth month. It is during the sixth month that hairs on the head and body appear and feelings and emotions originate in the mind. During the seventh month the ten vāyus (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 Purāṇa the process is a little different:
When Jīva (the soul) has entered the womb for rebirth 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 hairs appear, in the sixth month mind is produced, in the seventh month the child will begin to feel pain. The body is covered by a skin (Garbhacarma) 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 there would be great emotional excitement and surges. 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 śukla are the contributions of the ātman.
(Agni Purāṇa, Chapter 369).

GARDABHI. A son of Viśvāmitra who was a brahma- 
vādi. (Chapter 4, Anuśāsana Parva, M.B.).

GARGA.
1) Genealogy. Descended from Viṣṇu thus:— Brahmā-
Atri-Çandra-Budhha-Püravas-Åyus-Nahus-Puru-Jana-
meyer-Praçīn-vān-Pravīra-Nāmasya-Vitabhaïya-Śuṇḍu-
Bahuvida-Saînîyāt-Navadād-Randraśva-Matînāra-
Santurodha-Duṣyanta-Bharata-Sūhotra-Suhotā-Gala-
Garda-Suketu-Bṛhatksatra-Garga.
2) Birth. Bṛhaspati once approached, on the crest of 
a wave of lust, Māmatā, his brother’s wife who was 
pregnant then. The child from the mother’s womb said 
‘no’ to the move. But, Bṛhaspati curséd the child and 
had his own way with Māmatā. Thus two children 
developed in her womb. Just after delivering the chil-
ren the mother went away leaving the child by Bṛhas-
pati behind. The Devas took charge of the forsaken 
child and named him Bhaṛadvāja. Ultimately they 
handed over the child (Bṛhadadvāja) to king Bharata, 
the famous son of Duṣyanta. Children had already been 
born to Bharata by his three wives, but as all of them 
were found to be immoral the mothers themselves 
killed them. It was at such a juncture that Bharata got 
Bhradvāja as adopted son. (Bṛhradvāja is known by 
another name also, Vitatha). From Vitatha was born 
Manyu, from Manyu Bṛhatsētra from Bṛhatksētra 
Jaya and from Jaya Garga. The famous Ranițeva 
was the grandson of Nara, the (brother of Garga) and 
son of Sārikṛti. A son named Śāni was born to Garga 
after which he took Sannyāsa. (Bhagavata, Daśāma 
Skandha, Chapters 20 and 21).
3) Tādavaguru. In course of time Garga became prece-
ptor of the Yādavas. Śrī Kṛṣṇa and Balabhadrarāma who 
had returned to Mathurā from Āmbādi were sent to 
sage Sandīpāni in obedience to the advice of Garga. 
(Bhagavata, Navama Skandha).
4) Garga and Mucukunda. Garga once visited Mucukunda, 
son of Māndāhātā 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 Mucu-
kunda, 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 Rāma on his return to Ayodhya from the 
forest. Amongst them were present Kauśīka, Yavakrīta, 
Raibhya, Kanva and Garga with their numerous 
disciples. (Uttara Rāmāyana).
6) Garga, a scholar in astronomy. There is a place called 
Gargasrota on the banks of river Sarsavatī. 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 Prithu. 
(Santi Parva, Chapter 59, Verse 111).
7) Other information. (1) While the great war was 
raging Garga visited Kurukṣetra and advised Droṇa to 
end the war. (Droṇa Parva, Chapter 19).
(2) He advised King Viśvāvastu about eternity. (Santi 
Parva, Chapter 318, Verse 49).
(3) He spoke about the greatness of the world (Vi-
śvanahimā) to Yudhiṣṭhīra. (Anuśāsana Parva, Chap-
ter 18).

GARGASROTA. See under Garga, Para 6.

GARGYANI. See under Guruparamparā.

GARGI. A celebrated brahmavādinī born in the family 
of Garga.

GARGYA I. (TRIJAṬA) GARGA. A famous sage.
1) Birth. He was one of the sons of Viśvāmitra. (Sloka 
55, Chapter 4, Anuśāsana Parva). (For genealogy see 
under Viśvāmitra). He became gradually the priest of 
Gudavas. He has written a famous book called Gargas-
mirti. Vālmiki Rāmāyana mentions that Garga is 
known as Trijaṭa 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 Rāma came to that forest 
for Vanavāsa. The news of the exile of Śrī Rāma spread 
like wild-fire and many brahmins flocked to the place 
and Śrī Rāma 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 imple-
ments sent him post-haste to the place of Śrī Rāma. 
Trijaṭa as soon as he came to the presence of Rāma told 
him the purpose of his visit. Huge herds of cows were 
then grazing on the banks of the Yamunā river. Śrī 
Rāma told Garga to take a stump and throw it with 
all his strength. He did so and Śrī Rāma 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. (Sarga 32, Ayodhya Kāṇḍa, Vālmiki 
Rāmāyana).
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 brahmins, 
(4) Perform yajna 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 Vedamitra, Saubhari and Śākalya, 
Śākalya taught what he learnt to Vāṭsāyana, Maud-
galva, Śāli, Adiśīra, Gokhali and YātuKarṇa, Yātu-
Karṇa taught Nirukta to Bāskala, Krauṇṭa, Vaitāla, 
and Viraṭa. Bāskala combined all the other branches 
and made ‘BālaKhilaśākha’ and taught it to 
Bālayini, Garga and Saniśāra. The Rgyedācāryas 
are those from Vyāsa to Saniśāra. (Bhagavata, Daśāma 
Skandha).
5) Indrasabhī and Garga. Garga was a shining member 
of the Indrasabhī. (Sloka 18, Chapter 7, Sabhā 
Parva, M.B.).

GARGYA II. See under Bālāki.

GARGYA(M). A place of habitation of ancient Bha-
rata. This place was captured by Śrī Kṛṣṇa. (Chapter 
11, Droṇa Parva).

GĀRHPATI I. An agni (fire). (Sloka 6, Chapter 74, 
Ādi Parva).

GĀRHPATI II. One of the seven fathers. The seven 
 fathers are: Vairajas, Agnisvātta, Gārhapati, Somap-
as, Ekaṛīgas, Caturvedas and Kalas. (Chapter 11, 
Sabhā Parva, M.B.).

GĀRHYASTYA. The Gṛhasthārama a stage in life when 
you live with your family as a house-holder. The true 
dharma of a householder 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. (Śloka 3, Chapter 31, Ādi Parva).

GARIŚTHA. A sage worshipping Indra in his assembly. (Sabāla Parva, Chapter 7, Verse 13).

GARUDA. King of birds.

1) Genealogy: Descended from Viṣṇu thus:—Brahmā—Marici—Kaśya—Garuda.

2) Birth. Kaśyapa, grandson of Brahmā and son of Marīcī married the eight daughters of Dakṣa called Aditi, Diti, Danu, Kālikā, Tāmra, Krodhavāśa, Manu and Analā. And to Tāmra five daughters were born, viz. Krauṇḍī, Bhaṣi, Śyeṇi, Dīrtarāṣṭri and Śuki. Out of the five women Krauṇḍī became mother of the owls, Bhaṣi delivered the bhāsas (types of birds) and from Śyeṇi were born vultures and kites. Hamisa, Kafahaṇa, Koka etc. are children of Dīrtarāṣṭri. From Śuki was born Nālā and from Nālā, Vinatā; Aruṇa and Garuda were the two sons born to Vinatā. (Vālmiki Rāmāyaṇa, Aranyakaṇḍa, Canto 15).

There is a story in the Mahābhārata about the birth of Aruṇa and Garuda. Kaśyapa who was much pleased with the service of Vinatā and Kadru asked them to select any boon they desired. Kadru chose to have a thousand nāgas as her children while Vinatā chose to have two sons more powerful and heroic than the thousand sons of Kadru. After granting them the boon Kaśyapa retreated into the forest.

After some time Kadru laid thousand eggs and Vinatā two eggs. Both of them kept their eggs in hot pots. In the 500th year the eggs of Kadru hatched and thousand serpents of various kinds emerged out of them. But Vinatā’s eggs did not hatch yet, and the sight of Kadru playing with her children pained Vinatā much. She, therefore, broke open one of her eggs in secret, and a half-grown child stepped out of it. That child was Aruṇa. Aruṇa got angry that Vinatā forced open the egg prematurely. He told her that as punishment thereof she would become a slave of Kadru. But, Aruṇa granted her redemption from the curse thus: After another 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 Aruṇa rose to the sky where he became the charioteer of the Sun. (Ādi Parva, Chapter 16. See also Parā 6 Ṣbra). After 500 years the egg broke itself open and out came 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 Agni deva the reason therefor. Agni deva told them about the birth of Garuḍa and also that he was equally effulgent as himself (Agni deva). 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. (Ādi Parva, Chapter 23).

3) Slavery of Vinatā: The churning of the Milk-ocean was done before Garuḍa was born. Indra got a horse named Ucchāyārasas from the Ocean of Milk. Between Kadru and Vinatā a dispute arose as regards the colour of the horse’s tail, Kadru saying that it was black while Vinatā asserted that it was white. They further agreed to test the colour the next day, betting that she who was proved to be wrong would become the slave of the victor. As the nāga sons of Kadru hung on to the tail of the horse the tail appeared to be black and Vinatā lost the bet and became Kadru’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 Kadru.

Kadru and her nāga sons once ordered Vinatā to carry them to the nāga residence in the middle of the ocean, called Rāmaṇyayaka (Ramāṇa). Accordingly Vinatā carrying Kadru on her shoulders and Garuḍa carrying Kadru’s sons on his shoulders rose up in the sky. But, Garuḍa did not relish the slavish work, and he, carrying with him the nāgas, flew up to the sun’s orbit. The nāga children fainted due to the excessive heat. But, on the request of Kadru Indra sent heavy rain and the nāgas regained consciousness. By then they had reached Rāmaṇyayaka island.

4) Attempt at freeing Vinatā from thralldom. Garuḍa, extremely pained at the pitiable plight of his mother, one day asked Kadru what price she and her children demanded for freeing Vinatā from slavery, and Kadru demanded Amṛta from Devaloka as the price. Garuḍa decided to get it and informed his mother about his decision to fly to Devaloka. But, what about food till he reached Devaloka? Vinatā solved the problem by advising Garuḍa to eat the nīṣādas he will meet on his way to Devaloka at the island called Niṣādālaya, at the same time specially forbidding him from eating on any account, brahmins who might be there, at Niṣādālaya. How to distinguish brahmins from others, queried Garuḍa, and his mother replied by pointing out that the brahmin will burn the throat of him who tries to eat him, like fire. Then Vinatā blessed her son that his wings would be protected by Vāyu, the lower half of his body by sun and moon, the rest of the body by the Vāsū and the head by Agni. She also promised to wait there till her son returned.

5) Garuḍa to Devaloka. After saluting his mother Garuḍa set out on his quest for Amṛta. All the fourteen worlds shook at the lashing of his wings. He reached Niṣādālaya, where while consuming whole lots of Niṣādas a brahmin and his wife also happened to get into his throat. Garuḍa felt their presence immediately in his throat and requested them to get out of his mouth. Accordingly they got out and also blessed Garuḍa, who continued on 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 see a pool wherein an elephant and a tortoise are living for long as enemies. Long ago two brothers Vibhāvasu and Suprabha quarrelled over their paternal wealth and at the height of it Vibhāvasu cursed Suprabha to become an elephant when Suprabha pronounced the counter curse that Vibhāvasu should turn out to be a tortoise. You, my son Garuḍa may eat that elephant and tortoise. May your journey for Amṛta be crowned with success.

Now, Garuḍa after saluting his father, flew up in the sky carrying in his beak the elephant and the tortoise from the pool. As trees were falling uprooted 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 circumstance
of a hundred yojanas. But, as soon as Garuḍa set foot on a branch of the tree it (branch) crumbled down. On that broken branch were the sages called Bālākhīliyas doing tapas hanging their heads down. Fearing that the sages might fall down Garuḍa continued his flight holding in his beak 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 Gandhamādana and saw Kaśyapa, who apologised to the Bālākhīliyas on behalf of his son and also explained to them about his mission. The Bālākhīliyas were pleased and they left the place for the Himalayas. As advised by Kaśyapa Garuḍa deposited the branch of the tree on an uninhabited mountain peak. Garuḍa ate the elephant and the tortoise there, and therewith flew to Devaloka (Adi Parva, Chapter 29, 30).

6) Bālākhīliyas cursed Indra. Even before the arrival of Garuḍa ill omens began appearing in Devaloka. Indra asked Bṛhaspati for explanation about the ill omens. Bṛhaspati with his divine eyes saw Garuḍa approaching Devaloka for Amṛta, and he told Indra about Garuḍa born out of the powers of the tapas of Kaśyapa and the Bālākhīliyas. He also told that such a fate as the present one befell Indra due to a curse of the Bālākhīliyas. Indra and the other Devas stood guard over the pot of Amṛta ready to repel all possible attacks.

There was a reason for Garuḍa’s birth from the powers of the tapas of the Bālākhīliyas, and also for Indra to be put into the present predicament due to the curse of the Bālākhīliyas. Kaśyapaprajāpati, a long time ago, began a terrific yajña for a son, and Indra and the Bālākhīliyas who numbered more than 60,000 were deputed by Kaśyapa to collect firewood for the yajña. The Bālākhīliyas were only of the size of a thumb, and Indra who very easily collected all the firewood needed for the yajña laughed at the tiny Bālākhīliyas who were carrying small twigs etc. for firewood. Angered at the insult the Bālākhīliyas removed themselves to another place nearby and began a yajña directed against Indra who alarmed at it sought the help of Kaśyapa who then held peace talks with the Bālākhīliyas. They transferred their yāgaśakti (yājñic powers) also to Kaśyapa and agreed to be satisfied with the condition that as the result of Kaśyapa’s yajña a son should be born to him, who (the son) would defeat Indra. Thus, for the time being Indra escaped from the wrath of the Bālākhīliyas. After the yajña was over Vināṭa came to Kaśyapa and he blessed her with a son wishing that he should become exceptionally strong and powerful, and that was Garuḍa. (Adi Parva, Chapter 30).

7) Amṛtakālasāpaharanam. (The pot of nectar carried away). Garuḍa approached the pot of nectar, and Viśvakārmā who attacked him first was felled to the ground. The dust storm raised by the waving of Garuḍa’s wings blinded everybody. The Devas and Indra, nay, even the sun and the Moon lined up against Garuḍa, but he defeated them all, and entered the particular place where the pot of nectar was kept. Two terrific wheels were rotating round the pot and they would cut into mince-meat 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. Garuḍa blinded those eyes by raising a torrent of dust, pierced them in the middle with his beak and 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. Mahāviṣṇu, who became so much pleased with the tremendous achievements of Garuḍa asked him to choose any boon. Garuḍa requested Viṣṇu that he should be made his (Viṣṇu’s) vehicle and rendered immortal without his tasting amṛta. Both the boons were granted.

8) Garuḍa and Indra became friends. Indra hit with the Vajra (his special weapon) the wings of Garuḍa 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 Garuḍa as Suparṇa (he with the good wings). Indra was wonder-struck, and he approached Garuḍa and requested that they should be friends in future and the pot of nectar be returned. Garuḍa replied that the nectar would be returned if he was granted the power to make nāgas his food, and Indra blessed him that he would live by consuming nāgas. And then Garuḍa 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 Garuḍa thus became friends and the former followed Garuḍa on his way back home.

9) Garuḍa handed over the pot of amṛta to the nāgas and Indra cheated them of it. Garuḍa 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 Garuḍa’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 Devaloka. Failing to find the pot of nectar on their return from bath the aggrieved nāgas licked the darbha on which the pot was placed with the result that their tongues were cloven into two. It was from that day onwards that the nāgas became double-tongued (dvijīhvas). And, thus Garuḍa redeemed his mother from slavery. (Adi Parva, Chapter 34).

10) The fig tree which Garuḍa broke with his beaks and Lānkkā. It has been noted above that Garuḍa on his way to Devaloka rested on a fig tree. That fig is called Subhadra in Vālmiki Rāmāyana. Rāvaṇa saw the fig tree around which sages were sitting and which bore marks made by Garuḍa sitting thereon. (Vālmiki Rāmāyana, Aranyakaṇḍa, Canto 35, Verse 26).

There is some connection between this tree and Lānkkā. Garuḍa had, as directed by Kaśyapa, deposited in the sea the branch of the tree on which the Bālākhīliyas hung in tapas and with which Garuḍa flew hither and thither fearing about the safety of the Bālākhīliyas. 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 Lānkkā. (Kathāsarītsāgara, Kathāmukhalambaka, Taraṅga 4).
11) Garuda, Saubhari and Káliya. Garuda had always entertained great hatred against the nágas, and now Indra's permission having been obtained by him to eat the nágas for food, Garuda decided to launch a regular nágà-hunting expedition. He began eating the nágas one by one. Alarmed at this the nágas planned for their security in a conclave, and approached Garuda with the proposal that one nágà would go to him daily to serve as his food instead of his indiscriminate killing of them. Garuda accepted their proposal. After some time the nágas proposed to Garuda that they would conduct a sarpa-bali (sacrifice of serpents) and submit the food got out of the bali to him so that his nágà-hunting might be stopped for ever. Garuda agreed to this also. According to the new agreement daily one nágà began going to Garuda with the food got out of the bali.

But Káliya alone did not agree to the programme as he did not recognise Garuda to be superior to him in power. And, Garuda, who wanted to teach the haughty Káliya a lesson challenged him to fight, and the fight took place in river Kálini, Káliya's abode. During the fight the lashing of Garuda's wings raised the water in Kálini up in the sky and it drenched the sage Saubhari all over, who was performing tapas on the banks of Kálini. Saubhari cursed that the body of Garuda 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 Káliya was put up at this place.

A kadamba tree alone outlived the effect of the poison of Káliya. The tree could outlive the deadly poison because Garuda had rested on it on his way back from Devaloka with amrita. (Bhágavata daśama Skandha).

12) Relationship of Garuda with the kings of the solar dynasty. King Sagara of the solar dynasty was married to Sumati, the elder sister of Garuda, and there is a story behind the marriage.

There was once a king called Subáhu in the solar dynasty. He married one Yádaví, but for many years they had no issues. Yádaví had become old by the time she conceived a child as the result of many yajñás etc. But, Subáhu's other wives, viz. co-wives of Yádaví, did not like the prospects of Yádaví becoming a mother. They administered poison to her with the result that Yádaví 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 Aurva. But Subáhu died rather soon and Yádaví prepared herself to follow him in the funeral pyre. But, the sage Aurva 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."

Yádaví yielded to the sage's advice and did not court death, and soon afterwards she delivered a son, and he was named Sagara, 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 Aurva's aśrama, and there is a story behind the marriage, a story which related to the time when Garuda was not born.

Vinatá, mother of Garuda, while she was working as the slave of Kadrú, one day went into the woods to collect firewood for her mistress. In the terrible rain and storm that ensued, Vinatá lost her track and wandered in the forest for many days before she could take shelter in the aśrama of a Sannyásin. The pious man felt sorry for poor Vinatá 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 Kaśyapa and Vinatá were living together with their daughter Sumati the boy sage Upamanyu, son of Sutapas, went to them and told Kaśyapa thus: "While touring round the earth I worshipped the pitrs at Gayá and I have been told that they (Pitrs) 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 wife. Vinatá did not relish this proposal. Upamanyu got angry at the rejection of his offer and cursed Vinatá saying that if Sumati was given in marriage to any other brahmin boy she (Vinatá) would die with her head broken into pieces.

It was during this period when Vinatá 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 Ksatriya; but where to find an eligible Ksatriya boy? At this stage Vinatá asked him to go and meet the Sannyásin, who had promised her an illustrious son, in the forest and this Sannyásin directed Garuda to Aurva, for advice and guidance. When Garuda met Aurva and sought his advice about the marriage of his sister, the sage thought that the context offered a very good bride to Sagara. And, according to Aurva's advice Sumati was married to Sagara, and thus Garuda became related to the Kings of the Solar dynasty. (Brahmándá Puráṇa, Chapters 16, 17 and 18). The Sixty thousand sons born to Sagara by Sumati were reduced to ashes in the fire which emanated from the eyes of Kapila. (See Kapila). When Añiśumán, the grandson of Sagara was going around the world to find out these 60,000 sons he met Garuda on the way, and it was he who advised that the waters of Gaṅgá should be brought down on earth so that the dead sons of Sagara might get spiritual redemption. (Válmiki Rámáyaṇa, Bálakánda, Chapter 41).

13) Garuda's conceit laid low. A very beautiful daughter, Guṇakésí, was born to Mátali, the charioteer of Indra. In the course of his search for a suitable husband for Guṇakésí he came to Pátalaloka in the company of Nárada, and there Mátali selected a noble nága called Sumukhu as his prospective son-in-law. But a month before Garuda had eaten Sumukha's father Cíkara, and he had also given notice to Sumukha that within a month's time he too would be eaten.

Nárada and Mátali met Sumukha at the abode of his grandfather Áryaka, who was very glad to marry his grandson to Mátali's daughter. But, the threat of Garuda that he would eat Sumukha before the month was over scared them all cruelly in their face. So, they appealed to Indra for a solution to the problem, in the presence of Mahávíśu. Indra gave an extension of life to Sumukha and he wedded Guṇakésí. The marriage enraged Garuda so much that he went to Indra's
assembly and insulted both Indra and Viṣṇu at which Viṣṇu extended his right hand to Garuḍa asking him whether he could hold the hand. And, when Garuḍa placed Viṣṇu's hand on his head he felt as if the whole weight of the three worlds was put on the head. Garuḍa admitted his defeat. Mahāviṣṇu thus laid low the conceit of Garuḍa. (Udyoga Parva, Chapter 105).

14) Garuḍa helped Galava. Galava was a disciple of Viśvāmitra. Once Dharmadeva, to test Viśvāmitra, went to his āśrama disguised as Vasūṭha and asked for food. As there was no ready-made food at the āśrama just then, Viśvāmitra 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 (Dharmadeva) left the place, and Viśvāmitra 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 Galava who stood there looking after his guru. When hundred years were completed Dharmadeva returned to Viśvāmitra and accepted his hospitality, and then only could the latter take some rest.

Viśvāmitra blessed Galava, and now it was time for him to leave the āśrama. Though Viśvāmitra told that no gurudaksīṇa (tuition fee) was required Galava persisted in asking him what fee or present he wanted. Viśvāmitra lost his temper and told Galava that if he was so very particular about gurudaksīṇa, eight hundred horses all having the colour of moon, and one ear black in colour might be given as daksīṇa. Galava stood there aghast at the above pronouncement of his preceptor, when Garuḍa happened to go over there and hear from Galava about his sad plight. Money was required to purchase horses, but Galava was penniless. At any rate Garuḍa with Galava on his back flew eastwards and reached Raśabhaparvata and they rested on a peak of it. There the Brahmā woman, Sāṇḍili was engaged in tapas and she served them with food. After food Garuḍa spoke disparagingly about Sāṇḍili, Garuḍa and Galava slept that night on the floor, but when they woke up in the morning lo! Garuḍa was completely shed of his feathers. Garuḍa stood before Sāṇḍili, his head bent in anguish. Sāṇḍili blessed Garuḍa, who then got back his old feathers.

Continuing their journey Garuḍa and Galava reached the palace of the very rich King, Yayāti. Garuḍa introduced Galava to Yayāti, who found it difficult to get 800 horses for Galava. But, Yayāti gave his daughter Mādhavī to Galava 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 Galava, Garuḍa returned home.

Gala gave Mādhavī first to King Harayāva of Ayodhyā, then to King Divodāsa of Kāśi and next to King Uṣīnara 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 Viśvāmitra as daksīṇa. A son called Aṣṭaka was born to Viśvāmitra 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 108).

15) Fight between Garuḍa and Airāvata. Śrī Kṛṣṇa once went to Devaloka and plucked the Pārijāta flower from the garden Naudana, and this led to a fight between Indra and Kṛṣṇa in which Garuḍa also joined. Garuḍa directed his main attention on Airāvata which, at his blows, fainted and fell down. (Harivaṃśa, Chapter 73).

16) Defeated by Vāsuki. To churn the Milk-Ocean the Devas and Asuras decided to use Mount Mandara as the shaft and Vāsuki as the rope to rotate the shaft. The attempts of the Devas, the Asuras and the Bhūtāgānas of Śiva failed to uproot and bring with them the mountain, when Garuḍa, at the instance of Viṣṇu brought the mountain as easily as a kite carries a frog. Again, when others failed to bring Vāsuki from nāgaloaka Garuḍa went and asked the nāga chief to follow him to the ocean of Milk. Vāsuki replied that if his presence was so indispensable he must be carried over there. Then Garuḍa caught the middle part of Vāsuki in his beak and rose in the air. But, even though Garuḍa rose beyond the horizon, when he looked down half of Vāsuki still remained on the ground. Garuḍa then tried to fold Vāsuki into two and carry it, but, again to no purpose. Disappointed and humiliated Garuḍa returned without Vāsuki. Afterwards Vāsuki was brought to the ocean of Milk by Śiva's hand stretched down into Pātala. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

17) Bhīma went in search of the Saugandhika flower on account of Garuḍa. While, in the course of their exile in the forest, the Pāṇḍavas were put up at the āśrama of mahārāja Arśṭiṣeṇa, Garuḍa picked up from the depths of the sea one day a nāga called Rddhimān, and due to the vibration caused by the lashing of Garuḍa's wings Kalhāra flowers from the garden of Kubera were flown to the feet of Pāṇcāḷi. 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 Pāṇcāḷi. And so he rushed to Mount Gandhamādāna to collect Kalhāra flowers. (Vana Parva, Chapter 106).

18) Garuḍa saved Uparicaravasu. Once a controversy started between the Devas and the brahmins, the former advocating the use of goat's flesh in performing yajñas while the brahmins contended that grains were sufficient for the purpose. Uparicaravasu, who arbitrated in the debate spoke in favour of the Devas, which the brahmins did not like, and they cursed Vasu 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 Mahāviṣṇu. Vasu prayed to Viṣṇu, who sent Garuḍa to the former, and Garuḍa carried Vasu to the sky on his wings. Thus Vasu became again Uparicaravasu. (Śānti Parva, Chapter 338).

19) Other information about Garuḍa. (1) A dānava once stole away the crown of Śrī Kṛṣṇa who was on a visit to Mount Gomanta. Garuḍa retrieved it from the dānava and returned it to Kṛṣṇa. (Bhāgavata, Daśāma Skandha).

(2) The monkeys who searched for Sītā visited the house of Garuḍa also. (Vālmiki Rāmāyaṇa, Kiśkindhā Kāṇḍa, Canto 40, Verse 39).
(3) Gautama had married the four daughters of Daksaprajapati. (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 by the nāgāstra of Indrajit. Śrī Rāma then thought of Gautama, who at once came down on earth and bit away the nāgapāśa. (Kamba Rāmāyaṇa Yuddhakāndā).
(6) Gautama was present at the birth-day celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 50).
(7) At the birth of Subrahmanyā Gautama submitted his own son, Mayūra, as a present. (Anuśāsana Parva, Chapter 86, Verse 21).
20) Synonyms for Garuḍa.
21) Names used in the Mahābhārata to represent Garuḍa. Arunāṇuja, Bhujagārī, Garumāṇa, Kāsyaṇeya, Khagaraṇa, Paktivirāja, Patagapati, Patageśvara, Suparnā, Tārksya, Vainateyāḥ, Viṇataṇandavardhanā, Viṇataśunu, Viṇataśuta, Viṇataṭmaṇa. (For story regarding how Garuḍa stopped eating nāgās see under Jīmutavāhana).
GARUḌAPūRAṆA. One of the eighteen Mahāpūrāṇas. This is believed to be a narration of Garuḍa by Mahāviṣṇu. There are eight thousand slokas in it. There is an opinion that only the TārksyaKalpa is of Viṣṇu. The theme of the Purāṇa is the birth of Garuḍa from Brahmāṇḍa. If this Purāṇa is given as a gift it should be given along with the image of a swan in gold. (Chapter 272, Agni Purāṇa).
GARUḌAVYUḤA. A system of arranging soldiers on the battlefield in the shape of Garuḍa.
GATITĀLI. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 67).
GĀTRA. A maharsi, the son of Vasiṣṭha, who had by Ürjā seven Rṣis called Rajas, Gātra, Īrthvabāhu, Savana, Alaghu, Śukra and Sutapas. (Agni Purāṇa, Chapter 20).
GĀURA (M). A mountain in the Kuṣa island. (Bhiṣma Parva, Chapter 12, Verse 4).
GĀRUMUKHA. A son of sage Śaṁika. It was Śaṁika's son Śrīṅgī, who cursed Parīkṣit to death by snake-bite. (See Parīkṣit). Śrīṅgī cursed that Parīkṣit, 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. Śrīṅgī sent word about the curse through his disciple Gārurukṣita. (Ādi Parva, Chapter 42, Verses 14-22).
GĀURAṆṬAṬHA. Son born to Śuka (Vyāsa's son) by his wife Piṅḍri. Śuka had four sons called Kṛṣṇa, Gauraprabha, Bhūri and Devasrūtra and a daughter Kirtī. (Deviḥgāvata, Prathama Skandha).
GĀURAṆṬIṢṬHA. A royal sage who worships Yama at his sabha (assembly). (Śabha Parva, Chapter 8, Verse 21).
GĀURĀṢIṆA. A sage of ancient days, who worshipped Indra in his assembly. (Śabha Parva, Chapter 7, Verse 11).
GĀURĀVĀṆA. A King, who was present at the rājaśūya sacrifice of Yudhiṣṭhira. (Śabha Parva, Chapter 34, Verse 12).
GĀURI I. See Pārvatī.
GĀURI II. A female attendant (Devi) of Pārvatī. (Vana Parva, Chapter 231, Verse 48).
GĀURI III. Wife of Varama. (Udyoga Parva, Chapter 117, Verse 9).
GĀURI IV. An Indian river. (Bhīṣma Parva, Chapter 9, Verse 25).
GĀURĪṢAṬA. A royal sage and a member of Yama's assembly. (Śabha Parva, Chapter 8, Verse 18).
GĀURĪṢIḱHARA (M). A sacred place on the Himālayas. A bath in Sthānāṅkunda here brings the same benefits as are derived from the performance of Vājapeya and Āśvamedha sacrifices. (Vana Parva, Chapter 84, Verse 151).

Gautama I
1) General Information. The Purāṇas record about a sage called Gautama though nothing is known about his genealogy. Yet the genealogy of his wife Ahalyā is available. See under ‘Ahalyā’.
2) Sons of Gautama. The eldest son of Gautama was Satānanda. (Śloka 2, Sarga, 51, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa). Gautama had two sons. Sārdavāna and Cirakārī. Sārdavāna was born with arrows in his hand. (Śloka 2, Chapter 130, Ādi Parva). Cirakārī used to ponder over everything before he acted and so all his actions were delayed. He got his name Cirakārī. (Chapter 266, Śabha Parva). Sārdavāna was known as Gautama also. That was why Krpa and Krpī, children of Sārdavāna were known as Gautama and Gautami. (Śloka 2, Chapter 129, Ādi Parva). Besides these, Gautama had a daughter of unknown name. There is a reference to this girl in Śloka 11 of Chapter 56 of Aśvamedha Parva. It is reported that this daughter wept when Uṣāṅga a disciple of Gautama came to the āśrama with a huge load of firewood on his head. In Chapter 4 of Vāmana Purāṇa there is a reference to a few other daughters of Gautama, namely, Jayā, Jayantī and Aparājī.
3) An attempt to kill Ahalyā. Once when Gautama was away from the āśrama Indra came there as a guest. Considering it as her duty to treat a guest of her husband properly during his absence Ahalyā 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 Cirakārī to his side asked him to cut off her head. After giving the order Gautama went to the forests. Cirakārī had a peculiar nature. He will 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 Cirakārī sat thinking without doing anything. Gautama when he reached the forest thought again about Ahalyā and her crime. After all what has she done? A guest came to the āśrama 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 āśrama to find Cirakārī sitting silently deeply engulfed in thoughts. On seeing his father Cirakārī 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 Utaniga was tested. Utaniga was the best of the disciples of Gautama. So even when all the other disciples were sent away Gautama asked Utaniga to continue as a disciple which Utaniga did most willingly. The disciple became old with grey hairs. Then taking pity on him Gautama received gurudakshinam from Utaniga and sent him away with blessings. (For details see under ‘Utaniga’).

5) Curse of Ahalayá. Indra became a lover of Ahalayá and slept with her. Gautama came to know of that curse and Indra and Ahalayá. (For details see under Ahalayá).

6) Other details regarding Gautama.
   (i) Kalmásapáda, King of Ayodhyá. lived for twelve years as a demon following a curse of Vasiśthá. At last he took refuge in Gautama and following his advice went to Gokarna and doing penance there to propitiate Siva attained moksa. (Sivarátrí Mālātúnya).
   (ii) It was sage Nodhas, alias Gautama, who composed Súkta 58, Manḍalá one of Áregveda.
   (iii) Laksmána, brother of Sí Ráma, constructed a palace called Vaijayanta near the áśrama of Gautama. (Uttara Rámañyána).
   (iv) Gautama is one of the seven sages (saptarṣis (Sókha 50, Chapter 133, Anúśāna Parva).
   (v) Gautama sat in the court of Brahmá and worshipped Brahmá. (M.B. Sáballá Parva).
   (vi) Gautama once blessed Dyumatsena, father of Satyavan, and said that he would regain his eyesight. (Sókha 11. Chapter 298, Vana Parva).
   (vii) When the war between the Páñdavas and Kauravas broke out Gautama went to the Kurukṣetra battlefield and advised Droṇa to stop the battle. (Sókha 36, Chapter 190, Droṇa Parva).
   (viii) Gautama was also one of the many sages who visited Bhiṣma while he was lying on his bed of arrows.
   (ix) Once Gautama built a hermitage on the top of the mountain Páriyátra and did penance there for sixtythousand years. Kála, the God of time, then appeared before him and Gautama received him well and sent him away. (Sókha 10, Chapter 47, Sántí Parva).
   (x) Once Gautama turned the moustache of Indra green by a curse for showing disrespect to him. (Sókha 23, Chapter 352, Sántí Parva).
   (xi) When Gautama was born, there was such brilliance that the surrounding darkness was removed and so the boy was named Gautama (Gau = light rays, Tamás = darkness) to mean the remover of darkness. (Sókha 94, Chapter 93, Anúśāna Parva).
   (xii) Once Gautama instructed the King Vrbádaráhi on the evil of accepting rewards for good deeds. (Sókha 42, Chapter 93, Anúśāna Parva).
   (xiii) Gautama was also one among the rsis who swore that they were not involved in the theft of the lotuses of the sage Agastya. (Sókha 19, Chapter 94, Anúśāna Parva, M.B.).

GAUTAMA II. A brahmin who was a member of the court of Yudhíshthíra. He was a member of Indrasábha also. This Gautama while he was living in Girivraja had sexual relations with a Śúdra woman from the country of Uśíñara and a son was born to them named Káśijíváñ. (Sókas 17, 18 and 3 of Chapters 4, 7 and 21 respectively of Sábha Parva, M.B.).

GAUTAMA III. An ascetic of great erudition. He had three sons named Ekata, Dvita and Títra. (See under ‘Ekata’). (Sóka 79, Chapter 36, Sálya Parva).

GAUTAMA IV. Another ascetic of great virtue. Once when this Gautama was going through the forest he saw an elephant babe lying wearied. He took it to his āśrama and brought it up. When it became a full grown elephant Indra disguised as the emperor Dhṛtarásśa 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, Anúsána Parva).

GAUTAMA V. An ungrateful brahmin. He was born in Madhyadeśa. He left his parents and after travelling in many lands he 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 blood. The brahmin guest 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 Nádijarágha lived on the top of that banyan tree. He used to go out to worship Brahmá at dusk and when he returned to his abode that day he saw a man lying weared 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.

Nádijarágha then said that he would get for him enough wealth from the demon-King Virápákṣa who was an intimate friend of his. Gautama was pleased. The vulture fanned him and sent him to sleep. Next morning Nádijarágha sent Gautama to Virápákṣa 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. Nádijarágha came to him and they talked to each other for some time. Gautama who had become a gluttonous 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.

Virūpākṣa did not see Nādījāṅgha for two days and he was worried. He, therefore, sent his son to the banyan tree to look for Nādījāṅgha. 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 bound hand and foot. Virūpākṣa 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.

Virūpākṣa burnt the remains of Nādījāṅgha in a funeral pyre. Devas assembled in the skies to watch the funeral. Then Surabhi sprinkled milk on the funeral pyre and brought back Nādījāṅgha 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 Nādījāṅgha. Gautama then went away with his load of gold.

Gautama returned to Śabarālāya and there married a Śūdra lady and begot evil sons. The devas were offended at this and cursing him condemned him to hell. (Chapters 168 to 173. Sānti Parva).

GAUTAMI I. Another name of Kṛṣṇī, wife of Droṇa. (See under Kṛṣṇī).

GAUTAMI II. The woman called Jātiḷā belonging to the family of Gautama is known as Gautami also. (See under Jātiḷā).

GAUTAMI III. A brāhmaṇī whose son succumbed to snake-bite. (See Arjuna).

GAUTAMI IV. A river referred to in verse 71, Chapter 165 of Anuśāsana Parva.

GAVĀKṢA I. A monkey king. A terrific warrior, he helped Śrī Rāma with 60,000 mānas. (Vana Parva, Chapter 283, Verse 4).

GAVĀKṢA II. Younger brother of Sakuni, the son of Subhaga. In the great war he broke into the military set up of the Pāṇḍavas. (Bhīṣma Parva, Chapter 90). He was killed by Irāvān, son of Arjuna. (Bhīṣma Parva, Chapter 90).

GAVALGANA. Father of Saṅjaya of Mahābhārata fame. (Ādi Parva, Chapter 63, Verse 97).

GAVAYA. A very powerful monkey King. As captain of a regiment he fought on the side of Śrī Rāma in the Rāma-Rāvaṇa war. (Vana Parva, Chapter 263, Verse 5).

GAVĀYANA. (GAVĀMAYANAM). A yājña. (Vana Parva, Chapter 84, Verse 102).

GAVIJĀTA. (SRNG). Th son of a sage named Nāgabhūṣaṇa, Gavijāta cut sad that King Parīkṣit should die of snake-bite. The curse was made under the following circumstances.

King Parīkṣit 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.

Gavijāta, son of the sage and a devotee of Devī heard of the insult heaped on his father's head while he was merry-making in the forest with his companions. The companions derided him by saying that though his father was Nāgabhūṣaṇa (having snakes as ornament) the nāga was flesless. 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 bitten to death by Taṇḍaka within seven days from today." Only after the curse was pronounced did he understand that it was King Parīkṣit who had become the object of the curse. And, he despatched his disciple immediately to Parīkṣit to inform him about the curse. The King's reaction was, "when the time for death comes let me die." (Devī Bhāgavata, Dvītiya Skandha).

GAVIŚṬHA. A famous asura. It was he who descended on earth as king Drumasaṇa. (Ādi Parva, Chapter 67).

GAYA. A particular locality in North India (Nepal). Here there is Gaya mountain and a holy centre also. There is legend to the effect that Buddha did tapas here. People of this locality gave many presents to Yuddhiṣṭhira. (Sābhā Parva, Chapter 52, Verse 16).

GAYA I. See Gayātirtha.

1) General. A King of ancient India Gaya was a Rājaṛṣi and son of Amūrtaraya. The Rājaṛṣi had conducted many yajñas. A very well-known yajña of his is described in verse 19, Chapter 75 of Vana Parva.

2) Particular Information. (1) Gaya was a member in Yamarāja's assembly. (Sābhā 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 Rājaṛṣi had come in his vimāna (aeroplane) to witness the fighting between Arjuna and Kṛpācārya in the war, which broke out as a result of the Kauravas lifting the cows of the Virāṭa King. (Virāṭa Parva, Chapter 56, Verse 9).

(4) Śrī Kṛṣṇa met Gaya on his (Kṛṣṇa's) way to Hastināpur from Dvārakā. (Udyoga Parva, Chapter 83, Verse 27).

(5) Once King Māndhātā subjugated Gaya. (Droṇa Parva, Chapter 62, Verse 10).

(6) Sarasvatī devī once attended a yajña conducted by Gaya, assuming for herself the name Viśālā.

(7) He once gifted away land to Brahmīns. (Śaṁti Parva, Chapter 234, Verse 25).

(8) Gaya did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 59).

GAYA II. A King born to Āyus, the son of King Purūravas by his (Āyus's) wife Svarbhānu (Śrīvabhānavi). This Gaya was the brother of Nahuṣa. (Ādi Parva, Chapter 65, Verse 25).

GAYA III. An asura. (See Gayātirtha).

GAYA IV. A King born in the dynasty of the famous emperor Prthu. Prthu had two sons called Antardhāna and Vādī. A son called Hāvirdhāna was born to Antardhāna by Śikhaṇḍi; he (Hāvirdhāna) married Dhiśaṇḍa born in the family of Agni and they had six sons called Pracīnaparśu, Śukra, Gaya, Kṛṣṇa, Vraja and Ajīna. (Harivānha, Chapter 2, Verse 31).

GAYA V. A King, a descendant of Dhrūva. (Agni Purāṇa, Chapter 18).
GAYAKA. A warrior of Subrahmanya. (Sloka 67, Chapter 85, Salya Parva).

GAYAPARVATAM. A sacred mountain. Yamarāja honoured it on a particular occasion. Brahmasaras encircled by the Devas is on this mountain. To perform the Śrīdēha rites of the dead at Brahmasaras is considered to be excellent. (See Gayātīthra).

GAYASĪRAS. A peak of Gayā Mountain; it is also known as Gayāśīra. (Vana Parva, Chapter 87).

GAYASĪRAS. See Gayāśiras.

GAYĀTĪTHA. The following story is told in the Agni Purāṇa about the origin of this very reputed sacred place at Gayā.

An asura called Gayā was once performing tapas here. As the intensity of his tapas went on increasing, the Devas got nervous and they approached Viṣṇu with the request that he should save them from Gayāsura. Viṣṇu agreed to oblige them. Meantime the intensity of Gayā's tapas increased daily. Ultimately Viṣṇu appeared to Gayā and as requested by him granted him the boon that he would become more holy and sanctified than all the tirthas in the world. Brahmā and other Devas became afraid of Gayā's power and prowess and they complained about him to Viṣṇu, who advised Brahmā to request Gayā for his body in order to perform a yajña. Brahmā did so and Gayā lay down on earth so that the Yajña might be performed on his body. Brahmā 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 Viṣṇu called up Dharmadeva (See Marici, Para 3) and told him thus: "You please hold devasīlā (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 gāda (club) in my hands."

Dharmadeva did as he was bidden by Viṣṇu. The body of Gayā stopped shaking as soon as Viṣṇu sat upon the stone, and Brahmā made the full offerings. Henceforth the place became a holy tirtha under the name Gayā. After the yajña was over Brahmā gave the Gayā temple 20,000 yards (5 Krośa) in extent with 55 villages attached to it as dakṣinā (fee) to the masters of the ceremony. Brahmā presented the villages to them after creating therein hills purely of gold, rivers flowing with milk and honey, houses built of Gold and silver etc. But the brahmins who got these gifts stayed on there, their avarice only on the increase perhaps. Angry at this Brahmā cursed the people of Gayā, and according to it the brahmins became illiterate and evil-minded; rivers flowed with water instead of milk and honey. The brahmins lamenting over their evil fate submitted their grievances before Brahmā, who consol ed 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 tirtha for your sustenance. Whoever comes to Gayā and gives offerings to you and performs the due rites 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."

Thus did Gayātīthra become famous. (Agni Purāṇa, Chapter 144).

GAYĀTĪTHA. One of the seven horses of Sūrya. The other horses are Bṛhati, Uṣnik, Jagati, Tristūthi, Anuṣṭubh, and Paṅkti. (Chapter 8, Aṣṭam 2, Viṣṇu Purāṇa).

GAYATRI 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-four is obtained. That is why the Gayātā has got twenty-four letters. (Chapter 4, Bhīṣma Parva). At the time of Tripura dahana Śiva hung this Gayātā mantra as a string on the top of his chariot (Chapter 34, Kaṇa Parva).

2) The glory of Gayātī. If one recites Gayātī 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; one lakh 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. (Navama Śkandha, Devī Bhāgavata).

3) How to write Gayātī. 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 fore-fingers, count down to the base of the forefinger you get number ten. This is how the number of recitations is counted. This method is called the Karamālā (hand rosary) method. This is not 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 rosary. (Navama Śkandha, Devī Bhāgavata).

GAYATRISTHĀNA. A sacred place of northern Bhārata. If one spends one night here one will get the benefit of giving away as gifts a thousand cows. (Sloka 28, Chapter 85, Vana Parva).

GERU. A mineral obtained from mountains. (Sloka 95, Chapter 158, Vana Parva).

GH (‘g’). This letter has two meanings: (1) Bell (2) a blow or assault; striking or killing. (Agni Purāṇa, Chapter 348).

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 Jātāpātha. Jātāpātha means joined or combined Pātha. Ghanapātha is that to avoid errors in Jātāpātha Ghanapātha consists of padapātha and Kramapātha. In Padapātha the split words are once more combined and Prāśākhyas lays down the rules to combine words. It is because of this scientific system of reciting that the Rgveda remains to this day pure in text without different readings.

GHANṬA I. A brahmin born in Vasītha’s family. He spent hundred years worshipping Śiva. Once Ghaṇṭa asked sage Devala to give his daughter in marriage to him. But Ghaṇṭa’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-
dyumna. (Skanda Purâna).

GAHÂTA II. See under Ghañtâkarna.

GHAñTÂKARNA I.

1) General. Ghañtâ and Karpa were two Râksasas brother who attained salvation by worshipping Visûu. (Bhâgavata, da'sama Skandha). But the elder brother, Ghañtâ alone is sometimes called by the name Ghañtâkanâra in the Purânas.

2) Birth. There is a reference in Dârukavadhâ (killing of Dârukasura) about the birth of Ghañtâkarna. Dâruka, after having secured a boon from Brahman, used to harass the world too much and when his depre-
dation became unbearable Siva created Bhadrakâli from his third eye and she killed the asura. Mandodari wife of Dâruka 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 Bhadrakâli at whom she threw the sweat drops to take revenge for her husband’s death. Immediately Bhadrakâli fell down with an attack of small-pox. Hearing about the mishap Siva created a terrible Râksasa called Ghañtâkarna. According to Siva’s directions Ghañtâkarna licked off the small-pox from Bhadrakâli’s body. But, when he tried to lick it off from her face she prevented him saying that she and Ghañtâkarna 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 Bhadrakâli’s face remains as an ornament to her.

3) The name Ghañtâkarna. This Râksasa, at first, was an enemy of Visûu, and did not tolerate even the men-
tion of Visûu’s name. Therefore, he went about always wearing a bell so that the tinkling of it warded off the name of Visûu from entering his ears. Because he wore a ghañtâ (bell) in his Karnas (ears) he came to be known as Ghañtâkarna. (M.B. Bhavîsya Parva, Chapter 80).

4) Turned out to be a devotee of Visûu. Ghañtâkarna became a servant of Kubera. Once he did tapas for salvation. Siva appeared and asked him to do tapas to please Visûu as Visûu was greater than himself (Siva). From that day onwards he removed the bells from his ears and became a devotee of Visûu. (Bhavîsya Parva, Chapter 80).

5) Attained salvation. Handing over charge of govern-
ment to Sâtyaki Sri Krsna once went to Kailâsa mounted on Garuḍa to see Siva. On his way he dismounted at the Badaryârama, and while sitting deep in meditation there he heard the thundery voice of Pâcâs (souls of dead people roaming about without attainment salvation). He also heard the barking of dogs, and thus he understood that Pâcâs were hunting animals. The hunters came to Krsna’s presence. They were led by Ghañtâkarna who was reciting the name of Visûu. Sri Krsna felt pity for him. Ghañtâkarna told Krsna that his aim and ambition were to see Visûu and that Siva had blessed that he would realise his ambition at Badaryârama. Pleased at all this, Sri Krsna revealed his Viśavûrupa (representing in his person the whole universe), and at once Ghañtâkarna brought half of the corpse of a brahman and submitted it as a present before the Lord. He explained to Krsna that according to the custom of the Râksasas that was the best present which could be made. Without accepting the present Krsna patted Ghañtâkarna on his back with the result that he cast off his body and rose up to Vaikuntha. (Bhavîsya Purâna, Chapters 80-82 and also Bhâgavata, Dasa’ama Skandha).

6) Ghañtâkarna Pratishtâ. (Installation of his idol in temples). Though Ghañtâkarna was a Râksasa, as he attained Vaikuntha due to the blessings of God Almighty his idol is still installed in temples and worshipped. The installation ceremony is described in Chapter 59 of the Agni Purâna thus: “Ghañtâkarna should have 18 hands. He cures diseases born as a result of sins. He holds in his right hand Vajra, sword, Cakra, arrow etc. And in his left hand braid, sword, cord bell, pickaxe etc. He also holds the trishula (trident). Ghañtâkarna who turned out to be a Deva is believed to cure small-pox.”

GHAñTÂKARNA II. One of the four attendants presented by Brahmana. Nandisena, Lohitaksa, Ghañtâkarna and Kumudamali are the four attendants. (Salya Parva, Chapter 45, Verses 23-24).

GAÑTODARA. An asura, who was a member of Varuṇa’s assembly. (Sabhâ Parva, Chapter 9, Verse 134).

GHARMA. A king of the Aiiga royal dynasty.

GHÂTA. An urban area in ancient India. (Bhishma Parva, Chapter 9, Verse 63).

GHÂTA. A notorious thief. He had a friend called Karpâra. They were jointly known as Ghañtâkarpas. Once both the friends went to commit theft. Leaving Ghañta at the door-steps Karpasa 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. Karpasa told Ohañta all that had happened and handed over to him the money which the princess had given him. Karpasa went again to the princess. But, owing to the weariness caused by the night’s enjoyment both the princess and he slept till late in the morning. Meantime the palace guards found out the secret and took the lovers into custody. Karpasa was sentenced to death and led out to be hanged. Ghañta was present on the spot and Karpasa asked him secretly to save the princess. Accordingly Ghañta, without anybody knowing about it, took the princess over to his house.

The King ordered enquiries about the absence of the princess. Under the natural presumption that some relation or other of Karpasa 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. Ghañta came to know of this secret order of the King. Next day evening Ghañta posing himself as a drunkard and with a servant disguised as
a woman walking in front and with another servant carrying rice mixed with dhatūra (a poisonous fruit) following him came to the guards keeping watch over Karpāra's body. Ghatotkaca gave the poisoned rice to the guards who after eating it swooned under the effect. Ghatotkaca used the opportunity to burn the corpse of Karpāra there itself. After that Ghatotkaca disappeared.

The King then deputed new guards to watch over the funeral pyre of Karpāra as he anticipated some one to come to pick his charred bones from the pyre. But, Ghatotkaca put the guards into a swoon by a mantra he had learned from a sannyāsin and went away with the bones of his friend. Realising now that further stay there was not safe Ghatotkaca left the place with the princess and the sannyāsin. But, the princess, who had already fallen in love with the sannyāsin poisoned Ghatotkaca to death.

GHATAJĀNUKA. A sage who was a prominent member in Yudhishtīra's assembly. (Sabhā Parva, Chapter 4). Once, Śrī Kṛṣṇa, on his way to Hastināpura met this sage. (Udyoga Parva, Chapter 38).

GHATAKARPARA. One of the nine great poets in Sanskrit reputed as the nine gems in Vikramādiya's court.

“Dhanvantari—Kṣaṇapāṇi Āmarasimha—Śaṅku—Vetālabhāṭṭa—Ghatakarpara—Kālidāsa”. A poem of twenty-two verses in Sanskrit called Ghatakarpara kāvyā is attributed to him. The theme of the poem is a message despatched 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 to convey different meanings at the end of each line). By composing a poem called ‘Nalodaya’, Kālidāsa answered the challenge posed by Ghatakarpara in the use of Yamaka. Ghatakarpara answered Kālidāsa in the following stanza.

Ekā hi doṣo guṇasannipate
nimajjatindoriti yo babhase/
nunam na drṣṭarv kavināpi tena
daridryadoso guṇarāṇaśaṁ. //

(Kālidāsa, in verse 3, Canto 1 of Kumārasambhava had written ‘Ekā hi doṣo guṇasannipate nimajjatindorito kiranēśvivāṅkāh’. In the above verse by Ghatakarpara the usage ‘Kavināpi tena’ may be interpreted in two ways, viz. Kavinā+api+tena and Kavi+nāpi+tena. By the second combination Ghatakarpara converted Kālidāsa into a barber (nāpita).

GHĀTİKĀ. A measure of time equal to 24 minutes. Sixty vinādikās make one Ghaṭikā. (See Kālamāṇa).

GHĀTOTKACA

1) General. Ghatotkaca, son of Bhīṃasena 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 courted a hero's death in the great war.

2) Birth. On the burning of the ‘lac Palace’ the Pāṇḍavas escaped through a tunnel and reached a forest. While they were sleeping on the ground, Hidimba the Rākṣasa chief in the forest saw the Pāṇḍavas from the top of a tree, and he députed his sister Hidimbi to bring over the Pāṇḍavas to him for food.

Hidimbi approached the Pāṇḍavas in the guise of a beautiful woman. She was attracted towards Bhīma and she prayed for the return of his love, which Bhīma refused. Impatient at the delay Hidimbi rushed towards the Pāṇḍavas, and in the duel that ensued between him and Bhīma, he was killed by Bhīma.

Then Hidimbi approached Kunti and requested her to ask Bhīma to marry her. The Pāṇḍavas agreed to the proposal on condition that Bhīma and Hidimbi should enjoy their honeymoon in the forest and on mountains, but Bhīma should return to them at dusk everyday. Ghatotkaca was the son born to Bhīma and Hidimbi, (Ādi Parva, Chapter 155).

Indra bestowed on Ghatotkaca prowess enough to be a suitable opponent to Karṇa. (Ādi Parva, Chapter 155, Verse 47).

Ghatotkaca grew up to become a good friend of the Pāṇḍavas. When Hidimbi and Ghatotkaca took leave of Kunti said to Ghatotkaca: “You are the eldest son to the Pāṇḍavas. You should be ever a support to them.” To this Ghatotkaca 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 Bhīma remembcred Ghatotkaca, who promptly appeared before the Pāṇḍavas, and at the instance of Bhīma got down a number of Rākṣasas also. Ghatotkaca carrying Pāṇcāli on his shoulders, and the Rākṣasas carrying the Pāṇḍava brothers on their shoulders went by air to Badarikāśrama where Naraṇārāyana were doing tapas, landed them there, and then they (Ghatotkaca and his companions) took leave of the Pāṇḍavas. (Vana Parva, Chapter 145).

4) Ghatotkaca in the great war. (1) In the first day's fighting he fought against Alambuṣa, 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 Vaiṅga and killed his elephant. (Bhīma Parva, Chapter 92, Verse 36).

(3) Defeated Vaiṅka. (Bhīma Parva, Chapter 29, Verse 36).

(4) On receiving blows from the great Kaurava heroes, Ghatotkaca rose up to the sky. (Bhīma Parva, Chapter 95, Verse 6).

(5) Ghatotkaca 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) Dhrītarāṣṭra praised the prowess of Ghatotkaca. (Drona Parva, Chapter 10, Verse 62).

(8) He fought with Alāyudha. (Drona Parva, Chapter 96, Verse 27).

(9) Killed Alambuṣa. (Drona Parva, Chapter 109, Verse 28).

(10) Aṣvatthāma, son of Drona killed Aṇjana Parvā, son of Ghatotkaca, (Drona Parva, Chapter 136, Verse 56).

(11) Ghatotkaca fought with Karṇa. (Drona Parva, Chapter 175).

(12) He fought with Jaṭāsaurna. (Drona Parva, Chapter 174).

(13) He killed Alāyudha. (Drona Parva, Chapter 178, Verse 31).

(14) Karṇa clashed with Ghatotkaca and failing to kill him by any means he (Karṇa) used Vaijayanti Śakti as the last resort. This Śakti had been given to him by Indra in exchange for his head-gear and earrings, and Karṇa had been keeping the Śakti in reserve to kill Arjuna. At any rate Karṇa used it against
Ghaṭotkaca and he was killed. After killing Ghaṭotkaca the Sakti entered the sphere of the stars. (Drona Parva, Chapter 180).

5) Other information. (1) Ghaṭotkaca hated the brahmmins 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 Gangā by Vyāsa, Ghaṭotkaca's soul too had appeared. (Āśramavāsika Parva, Chapter 32, Verse 8).

(3) After death he lived with Yakṣadevas. (Svargarohaṇa Parva, Chapter 5, Verse 37).


GHAṬOTKACA VADHIPARVA. A sub Parva of Drona Parva. (Drona Parva, Chapters 153-186).

GHORA. A son of sage Āṅgiras. (Anuśāsana Parva, Chapter 85, Verse 131).

GHORAKA (M). Name of an urban region in the southwest of ancient India. The people of this region supplied money to Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 14).

GHOŚĀ. A tapasvini famed in Rgveda. She was the grand-daughter of Drgata mahārṣi and daughter of sage Kaksīvān. As she contracted leprosy in her very childhood nobody came forward to marry her. Ultimately she composed a mantra in praise of Śvāmidevas. They cured Ghośā of leprosy and she got married. (Rgveda, Maṇḍala 1, Anuvāka 7, Sākta 117).

GHOŚAVATI. The famous Viṇā of emperor Udayana. (Kathāsāritāgāra).

GHOŚAYĀṬRAPARVA. 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.

GHRÂṆÂSRASVAS. An attendant of Skanda. Always immersed in yoga he worked for the welfare of brahmmins. (Śalya Parva, Chapter 45, Verse 57).

GHRTA. A King of the Āṅga dynasty. He was the son of Gharman and father of Vidūṣa. (Agni Purāṇa, Chapter 277).

GHRTACI. 1) General. She was an exceptionally beautiful asparā woman, and she revelled in disturbing the peace of the sages and becoming mother of children by them. Ghrṭaci, who succeeded in breaking the penance of the sages like Kuṣānābha, Vyāsa and Bharadvāja occupied a very prominent position among asparā women.

2) Śuka, the son of Vyāsa. Vyāsa longed very much to have a son. Ultimately, after receiving instruction and advice from Nārada, 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 Śiva 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 Ghrṭaci standing near him, herself having come along the sky. Vyāsa did not like the presence of Ghrṭaci. Fearing the curse of Vyāsa she assumed the form of a parrot and flew away.

The beauty of Ghrṭaci 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 did appear from it a son of divine lustre. That son became reputed in later years as sage Śuka. (Devi Bhāgavata, Prathama Skanda).

3) Two children by Bharadvāja. Once sage Bharadvāja was taking his bath in the Gangā, Ghrṭaci 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 like the Drona broke and out of it came a child. It was the child which, in later years, became so very famous as the great Dronācārya. (Ādi Parva, Chapter 149). On another occasion also, the sight of Ghrṭaci caused emission in Bharadvāja, and Śrutavati or Śrūvāvati was the noble daughter born out of it. (Śalya Parva, Chapter 48, Verse 63).

4) Hundred daughters of Kuṣānābha. Kuṣānābha, son of Kuṣa was a saintry king. Once Kuṣānābha fell in love with Ghrṭaci and a hundred daughters were born to him of her. Once Wind-God felt enamoured of the hundred girls, but they refused to satisfy his desire. So he cursed them to become crooked or bent down in body. Later on, Brahmadatta, son of the sage Cūli, straightened their bodies and married them. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Canto 32).

5) Birth of Ruru. On another occasion Ghrṭaci attracted and subjugated a King called Pramati. Ruru was the son born to Pramati by Ghrṭaci.

6) Other information. (1) Once Ghrṭaci pleased Sage Aṣṭāvakra, who introduced her into Kubera’s assembly. (Anuśāsana Parva, Chapter 19, Verse 44).

(2) Ghrṭaci danced at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

(3) A daughter called Citrângadâ was born to Viśvakarman by Ghrṭaci. (See under Viśvakarmā).

(4) A daughter called Devavatì was born to Ghrṭaci. (See under Devavatì).

GHRTAPAS. A great sage who lived on ghee. A disciple of Brahma he was an instructor of Sanātana Dharma. (Sānti Parva, Chapter 166, Verse 24).

GHRTAPRŚTHA. A son of Priyavrata, brother of Uttānapāda. Svāyambhuva manu had two famous sons called Priyavrata and Uttānapāda. Priyavrata, the elder son, married two daughters of Viśvakarmaprajāpati called Surūpā and Barhiṣmati, and of Surūpā were born ten sons called Agnidhra, Idmājilva, Yajtabhū, Mahāvīra, Rukmaśukra, Ghrṭapṛśṭha, Savana, Mehbātthi and Viṭihotra, and also one daughter called Urjaveati. (Devi Bhāgavata, 8th Skanda).

GHRTAVATI. An important river in India. (Bhīṣma Parva, Chapter 9, Verse 23).
GODILA II

GHRTEYU. A King born in the Aṅga dynasty. (Agni Purāṇa, Chapter 277).

GHIRNIRĀ. Foster mother of Devayāni, daughter of Sukrācārya. (Adi Parva, Chapter 78, Verse 25).

GILGAMIŠ. It is the most ancient book of the Babylonians. It is as old as Rgveda. Another book so old as these is the "Book of the Dead" of the Egyptians. (See under Jalapralaya).

GIRIKAHRVARA. A place of habitation on the north-eastern side of Bhārata. (Sloka 42, Chapter 9, Bhīṣma Parva).

GIRIKA. Wife of Uparicaravasu. 'This gem of a lady was the daughter of the river Suktimati. There is a story behind her marrying Uparicara. Suktimati was a river flowing through the capital city of the kingdom of Uparicara. Once the mountain Koliāhala driven by amorous desires subdued Suktimati. The next morning on finding no river in its place the people were surprised. The news reached the ears of the King. He became furious and rushing to the mountain gave it a hard kick. It created a hole in the mountain and the river flowed through it. But by that time Koliāhala had got a son and a daughter of Suktimati. Greatly pleased at the King for setting her free from Koliāhala, Suktimati gave her children to the King. The King brought up the son and made him the chief of his army. The girl was brought up and named Girikā and when she was of marriagable age the King married her. When once Girikā was having her monthly period the King was forced to go to the forests for hunting. While in the forests he saw the animals having sexual acts and as he thought of Girikā 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 thinking it to be something to eat attacked the packet 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 Vyāsa. (10th Skandha, Devī Bhāgavata).

GIRINĀTHADIKŚITA. See under Gaṇanidhi.

GIRIPRASTHA. A mountain of the country of Niśadhā. Indra once hid himself on this mountain. (Sloka 13, Chapter 315, Vana Parva).

GIRIVRĀJA. A city which has gained great importance in all the Purāṇas of India.

1) Origin. There was once a King named Kuśa in the Pūru dynasty. (For genealogy see under 'Gāḍhi'). This Kuśa begot of his wife, Vaidarbi, four sons named Kuśāmba, Kuśānābha, Asūrtarajasa and Vasu. Of them built a city of his own and started his rule there. Girivrāja is the magnificent city built by Vasu. (Sarga 32, Bāla Kāṇḍa, Vālmikī Rāmāyana).

2) Jārāsandha's rule. Vasu had a son named Bhradhratha and Jārāsandha was the son of Bhradhratha. During the rule of Jārāsandha Girivrāja became glorious like Nandanodyāna. This city lying in the midst of five mountains was the seat of prosperity then. (Chapter 21, Sabhā Parva). Jārāsandha kept many mighty kings of his time, as prisoners in this city. Unable to control his wrath against Krṣṇa once he hurled his mace a hundred times and threw it from Girivrāja to Mathurā. Śrī Krṣṇa, Bhīmasena and Arjuna entered Girivrāja in disguise and engaging Jārāsandha in a duel killed him and crowned his son as King. (Chapter 24, Sabhā Parva). Once King Dūndhumāra abandoning the gifts offered by the devas came and slept in Girivrāja. (Sloka 39, Chapter 6, Anuśāsana Parva).

GITHA. See under Bhagavad Gītā.

GITALPRAY. A follower of Skandadeva. (Śloka 7, Chapter 46, Śalya Parva).

GITALVIVYĀDHARA. 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 boar. The enraged sage cursed him and turned him into a boar. He got relief from the curse when Ikvāku killed him and Gitalvidyadhara became his old self again. (Chapter 46, Śrīti Khaṇḍa, Padma Purāṇa).

GĪTHA. A King of the Bharata dynasty. (5th Skandha, Bhāgavata).

GO. (GAU). A wife of sage Pulastya. Vaiśravaṇa was born of her. The son left his father and went to Brahmā. (Śloka 12, Chapter 274, Vana Parva).

GOBHIŅU. A King who was the grandson of Turvasu of the Pūru dynasty and son of King Varga. Gobhīnū had a son named Traśānī. (Chapter 277, Agni Purāṇa).

GODĀ. A follower of Skandadeva. (Śloka 28, Chapter 46, Śalya Parva).

GODĀNA. 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, Anuśāsana Parva).

GODĀVARI. A river of South India. This river has been glorified much in the Purāṇas.

1) Godāvāri is a member of the court of Varūṇa. (Śloka 20, Chapter 9, Sabhā Parva).

2) This river originates from Brahmagiri, situated near Tiyambakajyotirlinga of Nasik district in South India. The river is very deep and is a giver of prosperity to those who worship her. Many sages worshipped this river. (Śloka 2, Chapter 88, Vana Parva).

3) If one bathes in this river one will get the benefit of conducting a Gomedha yajña. Not only that, after his death he will go to the land of Vāsuki. (Śloka 33, Chapter 85, Vana Parva).

4) The origin of Agni is from Godāvāri. (Śloka 24, Chapter 222, Vana Parva).

5) Śrī Rāma, Laksmaṇa and Sītā stayed for a long time during their exile in Pañcavaṇi on the shores of this river Godāvāri. (Vālmikī Rāmāyana, Aranya Kāṇḍa, Sarga 16).

6) Godāvāri is one of the most important rivers of India. (Śloka 14, Chapter 9, Bhīṣma Parva).

7) He who bathes in Godāvāri will be prosperous. (Śloka 29, Chapter 25, Anuśāsana Parva).

GODHA. A village in the north-east part of ancient India. (Śloka 42, Chapter 9, Bhīṣma Parva).

GODILA I. A Sāmavedamūrti. By his curse Utathya became a dunce and later became famous as Satyatapas. (For details see under Satyatapas).

GODILA II. A servant of Vaśravaṇa. Once when Godila was travelling by air he saw Padmāvatī, wife
of Ugrasena, King of Vidarbha, bathing in a pond along with her companions. The very sight of the enchanting Padmāvatī roused carnal passions in him and the Yakṣa took the form of Ugrasena and started singing from the top of a hillock nearby. Padmāvatī went to him because she mistook him for her husband. Embracing her passionately the Yakṣa outraged her modesty. Subtle differences in the act created doubts in Padmāvatī and, on being questioned, the Yakṣa told the truth and left the place. (Chapter 49, Padma Purāṇa).

GOHARANAPARVA. A sub-divisional Parva of Mahābhārata. See under ‘Mahābhārata’.

GOKATYĀ. 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 has killed. He can have some supper and that too without salt. He should bathe for two months in cow’s urine. During day 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 brahmins. 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. (Agni Purāṇa, Chapter 159).

GOKHALI. One of the disciples in the tradition of Vyāsa. He was the direct disciple of Sākalya. Sākalya divided the branch of Veda he received into six and gave one to each of the following six disciples: Vālgāyana, Madugalya, Śāli, Ādīśīśā, Gokhali, and Yāṭukarṇa. (Skanda 12, Bhāgavata).

GOKARNA I. See under Gokarṇa.

GOKARNA II. An incarnation of Śiva. In the seventh Varāhakaḷpa Śiva was born as Gokarṇa and he then got four sons named, Kaśyapa, Uṣanas, Cyavana and Bhāspati. (Satarudrasaṁhitā, Śiva Purāṇa).

GOKARNA. In the great battle Karṇa sent a serpent-missile against Arjuna. The serpent named Aśvasena was the power behind the missile and Gokarṇa was the mother of that serpent. (Sloka 42, Chapter 90, Karṇa Parva).

GOKARNA. A sacred place of Purānic importance situated on the extreme north of Kerala. (1) Origin. There was once on the banks of the river, Tungabhadra, a village made sacred and prosperous by the brahmins who lived there. In that village lived a noble brahmin named Atmadeva. His wife was a quarrelsome woman named Dhumdhuli. Even after many years of married life they got no children and Atmadeva, greatly grief-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. Atmadeva 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 Atmadeva and regretfully informed him that according to his horoscope he was to have no children for seven successive births. He, therefore, advised Atmadeva to abandon all his worldly pleasures and accept sannyāsa for the rest of his life. But Atmadeva 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 ask her to observe a life of fasting for a period of one year.

Greatly pleased with this boon Atmadeva returned to his house and told his wife all that had happened and gave her the fruit. She liked to eat the fruit but a year’s fasting seemed troublesome 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.” Dhumdhuli liked the plan very much and so did everything like that.

The news that Dhumdhuli was pregnant spread in the city. Very soon her sister gave birth to a child and that child was proclaimed as the child of Dhumdhuli. On the pretext that Dhumdhuli was short of breast-milk her sister started doing the breast-feeding. The child was named Dhumdhukari.

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 Gokarṇa. Dhumdhukari and Gokarṇa grew together. Dhumdhukari became a very evil-natured boy while Gokarṇa grew into a scholarly one. Dhumdhukari who was the very seat of everything bad made the life of their parents wretched and the disappointed Atmadeva renounced all and went to the forests and did penance and attained mokṣa. Unable to bear the torture by her son, Dhumdhuli committed suicide by jumping into a well. Gokarṇa started on a pilgrimage. Dhumdhukari 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 Dhumdhukari and the prostitutes who lived with him, for their safety, bound Dhumdhukari with ropes and put him into fire and killed him. The soul of Dhumdhukari became a great phantom. Hearing the news of the death of his brother, Gokarṇa returned home. He conducted a śrāddha at Gayā to give peace to the soul of his departed brother. But the phantom of Dhumdhukari, was not pacified. This phantom troubled him always. Gokarṇa was not afraid of it and asked him what he wanted and the phantom pleaded that in some way Gokarṇa should get him absolved of all his sins. Gokarṇa then consulted Pandits to know what method should be adopted to save a soul which could not be saved even by a Gayā-Śrāddha. The Pandits advised him to do penance to propitiate the Sun. The Sun who appeared before Gokarṇa as a result of his penance declared that if he did read the entire Bhāgavata in seven days Dhumdhukari would get mokṣa. So Gokarṇa performed a Saptāha and among those who assembed to hear it was the phantom of Dhumdhukari also. The phantom finding no place to sit, crept into a seven-layered bamboo and sat there listening to Gokarṇa. 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 Skanda the phantom rose from the bamboo to heaven. When it was going to heaven it looked at Gokarna and told him that his mokṣa was due to the result of his hearing the saptāha 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 Saptāha and the people present heard the same with rapt attention. When the reading was over, a chariot of Viṣṇu from Vaikuṇṭha descended and carried away all those who heard the reading. The place where Gokarna sat and read the Saptāha became known later as the famous Gokarna. (Chapters 1 to 3, Bhāgavata Māhātmāya).

2) Mitrashaha and Gokarna. A King of Ayodhya named Mitrashaha who became famous by the name of Kalmāsāpāda, became a demon by a curse of Vasiṣṭha. He attained mokṣa by living and worshipping Visnu in the temple at Gokarna. (See under Śivarātri for details).

3) Gokarna and the origin of Kerala. Brahmāṇḍa Purāṇa gives a story associating Gokarna with the origin of Kerala.

By the request of Bhagiratha 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 Kerala were submerged in waters. The sages who were in the temple somehow escaped and took refuge on the mountain Sahya. Parasurāma was doing penance there then and the sages were 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 Brahmāṇḍa Purāṇa).

4) Other Purānic details regarding Gokarna. (i) Bhagiratha did penance to bring Gaṅgādevī to Earth at Gokarna. (Sarga 12, Chapter 42, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa). (ii) The serpent named Śeṣa spent much time living here. (Chapter 36, Sloka 3, Ādi Parva). (iii) Arjuna visited Gokarna while he was on his pilgrimage. (Sloka 34, Chapter 26, Ādi Parva). (iv) Gokarna was one of the abodes of Śiva. Brahmā, Mahārṣis, Bhūtas and Yaksas used to stay at Gokarna to worship Śiva. (Sloka 24, Chapter 85, Vana Parva). (v) The holy place of Gokarna is renowned in all the three worlds (Sloka 15, Chapter 88, Vana Parva). (vi) Gokarna is a tapovana also. (Sloka 51, Chapter 6, Bhiṣma Parva).

(vii) Śrī Krṣṇa, Arjuna and Praduryumna together killed Nākuṁbha, who had kidnapped Bhānumati, at Gokarna. (Chapter 90, Viṣṇu Purāṇa).

GOKARNI. A follower of Skandadeva. (M.B. Śalya Parva, Chapter 90; Sloka 42).

GOLAKI. The mother of an Asura named Madhupa. This woman was born from the face of Brahmā in Krātayuga. (Uttara Rāmāyaṇa).

GOŁOŁA. A divine world. Mostly cows live in this world which is above all the other worlds. Surabhi, daughter of Daksā, acquired great powers by doing rigorous penance in this world. Pandits say that Goloka is the upper lip, Brahmālokā, the lower lip of Mahāviṣṇu. (M.B. Śanti Parva, Chapter 347, Sloka 52).

GOMANTA I. A famous mountain near Dvārakā. This mountain is known as Gona and Raivataka also. Once Śrī Kṛṣṇa went to see Gomanta and on the way met Paraśurāma. (Skandha 10, Bhāgavata). Paraśurāma and Śrī Kṛṣṇa went together and saw this beautiful mountain. Vyāsa has devoted Chapter 40 of Viṣṇu Parva entirely for the description of this mountain of Gomanta. Once Balabhadraśrama caught hold of Jārasandha on this mountain but let him off.

GOMANTA II. A place of habitation lying to the north-east of ancient India. (Sloka 43, Chapter 9, Bhiṣma Parva).

GOMANTA III. A mountain of the island of Kuṣa. (Sloka 8, Chapter 12, Bhiṣma Parva).

GOMATI. (KAUSIKI). A celebrated river of Purānic fame. This is worshipped as a goddess.

1) The curse. Karmā Rāmāyaṇa states that this river was Kauśikī, sister of Viśvāmitra. She became a river by a curse.

Kauśikī was married to a sage called Rciika. Once Rciika went to devaloka to see Brahmā. Kauśikī unable to bear the separation followed her husband by her power of chastity. On the way Rciika saw her and cursed her and made her into a river. From that day onwards she started running as a river named Kauśikī. See under Kauśikī. (Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

2) Other details from the Purāṇas regarding Gomati.

i) Śrī Rāma conducted the Asvamedha yāga at Naimiśārya on the banks of this river. (Uttara Rāmāyaṇa).

ii) The sins of those who drink the water of this river are washed away. (Sloka 20, Chapter 169, Ādi Parva).

iii) The devi of Gomati river lives in the court of Varuṇa worshipping him. (Sloka 23, Chapter 9, Sabhā Parva).

iv) Dharmaputra came to this river during his pilgrimage. (Sloka 2, Chapter 95, Vana Parva).

v) Gomati is the wife of Agnideva called Viśvabhuk. (Sloka 19, Chapter 219, Vana Parva).

vi) This is one of the most important rivers of Bhāratavarṣa. (Sloka 18, Chapter 9, Bhiṣma Parva).

vii) The land of Divodāsa, King of Ayodhya, extended from the shores of Gaṅgā to the base of Gomati. (Brahmāṇḍa 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. (Sloka 42, Chapter 81, Anuśāsana Parva, M.B.).

GOMEDA. See under Navaratna.

GOMUKHA I. A notorious King. He was born of the family of Krodhavāsa. (Sloka 63, Chapter 67, Ādi Parva).

GOMUKHA II. An asura who was a follower of an asura called Śūrapadma. (Asura Kāṇḍa, Śkanda Purāṇa).

GOMUKHA III. Son of Mātali, charioteer of Indra. (Sloka 8, Chapter 100, Udyoga Parva).

GONANDA. A soldier of Skandadeva. Sloka 65, Chapter 43, Śalya Parva).
GOPALAKA. A son born to Cāṇḍamahāśena of his wife Aṅgāravati. Besides Gopalaka he had another son named Pālaka. (Kathāsārīṣāgara, Kathāmukha-lambaṅa, Tāraṅga 3).

GOPALI. I. A nymph. Once when Arjuna went to devolaka this celestial maiden gave a performance in dancing in his honour. (Chapter 43, Vana Parva).

GOPALI II. A follower of Skandadeva. (Śloka 4, Chapter 46, Śalya Parva).

GOPARĀṢṬRA. A place of habitation in the north-east part of ancient India. (Śloka 44, Chapter 9, Bhīṣma Parva).

GOPATI I. A demon. He was a co-worker of another demon named Kālaketu. Śri Kṛṣṇa killed Gopati on the banks of the river Īravati on the mountain Mahendrā. (Chapter 38, Śabhā Parva).

GOPATI II. A deva gandharva. He was born to Kaśyapa of his wife Muni. (Śloka 42, Chapter 65, Vana Parva). This gandharva participated in the birthday celebrations of Arjuna. (Śloka 55, Chapter 122, Ādi Parva).

GOPATI III. A son of the celebrated emperor, Śibi. When Paraśurāma killed and made extinct all Kaśtriya kings it was a herd of cows that brought up this child. (Śloka 78, Chapter 49, Śānti Parva).

GOPATI IV. A synonym of Śiva used in Śloka 151, Chapter 17 of Anuśāsana Parva.

GOPATI V. A synonym of Viṣṇu used in Śloka 66, Chapter 149, of Anuśāsana Parva.

GOPAYANA. The army of Gopas. (Śloka 13, Chapter 71, Bhīṣma Parva).

GOPIKURI. See under Urdhvatapudra.

GOPATĀRA. A place on the northern bank of the river, Sarayū. Śri Rāma with his two armies and vehicles ascended to heaven from this place. (Śloka 10, Chapter 83 Mahābhārata).

GORATHA. The palace of Magadha. This palace was situated on a mountain near Girivrajā. (Śloka 30, Chapter 20, Śabhā Parva).

GOSAVA. A mahāyajña. (Śloka 17, Chapter 30, Vana Parva).

GOSRanga. An important mountain of South India. Sahadeva captured this mountain. (Śloka 5, Chapter 31, Śabhā Parva).

GOSTANI. A follower of Skandadeva. (Śloka 3, Chapter 46, Śalya Parva).

GOTAMA. A sage named Gotama, son of Rahūgaṇa, is found everywhere in Rgveda. The seventfourth sūkta in the thirteenth anuvāka of the first maṇḍala of Rgveda is composed by this sage. There are many other sūktas also in his name. This sage is not the Gautama, husband of Ahalyā, who made Sūkta 58, Anuvāka 11, Maṇḍala 1 of Rgveda.

Once this Gotama 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, Maṇḍala 1, Rgveda).

It was Aśvinidevas who took the well to Gotama. (Sūkta 116, Anuvāka 17, Maṇḍala 1, Rgveda).

GOTĪRTHA. A holy place. The Pāṇḍavas visited this place during their pilgrimage. (Śloka 3, Chapter 95, Vana Parva).

GOTRA. A son of Vasiṣṭha. Vasiṣṭha had of his wife Uṣījā seven sons named Rajas, Gotra, Urdhvbāhū, Savana, Anagha, Sutapas and Śukra. These holy men were saptarṣis in the third Manvantara. (Chapter 1, Viṣṇu Purāṇa).

GOVARDHANA. A mountain of Ambādi (Gokula). This is believed to be a form of Kṛṣṇa. This is called Girirāja also. The residents of Ambādi 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 Gоварdhana and it was enough if they worshipped that mountain and so the residents of Ambādi started worshipping the mountain. Indra got enraged at this and sent heavy rains to Ambādi intending to submerge it in water. But Śri Kṛṣṇa lifted the mountain over Ambādi like an umbrella and saved the city from the wrath of Indra. See under 'Kṛṣṇa' for more details. (Daśama Skandha, Bhāgavata).

GOVĀSANA. A King of the country called Śivi. The daughter of this King, Devikā, married Yudhīṣṭhīra in a svayamvāra. Once Govāsana met in duel the son of Abhūbhū, King of Kāśī. (Śloka 38, Chapter 95, Droṇa Parva).

GOVĀSANA (M). A country of ancient India. The people of this place presented Yudhīṣṭhīra with much wealth. (Śloka 5, Chapter 51, Śabhā Parva).

GOVIKARTA. The man who puts nose-bands on bullocks. (Śloka 9, Chapter 2, Viśrā Parva).

GOVINDA. A synonym of Śri Kṛṣṇa (Mahāvīṣṇu). He got this name because he saved the people and cows of Ambādi by lifting the Govardhana mountain and using it as an umbrella. (Daśāṅgītā pātha Chapter 38, Śabhā Parva).

GOVINDADATTA. A brahmin of great fame who resided in Bahunuvārṇa, 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 Vaiśvānara came there but the children did not receive him and treat him properly. Knowing this Govindadatta abandoned all his children. (Kathāsārīṣāgara, Kathāpīṭhālambaṅa).

GOVINDAGIRI. A mountain of Krauṇḍadvīpa. (Śloka 19, Chapter 12, Bhīṣma Parva).

GOVINDASARMAN. A brahmin who lived in olden times in the city of Kāśī. (See under Sīnḥadhvaja).

GOVITATA. A peculiar kind of horse sacrifice. Sage Kaṇya once made his grandson, Bharata, conduct a sacrifice of this kind. (Śloka 130, Chapter 74, Ādi Parva).

GOVRAJA. A soldier of Skandadeva. (Śloka 66, Chapter 45, Śalya Parva).

GRAHAS (PLANETS). Indians from very ancient days have maintained certain definite ideas and inferences about the planets. Though these ideas differ somewhat from the results of modern researches, the influence of the ancient ideas is discernible in all the Purāṇic texts in India. The main ideas are summarised below.

Sūrya (Sun), Candra (Moon), Śukra (Venus), Budha (Mercury), Kuja (Mars), Bṛhaspati (Jupiter), Śani (Saturn), Rāhu and Ketu are the navagrahas (the nine planets).

Sūryaṇ candro maṅgalaśca
Buddhaścapi brhaspatiḥ /
Śukraśtvāścaro rāhuḥ /
Ketuśceti navagrahāḥ /
Besides the above nine planets, Indian astronomers take into account a starry sphere in the sky called Saptarṣis and the star called Dhriva.

1) Sūrya. The sun gives light to all the other planets. It has an area of 50 crore yojanas and its distance from the earth is 22 crore yojanas. Sūrya exists within the universe, and is called also Mātrāṇḍa as it originated from dead (mrtā) egg (āṇḍa). Sūrya divides the sky, heaven, hell, the earth, east, west, north, south etc. from one another. According to the course of Sūrya three periods of time or 'seasons' like uttarāyana, daksināyana and visuvat are caused. Five months from May is the uttarāyana period, five months from November the daksināyana period, and the months of April and October are the Visuvats. Since during the uttarāyana the sun rises up comparatively slowly (mandagati) during this period the day is longer than night. As in daksināyana the course of the sun is quicker in pace (Sīhragati) night is longer than day, and during visuvat, (samagati) day and night are of equal duration.

The other planets have three positions called Jaradgava, Airāvata and Vaśivānara, the first being the central position, the second the northern position and the third the southern position. Nine stars, Āśvinī, Bharaṇi, Kṛttikā, Rohiṇī, Mrgaśīras, Ardā, Purnavasu and Pusya occupy the Airāvata vithi (northern position or segment). Another nine stars, Mahā, Pūrva Phalguni, Uṭtara Phalguni, Hasta, Cītra, Śvāti, Viśakhā, Anurādha and Jyeṣṭhā occupy the central position, and the last nine stars, Mūla, Purvāṣādha, Uttarāṣādha, Śravaṇa, Śraviṣṭhā, Satabhīṣak, Pūrva-proṣṭhapada, Uttara-proṣṭhapada and Revati occupy the southern position.

To the east, south, west and north of Mount Mahāmeru exist Devadhānīka (Indra-puri) Saimyanāmi (Yama-puri) Nīmlochanī (Varuṇapuri) and Vībhāvari (Kubera-puri) respectively. When Sūrya appears in Devadhānīka it will be dawn, when he has travelled to Saimyanāmi it will be noon, when he is in Nīmlochanī it will be sunset and when he is in Vībhāvari it will be midnight. This is how Sūrya circles the Mahāmeru. Within 15 nāḍīkās (6 hours) the sun travels 2½ crores plus ½ lakhs of yojanas. Sūrya'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 nābhis representing the three cāturmāsya, and six bands representing the six seasons. The height of the chariot is 36 lakhs yojanas and it has a width of 8 yojanas inside. Aruṇadeva is the charioteer, and the seven chandas are the horses. The seven chandas are, Gāyatrī, Bṛhati, Uṣṇik, Jagati, Triṣuṭhī, Anuṣṭuṭhī and Paṅktī. Night is called Uṣṇa and day Vyaṣṭi and the time in between is Sandhya. When Sandhya begins the terrible Rākṣasas called Mandehas attempt to consume Sūrya. They have been granted the boon that everyday they will be dying though they may not be losing their bodies. So, everyday there rages a fierce fight between them and Sūrya. When the fight is on, noble brahmins throw up water sanctified by Gāyatrī mantra with 'Om'. The water turns into Vajēṣyā and burns the Rākṣasas to ashes. The first offering in Agnihotra is made with the recitation of the mantra beginning 'Sūrya Jyoti' because of which the sun is able to shine with thousands of rays with the result that the Rākṣasas are burned to death. The Bālākhilyas who number more than 60,000 form Sūrya's body-guard. (See under Sūrya for Purānic stories about him).

2) Candra, (The Moon). Candra exists at one lakh yojanas away from Sūrya, and it revolves round the earth. A candra mouth of twentyseven days is divided into twelve rāsīs (houses) viz, Śūnha (Leo), Kanyā (Virgo), Tūlā (Libra) Vṛṣćika (Scorpio) Dhanus (Sagittarius) Makara (Capricorn) Kuṁbha (Aquarius) Mina (Pisces) Meṣa (Aries) Vṛṣabha (Taurus) Mithuna (Gemini) and Karkaṭa (Cancer). Every month Candra stays in each of the above houses only for 2½ days.

The full moon makes Piṭrs happy, divides the month into two halves, Krṣṇa Pakṣa (the dark fortnight) and Sukla Pakṣa (the bright fortnight) and functions as the very life of all living beings. The twentyseven stars from Āśvinī to Revati are the wives of Candra. There is another view that Candra has twentyeight wives including another star called Abhijit. Candra has another name, Sarvamaya. Candra with his pleasing rays, as sweet as Amṛta (Nectar) bestows happiness on devas, Piṭrs and all other living beings. So he is called Sarvamaya.

Candra's chariot has three wheels. Ten beautiful horses draw the chariot white as Jasmine flowers draw the chariot. These horses also like those of Sūrya live for a Kalpa era. Because the Devas drink its digits Candra wanes into one digit (Kalā). Then Sūrya makes him wax again with one single ray of his called Suṣumna. When only two Kalās of his remain Candra enters the orbit of Sūrya and stays there in the ray called 'amā', and that day, therefore is called amāvāsyā. 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 brahmahātyā, (slaughter of a brahmin). When only a little of the 13th kalā remains on new moon day hordes of Piṭrs gather round the enfeebled Candra to drink him, and they drink the amṛta kalā, one of the two kalās still remaining with him. Thus the three classes of Piṭrs, Barhiṣadās, Saumyas and Agniyāttas get absolutely satisfied for one month. Thus Candra nurtures Devas in the Sukla Pakṣa and piṭrs in Krṣṇa Pakṣa, and grows trees, creepers etc. with life-giving water. (For details see under Candra).

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 Sūrya, of three types, intense (quick), slow and of equal pace. Two-and-a-half yojanas above Sūrya, Sukra follows a course alternating in front of and behind Sūrya. Sukra never goes very far away from Sūrya, 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 paces, quick, slow and medium. Budha moves close to Sūrya and if he moves from Sūrya 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 rashi (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 rashi (house). His golden chariot is drawn by eight white horses. (See Bhraspati).

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 Sanai:carana 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 harnessed 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) Saptarsis. Thirteen crores of yojanas away from the zone of Sani exists the Saptarshi zone. Seven maharshis are incessantly on the move in that sphere, wishing that all is well for the whole world. (See Saptarshi).

11) Dhruva. Thirteen crores of yojanas away from the saptarshimandala there is a place called Vιγυ经济技术．Dhruva, son of Uttanapada lives there in the company of Indra, Agni, Kaýyapa, Dharma and others. The Dhruvamandala remains there stationary like the supporting pillar of all the planets ever on the move. (See Dhruva; Dévibhágavata 8th Skandha; Vishu Purāna, Part II).

Astrologers aver that living beings pass through the periods and positions of the following planets, viz. Ketu, Sukra (Venus), Aditya (Sun), 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 daás. The order of succession of the daás and the period of each daá can also be seen from this table.

<table>
<thead>
<tr>
<th>Stars (Day of birth)</th>
<th>Daá</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ásvini</td>
<td>Mágá</td>
<td>Múla</td>
</tr>
<tr>
<td>(Ásvayuk)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bharańi</td>
<td>Párvá</td>
<td>Párvásádha Sukra</td>
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<tr>
<td></td>
<td>Phalguni</td>
<td></td>
</tr>
<tr>
<td>Kṛtíka</td>
<td>Uttrapalghuní</td>
<td>Aditya</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rohíṇi</td>
<td>Hastam</td>
<td>Śrāvaṇa Candra</td>
</tr>
</tbody>
</table>

1. To find out your daá at the time of birth, please see the above table. Any one born under any of the stars is considered born in the daá shown in the right hand side against that star: e. g. People born under (Ásvayuk) Ásvini, Mbpáriśa and Mélá are born into the Ketu daá. So with the other stars also as shown in the above table. To calculate how long the daá 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 24 hours. If a man is born under a star when half this period of dominance is over, then that man will get only half the period of the corresponding daá. The portion of the daá that the man will get is proportionate to the period of dominance of the star. For example, a man is born under the star Ásvini (Ásvayuk) when the star is in the last quarter of the Ketu daá. The total period of this daá is 7 years. But the man will get only the last quarter of it, namely about 7/8 years. After that he will pass on to the next daá—Sukra-daá.

GRAHAŚA (Adverse planetary effects on children)

Astrologers hold the view that planets affect or exercise some influence on the lives of people. According to that given hereunder is a brief description of planets, which affect a child from its very birth as also of remedial measures to keep the child free from such adverse planetary effects.

On the very day of the birth of the child a female planet called Pañini affects it as a result of which it will refuse all food and be lying turning its head this way and that. Pañini will tap the health not only of the child but of the mother also. Bali (sacrificial offering with flesh, fish and liquor) is also avoided with flowers and fragrant materials and lighted lamp, and smearing the child’s body with sandal paste, mancetti powder, tāttiri flower, bark of pachotti, are remedies against the attack of Pañini. Burning of buffer dungs also is useful.

On the second night after the birth of the child another female planet called Bhiraṇi attacks it. Symptoms of the attack are coughing, deep breath and shrinking of bodily organs. The remedies for the attack are: smearing of the body with paste made in sheep’s urine of tippalī (long pepper), rāmacc, root of “Kajalāṭa” and sandalwood. The child should also be exposed to the fumes got by burning the horn tooth and hairs of the cow. And, with the above-mentioned things bali should be offered to the planet.

On the third night the female planet called Ghanṭāli affects the child. Frequent crying, yawning, shivering and loss of appetite are the main symptoms of the attack. Smearing the body with paste of lotus styles, aśhava stone and tooth of cow and elephant mixed with goat’s skin is a good remedy for the illness. The child should be treated with the fumes got by burning the leaves of nágáṇa (a tree) and bilva and bali as aforesaid should also be offered.

Kākolī (female planet) affects the child on the fourth night. Shivering, loss of appetite, frothing and wandering of the eyes are the main symptoms of the attack. In this case bali should be offered with liquor and flesh; the body should be smeared with a paste in horse’s urine of elephant’s tusk and the outer skin of snakes. The child should also be subjected to the fume of tamarind and margosa leaves.

Hamśadhiḥka (female planet) affects the child on the fifth night. Yawning, breathing out alone and closing of fingers are the main symptoms of the attack. Bali with
Piṅgalā 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. Piṅgalā’s attack often proves fatal.

During the fifth month the planet Lalana attacks the child. Weakness, blood coming out of the mouth, and excretion yellow in colour are the main symptoms of the attack. 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 Nirāhāra attacks the child. Bad odour, tooth-ache etc. are the main symptoms. Bali with fish, flesh etc. is the cure.

Yamunā 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 Kumbhakarna attacks the child. Fever, vomiting and abnormal crying form the chief symptoms. Bali with flesh and liquor is the cure for it. Tāpasi attacks the child during the tenth month. Refusing to eat food and rolling of the eye-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.

Caṇcalā attacks the child during the twelfth month. Breathing problems, palpitation etc. are the main symptoms. Bali during the first half of the day with Kālmāṣa etc. is the remedy.

During the second year of its life the child is attacked by Rodanī. Shivering of the body, crying and emission of blood and urine form the main symptoms. In such cases bali should be offered with pudding of molasses and gingelly seeds made into small balls. Also an idol should be made of gingelly seeds and it should be bathed in gingelly water. The child should further be exposed to the fumes got by burning the leaves of five trees.

Caṭukā (a female planet) attacks the child during the fourth year. Fever, swellings, and weakness of limbs are the main symptoms. Bai with fish, flesh, gingelly seeds and also fuming form the treatment.

Pańcāla 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.

Dhāvanī 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 kanjuny (Bhīngārāja creeper) water are the treatment.

Yavāna attacks the child in the seventh year. Speechlessness, vomiting, laughing and crying for no apparent reason form the symptoms. Bali with liquor, fish, pudding etc. and fuming and bathing form the treatment.

Jātavedā 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.

Kalā (Kāli) 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. Kalahaṁśī attacks the child during the tenth year. Fever, burning sensation and emaciation are the symptoms. Bali for five days with bread called Paulīk and rice mixed with ghee, exposure to fumes of margosa leaf and smearing the body with a paste of Kottam form the treatment.

Devabhūti 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.

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 margosa and mustard. Yakṣiṇī 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.

Munḍikā attacks the child when it is fifteen years old. Various kinds of pains, bleeding etc. are the symptoms. The mother of the child is to be treated for this. Vānara attacks the child during the 16th year. Falling down, continuous sleep and fever form 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 balis and gifts:

Om namah sarvamāṁbhavo bālapidāśanāyogaṁ bhunjā

bhujaṁ cuṭa cuṭa śpoṭāya śpoṭāya śphura śphura
ghrāṇa ghrāṇa ākaṭṭaya ākaṭṭaya kāṭṭaya kāṭṭaya evam

diddhārūpa jñāpayati hara hara nirdoṣe kuru kuru

bāli kāṁī bālaṁ śriyaṁ puruṣaṁ vā sarvaghrāḥpamūgā

pamrāmāt-cāmuṇḍe namo devayā hruḥ hruḥ hrim

apusara duṣṭaghrāhān hram tadyathā gacchantu ghṛya-
tāṁ anyatra panḥānam rudro jñāpayati. (Agni Purāṇa, Chapter 299).

GRĀMADEVĀTĀ. 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 devatās. Such devatās are the grāmatēvātās. Devī is the chief grāmatēvātā of South India. Devī is called Durgā and Kāli 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, Kanyā, Kāṃkṣi, and Mūkāṃkṣi. In Kerala Devī is called Bhagavatī also. Valiyāṅgādi Bhagavatī of Calicut is Lakṣmīdevī. Kāli temples in Kāṇṭhaṅka are called 'Koṭṭāpuram Lacṣmī Koṭṭēras'. There are such temples in Andhra also. Most of them are Jokalāmbīkā temples. In Tamil Nadu there are grāmatēvātās called Mariyamma, Kāliyamma, and Drahupadiyamma. Not the Drahupadi mentioned in the Mahābhārata; but the Kāṇṭaṅka of Cilappadikāra is the Devī worshipped in Tamil Nadu.

There are two kinds of Devīs called Saptāṁśās and Saptakanyās. Saptāṁśās have pūruṣas (husbands) and Saptakanyās have seven brothers for help and support. Devī pūjā is very prevalent in South India. The custom is supposed to be as old as 5000 B.C. Idols of Devī have been unearthed from Mohanjo-daro and Harappa. Even the Buddhists worship the Devī called Yakṣi and Hārīti. When in after years Hinduism was revitalised these grāmatēvātās got promoted as the great Devatās of the epics and the Purāṇas. The Rāmaṇa mentions the incident of the Devī called Laiṅkalakṣmi driving away Haṁmān. There are famous Kāli temples in Ujjayinī and Cālcutta. It is believed that in the temple at Gidambaram also Kāli occupied a prominent place. But, according to legends, Śiva defeated Kāli in a dance competition and ousted her to her present temple at the outskirts of the city. Cāmuṇḍa is worshipped as the ancestral guardian deity in Mysore. The Kāṇṭkṣī temple of Kāṭci, Mīṅkṣī temple of Madura and Mūkāṃkṣī temple of North Kāṅṭhāka may be cited as examples for the worship of the gentle form of Devī. Alamṛt Maṅkaṭṭāya temple at Tirucānūr is a very important Devī temple. The 'Aḍitī' in the Vedas and Koṭṭrāva of Tamil Saṁgha texts point to the very long past of the Devī in India. Kālīdāsa and Kālamegha (a Tamil poet of the fifteenth century have worshipped Kāli. Śrī Rāmaṇa Paramahāṁsa and the great modern Tamil poet Bhārati were devotees of Kāli. There are also grāmatēdevas worshipped like the grāmatēvātās. Muniśvara and Karuppan are two prominent grāmatēdevas. In certain villages Bhārīva, Viśa Īruḷa, Kāṭṭerī and Noṅgi are worshipped as grāmatēdevas. In South Kāṇṭhāka a set of Devīs called bhūtas are worshipped. Paṅkurūli being one of them. Sāstā or Ayappa is another grāmatēdeva. Sāstā is most popular in Kerala and in Tamil Nadu. Buddha also is called Sāstā. In certain places idols of Sāstā with two wives, called Pūrṇā and Pūṣkalā are also found. Sabarmalā Sāstā is yogamūrti (in yogic pose).

In most of the grāmatēdeva temples idols of the Devas are not found. A pīṭha (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 grāmatēsetras and annual festivals are common in such temples. (Nāṁ vaṁamūṁ dāvaṁgāl-Tarnīl).

GRĀMANI. A bhūtagaṇa (set of attendants) of Śiva. Sins of those who worship this gana will be removed. (Anuśāsa Parva, Chapter 150, Verse 25).

GRĀMANĪYA. One born in the family of the Kṣatriya, who is the governor of village. Nakula defeated the grāmatīyas during the conquest of lands in connection with the asvamedha of Dharamaputra. (Sabha Parva; Chapter 32, Verse 9).

GRANTHIKA. Name assumed by Nakula during his life incognito at the Virāṭa palace. (Virāṭa Parva, Chapter 3, Verse 4).
GRDHRAKUTA. A mountain of northern India. The Lamśiras gave protection to Grñhadra at this mountain. (Śloka 82, Chapter 49, Śaṅti Parva).

GRDDHRAPATRA. A soldier of Skandadeva, (Śloka 74, Chapter 43, Salya Parva).

GRDDHRAVAṬA. A mount of the Himalayas. This mount is the abode of Mahādeva. Those brahmmins who visit this place would get mokṣa and those of other castes would be absolved of all sins. (Śloka 91, Chapter 84, Vana Parva).

GRDDHRIKĀ. A bird. Kaśyapa begot of his wife Tāmā, the six birds namely Kāki, Śyenī, Bhāsi, Grdhrikā, Suci and Grīvā. (Agni Purāṇa, Chapter 19).

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-Attic, Arcado Cyprean and western Greek are the four dialects. Iolose was prevalent in the Lesbos region, and this is the dialect mainly used in the poetry of Homer. The Ionic 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-Cyprean dialect was used in Arcadio 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 those 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 Byzantian periods before it arrived at the modern period. It was Solomos and Valoritus and others who gave impetus and inspiration to modern Greek literature.

GRHADEVI. Another name of the demoness Jarā. (See under Jarā).

GRHAPATI. A sage. There is a story in Śiva Purāṇa about this sage. Viśvānara father of Grñhapati was living with his wife Suṣismati in a hermitage on the banks of the river Naṃmadā. They had no children and Suṣismati, was grieved much on this account. She requested her husband find out ways and means to get a child. Viśvānara, went to Kāśi and did penance to propitiate Viśveśvara and the God appeared before him and blessed him and said: "You will soon get a son". Very soon the wife of Viśvānara delivered a child and the son was named Grñhapati. When the child was nine years old Nārada came there once and warned them against fire. Viśvānara immediately went and did penance to propitiate Śiva 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 Grñhapati when he installed an idol of Śiva at Kāśi gave it the name of Agniśvara.

GRASTHA. In ancient India the life of a male person was divided into four stages, namely, Brahmacarya Grñhastha, Vānaprastha and Saṅyāsa. He who is in the second stage of life is called a Grñhastha.

When a person marries, he becomes a Grñhastha. 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 pinka 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 up 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 sinful hair on the face (9) girls with masculine 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 heels 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 Grñhastha 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 Grñhastha should daily worship devas, cows, brahmmins, scholars, old men and preceptors. He should worship sandhyā (dawn and dusk) daily and also fire. He should wear on his body leaves of Viṣṇukranti, Karuka (couch grass), Tulaśi (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 covet 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 Grñhastha should not mingle with such persons as (1) men hated by the people (2) outcasts from society (3) insane 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) scandalmongers 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
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the teeth, pinch grasses or write or draw on the ground
(Anā 3, Viśu Purāṇa).

GRIVĀ. A daughter in bird form born to Kaśyapa-prajapati
by his wife Tāmār. Grīvā had the following sisters, Kāki, Śyenī, Bhaṣī, Grādhrikā and Śuci, all birds.
(Agni Purāṇa, Chapter 1).

GRTSAMADA I. A celebrated sage. He was the son of
a sage called Vitahaya. Grtsamada was equal to Bṛhaspati and a great friend of Indra. Once this sage
lured to Yudhiṣṭhira for the glory of Siva. Many have
mistaken Grtsamada for Indra. Once the auras bound
him by ropes mistaking him for Indra. He had a son
named Kucetā. (For more details see under Vāriṣṭhā)
(Chapters 18 and 30, Anuśāsana Parva).

GRTSAMADA II. A King of the Bhārgava dynasty. He
was the son of King Suhotra. Grtsamada had two
brothers, Kāśya and Kuṣa, and a son, Sunaka. (9th
Skandha, Bhāgavata).

GRTSAMADA III. The son born to Indra of Mukundā.
There is the following story about him in Gaṇeśa
Purāṇa.

Once when Rukmāṅgada was out from the palace,
Indra, in the guise of Rukmāṅgada, went to
Mukundā, wife of Rukmāṅgada, and slept with her
at that time sexually hungry. She delivered
her son. This boy was Grtsamada. He grew
into a great scholar. Nobody was able to defeat
him in any verbal duel. Once Grtsamada went to
the palace of the king of Magadhā to attend a Śrāddha
(an offering to the manes) along with Vasiṣṭha and others.
Atri Mahārṣi who was present there then spoke slight-
ingly of Grtsamada’s parentage and Grtsamada coming
home questioned his mother. The mother then told him
what had happened and Grtsamada getting angry at the
immoral act committed by his mother cursed her and
said “May you be a Kaṇṭha tree”. Mukundā also did
not leave her son free. She cursed him thus “You will
die a servant of your son”. But Grtsamada went and
did penance to propitiate Gaṇapatī and got Brāhmaṇya.

GRTSAPATI. He was the son of Kapila, a King of the
Pāru dynasty. He had a brother called Kauṭikā. Grtsapai-
thad sons in all the four castes, namely, Brāhmaṇa,
Kṣatriya, Vaiśya and Śūdra. (Chapter 277, Agni
Purāṇa).

GUḌĀKESA. Another name of Arjuna. He got the
name because he conquered sleep. (Sloka 8, Chapter
130, Adi Parva).

GUḌHASENA. A King of the country of Puskara-vatī.

GUHA. King of the country of Nīśadhas alias Śrīki-
verapura, on the banks of the river Gaṅgā. Śrī Rāma
when he went on exile to the forests went to the resi-
dence of Guha accompanied by Lakṣmaṇa and Śtā.
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 Śtā, Guha
volunteered to stand guard but Lakṣmaṇa refused to
accept the offer. 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
Śtā to the other side of the river. (Sarga 50, Vālmīki
Rāmāyaṇa, Ayodhyā Kāṇḍa).

Guha is seen next when Bharata comes to the forest in
search of Rāma. When Bharata returned from Keekā
to Search, he went in search of Śrī Rāma and Lakṣmaṇa
and came to Guha in Śrīgīverapura. Guha then gave Bharata all
available information regarding Śrī Rāma. Guha then
sent the Dāśa army along with Bharata. (Sarga 84,
Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

Guha, chief of Śrīgīverapura, spent the night with
Rāma and Lakṣmaṇa under an Oka tree. (Chapter 6,
Agni Purāṇa).

GUHA (S). A tribe of people of ancient India. Āndhra,
Pulindas, Cucukas, Guhas, Sābaras and Bhadras are
some of the tribes of the south. (Sloka 42, Chapter 207,
Śanti Parva).

GUHASENA. See under Devasmiṃa.

GUHYAKA. A Yakṣa. (A division of Yakṣas who were
prominent members of the court of Kubera). They
were present at the marriage of Draupadi. (Sloka
7, Chapter 186, Adi Parva).

Other details.
(i) The palace of Kubera in the sky is borne by Guhy-
AKA. (Sloka 3, Chapter 10, Sabhā Parva).
(ii) Bhimasena slew many Guhyakas on the mountain
of Gandhamadana. (Sloka 55, Chapter 11, Śalya
Parva).
(iii) Some of the soldiers who died in the Mahābhā-
rata battle went to the world of the Guhyakas. (Sloka
23, Chapter 4, Svargārohaṇa Parva).

GULIKA. A hunter who was given mokṣa by the sage
Uttāṇa. This hunter once made an attempt to steal
the gold plates on the roof of the Viṣṇu temple at the
palace of Sauvīra. Uttāṇa was present at the temple
then and, Gulika tried to kill the sage. The sage cursed
him and killed him. Taking pity on him later Uttāṇa
sprinkled some water from the river Gaṅgā, on him
and the hunter attained Vaikuṇṭha. (Nārādyā Purāṇa).

GUṆA. See under Pattu (Ten).

GUṆĀDHYYA. He is the author of the celebrated Bhra-
kathā which is a precious mine of Sanskrit Literature.
Guṇādhyya had written this in satanic (pāśācika)
language difficult for ordinary people to read or understand.
This was translated into Sanskrit by the poet Kaṃ-
manda in a book called Bhraṅkathāmaṇi. This was the
first translation and it was in an abridged form. Some-
deva made a more elaborate translation and it is this
translation that is now known as the Kāθāśarītsāgarā.
Guṇādhyya is believed to be an incarnation of the Śiva-
parśada, Mālayāvān. There is a story behind Mālayāvān
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 Nandikē’s at the door and instructing him not
to allow anybody inside Śiva started narrating the story
of the Vidyādhāras to Pārvati. At that time Puspadanta,
chief of the genie-guards of Śiva who was at liberty
to go to the presence of Śiva at any time, came there
and Needless of the protests of Nandikesa entered the
room. There he found Śiva telling a story to Pārvati
and she was hearing the same with rapé attention.
The story was so interesting that Puspadanta also heard it
standing concealed in a place in the room. After having
heard the whole story Puspadanta 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: "Your Lordship told me that the story was unique, not heard of before by anybody. But even Jayā knows it." And she wept with disappointment. Then Śiva stood in meditation for sometime, and knew how Puspadanta 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 Puspadanta who came trembling and confessed everything. Pārvatī then cursed Puspadanta and also Mālyavān who came to speak on behalf of Puspadanta and made them men. They begged for relief from the curse and then she said, "Long ago Vaiśravaṇa cursed a Yakṣa named Supratīka and converted him into a devil named Kāṇabhūti. 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. Puspadanta should first tell the story he has heard from Śiva to Kāṇabhūti and then he will be relieved from the curse. Kāṇabhūti will then tell Mālyavān many stories. Then Kāṇabhūti will get release from the curse. Mālyavān should make public all the stories he had heard from Kāṇabhūti and then he will also get release from the curse." Accordingly Puspadanta was born as Vararuci in the city of Kauśāmbi and Mālyavān as Gunadhya in the city of Supratiṣṭhita. (For details see under Vararuci.)

The story of how Supratīka became Kāṇabhūti is this: The Yakṣa, Supratīka, got friendly with a demon named Śūlaśiras and they moved about freely as chums. Vaiśravaṇa did not like this and he cursed Supratīka and converted him into a satāna. At once, Dirghajāha, elder brother of Supratīka, came and begged for relief. Vaiśravaṇa then said: "Puspadanta will be born on the earth by a curse as man and he will one day come and tell Supratīka many great stories. After hearing them he should narrate them to Mālyavān who will then be born on the earth as man. Supratīka will then get release from the curse and become his old self again". Supratīka was born in the forests of Vindhyā as Kāṇabhūti.

This is the story of the birth of Gunadhya. There is a city called Supratiṣṭhita in the country of Pratisthana and there lived a brahmin named Somaśarma. He had two sons, Vatsa and Gulmaka and a daughter named Śrutārthā. Before long the parents died and Śrutārthā grew up under the protection of her brothers. Kirtisena, brother of Vatsa, married her by gāndharva rites and Gunadhya was the child born to them.

Even while he was a boy he went to the south for his education and there from a brahmin 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 called Sātavāhana. He married from there. One day his (Sātavāhana's) wife rebuked the king when the latter made some linguistic errors and Sātavāhana became dejected and moody from that day onwards. Then there came to the court of the King a brahmin named Śarvavarman who promised to make the King proficient in languages within six months. But Gunadhya said that it was not possible to do so within six months. They made a bet. Gunadhya swore that if Śarvavarman would teach the King the Sabdaśāstra (science of language-sounds) within six months he (Gunadhya) would abandon his knowledge of Sanskrit, Prakrit and local language. On the other hand if Śarvavarman failed to accomplish the feat the latter should wear on his head for twelve years the chappals of Gunadhya. Śarvavarman agreed and went to do penance to please Subrahmanyā. Subrahmanyā granted him a boon by the power of which Śarvavarman made Sātavāhana a scholar in Sanskrit. Defeated, Gunadhya abandoned his knowledge of all languages and bidding adieu to the King by gestures left for the Vindhyān forests.

When Gunadhya went to the forests Kāṇabhūti, 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 Kāṇabhūti came he spoke to him in his own language. Kāṇabhūti told in the satanic language the great stories of seven Vidyādhāras. Gunadhya took seven years to write the stories in the satanic language and compile them into seven laks of granthas to form a Mahākavya. There were no writing materials available for him and Gunadhya wrote them all on leaves using blood and twigs. When he started reading his book all the devas assembled in the sky to hear it. On hearing it Kāṇabhūti got release from the curse. It is this book containing seven laks of granthas that is called the Bṛhadkathā.

Gunadhya then thought of how to keep alive such an interesting and gigantic book and then two of his companions Guṇadeva and Nandideva suggested to him to dedicate the book to the King, Sātavāhana. Gunadhya 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 Gunadhya. Gunadhya felt a great dejection. He went to a hilltop nearby with his disciples and made a big fire-pit. He set aside the story of the Vidyādharas named Naravāhanā-datta 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. The sad disciples watched it weeping. Even the wild animals of the forest flocked to the place and stood there listening to Gunadhya. At that time Sātavāhana 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 informed 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. Sātavāhana immediately went to the place guided by the hunters. There to his astonishment he found Gunadhya 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. Sātavāhana ran to him and prostrated before him. Gunadhya then told Sātavāhana his story in satanic language beginning from the curse on Puspadanta down to his destroying his own work in the fire.
His disciples translated his talk to the King. The King was awe-stricken 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, Gunañdhya jumped into the fire and abandoned his life on earth and went to the presence of Śiva.

King Sātavāhana accompanied by the disciples of Gunañdhya came to his palace carrying the ‘Bṛhatkatha’ containing the story of Naravāhanadatta. He gave presents to Gunādeya and Nandideva who explained to him the book in Sanskrit. King Sātavāhana 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. (Pṛthānulainībaka Kathāsarit sāgara).

GUNAKEŚI. Daughter of Mātali, charioteer of Indra. She was more beautiful and well-behaved than many other girls. Mātali 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 Kubera. He told Nārada about this and Nārada took Mātali to Pātaalaloka to search for a suitable bridegroom. Then they found out a serpent boy named Sumukha (good looking) worthy of his name who was the grandson of Āryaka and son of Cikura born of the family of Airāvata. But Sumukha was in danger at that time. Garuḍa had taken a vow that he would eat Sumukha the next month. Āryaka told Nārada about this. Nārada took Sumukha to the court of Indra. Mahāvīṣu was also present there. When Nārada told the story there Indra blessed Sumukha and granted him long life. This made Garuḍa angry and he went to the court of Indra and rebuked Indra. Mahāvīṣu who was present there then did not like this act of Garuḍa and he called the latter to his side and asked him whether he could bear the weight of one of his arms. With arrogance Garuḍa said ‘yes’ and Viṣu then placed one of his arms on the shoulders of Garuḍa. But Garuḍa found the weight unbearable and begged pardon of Viṣu, the weight of his arrogance. The marriage of Sumukha with Gunañkesi was then conducted. (Chapters 97 to 105. Udyoga Parva.)

GUÑAMUKHYĀ. A celestial maiden who took part in the birthday celebrations of Arjuna. She gave a dance there then. (Sloka 61, Chapter 122, Ādi Parva.)

GUÑANIDHĪ. A Purāṇic character who lived a sinful life and yet attained Svarga. In the country of Kosala there was once a noble brahmin named Giriṃtā who was rich, erudite and well-versed in the Vedas. Considering his greatness people called him Giriṇāthadikṣīta. Guñanidhi was his son.

When Guñanidhi grew up he started his education under a preceptor called Sudhīṣa. Sudhīṣa had a wife named Muktāvalī. After some time Guñanidhi started having clandestine relations with Muktāvalī. This developed so much that Guñanidhi gave poison to his guru and killed him. His parents came to know of this and they came and reprimanded him. Evil-natured Guñanidhi thought that the presence of his parents would be an annoyance to him in future. So Guñanidhi and Muktāvalī planned together to kill his parents and one day they poisoned them.

After some time Guñanidhi and his wife lost all they had and gradually Guñanidhi 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. Guñanidhi and Muktāvalī went to the forests and there they started a life of looting the travellers. After some years of a sinful life Guñanidhi one day died lying beneath a Rudrākṣa tree. Servants of both Yama and Śiva came to claim the soul of Guñanidhi. The servants of Yama said that the right place of Guñanidhi 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 Rudrākṣa tree. In the end the Śividūtas won and took Guñanidhi to heaven.

This story was once told by Śiva himself to demonstrate the glory of Rudrākṣa. (Skandha 11, Devī Bhāgavata.)

GUNĀSARMAN. A character of the Purāṇas well versed in all arts and sciences. He was the son of the brahmin Ādityasarman of Ujjayinī. The birth of Guñasarmān bears a story. Once Ādityasarman went to the forests and by his spiritual powers made Sulocanā, a celestial nymph, to merge with him. A son was born to them and he was named Guñasarmān. Ādityasarman became a deva. Even from boyhood he became very erudite. Once Indra came to see Ādityasarman. Ādityasarman 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. Ādityasarman 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 Guñasarmān was born on Earth to bear the curse of his father.

At that time Ujjayini was being ruled over by a King called Mahāsena. He had a very beautiful wife named Aśokavati. Gunāsarmān became gradually an intimate friend of the King. Knowing that Guñasarmān was well versed in all arts the King and queen asked him to give them a performance in dancing. The dance was so excellent that the King engaged Guñasarmān to teach dancing to Aśokavati.

Once a royal attendant tried to give poisoned food to the King and Guñasarmān finding it out saved the King. From that day onwards the King loved him more. When once Mahāsena was imprisoned by his enemies Guñasarmān by his magic powers released him. In return for this help the King gave Guñasarmān a thousand villages.

Then to the misfortune of all Aśokavati fell in love with Guñasarmān. Guñasarmān bluntly refused her love. Embittered at this Aśokavati started talking ill of Guñasarmān and the King at last sent Guñasarmān out from the palace. The servants of the King tried to capture him and put him into prison but Guñasarmān escaped from the royal servants by his magic powers. He then went and stayed in the house of a brahmin named Agnidatta and married his daughter, Sundari. Then on the advice of the brahmin Guñasarmān did penance to propitiate Suvrāmaṇyā and got many more powers from him. Guñasarmān equipped with these additional powers conquered Mahāsena and his country and became King there. He then sent Mahāsena and his wife Aśokavati, out from the country. (Sūryaprabhālambaka, Taranāga 6, Kathāsaritsāgara.)
GUNAVARĀ. A heroine, devoted to her husband, in the ancient literature of India. There is a story in Kathāsaritsāgara describing the depth of her devotion to her husband.

Gunavarā was the queen of Virabhejuha, King of the country of Vardhamāna. He had besides Gunavarā ninety-nine 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 Gunavarā 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 Gunavarā took it with the dust sprinkled over it. All the wives got a child each. Gunavarā’s son was named Śrīgabhuja.

All the other wives of Virabhuja became jealous of Gunavarā. They told the King that Gunavarā 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 brahmin sent him away from the state on a pilgrimage. Sorrow-stricken the servant set out for the pilgrimage. The King then approached Gunavarā and said that a sannyāsin had declared that he, the King, would lose his crown if one of his wives was not put in a cell underground. Gunavarā who adored her husband readily agreed to live underground.

The other wives were satisfied and yet they wanted to send away her son, Śrīgabhuja 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 sannyāsin who came there then informed the children that the stork was none other than Agnīśkha, 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 Śrīgabhuja 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 Śrīgabhuja and they, led by Nīravabhujha, reproached him for losing the golden arrow. Unable to bear their insult Śrīgabhuja went after the stork following the path of the blood drops which fell on the ground from the wound. At last he reached Dhūmapura, the land of Agnīśkha. There he fell in love with Rāpaśikha, the daughter of Agnīśkha. They were soon married and yet Agnīśkha gave Śrīgabhuja great trouble. At last Śrīgabhuja and Rāpaśikha took the golden arrow and eloped from the place one night and reached the city of Vardhamāna. Agnīśkha followed them but the magic powers of Rāpaśikha made him turn back. When King Virabhuja saw his son Śrīgabhuja he was extremely happy. The King then released Gunavarā 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. (Taraṅgā 5, Ratnaprabhālaṁbaka, Kathāsaritsāgara).

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 122, Ādi Parva).

GUṆAVARMAṆA. Ādiyasyena, King of Ujjayinī, had a wife named Tejasvati. Gunavarman was the father of Tejasvati. (Taraṅgā 4, Lāvānakalarāmbaka, Kathāsaritsāgara).

GUṆAVĀṬI I. Mother of Mandodari (See under Mandodari).

GUṆAVĀṬI II. Daughter born to Sunābha, younger brother of Vajranābha. She had an elder sister named Candramati. Prabhāvatī, daughter of Vajranābha, was married to Pradyumna, son of Śrī Kṛṣṇa. One day when Prabhāvatī and Pradyumna were engaged in amorous conversation Guṇavati and Candramati came to them and they expressed a desire to get husbands for themselves from among the Yādavas. Prabhāvatī advised Candramati to marry Gada, brother of Kṛṣṇa and Guṇavati to marry Sāraba, son of Kṛṣṇa. (Chapter 94, Harivānaṁa).

GUṆĀṬI. A river. Once Paraṇurāma slew some Kṣatriyas on the northern banks of this river. (Śloka 8, Chapter 70, Droṇa Parva).

GUṬA. A caste appellation. In ancient India appellations to the names were put to distinguish one caste from another. So ‘Sarma’ was added to a brahmin name, ‘Varmā’ to a Kṣatriya name ‘Gupta’ to a Vaiṣya 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).

GUṬAKA. A prince of the country of Sāuvira. He was a friend of the famous Jayadratha. In the great battle he was killed by Arjuna. (Śloka 27, Chapter 271, Vana Parva).

GUṆṆIKĀ. A companion of Devayāni. (Chapter 78, Ādi Parva).

GUṆU. The following five persons are to be considered as gurus: Father, mother, Preceptor, Agni (Fire) and Ātmān (soul). (Śloka 27, Chapter 214, Vana Parva).

GUṆUDĀRA. A son of Gāruḍa. (Śloka 13, Chapter 101, Udyoga Parva).

GUṆUPARAMPĀRĀ. 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 lakh of granthas with four pādas like Rkrit. 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 Brahmā commanded Vyāsa to divide the Vedas into divisions he first selected four disciples who could see the end of the Vedas. He accepted Paila to study Rgveda, Vaśaṁpāyaṇa to study Yajurveda, Jaimini to study Sāmaveda and Sumantra to study Atharvaveda. Besides these he selected the highly intelligent Romaharsana alias Śūta to study the Itihāsas and Purāṇas.

At first, the Veda was one. Vyāsa divided it into four. He based the division on the cāturhotra, performance of
four hotris. He arranged the performance of 'Adhvaryu as Yajus, that of hotṛ as Rks, that of Udgār as Sāmans and that of Brahā as Atharvans. Then he separated the Rks to form Rgveda, Yajus to form Yajurveda and Sāmans to form Sāmanveda. He devoted Atharvaveda to specify the rites and duties of Kings and the deeds of Brahā. Vedavyāsa thus split the single Veda tree into four and from there arose later a forest of Veda trees.

2) The saints of Rgveda. Pāila divided Rgveda into two samhitās and gave one each to Indrapramatī and Bāskala. Sage Bāskala divided his Samhitā again into four and taught it to four of his disciples, Bodhi, Adīmādhava, Yājñāvalkya and Parāśāra. Indrapramatī without splitting his samhitā taught it to his renowned son, Māndūkeya. The branch of Indrapramatī thus went down into circulation through the disciples of Māndūkeya and the disciples of the disciples and so on. Vedamitra of Sākalya gotra, one sage in the line of the disciples of Māndūkeya, split the samhitā into five, and taught it to Mudgala, Gomukha, Vātsya, Śāliya and Śārā. Śākāpāna a colleague of Vedamitra divided it into three and added a division to it by composing a Nīruka of his own. He taught them to Vaitālikā, Balāka and Krauṅīca. This was how the Indrapramati Samhitā produced branches and sub-branches. Bāskala divided his samhitā into another set of three and taught it to Kāliyāni, Gārgya, and Kāṭhājaya. The sages mentioned above are the ones who spread Rgveda in the world.

3) Saints of Yajurveda. Vaisampāyana, disciple of Veda Vyāsa, made twenty-seven divisions of Yajurveda and taught them to his disciples. Among those disciples was Yājñāvalkya, son of Brahmarāta. The branch Taittirīya originated from Yājñāvalkya.

4) The Taittirīya branch. Once all the sages learned in the Vedas made a decision. He who does not attend the Brahmaśamāja meeting held at the mountain of Mahāmeru will be tainted with the sin of Brahmatyā (murder of a brahmin). At one time Vaisampāyana was not able to attend and so was charged with the sin of Brahmatyā. He called his disciples to his side and told them that they should observe a Vrata to absolve Vaisampāyana of his sin. Then one of his disciples, Yājñāvalkya, stood up and said that he would observe the vratā 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. Vaisampāyana did not like this arrogance of Yājñāvalkya and so angrily commanded Yājñāvalkya to give back all that had been taught to him by Vaisampāyana. Obeying orders Yājñāvalkya vomited all the yajus and went away from the place. The other sages taking the form of the bird, Tītīrī, accepted the vomited yajus. Therefore that branch of the Veda got the name of Taittirīya and those sages were known as the Taittirīyas.

5) Ayātayama(4). On his leaving Vaisampāyana Yājñāvalkya put into operation a new set of Yajus called Ayātayama unknown even to Vaisampāyana. This was how it happened. Yājñāvalkya after leaving the Brahmasamāja went and did penance to propitiate the Sun-god. The Sun appeared before him in the form of a horse. Yājñāvalkya then requested him to grant him new yajus unknown even to Vaisampāyana. The Sun then remaining in the shape of the horse (Vāj) itself imparted to him instructions on a new set of Yajus called Ayātayama which were not known to anybody else, even to Vaisampāyana. Those who studied it were called Vājis. There are fifteen branches of the Vājis, Kānnu being one of them. All were put into operation by Yājñavalkya.

6) The Sannyāsins of Sāmanveda. Vedavyāsa taught Sāmanveda to Jainini. Jainini had a son, Sumantu, and he in turn had a son named Suta. Sumantu and Suta were very intelligent and they studied one branch each of the Vedas. Suta had a son, Sukarmā, and he divided Sāmanvedasmahitā into a thousand branches. Sukarmā had two disciples: Hiranyanābhā and Paupājī, and both of them studied all the thousand divisions of the Sāmanveda. The five hundred disciples of Hiranyanābhā who came from the north and studied Sāmanveda were called Uṣā numeros (those come from the north). Another five hundred came from the south and studied Sāmanvedasmahitā from Hiranyanābhā and they were called Pārācaya suṣamas (Hiranyanābhā is known as Kaulāya also). Paupājī had four disciples: Logākṣi, Kauthumī, Kakśvān and Lāṅgali. These four and their disciples split their samhitās and increased them. Kṛtī, one of the disciples of Hiranyanābhā, taught his disciples twenty-four samhitās. They also split them into many more and made the Sāmanveda bigger.

7) The saints of Atharvaveda. Vyāsa taught Atharvaveda to Sumantu. Sage Sumantu taught it to his disciple Kabandha first. Kabandha split it into two and gave one each to his disciples: Devādāsa and Pathya. Devā had four disciples: Medhā Brahmagali, Śantakaśi and Pippalāda. Pathya had three: Jābali, Kumuda and Saunaka. All these made samhitās. Saunaka split his samhitā into two and taught one to Badru and another to Saindhava. Muni jikēsa learnt it from Saindhava. He split it into two first and then again into three. The five samhitās of Muni jikēsa namely, Naksatralaka, Vedakalpa, Samihitakalpa, Āṅgirasakalpa and Sāṅkilaka are the most important divisions of the Atharvaveda. The Naksatralaka contains methods of worshipping Naksatras; the Vedakalpa contains the rites of the Ṛtvik Brahā, and the Samihitakalpa contains the science of the care of horses and elephants.

8) Purāṇas. Vyāsa compiled a Purāṇa samhitā using speeches, appendices, poems and Kalpanirnyaya and taught it to Romaharsana alīs Śīta. Śīta had six disciples named Sumati, Agnivarca, Mitrayus, Sāṁsāpāyana, Akṛta-vrana, and Sāvarni. Akṛta-vrana, Sāvarni and Sāṁsāpāyana born of Kaśyapagotra have themselves made Purāṇasamhitās. There is another samhitā composed by Romaharṣana based on the samhitās made by the above three.

Visā Purāṇa is based on the latter four samhitās. There are eighteen Purāṇas, namely, Agneya, Brahmā, Brahmatī, Vajīśvarī, Brahmanvī, Bṛhaṇḍavī, Bhāgaṇī, Bhavīsya, Garuḍa, Kāraṇa, Śīla, Mārkaṇḍeya, Mātśya, Nārāyāna, Padma, Śiva, Skanda, Vāmanī, Vāraha and Visā. There are eighteen sub Purāṇas also. In all these are described the creation, the deluge, the dynasties of the devas, history of kings and dynasties, changes of generations etc. (Aṁśa 3, Visā Purāṇa; 12th Skanda, Bhāgaṇī).
H (r). This letter has two meanings: (1) Understanding (2) Rudra. (Agni Purāṇa, Chapter 349).

HĀHĀ. A Gandharva, the son of Kaśyapa-prajāpati by his wife Pradha. (Ādi Parva, Chapter 122, Verse 59). Other Information. (1) Hāhā was present at the birth-day celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 59).

(2) He lives in Kubera’s assembly. (Sabhā Parva, Chapter 10, Verse 25).

(3) Hāhā welcomed Arjuna in the Devaloka when once he visited the place. (Vana Parva, Chapter 43. Verse 14).

HAIHAYA. A King, the son of Vatsa, born in the dynasty of Saryāti. He was the founder of the Haihaya dynasty. He became a brahmin by choosing Sage Bhrigu as his Preceptor. He was also known as Vitahavya. (Anuśāsana Parva, Chapter 30, Verses 54-57).

HAIMAVATA. A region north of the Himālayas made famous in the Purāṇas. Sukabrahmaṇi on his way from Mahāmeru to Mithilāpuri crossed this region. (Śanti Parva, Chapter 325, Verse 14).

HAIMAVATI I. A synonym of river Śatadru. (See under Śatadru).

HAIMAVATI II. A wife of Viśvāmitra. (Udyoga Parva, Chapter 117, Verse 13).

HAIMAVATI III. A wife of Śrī Kaṃṇa. When Kaṃṇa was cremated Haimavati also ended her life in the funeral pyre. (Mausala Parva, Chapter 7, Verse 73).

HAIRANYAVATI. A river which flowed along Hiraṇmaya, a Purāṇic region. (Bhīṣma Parva, Chapter 8, Verse 5).

HALADHARA. A synonym of Balarāma. (See under Balabhadrarāma).

HĀLĀHALA(S). A sect of asuras, who were the first creation of the Trimūrtis, when they also possessed the power of creation. The Hālāhalas, 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 Kaṭāsa and Vaikuṇṭha also, and Harīharas (Viṣṇu and Śiva) defeated them after a fierce fight lasting for a thousand years. The Harīharas returned to their abodes and spoke about their achievements. Their wives laughed at the bravado of their husbands. At this Mahāviṣṇu got angry with Lakṣmī and Śiva with Pārvatī, and in protest the Devis left their husbands. From that day onwards Viṣṇu and Śiva began losing their power. Brahmā, who divined the reason for the growing weakness of Viṣṇu and Śiva persuaded Lakṣmī and Pārvatī 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 Viṣṇu and Śiva divested of their right to creation. (Devi Bhāgavata, 7th Skandha).

HALĀYUDHA. A Sanskrit poet who lived in the 10th century A.D. A mahākaviya called Kavirahasya is his most important work. The hero in the great poem is Kṛṣṇa III. A King of the Rāṣṭrakūta dynasty, and poet Halāyudha was a courtier of his.

HALIKA. A prominent nāga born in the Kaśyapa dynasty. (Ādi Parva, Chapter 15).

HALIMĀ. One of the Saptamātris (seven mothers). (Vana Parva, Chapter 22, Verse 10).

HALIMĀKA. A nāga born in the family of Vāsuki. He was burnt to death in the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 5).

HAMSĀ I. An incarnation of Mahā Viṣṇu in Kṛṣṭyuga. He instructed great sages like Sanaka on yoga in the presence of brahmā. He is also called yajña. (Bhāgavata 11th Skandha). Harīsa, who was a prajāpati as well advised the Śādvidyadevas about the means to attain salvation and the advice is known as Harīsaṅgītā. (Śaṅti Parva, Chapter 288).

HAMSĀ II. A son born to Kaśyapa of his wife, Aritā. He was a Gandharva and it is believed that Dīrtarāṣṭra was an āṃśāvatār of this Gandharva. (M.B. Ādi Parva, Chapter 6, See also under Āṃśāvatārā).

HAMSĀ III.

1) General. A minister of Jārasandha. Harīsa and Dimbhaka were the sons of Brahmadatta, the chief of Śāla, and they were adepts in archery. Paraśurāma was their Preceptor. (Harivānśa 3, 103). The Mahābhārata calls Harīsa’s brother Dībhaka.

2) Education. Vicakra and Janārdana were intimate friends of Harīsa from their very infancy, of whom Janārdana was the son of Mitrasaha, a friend of Brahmadatta. Harīsa, Dimbhaka and Janārdana had their education together and their marriages also were conducted at the same time. After some time Śiva presented them many weapons like Rudrāstra, Maheśvarāstra and Brahmāśirāstra, and also two attendants for self-protection. (Harivānśa 3, 105).

3) Curse of Durvāsas. Swollen-headed and haughty on account of Śiva’s boon, Harīsa and Dimbhaka turned out to be a nightmare to the world, and they once tried to give trouble to Durvāsas, who cursed them to be killed by Mahāviṣṇu. Sometimes later the sage himself informed Śrī Kṛṣṇa about this curse of his.

4) Death. The Harīsa brothers began an aʿvamadha (Horse Sacrifice) and deputed Janārdana to collect the tax thereof. Śrī Kṛṣṇa alone refused to pay the tax with the result that Harīsa clashed with Kṛṣṇa who killed Dimbhaka and kicked Harīsa down to Pātāla. He died there, in Pātāla of snake-bite. (Harivānśa 3, 128).

5) Grief of Jārasandha. Harīsa’s death caused much grief to Jārasandha, and for many years after it, he shed tears over the death of his friend. Even at the time when bhimasena, during his triumphal tour of the east, attacked Jārasandha he remembered the dead Harīsa and Dimbhaka. (Sabhā Parva, 13, 37).

HAMSĀ (M). Swan. For story about the origin of harīsa on earth see under Śrīṣṭi, Para 12.

HAMSACUṬA. A Yakṣa, who worships Kubera in his assembly. (Sabha Parva, Chapter 10, Verse 17).

HAMSADHVAJA. A King of Campānagara, who was a great devotee of Viṣṇu. During his reign
monogamy prevailed in the country. He took the yājñīc horse of Yudhiṣṭhīra captive, and in the fight to release the horse Arjuna killed Sudhanvā and Suratha, sons of Hainśadhvāja. Grieved and enraged at their death Hainśadhvāja took the field against Arjuna, and Śrī Kṛṣṇa finding that Arjuna's life was in danger pacified them both. Also Kṛṣṇa requested Hainśadhvāja to be a supporter of Arjuna in future. Hainśadhvāja had five sons called Suratha, Sudhanvā, Sudarsā, Subala and Sama. (Jaimini, Aṉavamedha Parva, 17, 21).

HAMSĀJA. A warrior of Subrahmanya. (Salya Parva, Chapter 45, Verse 68).

HAMSĀKĀYA. A Kṣatriya by caste, Hainsakāyā was present at the rājaśīya of Yudhiṣṭhīra. (Sabhā Parva, Chapter 52, Verse 14).

HAMSĀKŪṬA (M). A mountain lying between Hastinapura and the Sātaśīka mountain. On his way to Sātaśīka Pāṇḍu crossed Hainśakūṭam. (Ādi Parva, Chapter 118, Verse 50). Śrī Kṛṣṇa once tore off a peak of the mountain and established it in Dvārakā. (Bhārata, Southern text, Chapter 38).

HAMSĀPARTHĀ (M). A region famous in the Purāṇas. The armies from this place fought in the great war. They fought taking their position at the grivāsthāna (neck position) of the Gauruḍa vyāha (A particular array of soldiers) set up by Droṇa. (Droṇa Parva, Chapter 20, Verse 7).

HAMSĀPRAṬAṆĀ TĪRTHA. A sacred place at Prayāga on the banks of the Gaṅgā. (Vana Parva, Chapter 85, Verse 87).

HAMSĀVAKTRA. A warrior who fought on the side of Subrahmanya and defeated the Asurās. (Salya Parva, Chapter 45, Verse 75).

HAMSĪ. A daughter of Bhagiratha whom sage Kauṭsa married. (Anūśāna Parva, Chapter 137, Verse 26).

HAMSĪKĀ. A daughter of Surabhī. This cow is said to be supporting the southern region. (Udyoga Parva, Chapter 102, Verse 7).

HANŪMĀṆ. A monkey born of the elements and aspects of Devas. In the epics of no other country could be found a character that belongs to the animal kingdom who is as powerful, erudite and philosophic as Hanūmāṇ.

1) Birth. Many and different are the stories about the birth of Hanūmāṇ told in Purāṇic literature, and they are briefly noted below.

(1) The semen discharged by Śiva, whose erotic feelings were excited by the sight of Viśṇu disguised as Mōhiṇī was received by the Saptarṣis and deposited in the womb of Aṉājanā, and Hanūmāṇ was born out of it. (Śiva Purāṇa, Śatadrasanasāhita).

(2) Dāsaratha divided among his wives the divine pīyasa (pudding) got from the putrakāmeṇṭi yajña which was performed so that he might be blessed with children. Somehow or other a kite 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 Aṉājanā doing tapas in the forest. She ate that pudding and Hanūmāṇ was born as the son of Aṉājanā due to the extraordinary powers of the pudding. (Ānanda Rāmāyaṇa).

(3) Śiva, once in his fierce and effulgent form (aspect) entered Kesarī, the husband of Aṉājanā 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 Aṉājanā got pregnant. Later, Aṉājanā 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. Hanūmāṇ was the child thus born of Śiva and Vāyu. (Bhaviṣya Purāṇa, Pratisarga Parva).

(4) Hanūmāṇ'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 Aṉājanā, the monkey woman. The monkey called Kesarī was her husband. Thus Hanūmāṇ was born as the son of Aṉājanā.

Aṉājanā also has a story of her own. Once upon a time she was the maid-servant called Puṉjikasthālā 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 vitality of Śiva, after which she would return to him as maid-servant as of old. And, accordingly, Puṉjikasthālā became a female monkey under the name Aṉājanā and lived at Aṉājanā forest with a handsome monkey called Kesarī as her husband.

It was while Aṉājanā 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 Aṉājanā.

Even while Aṉājanā was pregnant the child in her womb had much to suffer at the hands of Bāli. Hearing from Nārāda that Śiva's son had been born in Aṉājanā's womb Bāli feared that the actual birth of such a son would jeopardize his lordship over the monkeys. To ward off the threatened contingency, Bāli, as advised by Nārāda, let in the five metals (gold, copper, iron, tin and zinc) in watery form into the stomach of Aṉājanā. (This is a means of causing abortion). But, the attempt misfired. Instead of the five metals killing the child in Aṉājanā's womb, they became ear-ornaments for it, and Hanūmāṇ was thus born with ornaments in his ears. (Karīṇa Rāmāyaṇa Pūrvakāṇḍa).

2) Naming and boons. As soon as Hanūmāṇ was born Aṉājanā 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 never be destroyed and that fruits as ripe as the rising sun (she pointed the sun out to him) would form his food. And, Aṉājanā returned to heaven.
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 neared it. But seeing Rāhu, bigger than the Sun he jumped at it. Then it was that it saw Airāvata and it tried to eat it. And, seeing this attempt of the monkey-child, Indra used his vajrāyudhā (Thunderbolt) against it. The weapon hit its chin and wounded it, and in precarious condition it fell down on earth. Vāyu (Wind god) who saw his child falling down wounded carried it off to Pātāla.

When Vāyu (air) quitted the earth everything thereon 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 Vāyu 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.

Mahāviśu; May you live all your life as 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 court you.

All the Devas: None will ever equal you in strength and speed. Brahmā blessed Hanumān again giving him more physical power than Garuḍa and Vāyu blessed him to have more speed than himself. (air). (Valmiki Rāmāyaṇa, Bālakanda, Canto 15; Uttarārāmāyaṇa; Kambārāmāyaṇa, Purvakoṣaṇa; Adbhutarāmāyaṇa).

3) Education. Being born of Śiva and on account of the Śivasakti in him, Hanumān reached boyhood immediately. To learn the four Vedas and the six śāstras he chose Śūrya mentally as his preceptor, and approached him with the request to be taught the Vedas etc. Śūrya agreed to have Hanumān as his disciple subject to the condition that the latter would not be permitted to sit with the Bālakhlīyas in his (Śūrya’s) chātarī and study. Hanumān agreed to the condition to learn from Śūrya walking in front of him. With book opened in his hand and concentrating all his attention on the face of Śūrya Hanumān traversed the sky and within a short period of sixty hours he mastered all the Vedas and the śāstras thoroughly well. Though Śūrya said that he would consider the great interest Hanumān took in his studies as dākṣina (tuition fee) Hanumān wanted Śūrya to accept something more by way of dākṣina, and Śūrya said as follows:—“If you are so very particular about offering me something more as dākṣina I shall tell you. My son Sugrīva is living on earth with Bāli and he is not as strong and powerful as Bāli. You be of help to Sugrīva as his minister and constant companion.”

Happy at Śūrya’s words Hanumān returned to the forest and lived as Sugrīva’s minister for the rest of his life.

4) Śrī Rāma’s servant. From the day he met Śrī Rāma after the abduction of Sītā by Rāvaṇa till Rāma’s death his story is inextricably connected with that of Rāma. (See under Rāmeśvaram).

5) His music. Once in a musical competition Hanumān defeated Nārada. (Adbhutarāmāyaṇa; also see Para 8 under Nārada).

6) Śivālīṅga at Rāmeśvaram. There is a story in the Yuddhakānda of Rāmāyaṇa connecting Hanumān with the Sivalīṅga installed in the temple at Rāmeśvaram. (See under Rāmeśvaram).

7) Lost his divine power. Once due to a curse of sage Trnabindu 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 Laṅkā 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 Laṅkā. (See Trnabindu II, Para 2).

8) A fort made of tail. He made a fort of his tail and saved Rāma and Lākṣmana within it. (See Pātāla-śāṃbhu).

9) Hanumān and Sahasramukha Rāvaṇa. (See Sahasramukha Rāvaṇa).

10) Hanumān and Śatrughna. Śatrughna, who conducted the horse in connection with the Asvamedha performed by Śrī Rāma after his return from exile in the forest, fell down unconscious in his fight with King Virāmāni, and then Hanumān brought a herbal medicine called Dront from the Himālayas and with its aid brought back Śatrughna to consciousness. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 44).

11) Taken captive by Kuṣa and Lava. The Yajñaśva (sacrificial horse) of the Asvamedha yajña of Śrī Rāma led by a contingent of Rāma’s army was resting in a tent put up near the hermitage of Gautama when Kuṣa and Lava together captured the horse. Hanumān, who rushed over to the spot receiving intimation of the news was bound hand and foot with creepers by Kuṣa 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 aback to see Hanumān there in that plight and got him released from captivity by her sons. (Kamba Rāmāyaṇa, Uttarākhaṇḍa).

12) Old age. Having witnessed Rāmāvata (incarnation of Rāma) to its very end, Hanumān, who had by now become quite old, spent his days guarding the Kadali forest. Bhumī, who happened to go there to collect Saugandhika flowers got defeated in fight by Hanumān. (See Bhumī, 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).

HANYĀMĀNA. A famous place in south India mentioned in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 69).

HARA I. A famous Dānava, born to Kaśyapa of his wife Danu. He was reborn as King Subāhu. (Ādi Parva, Chapter 67, Verse 23).

HARA II. One of the eleven Rudras. (Śānti Parva, Chapter 208, Verse 19).

HARA III. A synonym of Śiva.

HĀRA (M). A region of Purāṇic fame. Nakula subjugated the King of Hāra by a simple command without any resort to arms, and the King attended Yudhi-
śthira's Rājasūya with presents. (Sābhā Parva, Chapter 51, Verse 54).

HARAKALPA. One of the sons born to Vipracitī by Sīthīhī. Paraśurāma killed him. (Vāyu Purāṇa, 68, 19).

HĀRAKEYŪRAKA. See under Lavaṇa. II

HĀRAVAS. An asura born from the tear drops of Brahmā. He was burnt to death in the flames emerging from Sīvalīna. (Skanda Purāṇa, 5, 2, 48).

HĀRDIKI I. A Kṣatriya King born from an aśīsa of the asura called Aśvapati. (Ādi Parva, Chapter 67, Verse 15).

HĀRDIKI II. Kṛtvārman. He was called Hārdika because he was the son of Hṛdika of the Yadu dynasty. (See under Kṛtvārman).

HARI I. A synonym of Viṣṇu. (See under Viṣṇu).

HARI II. A warrior of Subrahmāṇya. (Sālya 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 asura, the son of Tārakākṣa, who got from Brahmā a boon enabling him to prepare Mṛtasai-jīvani. (a medicine to revive dead people). (Karna Parva, Chapter 33, Verse 27).

HARI V. Son of King Akaśipāṇa. Though he was as powerful and proficient in archery as Mahāvisvā, and equal in prowess to Indra in war he got into the hands of his enemies and was killed. (Drona Parva, Chapter 52, Verse 27).

HARI VI. A particular sect of the attendants of Rāvaṇa. They attacked the army of monkeys. (Vana Parva, Chapter 283).

HARI VII. A very powerful bird born in Garuḍa'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 Kaśyapaprajāpāti by his wife Krodhavaśā. Lions and monkeys originated from this Hari. (Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Canto 14).


HARI XI. A sect of Devas. During the Tāmasaman-vantera there were four such sects, viz. Hariś, Satyas, Supāras and Sudhis. (See Manvantara).

HARĪBĀHRI. A great sage, who was a member of Yudhiṣṭhīra's assembly. (Sābhā Parva, Chapter 4, Verse 16).

HARĪBHADRĀ. Daughter of Kaśyapa by Krodhā. She was given in marriage to sage Puluha and from them were born the monkeys, Kinnaras, Kītipuruṣas etc. (Brahmāṇḍa Purāṇa).

HARĪDĀSA. A monkey King, son of Puluha by Śvetā. (Brahmāṇḍa Purāṇa).

HARĪDHĀMA. A great sage who was reborn in his next birth as Raigāvenī, a gopi in Gokula (Cowherds' colony) as he had chanted the Kṛṣṇa mantra of twenty letters during his life as sage. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 72).


HARĪJĀI. A. One of the Kāśasa women who kept guard over Sītā in the Aśoka grove. (Vālmiki Rāmāyaṇa, Sundara Khaṇḍa, 23, 3).

HARIMEDHAS. A saintly King of ancient days. He once conducted a yājña and a daughter called Dhvajavatī was born to him. She lived in the western regions (Udyoga Parva, Chapter 110, Verse 13).

HARIMITRA. A brahmin, who had his āśrama on the banks of the Yamanū. Owing to his association with Harimitra a sinner called Vīkūḍaḷa took his bath in the sacred waters of the Kālindī during two Māgha months. The first bath released him from all his sins and the second bath made him eligible to go to heaven. Thus Harimitra was responsible for the attainment of heaven by the sinner Vīkūḍaḷa. (Padma Purāṇa, Ādi Khaṇḍa, Chapter 31).

HARĪNA. A nāga which belonged to the Airāvata family. It was burnt to death at the Sarpasatra of Jana-mejava. (Ādi Parva, Chapter 57, Verse 11).

HARINĀŚVA. A King in ancient India. He once got from King Raghu a sword with divine powers which he presented to King Sunaka. (Sānti Parva, Chapter 166).

HARINĪ. A daughter of Hiranyakāśipū, also called Rohini. She was married to Viśvapati, an Asura, Vana Parva, 211, 18).

HARĪPINDĀ. A female attendant of Subrahmāṇya. (Sālya Parva, Chapter 46, Verse 24).

HARĪŚCANDRA I. A King of the solar dynasty very much revered for his unique truthfulness and integrity. He was the son of the famous Triśaṅku.

1) Genealogy. See under Triśaṅku.
2) A brief life-sketch. To keep his plighted word and for the sake of truth he gifted away the whole of his kingdom to Viśvāmitra. When that was not sufficient he cleared his debts to Viśvāmitra with the money got by selling his wife, Candramati, his son, Lohitāśva 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 Cāṇḍāla. Ultimately the Trimūrtis (Brahmā, Viṣṇu and Śiva) appeared and heaped on him all the boons he desired and rewarded him with high honours. (See for details para 4 under Viśvāmitra).

HARĪŚCANDRA 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 Padma Purāṇa (Uttara khaṇḍa, Chapter 32) has the following story to say:- Hariścandra 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 Sumudra by vimāna where he questioned Sanatkumāra, a brahminical 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 vaishya; 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 Kaśi 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 Viṣṇu installed along with Adityabha-
gavān (Sun-God) and worshipped with flowers, feel-
ings 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.
( It is not quite definite whether Hārīcandra I and II are one and the same person).

HĀRĪSCANDRA III. A Sanskrit poet who lived in the 9th century A. D. The mahākāvyā called “Dharmar-
śarmābhudyadaya” is his main work. This mahākāvyā comprises of 21 cantos. He has composed another work called “Jīvandharacampū”.

HARITA I. A King who was the grandson of Har-
īcandra and son of Rohita. (Bhāgavata, 10th Skandha).

HARITA II. A King, who was the son of Vapūsmān and grandson of Śvāyambhuvamanu. He was King of Haritavāra in the island of Śāmarī. (Mārkandeya Purāṇa 50, 28; Brahmāṇḍa Purāṇa, 2, 3).

HARITA III. A son born to Yadu of the nāga woman called Dhūmravāṇā. He founded an independent kingdom in the Nāga island and became a prominent leader of the Madgura tribe. (Hari Vānīśa, 2, 38; 29, 34).

HARITA I. A great sage who visited Bhīṣma in his bed of arrows (Śaraśayā). (Śanti Parva, Chapter 47, Verse 7). Once he attended Yudhishṭhira’s assembly and spoke on eternal truths conducive to mental peace. That talk of his became famous as Hārītagītā. (Śanti Parva, Chapter 278).

HARITA II. An author on Smṛtis (codes of conduct).

He has written two texts on the subject called Laghu-
hārīta smṛti and Vṛddhahārītasmṛti.

HARITĀLA (M) A mineral (yellow orpiment) got from mountains, which is red like the clouds at dusk. (Vana Parva, Chapter 158, 94).

HARITASA.

1) General. A King born in the solar dynasty. In the art of music he defeated Nārada and shamed Sarasvati (Goddess of language), pleased Brahmā and by the melody of his music sent Viṣṇu to sleep. The mounting achievements of the King in the art of music evoked jealousy in Śiva’sāṅkara, the lord of music. When Saṅkaramūrti in a competitive spirit played the rāga Saṅkarābharaṇa (a particular tune) Haritāśva) pointed out that Saṅtarasa (the calmness and poise) which was suited to that rāga had given place to raudra rasa which was a serious mistake. Enraged at this Śiva opened his eye of fire at the King who retorted boldly thus, ‘even if the eye of fire was opened a mistake was a mistake’. This stand of the King pleased Śiva so much that he bestowed on the King boons and good wishes as presents for his (king’s) victory over all.

2) Killed Andhaka. Andhākāsura conquered Svarag and took Indra prisoner during the period when Hari-
tāsa was King. The combined efforts of Brahmā, Viṣṇu and Śiva could not kill Andhaka. At last at the instance of Bhṛṣapati a representative of the Devas visited Haritāśva at Ayodhyā and sought his help to kill Andhāka and accordingly the King set out for war against the demon. Agastya told the King in secret that Andhāka treasured an image of Śiva and Parvati in his stomach, and after removing, with his arrows the idol from his stomach, Haritāśva killed him and restored the Deva-loka to Indra. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

HARIYAMŚA (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 Harīvamśa Parva, Viṣṇu Parva, and Bhai-
ṣyapa Parva. Creation of the world, kings of the solar dynasty and of the lunar dynasty, Yadu dynasty and the birth of Śrī Kṛṣṇa form the theme of Harīvamśa Parva. Viṣṇu Parva deals mainly with the pranks and games of Śrī Kṛṣṇa in his childhood. Though there occur certain hints about the future at the beginning of the Bhāṣyapa Parva, the creation of the world, the incarnation of Viṣṇu as Vāmana (Dwarf) and as Narasiṁha (half man and half lion), Śiva and Viṣṇu constitute its main theme.

The following verses prove that the Harīvamśa also was composed by Vyāsa.

Harīvamśastattah parva-
purāṇaṁ kilāsanātiḥāditaṁ / Viṣṇuparvāśi śoścaryā / Viṣṇoḥkamsavadhastathā // Bhāṣyaparvācāpyuktān / Khiśevadābhutam mahat / Etat parvāsatam pūraṇam / Vyāsenoktāṁ mahātmanā // (Ādi Parva, Chapter 2, Verses 83-84).

HARIVARSHA (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. (Bhārata, southern text, sakhā Parva, Chapter 28).

HARIVIRA. See Dhanaśarman.

HARSA I. One of the three sons of Dharmadeva, the other two being Śama and Kāma. Harṣa married Nandā. (Ādi Parva, Chapter 66, Verse 32).

HARSA II. A great poet in Sanskrit, who flourished in the 12th century A.D., his most reputed work being the Mahākāvyā called Naisadha, one of the five Mahākāvyās (Epic Poems) in Sanskrit language. Another well-
known work of his is Khāḍanakhaṇḍakhaṇḍāya. He was a member of the literary assembly of King Jayacandā of Kanaūj. Hira was his father and Māmalladevi, his mother.

HARSA III. King Harśavardhana who ruled over North India between A.D. 660 and 668. He is remembered and respected more as a poet in Sanskrit than anything else. Nāgānanda, Ratnāvalī and Priyadarśikā are his more important works. The poet Bāna has written the biogra-
phy of Harṣa.

HARYAKKA. A King born in the royal dynasty of Aṅgā. He was the son of King Carīpa and father of King Bhṛdratha. (Agni Purāṇa, Chapter 277).

HARYĀŚVA I. The five thousand sons born to Dakṣa by his wife Asikā are known as Haryāśvas. (See Asikīnī II).

HARYĀŚVA II. A King of the solar dynasty. The follow-
ing information about him is culled from the Mahā-
bhārata.

(1) He was king of Ayodhyā. A Powerful ruler, he had a fully equipped army. (Udyoga Parva, Chapter 115, Verse 18).

(2) He took Mādhavi, daughter of Yayāti as his wife and thus solved the problem of gurudakṣina for Gālava. (See under Gālava).
HARYĀŚVA III. Father of Sudeva, King of Kāśī. He was killed by the sons of Vīratahavya. (Anuśāsana Parva, Chapter 30, Verse 10).

HĀŚINI. An apsāra woman of Alakāpurī. She once danced in Kubera’s assembly to welcome sage Aṣṭāvakra (Anuśāsana Parva, Chapter 19, Verse 45).

HĀSTAMĀLAKA. A disciple of Śrī Śaṅkara. (See under Śaṅkaraśārya, Para 7).

HASTI I. A King born in the lunar dynasty. (Ādi Parva, Chapter 94 Verse 58).

HASTI II. Another king of the lunar dynasty. His father was Suhotra and mother Suvarṇā, who belonged to the Ikṣvāku dynasty. This Hasti married Yaśodāharā, daughter of King Trigarta, and a son called Viśāṅtha was born to them. Hastināpura was the city newly built by Hasti. (Ādi Parva Chapter 95, Verse 34).

HASTIḤBADRA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 13).

HASTIKĀŚYAPA. 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 139, Verse 11).

HASTINĀPURA. Capital city of the Pāṇḍavas. (See under Hasti II).

HASTIPADA. A nāga born in the Kaśyapa dynasty. (Ādi Parva, Chapter 35 Verse 9).

HASTIṆIḌA. A nāga born in the Kaśyapa dynasty (Ādi Parva, Chapter 35, Verse 14).

HASTISOMĀ. A famous river mentioned frequently in the Purāṇas. (Bhāṣya Parva, Chapter 9, Verse 19).

HĀṬAKA (M) I. A region to the north of the Himālayas, where the guhyakas lived. Arjuna, during his triumphal tour in the north made the guhyakas his allies. (Sabhā Parva, Chapter 28, Verse 3).

HĀṬAKAM II. A drink (raśāyana). Those who live in Atala a section of Pāṭāla drink this tonic. (See Pāṭāla).

HĀṬAKI. A river. Paramēvara and Pārvati once had intercourse at Vītāla, a section of Pāṭāla and their semen formed itself into the river called Hāṭakī. (Bhāgavata, 5th Skandha).

HAVANA. One of the eleven Rudrās. (Anuśāsana Parva, Chapter 150, Verse 13).

HAVIGHNA. 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).

HAVIRBHŪ. Wife of Pulastya. (See Pulastya).

HAVIRDHĀMAN. Son of Antardhāman of the Manu dynasty. (Anuśāsana Parva, Chapter 147, Verse 24).

HAVIRDHĀNA. A grandson of emperor Pṛthu, who had two sons called Antardhāna and Vādī and to Antardhāna was born a son called Havirdhāna by Śikṣaṇḍinī, and they had six sons called Prācīnaḥarih, Śukra, Gaya, Kṛṣṇa, Vṛja and Ajina. (Viṣṇu Purāṇa, Part 1, Chapter 14).

HAVĪŚMĀṆ. A great sage who was a member of the assembly of Indra. (Sabhā Parva, Chapter 7, Verse 13).

HAVĪŚMATĪ. A daughter of Aṅgiras. (Vana Parva, Chapter 218, Verse 6).

HAVĪŚRAVAS. A King born in the family of Kuru, a King of the lunar dynasty. (Ādi Parva, Chapter 94, Verse 59).

HAVYAGRĪVA V. A Rākṣasa about whom the following story is told in the Brahmāṇḍa Purāṇa. Havaghna was born from the smoke which rose from the fire of a yajña which sage Bharadvāja along with his wife Pāṭilīnasī conducted on the banks of river Gautami, and he began eating the havis. Questioned about it by Bharadvāja Havaghna answered as follows:—“I am an unfortunate fellow called Kṛṣṇa cursed by Brahmā. If you would kindly sprinkle on me the Gaṅgā water, Suvarṇā, ghee and soma I will be redeemed from the curse. Bharadvāja complied with the request of Havaghna and he got redemption from the curse.

HAVYAGRĪVA I. An Asura, the son of Kaśyapaprajāpāti by his wife Danu. (Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Canto 14). As a child the Asura began tapas on the banks of river Sarasvati, 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 (Havaghna) should not be killed by anyone but by a Havaghna (one with the horse’s neck). Devī granted him the boon.

Havaghna, 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 the combined 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 Havaghna in fight. (For details see Cītāl).

HAVYAGRĪVA II. An asura who guarded the kingdom of Narakaśura. He was killed by Śrī Kṛṣṇa. (Udyoga Parva, Chapter 130 Verse 50).

HAVYAGRĪVA III. A King born in the Vīdṛa dynasty. (Udyoga Parva, Chapter 74, Verse 15).

HAVYAGRĪVA IV. A saintly king. Though he defeated his enemies, yet, as he had no backing and support, he was finally killed. The story of Havaghna was told by Vyāsa to teach Dharmaputra the lesson that even the greatest of heroes requires the support of others. Though killed, Havaghna secured a place in heaven. (Sānti Parva, Chapter 24, Verse 23).

HAVYAGRĪVA V. An incarnation of Viṣṇu.

1) In Vedic literature:—In Vedic literature incarnation as Havaghna is attributed not to Viṣṇu, but to Yaṭīṇa. But the Taṁtirīya ärāṇyaka depicts yaṭīṇa as a proto-form of Viṣṇu. The inference that may be drawn from the above is that the root of the Havaghna story detailed in Vedic and Purānic literature is one and the same.

About the Havaghna incarnation the Pañcaviṣṇu-brāhmaṇa contains the following story.

Agni, Indra, Viṣṇu and Yaṭīṇa (Viṣṇu) once began a yajña on the understanding that the havirbāha obtained from it should be divided among all the
Devas. But, in violation of the agreement, yajña left the place carrying away the whole Yajñabhāgā with him, and he drove back the Devas who followed him with the help of the bow presented to him by Devi. Finally the Devas got the string of the bow bitten off by termites and the bow which got straightened up cut off yajña’s head. Yajña then apologized for his offence and then the devas got the Aśvinidesvas to fix the head of a horse to the trunk of Yajña. (Pañcavimśābrāhmaṇa 7, 5; Taittirīya āranyaka 5, 1; Taittirīya Samhitā, 4-9, 1).

2) In Purānic literature. The above story is told in Skanda Purāṇa with slight modifications as follows:— Once Brahmā and other Devatās conducted a test as to which one amongst them was the greatest, and when it became evident that Mahāviśv śu was, in every respect, superior to all the others Brahmā cursed that Viśu should lose his head. Viśu, who got thus bereft 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 dharmāranya 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).

HAYAŚIRĀŚ. Hayagriva. (See Hayagriva V).

HEHAYA (HAIHAYA). See Ekāvira and Paraṣurāma.

HEMA. A lover (wife) of Maya, the asura. (For details see Maya, Indra, Para 61 and sub para 3 of Para, 24, Rāma and Svayamprabhā.)

HEMACANDRA. A King, son of King Viśāla and father of Sucandra. (Bhāgavata, 9th Skanda).

HEMAGUHA. A nāga born in Kaśyapa’s dynasty. (Ādi Parva, Chapter 35, Verse 9).

HEMAKANTA. Son of King Kuśaketu of Vaṅga. He committed the sin of brāhmaṁtya as he killed the sage, Satārca. Later on he redeemed himself from the sin by giving water to Tṛita, a brāhmin. (Skanda Purāṇa).

HEMAKUNDALĀ. A vaisya. (See Vīkundalā).

HEMAKUTA (M) I. A mountain in the North. Arjuna once went to Harivarsa after stationing his army here. (Sabhā Parva, Chapter 28).

HEMAKUTA (M) II. A mountain on the banks of the river Nandā, known also as Rṣabhakūṭa. Once Yudhishṭira went to this mountain and enjoyed the many beautiful scenes there. (See Rṣabha II).

HEMAMALI I. He used to supply flowers to Vaiśravaṇa. He had a beautiful wife called Viśālākṣi. Once when he returned with flowers from Mānasasaras he felt an onrush of love and spent time at home in love pranks with his wife. Kubera went to the temple for worshipping Śiva at noon and though he waited there till dusk time for HEMAMALI to bring the flowers the latter did not come. Kubera got angry and sent for Hemamali 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 Alakāpurī. At last he came to HEMĀDRI where he met sage Mārkanḍeya. Hemamali told him all about his misfortune and the sage advised him to observe Aṣādha-kṛṣṇaıkīdaś. Hemamali did so and got cured of the fell disease and returned to Devaloka. (Padma Purāṇa, Uttarākhaṇḍa, Chapter 54).

HEMAMALI II. A son of King Drupada. He was killed in the great war by Aśvatthāma. (Droṇa Parva, Chapter 156, 182).

HEMANETRA. A Yakṣa. He worships Kubera in his assembly. (Sabhā Parva, Chapter 10, Verse 17).

HEMAPRABHA. See under Vaiṣṇava.

HEMAPRABHAVATI. See under Varatantu.

HEMARATHA. A King of the solar dynasty. Grandson of Citraratha, Hemaratha was the son of Kaśmā and father of Satyaratha. (Bhāgavata, 9th Skanda).

HEMAVARNA. Son of King Rocamāna. He fought in the great war on the side of the Pāṇḍavas against the Kauravas, (Droṇa Parva, Chapter 23, Verse 67).

HERAMBKAM. A region of South India, the inhabitants of which are known as the Heranivas. Sahadeva, during his triumphal tour of the South defeated the Heranivas. (Sabhā Parva, Chapter 31, Verse 13).

HEТИ. An Asura. (See under Praheṭi).

HIDIOMBĪ. A Rākṣasa, whom the Pāṇḍavas confronted in the forest after their escape from the lac palace. Bhima killed him and married his sister, Hīḍiṁbī. Ghaṭotkacā was Bhima’s son by Hīḍiṁbī. (For details see Ghatotkacā).

HIDIOMBĪ (HIDIOMBĪ). Mother of Ghaṭotkacā. (See Ghaṭotkacā).

HIDIOMBĀVADHAPARVA. A sub Parva of Ādi Parva. (Ādi Parva, Chapters 151-155 form the sub Parva).

HIDIOMBĀVANA (M). The forest where Hīḍiṁbā dwelt. (See Ghaṭotkacā).

HIDIOMBĪ (HIDIOMBĪ). See Ghaṣṭotkacā.

HĪHI. A class of fiends (Pāścas). (Bhāgavata 10th Skanda).

HĪKA. A Rākṣasa who lived in the river Vīpāśā. He was a companion of another Rākṣasa called Bahi and to them, jointly was born a son called Bāhitā. (Karaṇa Parva, Chapter 44, Verse 41).

HIMAVĀN. (THE HIMAĻAYAS).

1) General. The great mountain on the northern borders of India. In the literature and the religious thought of India the Himalayas occupy a position of universal respect and adulation. The Indian belief is that the mountain has got a divine soul. (e. g. it is referred to as “devatātma” in Kālidāsa’s Kumārasambhava). The Himalayas are referred to very often in the Purāṇas and epics.

2) Other information from Mahābhārata. (1) The Bālakhiyī had performed tapas on the Himalayas. (Ādi Parva, Chapter 30, Verse 3).

(2) The Nāga named Seṣa once resided there to practise control of the mind in solitude. (Ādi Parva, Chapter 36, Verse 3).

(3) Vyāsa performed tapas there. (Ādi Parva, Chapter 114, Verse 24).

(4) Pāṇḍu, father of the Pāṇḍavas had to cross the Kālakūṭa mountain and the Himalayas to reach Gandhamadāna. (Ādi Parva, Chapter 148, Verse 48).

(5) Bhārgava women hid themselves in the Himalayas 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 Pāraśara to annihilate the Rākṣasas was deposited in the extensive forest near the Himalayas, (Ādi Parva- Chapter 180, Verse 22).
(7) Arjuna once sojourned on the Himālayas. (Ādi Parva, Chapter 214, Verse 1).

(8) The Devatā of the mountain worships Kubera in his assembly. (Sabhā Parva, Chapter 10, Verse 31).

(9) As suggested by Sūrya, 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 8).

(10) Arjuna once crossed the Himālayas and encamped at Dhavañgirī. (Sabhā Parva, Chapter 27, Verse 29).

(11) Bhīmasena 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 that Meruśāvarṇī imparted advice to Yuddhiṣṭhira. (Sabhā Parva, Chapter 78, Verse 14).

(13) Bhagiratha performed tapas on the Himālayas. (Vana Parva, Chapter 108, Verse 3).

(14) The kingdom of Subāhu, King of Kalinda was on the plains of the Himālayas. The Pāṇḍavas stopped there for a night and left for the Himālayas the next day. (Vana Parva, Chapter 140, Verse 24).

(15) The Pāṇḍavas, on the seventeenth day of their life in exile in the forest came to the top of the Himālayas, and visited the aśrama of Vṛṣāparvan there. (Vana Parva, Chapter 18).

(16) It was while Bhīmasena was hunting in the Himālayas and appreciating the beauties there that a python caught him by the leg. (Vana Parva, Chapter 178).

(17) Sage Mārkandeya once saw in the stomach of child Kṛṣṇa mountains like the Himālayas, Hemakūṭa etc. (Vana Parva, Chapter 188, Verse 112).

(18) Much anterior to sage Mārkandeya an owl called Prāvāraṅkaka had lived on the Himālayas. (Vana Parva, Chapter 199, Verse 4).

(19) Kaṁḍa 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) Himāvān is one of the six rain-producing mountains stretching from the east to the west. (Bhīma Parva, Chapter 6, Verse 3).

(22) Arjuna during his tour of Kaḷāsa in dream with Śrī Kṛṣṇa saw all the peaks of Himāvān. (Draupi Parva, Chapter 80, Verse 23).

(23) When Śiva burnt to ashes the Tripuras, Himāvān and Vindhya served as the axes of Śiva’s chariot. (Kaṁḍa Parva, Chapter 34, Verse 22).

(24) The River Gaṅgā deposited Śiva’s semen on a high peak of Himāvān and Subrahmanya was born from it. (Kaṁḍa Parva, Chapter 44, Verse 9).

(25) Himāvān, 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) Himāvān presented to Subrahmanya two attendants called Suvarcas and Ativarcas. (Śalya Parva, Chapter 45, Verse 46).

(27) Śrī Kṛṣṇa once performed tapas on Himāvān, and as a result of it was born his son Pradyumna from Rukmiṇī. (Sautpikā Parva, Chapter 12, Verse 30).

(28) Himāvān presented inexhaustible wealth to emperor Pṛthu. (Śanti Parva, Chapter 59, Verse 113).

(29) The peaks of Himāvān have an area of 100 yoganas; Brahmā once conducted a yajña there. (Śanti Parva, Chapter 166, Verse 32).

(30) Dakṣaprajāpati once conducted a yajña at the place called Gaṅgādvāra on the slopes of Himāvān. (Śanti Parva, Chapter 284, Verse 3).

(31) In Chapter 327 of the Śanti Parva the following statement occurs about Himāvān. According to the advice of King Janaka Śuka brahmaṁśi mounted the Himālayas. Siddhā-caranās 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 noise produced by Kināras, peacocks and many other birds could always be heard there. Himāvān was the permanent abode of Garuḍa. The Aṣṭādikālas also lived there.

(32) When Śuka moved up to the world above it appeared as though the Himāvān 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 Himāvān. Both the peaks gave way to Śuka. (Śanti Parva, Chapter 333).

(33) Śiva desired to secure Umā, the daughter of Himāvān as his wife. Meantime sage Bhrigu demanded that Umā be wedded to him. When Himāvān told the sage that it had already been decided to give Umā in marriage to Śiva, the Sage cursed that there would not be, in future, gems in the Himāvān. (Śanti Parva, Chapter 342, Verse 62).

(34) Viṣṇu and Śiva once fought with each other on the Himāvān, and then it seemed as though the mountain was being clef into pieces. (Śanti Parva, Chapter 342, Verse 122).

(35) Nārada had his aśrama there, on the Himāvān. (Śanti Parva, Chapter 346, Verse 3).

(36) Śrī Kṛṣṇa once visited the aśrama of Upamanyu on the Himāvān. (Anuśāsana Parva, Chapter 14, Verse 43).

(37) King Marutta performed a yajña on the Himālayas and brahmans went away leaving a lot of wealth there. (Āsvamedhika Parva, Chapter 3, Verse 20).

(38) Saṅghaṇḍa left for the Himālayas after Dhṛtarāṣṭra and Gāndhāra were burnt to death in a wild fire. (Āśramaśika Parva, Chapter 37, Verse 33).

(39) During their mahāprasthāna (great journey) the Pāṇḍavas travelled by the Himālayas and Dharmaputra ascended to heaven from the top of the Himālayan peak. (Mahāprasthānā Parva, Chapter 2, Verse 1).

HIMGULA. A mineral (vermilion) obtained from mountainous regions. It has the colour (red) of the sky at sunset. (Vana Parva, Chapter 158, Verse 94).

HIPPOCRATUS. 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. Pṛthvi (earth), Ap (Water), Agni (fire) and Vāyu (air). Till the 18th century A.D. his theories were very popular.

HIRANYA. (Hiranyakaśipu, Hiranyākṣa)
1) General. Owing to a curse Jaya and Vijaya who were gate-keepers at Vaikuntha were born as two asuras, Hiranyakāśa (elder brother) and Hiranyakāśipu (younger brother). These brothers are known also as the Hiranyas. (See Jayavijaya).

2) Birth. Three sons called Hiranyākṣa, Hiranyākṣipu and Vajrāṅga and a daughter, Śīṅhikā were born to Kaśyapaprajāpati by his wife Diti. To Hiranyākṣipu were born four sons called Anuhūdā, Hīlāda Prahlāda and Śainhūdā. (Viṣṇu Purāṇa, Part 1, 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 having not yet been made 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 Siva with his attendants would be out sightseeing covered with ashes from burning ghats spread 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 Kaśyapa had to yield to her proposal. 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, if you did not obey me, you insulted the Devas also. There are two kids of a very low type in your womb. They will oppress the three worlds and kill innocent people. Mahāviṣṇu will never tolerate such things. He will incarnate himself to kill them. But since you feel penitent now, a grand-son of yours will become liked by all good people, and he will be a great devotee of Mahāviṣṇu. (This was Prahlāda).

At any rate, one hundred years after her getting pregnant Diti delivered twin sons. The first born was named Hiranyākṣa and the next one Hiranyākṣipu. (According to certain Purāṇas Hiranyākṣipu was the first born).

3) Hiranyākṣa. The boys grew up to become a growing menace to the whole world. Hiranyākṣa toured all the three worlds with a club. He besieged svarga. Devas ran away in fear. Hiranyākṣa, 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 Viśhāvari, the capital of Varuṇa and challenged him to fight. Varuṇa came out of the palace, admitted his incapacity to fight Hiranyākṣa, and suggested to him to challenge Mahāviṣṇu. Accordingly he set out in search of Mahāviṣṇu. It was during this period of time that the earth got engulfed in water. Śvāyambhuvamanu 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 Mahāviṣṇu, who came out through Brahmā’s nose in the form of a tiny boar. It grew up into a very big boar within no time, and jumped from the sky into the ocean, and within a few minutes it picked up from under the ocean the earth on its tusks and appeared on the surface of the water. Hiranyākṣa understood that the boar, which without the least fear picked up the earth from Pātalā was none other than Mahāviṣṇu and he challenged Viṣṇu to fight. After replacing the earth in its old position Viṣṇu fought with Hiranyākṣa and killed him.

4) Hiranyākṣipu. With the killing of his brother, Hiranyākṣipu’s hatred and enmity towards Viṣṇu increased very much. He, by doing tapas for very long years, secured boons 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. “Hiranyāya namāḥ” (salutations to Hiranyāya) replaced the old custom of chanting ‘Nārāyaṇa namāḥ’ (salutations to Nārāyaṇa). Meantime, a son called Prahlāda, a great devotee of Mahāviṣṇu was born to Hiranyākṣipu. (For the story of Hiranyākṣipu’s death see Prahlāda). (Kamba Rāmāyaṇa, Yuddha Kāṇḍa; Padma Purāṇa, Bhūmikhaṇḍa, Chapter 20).

5) Story about the name Hiranyākṣipu. Sage Kaśyapa once conducted an Śvāmedha 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 progressing she one day 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 came to be called Hiranyākṣipu. (Brahmāṇḍa Purāṇa, 8, 5, 7-12; Vāyu Purāṇa 67, 69).

HIRANYABAḤU. A nāga born in Vāsuki’s dynasty. He was burnt to death at the sarpa satra of Janamejaya. (Ādi Parva, Chapter 57, 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. Hiranyabindu is situated on the top of Mount Kālaśājara.

HIRANYADHANUS. A King of forest tribes. Ekalavya, the great master of archery was Hiranyadhanus’s son (See Ekalavya).

HIRANYAGARBHA. A synonym of Śrī Kṛṣṇa. (Śanti Parva, Chapter 342, Verse 96).

HIRANYAHAṬSA. A son born to princess Vadhirimati thanks to the blessing of the Śvāmedha Devas. She was married by a eunuch. Sorrow-stricken at such a marriage the princess requested the Śvāmedha Devas for children and they gave her a son, (Ṛgveda, Maṇḍala I, Anuvāka 17, Śākta 116) who was called Hiranyahasta. He became a sage and married the beautiful daughter of King Madrāśa. (Śanti Parva, Chapter 234, Verse 35).

HIRANYAKAŚIPIU I. (See Hiranya).

HIRANYAKAŚIPIU II. A dānava. He once shook Mount Meru and Śiva granted him welfare and prosperity. (Anuśāsana Parva, Chapter 14, Verse 73).

HIRANYAṆKṢA I. A brother of Hiranyakṣipu. (See Hiranya).

HIRANYAṆKṢA II. One of the sons of Viśvāmitra, who was a Brahmavādīn. (Anuśāsana Parva, Chapter 4, Verse 57).

HIRANYAṆABHA I. A King born in the solar dynasty. He was the son of Viḍhṛti and the father of Puṣya. (Bhāgavata, 9th Skandha).

HIRANYAṆABHA II. A son of Śrījaya. A child named Suvarṇaṣṭhīrī 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 Hiranyakānātha also. Hiranyakānātha lived for 1000 years. (Sānti Parva, Chapter 149).

HIRANYAPURAM. A city of the Dāityas. The Dāitya woman, Pulomā, got the city for her children by tapas. Pulomā is called Kākā also. (Certain Purāṇas aver that Kākā was the sister of Pulomā). The children of Pulomā are known as Kākāyeśas 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 lives; Devas, snakes or Rākṣasas should not kill them and they must have a beautiful city to live in. Brahmā granted her all the boons. Hiranyakapura was built by Brahmā for the Kākāyeśas 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 depredations of the Kākāyeśas, Indra brought Arjuna to Devaloka. As the Kākāyeśas 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 Kākāyeśas and destroyed Hiranyakapura. (Vana Parva, Chapter 173). On one occasion Nārada gave a correct description of Hiranyakapura to Mātali, the charioteer of Indra. (Udyoga Parva, Chapter 100).

HIRANYARETAS. One of the sons of Priyavrata, Hiranyakaretas was king of the Kuśa island and had seven sons called Vasu, Vasudāna, Drdharuci, Nābhigupta, Satyavrata, Vivikta and Vāmadeva. ( Bhāgavata 5th Skanda).

HIRANYAROMAN. A king of Vidarbha who exercised suzerainty over the southern regions. He was also known as Bhīṣmaka. (See Bhīṣmaka).

HIRANYASARAS. An ancient tirtha of the western regions. Candras washed off his sins by bathing here. (Sānti Parva, Chapter 342, Verse 57).

HIRANYASRNGAM. An extensive mountain to the north of Mount Maināka, which is to the north of Mount Kaijlāsa. This mountain is said to be a mine of gems. (Sabhā Parva, Chapter 3, Verse 10; Bhīṣma Parva, Chapter 6, Verse 42).

HIRANYASTUPA. A great sage, the son of Aṅgiras. (Rgveda, Manuḍala 1, Anuvāka 7, Sūkta 31).

HIRANYAVARMAN. A king of Daśārma, his daughter was married to Śiṅgaṇḍi. (See Śiṅgaṇḍi).

HITOFADEŚA. A book written in Sanskrit on the basis of the Paṅcatantra. It is a collection of forty-three stories, and twenty-five of the stories are found in the Paṅcatantra. There is also not much difference in the stories, about the origin of the two books. The author of Hitopadesa is considered to be one Nārāyaṇa Paṇḍita, a dependant of King Dhavalacandra. 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 Mitralābha (gaining friends), Suhrdbheda (creating dissensions between friends) Vigrāha (separation) and Sandhi (union).

HLĀDA (HRĀDA). A synonym for Hṛāda, son of Hiranyakāśipu. (See Hṛāda).

HLĀDINĪ. A tributary of the Gaṅga. Gaṅga brought down by Bhagiratha to the earth first fell on Śiva's head and thence on Bindusaras, and therefrom flowed in seven tributaries. Three tributaries, Hālāḍiṇī, Pāvani and Nalini flowed eastwards, Sucaśus, Sītā and Sindhu westwards, and the seventh tributary followed Bhagiratha. The mortal remains of the sons of Sagara were flooded with its waters, and their souls attained heaven.

HOMA. A king belonging to the dynasty of Bharata. He was the son of Kṛṣṇadratha and father of Sutapas. ( Bhāgavata, 9th Skanda).

HOMADEHNU. The cow, which offers milk needed for yajña.

HOMAKUṆDA (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 dig it one yard deep. After leaving two āṅgulas (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 Satvamekhalā, Rajamekhalā and Tāmasamekhalā, and this is the pit, viz. Homakunda. On the western side of it a yoni (receptacle) 10 × 15 āṅgulas should be made. Its depth should gradually decrease in the descending order 6, 4, 2 āṅgulas. In shape the yoni will be of the shape of the peepal leaf. (Yoni is that of Śakti ; the Kuṇḍa 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.

HOTRAVĀHANA. A saintly king, who was the grandfather of Aṁbā. (See under Aṁbā).

HṚĀDA I. Also called Hṛāda, a son of Hiranyakāśipu. (See under Anuhlaḍa).

HṚĀDA II. A nāga. Hṛāda was also present in the company of nāgas, which carried the soul of Balabhadramā to Pātāla. (Mausala Parva, Chapter 4, Verse 16).

HRADODARA. A nāga, who was killed by Subrahmanya in the war between the Devas and the Asuras. (Sālīya Parva, Chapter 46, 75).

HRĐIKA. A Yādava. He was the father of Kṛtavarmā. (Adi Parva, Chapter 63, Verse 105).

HRDYA. A great sage. He lives in the assembly of Indra. (Sabhā Parva, Chapter 7, 13).

HRI.

1) Birth. One of the 16 daughters born to Śvāyambhuvanā by his wife called Satārapā. (Bhāgavata, 4th Skanda).

2) Other information. (1) Hṛidevī worships Brahmā in his assembly.

(2) When Arjuna started for Indraloka Draupadi meditated upon Hṛi so that no dangers might overtake him. (Vana Parva, Chapters 37, 38).

(3) Hṛi too was present at the installation ceremony of Subrahmanya. (Sālīya Parva, Chapter 45, 13).

HRĪMĀN. A Sanātanaśivadeva. (eternal Deva of the universe). (Anuśāsana Parva, Chapter 91, 31).

HRĪNIŚEVA. A saintly king born in the Asura dynasty. He was one of the ancient kings whom fate had made to relinquish their kingdoms. (Sānti Parva, Chapter 227, 31).
HÜHÜ. A Gandharva, son of Kaśyapaprajapati by Pradhā.
(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 was turned into an alligator on account of the curse of Devala. (See under Indrayunma).

HÜÑA. A tribe. There are a number of references in the Purāṇas to the Hūnas, who were created from the froth in the mouth of Nandini, the cow which was in Vasīṣṭha’s āśrama. (Ādi Parva, Chapter 174, Verse 18).
Nakula conquered the Hūnas in the western regions. (Sabhā Parva, Chapter 32). The Hūna kings took part in the Rājasūya of Yudhiṣṭhira and made costly presents. (Sabhā Parva, Chapter 51, Verse 24).

HUNDA. An asura, the son of Vipracitti. (He abducted Asokasundari, sister of Subrahmanyā. (Padma Purāṇa). (See under Asokasundari).

HUNDA(M). An urban region in ancient India. The people of this area were known as Hūṇas. In the great war they fought on the side of the Pāṇḍavas. They took their positions in the Kramārūṇa vyūha formed by Nakula and Sahadeva. (Bhīṣma Parva, Chapter 50, Verse 51).

HUTA(M). One of the five great yajñas. (See Prabhutam).
HUTAHAYVĀHĀ. One of the two sons of Dhara, the Vasu, the other son being Draviṇa. (Ādi Parva, Chapter 66, Verse 21).

I
I. (g). This letter means Kāmadeva. (Agni Purāṇa, Chapter 348).
I. (i). This letter means ‘Rāti’ and Lakṣmī. Agni Purāṇa, Chapter 348).

IDĀ I. Daughter of Vāyu (wind-god). Idā had a son Utakal by Dhrūva.
IDĀ II. Daughter of Manu. In Taittiriya Brāhmaṇa, we find the following reference to this Idā:—
Once Manu came to know that Devas and Asuras had performed an Agnīyadhāna (consecration of the fire).
To ascertain whether it was deposited at the proper time, Manu sent Idā to them. Idā found that both parties had followed the wrong method, She said to Manu:—“Your yajña (Agniḥadhāna) should not be as ineffectual as that of the Devas and Asuras. Therefore I myself shall deposit the ‘Trividhāgni (the three Agnis which are to be set in the proper place) at the proper place.’” Manu agreed and began his yāga. As a result of it the Devas attained plenty and prosperity. Once when Idā was in the presence of Manu, the Devas invited her openly and the Asuras invited her covertly. Since Idā accepted the invitation of the Devas, all creatures abandoned the Asuras and joined the party of Devas. (Taittiriya Sanhitā).

IDHMĀJIHĪVA. Śvāyambhuva Manu had two famous sons—Priyavrata and Uttānapāda. Of them, Priyavrata married Sūryaparīparī and Barhismati, the two daughters of Viśvakarmā Prajāpati. Idhmajīhiva was born to him by his first wife. Idhmajīhiva had nine brothers Vīz, Agnīdīra, Yajñābahu, Mahāvīra, Rukmaśukra, Ghrṭaprśṭha, Savana, Medhātithi, Viśhotra and Kavi. Uṛjjasvatī was their youngest sister. (Mahā Devī Bhāgavata, 8th Skandha).

IDHMĀVAHĀ. Son of Agastyā and his wife Lopāmudrā. The actual name of Idhmāvāhā was Trisadasyu. There is a story in the Mahābhārata about the birth of this boy. When Lopāmudrā was pregnant, Agastyā asked her:—
“1000 sons of average ability; or 100 sons, each of them having the worth of 10 sons; or 10 sons, each having the worth of 100 sons; or a single son having the nobility and greatness of more than a thousand sons; which would you prefer?” Lopāmudrā chose a single son with the greatness of a thousand sons. Trisadasyu or Idhmāvāhā was the son born according to her wish. The child was in the womb for seven years before he was born. He began to recite Vedas even from the moment of his birth. As the boy grew up, he used to bring small pieces of firewoods and twigs to feed the fire for his father’s home. That was why he got the name Idhmāvāhā. (One who brings the necessary things for home).

IKŠŪLĀ. An important river. (M.B. Bhīṣma Parva, Chapter 9, Verse 17).

IKŠŪMATI. A river. It flows near Kurukṣetra. The nāgas, Takṣaka and Aśvasena lived in this river. (M.B. Ādi Parva, Chapter 3, Verse 138).
Kuḍadhvaja, brother of the King of Mithilā used to live in the Ikṣumati river valley. (Vālmiki Rāmāyana, Bāla Kanda, 7th Sarga, Verse 2).

There is a reference to this river in Kathāsaritsāgara, Madanamañcukālkamābaka, 2nd taranga also.

IKŚVĀKU: A son of Vaivasvata Manu.
1) Genealogy. From Viṣṇu were descended in the following order—Brahmā—Marici—Kaśyapa—Vivasvān—Vaivasvata Manu—Ikṣvāku.
Śraddhā, Vaivasvata Manu’s wife bore him ten sons—
Ikṣvāku, Nṛga, Śarvā, Diṣṭa, Dhrṣṭa, Karuṣa, Nārasiyanta, Nābhāga, Prṣadha and Kavi. Vaivasvata Manu had six more sons by another wife, Chāyā. They were Manu, Yama, Yami, Avinikumāra, Revanta, Sudyumna. The Ikṣvāku family takes its source from Ikṣvāku. The Kings of the solar dynasty were all born in the Ikṣvāku family. This dynasty is named “Solar Dynasty” because Ikṣvāku was born to Vivasvān (Sun) the son of Kaśyapa. In Devī Bhāgavata, 7th Skandha we see that Ikṣvāku was born from Manu’s spit. The descendants of Ikṣvāku up to Śrī Rāmā’s sons Lava and Kuśa are given below:—
Ikṣvāku had three sons—Daṇḍa, Viṅkusī, and Nimi. From Viṅkusī was born Saśāda; from Saśāda, Purāṇ-jaya; from Purāṇ-jaya, Kukutā; from Kukutā, Anenas; from Anenas, Prthulāśva; from Prthulāśva, Prasenajit; from Prasenajit, Yuvanāśva; and from Yuvanāśva was born Māndhātā. Ambarīṣa, Mucukunda and Purukutsa were the sons of Māndhātā. Besides them he had fifty daughters also. The sage Saubhārī married them. The family-tree continues again from Purukutsa, one of the sons of Māndhātā.
From Purukutsa, Trasadasyu was born; from Trasadasyu, Anaranyā; from Anaranyā, Aryaśva; from Aryaśva, Vasumanas; from Vasumanas, Sutana; from Sutana, Trairyārūṇa; from Trairyārūṇa, Satyavrata or

1. Mahābhārata Aivamedha Parva (Chapter 4) says that Mahābāhu was the son of Vaivasvata Manu, Prasandhi was the son of Mahābāhu, Kuπa was the son of Prasandhi and Ikṣvāku was the son of Kuπa.
Triśaṅku; from him Harīcandra; from Harīcandra, Rohitāśva; from Rohitāśva, Harita; from Harita, Čuñcu; from Čuñcu, Sudeva; from Sudeva, Bharuka, and from Bharuka Sagarā was born. Sagarā had two wives—Sumati and Keśini. Sumati gave birth to 60,000 children, while Keśini had a single son, Assaṁas. Asaṁasā was the son of Assaṁasā; Bhagiratha was the son of Assaṁasā; Sruṭapāda was the son of Bhagiratha; Srdhūdhvāpa was the son of Sruṭanābha; Ayyatāyus was the son of Srdhūdhvāpa; Rtvuṇa was the son of Ayyatāyus; Sarvakāma was the son of Rtvuṇa; Sudās was the son of Sarvakāma; Mitrasaha, the son of Sudās; Kalmēšapāda was the son of Mitrasaha; Āśmaka was the son of Kalmēšapāda; Mūlaka was the son of Āśmaka; Khaṭvāṅga was the son of Mūlaka; Dirghabāhu (Dilīpa) was the son of Khaṭvāṅga; Raghu was the son of Dirghabāhu; Āja was the son of Raghu; Daśaratha was the son of Āja. Daśaratha had three wives. Kausalyā, Kāikeyi and Sumitrā. Śrī Rāma was born to Kausalyā, Bharata, was the son of Kāikeyī and Sumitrā had two sons, Lakṣmaṇa and Śatrughna. Lava and Kuśa were Śrī Rāma’s sons by Śītā. (See the word Kāla-brāhmaṇa) 1

ILA. The name taken by Sudūyma when, after becoming woman, he became man again. (See under ILA 1).

ILA I. Daughter of Vaivāsvata Manu.

1) Genealogy. Descended from Viṣṇu in this order:—Brahma—Marici—Kaśyapa—Vaivāsvata Manu—Ilā. Vaivāsvata Manu was the son of Kaśyapa by his wife Aditi, and Ilā the daughter of Vaivāsvata Manu by his wife, Śrīdāha. Iśkvāku, the ancestral father of the solar dynasty of Kings was brother of Ilā.

2) Vaivāsvata Manu and Śrīdāha had, for a long time no children. Manu got performed once by Agastya a yajña to propitiate the Mitrāvaraṇas so that a man might be born to him (Manu). Soon a daughter was born to him and she was called Ilā. Then Manu asked Vasiṣṭha why a daughter was born to him instead of a son for whom the yajña was performed by Agastya. At once, Vasiṣṭha by his will-power turned the girl Ilā into a boy, and the boy was named Sudūyma. (Bhāgavata).

3) Sudūyma again turned into woman. Once Śūnaka and some other sages went to the great forest Kumāra Vana near Kailāsa to salute Śrī Pārameśvara ignorant of the fact that just then Pārvatī and Parameśvara were enjoying themselves. The sudden appearance of Śūnaka 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. (Bhāgavata).

Sudūyma, now a young man, went for hunting one day. Sudūyma who was ignorant of this curse entered this 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. Sudūyma bearing the name Ilā walked at the head of the party as a beautiful woman. On the way Budha met Ilā, they fell in love with each other and got married. A son, Pururavas was born to Budha by Ilā. (Bhāgavata).

4) Transformation again; Ilā expressed to Vasiṣṭha, her grief at having been turned into a woman, the sage requested Śrī Pārameśvara 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. Brahmanda Purāṇa, Chapter 32 says that Ikṣvāku, brother of Pururavas ruled the state till the latter became a major. As soon as Pururavas attained majority Sudūyma 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. Sudūyma adored Devi with this Mantra. She appeared to him and blessed him with the state of salvation. (Bhāgavata).

Pururavas married Urvāśī, and ruled the country. (Bhāgavata, 9th Skandha; Devi Bhāgavata, First Skandha; M.B. Aḍi Parva, Chapter 75 and Anuśāsana Parva, Chapter 147, Verse 26).

ILA II. A river. At the birth of Subrahmaṇya this river paid homage to him with fruits and roots. (M.B. Anuśaṇa Parva, Chapter 86, Verse 24). Dharmaputra along with the brahmins bathed in this river. (M.B. Vana Parva, Chapter 156, Verse 8).

ILASPADA. An ancient holy bathing ghat. A dip in the holy waters wards off ill-fate and confers the benefits of the Vaipaceya yajña. (M.B. Vana Parva, Chapter 83, Verses 77, 78).

ILA VARTA (ILA VARTA). A King in the line of Piyavrata, son of Śvayambhuva Manu, (See Genealogy).

ILA VARTA (ILA VARTA). A locality. (See Bhūgūṇata).

ILA VARSA. That part of the country in the centre of Jambudvipa. (M.B. Sabhā Parva, Chapter 26).

ILAVU. See Vāyu, Para 6.

ILLILĀ. The wife of Viśravas and mother of Kubera. Viśravas was born as the son of Pulastya, one of the Prajāpatis by Mānini. Viśravas had two wives, Kāikeyi and IliĪlā alias Devavarṇini and Vaishvaranṭha (Kubera) was born of Iliīlā. Hence Kubera is called Aśīlīlī also; To Viśravas was born by Kāikeyi, Rāvaṇa, Viślīṣṇa, Kumbhakarṇa and Śūrpaṇakāhī.

ILLIĀ. A King of Pīruvaṁśa; father of King Duṣyanta. (M.B. Ādi Parva, Chapter 71). Rathantarī was Iliīlā’s wife. (Ādi Parva, Chapter 74). Some Purūras call Iliīlā by the name Iliīla and Rathantarī as Rathantarī also.

Matīnārā, the most righteous of Kings had four sons endowed with great prowess named Taṁsū, Mahān, Aitara and Druhyu. Taṁsū was responsible for the growth of the Pūru dynasty. He conquered the whole of earth and won fame. Iliīlā was Taṁsū’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 Taṁsū of the Pūru dynasty. His wife was Rathantarī. Iliīla had five sons by her. They were: Duṣyanta, Śūra, Bhīma, Pravasu and Vasu. (M.B. Ādi Parva, Chapters 16-18. See also under the word Iliīlā).

1. There are certain variations in the genealogy according to some Purūras. The genealogy given above is based on Bhāgavata and Agni Purāṇa.
ILLAKA. A person who led a very ideal family life. Son of a Vaiśya in the city of Mathurā, I'llaka had a very beautiful wife. I'llaka had one day to go to another place and his wife wanted to accompany him. But, I'llaka 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. I'llaka 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. (Kathāsaritasagara, Lāvānakalāmbaka, Taranāga I).

ILVALA. An Asura, who lived in the Manimati city. Ilvala and his brother Vātāpi ate up a number of brahmins and Agastya cursed them to death. (See Agastya).

INDIA. 'South Sarakh', 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 'Bharata' came to be called India. The name 'India' was given to 'Bharata' by the Arabs. Even from very early times, 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 Bharata and Arab lands, from very old times. The words 'Kharan Fāl' (spices) 'Pulfūl' (Pepper) etc. may be seen in Arabic poems of the pre-Islamic 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 call 'Bharata' by the pet name 'Hind' which they used for their little children. They began to use the term 'Al Hind' when referring to Bharata in their poems, records and trade agreements. In course of time this was shortened to 'Hind' and finally became 'INDIA'.

INDIVARAKSHA. A Gandharva. He was the son of Nalaṇābha, the chief of the Vidvādhāras. There is a story about this Gandharva in Mārkandeya Purāṇa, Chapter 60 :

Indivarākṣa went to the sage Brahmanitra to learn Ayurveda. For some unknown reason, the sage did not teach him. Indivarākṣa decided to learn by overhearing what the guru taught the other pupils from a hiding place. In six months' time he learnt 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 Rākṣas within seven days. The repentant Indivarākṣa begged for his pardon. Then the sage told him that he would be restored to his own form and give up the Rākṣas shape when he was shot with arrows by his own children. Once when he approached his daughter Manorāna to devour her, his son-in-law, Svāroṣīc who had learnt the science of archery from that girl, defeated him. In this way, Indivarākṣa got his own former form. After that he taught Svāroṣīc, the sciences of archery which he had learnt from his own daughter and also from Brahmanitra.

INDIVARASENA. Son of Parītāyagasena a King who ruled the city of Irāvati. Parītāyagasena had two queens—Adhikasāngamā and Kāvyālaṅkāra. 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. Adhikasāngamā ate both the fruits without showing them to the other wife. Two sons were born to her. Indivarāsena was the elder son. (Kathāsaritasagara, Raināprabhā ānambaka, 8th Taranāga).

INDRA.
2) Birth. Kāśyapa was born to Marici, the eldest of the spiritual sons of Brahmā. Indra was the son of Kāśyapa and Aditi, the eldest daughter of Dakṣa. The twelve sons who were born to Kāśyapa and Aditi are called Adityas. The twelve Adityas are—Dhātā, Āryamā, Mitrā, Rudra, Varuṇa, Śūrya, Bhaga, Vivasvān, Pusa, Śavītā, Vaśis, and Viṣṇu. In addition to them, Aditi had twenty-one sons more. Indra is the eldest of the 33 sons. (M.B. Ādi Parva, Chapter 65, Verses 9-15).
3) Indra and Garuḍa. Kāśyapa had two sons, Garuḍa and Aruṇa by Vinātā and a large number of Nāgas by his other wife, Kadru. Kadru and her children kept VINATĀ and her son Garuḍa as their servants. Kadru agreed to set them free if they brought Amṛta from Devaloka.

Once Kadru and her children asked Garuḍa to carry them to the beautiful Nāgilaya in the middle of the ocean. Garuḍa carried them on his shoulders and flew very high near the sky. The excessive heat of the sun made the Nāgas unconscious. Kadru, in her distress, prayed to Indra. Indra showered rain and cooled the atmosphere. (M.B. Ādi Parva, Chapter 23, Verses 7-17). They reached the lovely island in the middle of the ocean.

Garuḍa 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 Garuḍa spread his feathers in such a way that he was not wounded. Indra was struck with wonder, and pleased with the beautiful feathers (Parṣaṇa) of Garuḍa, named him 'Suparna'. At last Indra was pleased and allowed Garuḍa to take Amṛta with him. (M.B. Ādi 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 Durvāsas for begetting sons. One of those mantras was chanted meditating on the sun even before she was married and Kaṇa was born. After marriage she used three more of the Mantras and three sons were born to her from Yama, Vayu and Indra respectively. The fifth Mantra was presented to Madri the other wife of Pāṇḍu. Thus Arjuna was the son of Kunti by Indra. (M.B. Ādi Parva, Chapter 123).

(2) There is a story of a rivalry between Indra and Arjuna in the Mahābhārata. (See under 'Khāṇḍa-vadāha').
(3) During their life in the forest, once Arjuna started to Kailāśa to worship Śiva. On the way Indra appeared before him and showered 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 Gandharva named Citrasena as his companion. Citrasena taught him music, dance, etc. (M.B. Aranyā Parva, Chapter 44, Verse 9).

(5) At the palace of Indra, as secretly instructed by Indra, Urvāši approached Arjuna with advances of love. Arjuna who refused to yield to her temptations was turned into a cūmch 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 Pāṇḍavas. It was Citrasena who was used as a tool by Indra to test Arjuna’s self control. (M.B. Aranyā Parva, Chapters 44, 45).

(6) In order to ensure Arjuna’s victory in battle, Indra, disguised as a Brahmin, obtained by begging Kāraṇa’s ear-rings. (M.B. Aranyā Parva, Chapter 310).

6) Indra and Vṛtrāṣura. A famous exploit of Indra was the killing of Vṛtrāṣura. Under the leadership of Vṛtrāṣura, the Kālākeyas and many other Rākṣasas besieged the Devas. The battle raged furiously. Indra fell down unconscious owing to the shower of arrows from Vṛtra. At once Vasīṣṭha with his divine power restored Indra to consciousness. Finding it impossible to kill Vṛtra, the nonplussed Devas under the leadership of Indra approached Mahāvīśṇu. Viṣṇu told them that Vṛtra could be killed only with the bone of the sage Dadhici. So all of them approached Dadhici. Realising the situation, Dadhici let Indra have his bone for the purpose. Indra made his weapon Vajra with that bone and receiving a fatal stroke from it, Vṛtra fell down dead. (M.B. Vana Parva, Chapter 101, Verses 14, 15; Sānti Parva, Chapter 281, Verses 13-21).

By killing Vṛtra Indra incurred the sin of Brahmaḥatyā. To expiate for that sin the Devas and Rīs took Indra to Sarayū river and performed his holy bath there. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 24th Sarga). (For further details about Vṛtrāṣura see under Vṛtrāṣura).

7) Indra and Cyavana. Indra did not allow the Aśvinīdevas to drink soma juice. The sad Aśvinīdevas left Indraloka and while passing through a forest, they met Sukanyā, wife of the sage Cyavana. She was extremely beautiful. The Aśvinīdevas advised her to become their wife instead of being the wife of the blind Cyavana. But Sukanyā 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 yāga. Indra, Aśvinī devas and other gods attended it. Indra insisted that the Aśvinīs should not be allowed to drink Soma juice. Cyavana disputed with him and in the dispute Indra was defeated. From that time the Aśvinīs were allowed Soma drinking. See also ‘Cyavana’. (M.B. Vana Parva, Chapter 124, Verse 14; Anuśasana Parva, Chapter 156, Verses 16-31).

8) Indra and Trīśiras. Indra’s brother Tvaṣṭr did not like some of Indra’s activities. With the object of rebuking Indra, Tvaṣṭr begged a son named Viśvarūpa. Viśvarūpa had three faces and so he was also called Trīśiras. 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 Airāvata and killed Trīśiras with his Vajrāyudha. In his violent fury he had the three heads of Trīśiras cut by a carpenter. From that day, it was ordained that the head of the cow sacrificed at yāgas should be given to a carpenter. Tvaṣṭr who was enraged by Indra’s killing of his son Trīśiras, beat another son Vṛtrāṣura. (Devī Bhāgavata, 6th Skandha).

9) Indra and Nahuṣa. See the word Agastya.

10) Indra and Bali. When Indra defeated and drove away the Asuras, Mahābali, the Asura emperor assumed the form of an ass and hid himself in an empty house. Brahmā informed Indra of this. Indra found him out there, but set him free without killing at the behest of Brahmā. (M.B. Sānti Parva, Chapter 223).

11) Indra and Yayāti. Yayāti was the son of Nahuṣa. In his old age, he handed over the kingly duties to his younger son Pūru and went to the forest for performing penance. After performing penance, he reached Indraloka in the end. Indra did not like Yayāti’s boast that there was none who had greater power of tapas than himself. Indra pushed him down to the world. (M.B. Ādi Parva, Chapter 88).

12) Indra and Saradān. Saradān was born as the son of Sage Gautama. Saradān started a penance for acquiring divine arrows. Devendra who was alarmed, sent the Apsarā woman Jānapāti to obstruct his tapas. Deeply affected by her irresistible charm and fascinated by her temptations, he had an involuntary emission of semen, which fell on the Sarastamba and split itself into two parts. Two children a boy and a girl, were born from it. The King’s servants brought them to Hastināpura. The boy was named Kṛpa and the girl was named Kṛpī. (M.B. Ādi Parva, Chapter 130).

13) Indra and King Kuru. The King named Kuru 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 yāga to enable the men who fell 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 to be received by the gods, would be diminished and so they advised Indra to go and give some boon to King Kuru. Indra returned to earth and gave his blessing to Kuru 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 animals.

From that time Kurukṣetra became an important place. (M.B. Salya Parva, Chapter 53).

14) Indra and Takṣaka. Indra’s friend, a Nāga named Takṣaka lived in Khāṇḍa forest. When Agnī burned Khāṇḍa forest, Indra caused the rain to fall in order
to save Takṣaka. See under 'Khāṇḍavadāha'. (M.B. Aranya Parva, Chapter 235).

For the story of how Indra saved Takṣaka from the Sarpastra see under 'Astika'.

15) Indra and Khāṇḍavadāha. At the time of Khāṇḍavadāha, Śrī Kṛṣṇa and Arjuna fought against Devendra.

16) Indra Sabbath. Maya undertook to build a sabhā (assembly hall) for the Pāndavas at Indraprastha. When it was being discussed, the sage Nārada described to them Indra's sabhā as given below:—

Indra has a Sabhā which dazzles with divine effulgence. It is 150 yojanas in length and 100 yojanas in breadth. It has a height of five yojanas. Beautiful storeyed buildings and divine trees add to the grandeur of the sabhā. Indra is seated within the holy light in it. Śacidevi takes her seat near him. Indra is very handsome. He wears a crown, he is dressed in spotlessly pure clothes, and wears a garland round his neck. Maruts, Siddhás, Devas, Rṣis and a host of others stand around attending on him. They are all bright with the halo of fire. Parāśara, Parvata, Śāvārṇi, Gālava, Saṇjkha, Liṅkita, Gaurāśiras, Durvāsas, Akrodhana, Śyena, Dirghatamas, Pavitrāpāni, Bhālūvi, Yājñavalkya, Udālaka, Svetaketu, Pāṇḍya and other famous sages are members of Indra's assembly. In this way, Indra's Sabhā is the most magnificent. (M.B. Sabhā Parva, Chapter 7).

17) Indra and Kāmadhenu. Once Indra saw Surabhi, the Kāmadhenu, crying in the Indraloka. He asked her why she was crying. Surabhi answered: "My Lord, the cattle, who are my children are groaning 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 as a result of Surabhi's tears Indra caused heavy rainfall which gave rest to the cattle in the world. (M.B. Aranya Parva, Chapter 9).

18) Indra and Nala. Nala proceeded to Vidarbha to attend Damayanti's Svayamvara. On the way, the four gods, Indra, Agni, Varuṇa and Yama met him. (For further details see the word 'Nala'). Nala married Damayanti with the blessings of these gods. When the devas returned, they met Kali and Dvāpara, to whom they described Nala's marriage. Kali and Dvāpara who wished to marry Damayanti, 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 58).

19) Indra and Māndhātā. A King named Yuvanāśva was born in the Ikṣvāku dynasty. He earned great reputation by performing many Aśvamedha 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 Bhrigu. He was tired and thirsty. Bhrigu had 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 'Mām dhātā' mean "one who drinks me". Thus the child was named "Māṇḍhātā" by Indra and the other gods. (M.B. Aranya Parva Chapter 126).

20) Indra and Śibi. Once Indra and Agni tested the strength of Emperor Śibi's 'dharma'. Indra took the form of an eagle and Agni that of a dove. The dove flew down into the lap of Śibi. The eagle pursued it. The dove entreated Śibi to save it from the eagle. Śibi promised to do so. The eagle argued that the dove was its prey and should be returned to it. But Śibi offered to give the eagle his 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 his 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 Śibi in their own forms and blessed him to be more happy and prosperous than before. (M.B. Vana Parva, Chapter 131).

21) Indra and Yavakrītī. Long ago there was a sage named Yavakrītī. 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 Yavakrītī to stop tapas, but it was in vain. At last Indra disguised himself as an old Brahmin and went to the tank of the Gaṅgā where Yavakrītī was performing tapas. He began to build a dam across the river with sand. Seeing this Yavakrītī ridiculed him. The old Brahmin retorted that Yavakrītī's tapas was also equally ridiculous. But Yavakrītī was not shaken even by his taunt. He resumed his tapas with renewed strength. At last finding no other alternative, Indra appeared to Yavakrītī and granted his wish. (M.B. Vana Parva, Chapter 135).

22) Loss of Indra's umbrella. Once Narākāsura 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 Śrī Kṛṣṇa. Accompanied by Satyabhāmā and riding on the back of Garuḍa, Śrī Kṛṣṇa went to the city of Prājyotisa, the residence of Narākāsura and razed it to the ground. He recovered the umbrella and ear-rings and returned to heaven with Satyabhāmā. Indra and Aditi were overjoyed on getting back the lost articles. On their return journey, Śrī Kṛṣṇa at the request of Satyabhāmā cut for her a twig of the Pārījāta tree. This made Indra angry and he fought against Śrī Kṛṣṇa. After defeating Indra and other gods, Śrī Kṛṣṇa accompanied by Satyabhāmā returned to Dvārakā with the Pārījāta. (Bhāgavata, 10th Skandha).

23) Indra and Narākāsura. The Asura called Naraka once performed a very severe penance on the Gandhāmādana mountain with the object of usurping Indra's place. Indra was alarmed and rushed to Mahāviṣṇu for help. Viṣṇu went to Gandhāmādana mountain and killed Narākāsura. (M.B. Vana Parva, Chapter 142).

24) Indra and the sage Baka. After the war between Devas and Asuras, Indra, in a peaceful state of mind, was going around the world, riding on his elephant, Airāvata. When he reached an Āśrama on the eastern coast of the sea, he met the great sage Baka. A conver-
sation about the happiness of longevity took place between Indra and sage Baka who was hundred thousand years old. After that Indra returned to Devaloka. (M.B. Vana Parva, Chapter 193).

25) *Indra and Keśi.* Long ago a terrible war took place between Devas and Asuras. At that time an Asura called Keśi attempted to abduct Devasena, daughter of a Prajapati. Hearing her shrieks, Indra rushed to the spot. In the clash between Keśi and Indra, Keśi’s club was broken into two with Indra’s weapon Vajra. Suddenly Keśi lifted a mountain and threw it at Indra. Indra broke that mountain also into two. One part of it fell on Keśi himself, who fled frightened. After that, Indra asked Devasena how she happened to fall in Keśi’s hands. Devasena answered thus:— ‘I am the daughter of Prajapati. My name is Devasena. Keśi had abducted my elder sister, Daityasena. My sister and I used to come to take our bath in this Mānasā lake. Keśi 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 Brahmā and arranged the marriage between Subrahmanya and Devasena. See also the word “Subrahmanya”. (M.B. Vana Parva, Chapter 223).

26) *Indra and Aṅgiras.* After killing Vṛtrāsura, Indra hid himself in a lotus flower in the Mānasā lake, to expiate for the sin of Brahmahatyā (killing a Brahmin). It was at that time that Nahusa became Indra. After Nahusa had been forced to go back to the earth as a serpent by the curse of Agastya, the Devas brought back Indra. At that time, Aṅgiras praised Indra with mantras from Aṭhārāvaveda. From that day on Aṅgiras got the name of ‘Aṭhārāṅgirās’. Indra was pleased and blessed Aṅgiras that his name would become famous throughout the world. (M.B. Udyoga Parva, Chapter 18).

27) *Indra and the Bow called Vijaya.* Karnā had a bow called Vijaya. It was made by Viśvākarmā according to Indra’s liking. (M.B. Karnā Parva, Chapter 31, Verse 42).

28) *Indra and the Tripuras.* The Tripurāsuras performed penance and received boons from Brahmā. After that they clashed with Indra. Indra was not able to kill them. The vanquished Indra had the Tripuras killed by Viśvā. See the word “Tripura”. (M.B. Karṇa Parva, Chapter 33).

29) *Indra and Sūrya (the sun-god).* When Karnā and Arjuna came into conflict at the Bhārata battle, a controversy raged in heaven between Indra and Sūrya. Indra argued that Arjuna would win, while Sūrya asserted that Karnā would gain victory. The Devas joined the side of Arjuna and Asuras joined Karnā’s side. In the end, Arjuna came out victorious and thus Sūrya was defeated by Indra. (M.B. Karṇa Parva, Chapter 87).

30) *Indra and Namuci.* The Rākṣasa Namuci 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, Namuci came out. Then Indra cut off Namuci’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 Soṇapunya tīrtha to expiate for the sin. Accordingly Indra bathed in the river Sarasvati and washed off his sin.

31) *Rīver Sarasvati.* There is a story about how Sarasvati river became Soṇapunya tīrtha. There were frequent quarrels between Vasiṣṭha and Viśvāmitra. Once Viśvāmitra got angry when he came to know that Vasiṣṭha was performing a penance on the banks of the river Sarasvati. He summoned Sarasvati and ordered her to produce Vasiṣṭha before him immediately. Sarasvati was in a dilemma. If she brought Vasiṣṭha to Viśvāmitra, Vasiṣṭha would curse her; if on the other hand, she did not bring him Viśvāmitra would curse her. At last she decided to produce Vasiṣṭha before Viśvāmitra. By eroding the earth on her bank little by little near the place where Vasiṣṭha was performing his penance, Sarasvati managed to bring him down into her own current. Then she carried him floating down to the place where Viśvāmitra was waiting. When Vasiṣṭha reached his presence, Viśvāmitra was pleased. But without allowing Viśvāmitra to capture Vasiṣṭha she took him away in her current, eastwards. Enraged at this, Viśvāmitra pronounced a curse that blood should flow through the river Sarasvati. Thus the water in the river became blood-red. The great sages who came there afterwards sympathised with Sarasvati in her ill-luck and as a result of their prayers Śiva made her Soṇapunyatīrtha. It was in this river that Indra took his bath and washed off his sin. (M.B. Sālya Parva, Chapter 43).

32) *Indra became Satakratu.* Indra performed one hundred sacrifices at the place called Indratīrtha. Thus he became Satakratu. It was there that he gave much wealth to Brhaspati. (M.B. Sālya 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. Sānti Parva, Chapter 11).

34) *Indra and Dantiḍeva.* Once Dantiḍeva received a boon from Indra that he should have plenty of food and enough travellers to eat it. (M.B. Sānti Parva, Chapter 29, Verses 120, 121).

35) *Indra and Brhaṭaspati.* Once Brhaṭaspati told Indra that everything in the world could be achieved with soothing speech. (M.B. Sālya Parva, Chapter 84, Verse 2). Brhaṭaspati’s wife Tārā once fell in love with Candra (the Moon god). She deserted Brhaṭaspati and went to live in Candra’s residence. Brhaṭaspati complained
about it to Indra. Indra promised to bring her back and to restore her to Bṛhaspati by whatever means possible. Accordingly he sent a messenger to Candra. Compromise talks with Candra ended in failure. So preparations were started for a dreadful war between Indra and Candra. Śukra, the preceptor of Asuras also joined the side of Indra. Brahmā who came to know of all this, came riding on his swan and reconciliated Indra and Candra. As directed by Brahmā, Candra agreed to restore Tārā to her lawful husband, Bṛhaspati, (Devi Bhāgavata, First Skanda).

36) **Indra and Prahlāda.** The great King Prahlāda once conquered Heaven. Indra, who lost his kingdom and glory, accepted Bṛhaspati’s advice and went to meet Śukraśārya. Śukra 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. Pleased with the pupil’s devotion, Prahlāda agreed to give him whatever boon 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 by one. 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. Śānti 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 Dasyus (an aboriginal tribe). He married from a low caste and followed the customs of Dasyus. At that time another Brahmin happened to come there. 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 Nādijarhgha lived on that tree. Nādijarhgha who was the son of Kaśyapa, became very friendly with Gautama. He brought fish from the river Gāṅgā 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 Nādijarhgha. Nādijarhgha sent Gautama to Virūpākṣa 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 Nādijarhgha. That kingly bird lay asleep close by Gautama. An evil desire to eat the flesh of Nādijarhgha 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 Dasyus. Virūpākṣa, with tears in his eyes, made a funeral pyre and cremated Nādijarhgha’s body. At that time, as directed by Brahmā, Surabhi caused milk to flow from heaven and revived Nādijarhgha. Virūpākṣa told the whole story to Indra who came there at that time. Indra said that Nādijarhgha 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. Nādijarhgha who was restored to life, was noble enough to request Indra to bring back Gautama also to life. Accordingly Indra revived Gautama. Nādijarhgha returned the gold to Gautama and sent him away with his good wishes. Indra returned to heaven. (M.B. Śānti Parva, Chapter 173).

38) **Indra and Ahalyā.** Indra, once fell in love with Ahalyā, the wife of Gautama. Sage Gautama who came to know of it, cursed Indra. For further details, see under Ahalyā.

39) **Indra turned into a Fox.** Once a haughty Vaśya knocked down a young sage named Kaśyapa, 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. Śānti Parva, Chapter 130).

40) **Indra and Subrahmanya.** Long ago the Asuras led by Tārakāśura, persecuted the gods in many ways. Tārakāśura had received a boon from Brahmā that only the son born to Sīva could slay him. So, to distract Paramēśvara from his penance, 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 Sīva. After that Pārvati won Sīva as her husband as a result of her austere penance. She prayed to Sīva that Kāmadeva should be brought back to life and that a son should be born to her. Sīva replied to her:—“Kāma was born from Brahmā’s mind. As soon as he was born, he asked Brahmā “Kāma Īśara?” which means—whom shall I tempt and conquer?” So Brahmā called him “Kandarpa”. 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 Sīva agreed to beget a son by Pārvati. Since it is not desirable that all living beings should perish, Sīva allowed Kāmadeva to be born in the minds of all creatures. Brahmā and Indra returned quite happy. One day, Śīva 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 Śīva and Pārvati. Agni, who understood that it was not possible to achieve their object, fled and concealed 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. Agni succeeded in his mission by his intense heat. Śiva transferred his semen to Agni who became pregnant. Being unable to bear its weight Agni deposited it in the river Gaṅgā, 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 Kṛttikās employed for that purpose by Pārvatī and the boy grew up with astonishing rapidity within a few days. Having been suckled by the Kṛttikās, the boy got the name "Kṛttikkeya".

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 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 Viśākha were born to Subrahmanya. With their help Subrahmanya encountered Indra again. At this stage Śiva appeared there and informed Indra that Subrahmanya had been born with a mission to kill Tārakāsura 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 Gaṇapati. Indra then offered worship to Vighneśvara (Gaṇapati) and the ceremony went off without any hitch. Subrahmanya who thus became Indra's commander, killed Tārakāsura shortly afterwards. (Kāthāśarīsāgara, Lāvāṇakalambaka, 6th Tārāṅga).

41) Indra and Mahābālī. The vanquished Mahābālī who had left his home and country was in gloom and despair when once Indra paid him a visit. At that time Mahālaṅkām emerged from Mahābālī's body and entered Indra's body. (M.B. Śānti Parva, Chapter 224).

42) Indra and Godāna (gift of cow). Once Indra asked Brahmā about the efficacy of godāna or giving a cow as 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.

43) 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 Devaloka. (M.B. Anuśāsana Parva, Chapter 5).

44) How Indra turned Bhaṅgāśva into a woman. There was a King named Bhaṅgāśva. Once he performed a sacrifice called "Indrāvīṣṭa" 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 Bhaṅgāśva. 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 Bhaṅgāśva's palace. All the members of his family were deeply grieved over his change of sex. To avoid embarrassment to himself and others, Bhaṅgāśva 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.

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 (Bhaṅgāśva) there and she told him the whole story of her misfortunes and begged his pardon for performing Indrāvīṣṭa sacrifice without inviting Indra. Pleased with her repentance Indra promised to resuscitate one set of her hundred sons. 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 Bhaṅgāśva and leaving Bhaṅgāśva as a woman, returned to Devaloka. (M.B. Anuśāsana Parva, Chapter 12).

45) Indra and Mataṅga. A story is found in the Mahā-Bhārata under the title of "Indra-Mataṅga-Saṁvāda" which illustrates that a Kṣatriya, Vaiśya or Śūdra can never become a Brāhmaṇa by any means. It was told by Bhīṣma to Arjuna as follows:—

"Long ago a Brāhmaṇa's wife gave birth to a boy. The boy was given the name Mataṅga. His father sent him in a chariot drawn by a donkey, in connection with a yāga which he wanted to perform. Mataṅga whipped the donkey mercilessly. Seeing this, the donkey's mother said to Mataṅga—"You are not a Brāhmaṇa. Brāhmaṇas cannot be so cruel. You are a Candala (a man of the lowest caste) born to your mother by a barber."

Mataṅga 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. Mataṅga asked for a
boon whereby he could become a Brāhmaṇa; Indra vanished after saying that it was impossible. After that Mataniga performed penance for hundred years, standing on one foot. Indra appeared again and repeated that it was impossible for Mataniga to become a Brāhmaṇa. Then Mataniga continued his penance for a thousand years, standing on his toe. Indra appeared again and transformed Mataniga into a Deva named “Chandodeva”. Indra told him that though he could become a Deva, he could never achieve Brahminhood. In his extreme grief Mataniga renounced his life and entered Heaven. (M.B. Anuśāsana Parva, Chapters 27, 28 and 29).

46) *Indra and Śainibāra.* There is a story in the Mahā Bhārata in which an Asura named Śainibāra explained the greatness of Brahminhood to Indra. Once Indra approached the Asura, Śainibāra and asked him what was the source of his glory and prosperity. Śainibāra replied that it was all due to his whole-hearted worship of Brāhmaṇas. From that time Indra began to offer worship to Brāhmaṇas and thus he won the place of Indra. (M.B. Anuśāsana Parva, Chapter 36).

47) *Indra loved Ruci.* There is a story in the Mahābhārata of how a sage named Vipula who was born in the family of Bṛhadgta once saved Ruci, his Guru’s wife from Indra. Long ago, a great sage named Devaśārmā lived in a forest. His wife Ruci being enchantingly beautiful, many suitors were attracted to her. Chief among them was Indra. Devaśārmā was aware of this. Once he had to leave his āśrama in connection with a yāga. So he ordered his disciple Vipula to guard his wife Ruci during his absence. He had given a hint to Vipula that Indra who was an expert in disguises, might appear in the āśrama 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 āśrama 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 lotuses. (See under Agastya).

49) *Indra’s theft of an Elephant.* Indra once stole an elephant belonging to the great sage Gautama. The sage complained to Dhūraśṛṣṭra, 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 192).

50) *Indra and Marutta.* 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 Pāṇḍavas, towards the end of their lives entered 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 Pāṇcālti 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. Mahāprasthānika Parva, Chapter 3).

52) *Indra and Bāli.* In Uttara Rāmāyaṇa there is a story as given below, about the birth of Bāli, a son of Indra:

Aruṇa, the charioteer of Sūrya (the sun-god) went one night to Indraloka to see the goddesses dancing. Men were not allowed to enter the dancing hall. So, Aruṇa managed to enter the hall by disguising himself as a beautiful lady. The moment Indra saw her he fell in love with her. The name she assumed at that time was Aruṇi. Indra secretly took her outside and they had a sexual union. Bāli 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 Nether worlds where they saw the horse tied in front of the sage Kapila. The enraged sons of Sagara tried to capture and bind the sage. But Kapila reduced all the 60,000 princes to ashes by his curse. (Vālmiki Rāmāyaṇa, Bālākāṇḍa, 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 fourteen pieces which later became the forty-nine “Mārtas” 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-
prisoned 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 Bhāgavata, Fourth Skandha).

55) Indra and Anībariṣa.

(1) King Anībariṣa had a minister named Sudeva. Sudeva fell fighting in the battle-field. After some years, Amībariṣa also died. When Amībariṣa arrived in Heaven, he was surprised to find that Sudeva had already secured a place there long ago. Amībariṣa had performed many more acts of holiness than Sudeva. Yet Sudeva attained Heaven earlier than Amībariṣa. Amībariṣa asked Indra why it was so. Indra answered that just as Amībariṣa 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. Sānti Parva, Chapter 90).

(2) Amībariṣa, King of Ayodhyā was performing a sacrifice. At that time, Indra had stolen the sacrificial animal. To continue the sacrifice without interruption, the King decided to substitute Suna's sperma, the son of Retka, for the cow. But Suna's sperma prayed to Indra who came and rescued him from the jaws of death. (This story is given in other Purāṇas with slight variations. Vālmīki Rāmāyaṇa, Bīlā Kāṇḍa, 61st Sarga).

56) Indra and Triśaṅku. There is a story that Indra once pushed down from Heaven, Triśaṅku, a King of the Sūrya varṇa (Solar dynasty). See under TRISANKU.

57) Indra and Viśvāmitra. Once Viśvāmitra observed a vow of silence for a period of one thousand years. At the end of that period, when he was about to take his food, Indra appeared in the form of a Brahmin and asked for that food. Viśvāmitra gave that food to the Brahmin and resumed his austere penance. (Vālmīki Rāmāyaṇa, Bālā Kāṇḍa, 65th Sarga).

58) Indra, Śrī Rāma and Sarabhāṅga.

(1) At the time when Śrī Rāma and Lākṣmanā were leading their life in the forest, one day Indra paid a visit to the Ārama of the sage Sarabhāṅga. Devendra wished to take the sage with him to Devaloka. As they were talking, they saw Śrī Rāma coming to the Ārama. Indra advised Sarabhāṅga to speak to Śrī Rāma and left the place. As suggested by Indra, the sage had a conversation with Śrī Rāma. After it Sarabhāṅga offered his body to the fire and went to Devaloka. (Vālmīki Rāmāyaṇa, Aranyā Kāṇḍa, 5th Sarga).

(2) When the battle between Śrī Rāma and Rāvaṇa 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 Mātali, Indra's charioter. Śrī Rāma fought against Rāvaṇa from that chariot and slew him. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 103).

(3) After the war with Rāvaṇa, 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. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 129).

59) Indra gives his sword for safe-custody. During their life in the forest Śrī Rāma and Lākṣmanā, accompanied by Sītā entered Daṇḍakāranya, 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, Sītā 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. 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 Hell. (Vālmīki Rāmāyaṇa, Aranyā Kāṇḍa, 9th Sarga).

60) Indra and Kabandha. See under Kabandha.

61) The Post or Office of Indra. Indra was anointed as King of Devas on Meghavān mountain. In the 42nd Sarga of Kīśkindhā kāṇḍa of Vālmīki Rāmāyaṇa we find that Sugrīva had ordered the monkeys to search for Sītā 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 colour and took up his residence in it. Once Maya set his eyes on a goddess named Hēmā. When Indra knew this he became angry and killed Maya with his weapon—Vajra. From that time Hēmā got Maya’s golden mansion. This was told by Hēmā's maid, Svayamprabhā to Hanūmān. (Vālmīki Rāmāyaṇa, Kīśkindhā Kāṇḍa, 51st Sarga).

63) Indra cut off the wings of Mountains. In Kṛṣṇayugā all the Mountains in the world had wings. They used to fly about here and there like Garaṇḍa 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 Mainākā 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 Mainākā mountain rose up from the ocean and provided a resting place for Hanūmān, the son of Wind god, when he jumped to Lanka. This story was told by Mainākā mountain to Hanūmān. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, 1st Sarga).

64) Indra cut off his preceptor’s head. Once Devendra accepted a sage named Viśvarūpa as his preceptor for a sacrifice. Viśvarūpa’s mother was a Dānava partisan. 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 Bhāgavata, 3rd Skandha).

65) Indra and Mahīṣāsura. See under Mahīṣāsura.

66) Indra became a bull. Long ago there was a King called Kakutṣha in the Ikṣvāku dynasty. When he was ruling over the kingdom of Ayodhyā, a war broke
out between Devas and Asuras. In that war, the Devas were not able to defeat the Asuras. Indra in distress approached Viṣṇu for refuge. Viṣṇu advised him to seek the help of Kakustha, King of Ayodhyā. So Indra with the other gods went to Ayodhyā. When Kakustha 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 Kakustha, 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 "Kakustha", "Indra-vāhana" and "Purāṇjaya". (His original name is unknown). "Kakut" means the "hump of a bull". Because he was seated on the "Kakut" he got the name "Kakustha". Because he made Indra "vāhana" (vehicle) he got the name of "Indravāhana".

As he defeated the Asuras and conquered their city (pura) he was called "Purāṇjaya". Kakustha was the son of Śāśāḍa and the father of Pṛthu. Śrī Rāma is called "Kakustha" because he was born in the family of Kakustha. (Devi Bhāgavata, 7th Skandha).

67) Indra's Task. Devī Bhāgavata, 8th Skandha says that Indra is one of the "Aṣṭadikpālakas (the eight protectors of the quarters) and the name of his city is "Amarāvati".

68) Indra's term of Life. The Devī Bhāgavata 5th Skandha says that two life-spans of Brahmā make Viṣṇu's life-span. Śiva has double the life-span of Viṣṇu, 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 "Catuyugas."

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 Manu was Svāyambhuva. After him five more Manus, Śvārociṣa, Uttama, Tāmasa, Raivata and Čākṣusa, have passed away. The present Manu is Vaivasvata the son of Śūrya. The current Vaivasvata 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. (Viṣṇu Purāṇa, Part 2, Chapter 1).

69) Indra became a Calf. (See under Pṛthu).

70) The name Purandara. Sardar K. M. Panikkar in his preface to Rgveda Sanhita says that Indra got the name Purandara because he destroyed the cities (Puras) of the Dasyus. But in Chapter 71, of Vāmana Purāṇa, we are told that he got this name because he killed "Pura", the son of Mahābāli.

71) Indra in the land of K Kıkaṇa. Once an Asura named Śūrāpadma 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 Indrāṇī (Indra's wife) to him as a captive. Indra, who came to know of this, secretly went away with Indrāṇī to the K Kıkaṇa land and lived in a temple there. After some days, entrusting Indrāṇī to the protection of Śāstā, he went to K Kılaśa. Just at this time, Śūrāpadma's sister Ajāmuḵī came there and tempted Indrāṇī. Sāti cut off the hands of Ajāmuḵī and took Indrāṇī to K Kılaśa. (Skanda Purāṇa, Asura K Kıṇḍa).

72) Indra and Mucukunda. Mucukunda, a King of the Iksvāku 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 in addition declared that anyone who disturbed 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 Kṛṣṇa's clan) and he began to fight with Śrī Kṛṣṇa. Because of Brahmā's boon, Śrī Kṛṣṇa 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. (Bhāgavata, 10th Skandha).

73) Indra's favourite Drink. The juice of the Soma Plant is the favourite drink of Indra. (Rgveda, 1st Manḍala, 1st Anuvāka, 1st Sūkta).

74) Indra became a Goat. Sage Āṅgiras 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 Āṅgiras. Śavya is the name of that son. Once Śavya assumed the form of a goat and ate up the soma plant of a sage called Medhāūthi. The sage then called him Meṣa (goat). Indra is still known by the name, Meṣa. (Rgveda, 1st Manḍala, 1st Anuvāka, 51st Sūkta).

75) Indra turns woman. Once Indra took birth as the daughter of a king named Vṛṣaṇāśva and assumed the name Menā. (Rgveda, 1st Maṇḍala, 1st Anuvāka, 52nd Sūkta).

76) Indra and Rjiśvan. Once Indra helped a King named Rjiśva to defeat the Asuras, Karāṭjya, Pānṛaya and Vāṅgrā. (Rgveda, 1st Maṇḍala, 1st Anuvāka, 53rd Sūkta).

77) Indra and Śūrya. A King named Svaśva offered prayers to Śūrya to bless him with children. Śūrya himself took birth as his son. Once a great sage called Eṭaṅga got involved in a fight with this son (Śūrya). When the sage was about to collapse, Indra came to his rescue. (Rgveda, 1st Maṇḍala, 11th Anuvāka, 62nd Sūkta).

78) Indra and Sāramā. Once an asura called Pani 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 kept concealed. Sāra- mā replied that she was prepared to do so, if Indra would give milk to her child and look after it in her absence. Indra undertook that task and the bitch went out and found out the place where the cows were hidden and reported it to Indra, (Rgveda, 1st Maṇḍala, 11th Anuvāka, 62nd Sūkta).

79) Indra and Dadhícā. Dadhica (Dadhícī) was the son of Aṭhaṛva. He used to scare away the Asuras by his terrible 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 Dadhica had left behind anything to be used as a weapon. “Dadhica had with him a horse-head”, he was told. Indra went in search of it and at last found it in a lake at a place called Saranya. It is with its bone that he killed the Asuras. (Rgveda, 1st Manḍala, 13th Anuvāka, 84th Sūkta).

80) **Indra and Dadhyaṇ.** Indra taught Madhuvidyā (The science of intoxicating drinks) to Dadhyaṇ. He was warned by Indra that if he communicated that lore to anyone else, his head would be cut off. Once the Aśvinīs wanted to learn it. Since Indra had denied Soma drinking to Aśvinīs, they were not on good terms with Indra. So they approached Dadhyaṇ to acquire that knowledge. But he refused to teach them due to his fear that Indra would cut off his head. So the Aśvinīs cut off Dadhyaṇ’s head and fixed a horse’s head in its place. With that horse-head Dadhyaṇ taught the Aśvinīs Madhu Vidyā. After they had learnt the knowledge, they replaced his own head after removing the horse-head. (Rgveda, 1st Manḍala, 17th Anuvāka, 116th Sūkta).

81) It is said that once, in a light mood, Indra made a mare give birth to a cow. (Rgveda, 1st Manḍala, 18th Anuvāka, 121st Sūkta).

82) **Indra and Satāniṇka.** Satāniṇka was a King of the Lunar dynasty who ruled over the city of Kausāmbi. Indra who was highly impressed by his heroic exploits once invited him to Devaloka to suppress the Asuras. In the war with Asuras, Satāniṇka was killed. After that Satāniṇka’s son, Sahasrāṇika went to Devaloka and killed the Asuras. Indra who was pleased declared that Sahasrāṇika would marry the beautiful Mrgāvatī and they were married. See under Mrgāvatī. (Kathārīṣṭāgāra, Kathāmukha lanibaka, 1st Tārāṅga).

83) **Indra and Vāsavadattā.** Vāsavadattā was the wife of Udayana who was born in the world by Indra’s blessing. See under “Vāsavadattā”. (Kathārīṣṭāgāra, Kathāmukha lanibaka, 1st Tārāṅga).

84) **Indra and Meghanāḍa.** Rāvaṇa conquered the world with the help of Brahma’s blessing. In his pride he came into conflict with Indra. After a fierce battle, Rāvaṇa’s son, Meghanāḍa defeated Indra. He took Indra to Lāṅka as a prisoner. Rāvaṇa chained Indra’s hands and feet and tied him to his flagstaff. The Devas in distress approached Brahma for help. Brahma went to Lāṅka and secured the release of Indra. After giving the title of Indrajit to Meghanāḍa, Brahma returned to Brāhma-loka.

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 Rāvaṇa’s prison in Lāṅka was in fulfillment of that curse. (Uttara Rāmāyahana).

85) **Indra and Hanūmāṇ.** Hanūmāṇ, 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 Aiṛāvata, Indra’s elephant, standing in Devaloka. At once he turned towards that elephant to swallow him. Seeing the struggle between Hanūmāṇ and Aiṛāvata 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 Pāṭalā. When Vāyu (wind) left the world, the creatures of the world underwent great suffering. Then the Devas led by Brahma went to Pāṭalā, consoled Vāyu and revived Hanūmāṇ. Since his “Hanu” was cut with Vajra, the monkey was named “Hanūmāṇ” by Indra. Besides, Indra gave him a blessing that Hanūmāṇ would die only when he wished. (Uttara Rāmāyahana, Vālmiki Rāmāyahana; Kīśkinthā Kāṇḍa; 66th Sarga).

86) **Indra and Gowardhana.** 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 Śrī Kṛṣṇa used the Govardhana mountain as an umbrella, see under “Kṛṣṇa”.

87) **Indra becomes victim of old age.** Once the sage Durvāsas went to Devaloka. The goddesses gave him a grand reception at which Menakā presented him with a garland made of fragrant flowers. The sage gave it to Devendra. Indra placed it on Aiṛāvata’s tusk. The fragrance of the garland attracted a large number of bees to it. They swarmed round the head of the elephant and annoyed it. Aiṛāvata picked up the garland trampled it under his foot, pulled it to pieces and threw it away. Durvāsas took this as an insult to himself and pronounced a curse that all the gods would be subjected to wrinkles and grey hair of old age.

Indra and the other gods fell victims to old age. Indra requested Durvāsas to release him from his curse. The sage relented and told him that if the Devas drank Amṛta obtained by churning the ocean of milk they would recover their youth. Accordingly, the ocean of milk was churned by the joint effort of the Devas and Asuras and in the end the Devas snatched it away. When the Devas drank Amṛta, the symptoms of old age disappeared and they recovered their youth. (Uttara Rāmāyahana).

88) **Indra and Dandakārāyaṇa.** 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 “Arā”, the daughter of the sage Sukra. The King was fascinated by her beauty and fell desperately in love with her at the very first sight. He seized her by force and committed rape on her. When Sukra knew about this, 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 “Dandakārāyaṇa”. (Uttara Rāmāyahana).

89) **Other names of Indra.** Indra; Marutvān, Mṛchhavān, Bṛjājauṣas, Pākaśāsana, Vṛddhārasanas, Sunāṣira, Puruṣā, Purandara, Jisṇu, Lekhassabha, Śakra, Satamanyu, Divasapati, Śrutāmā, Gotrabhī, Vajrī, Vāsava, Vṛtra, Vṛṇa, Vāsotapati, Surapati, Valārāti, Śacapati, Jambhabhedin, Harīhaya, Śvārāt, Narumisidhāna, Saṅkrandana, Daśyayana, Turāśat Meghavāhana, Akhaṇḍa, Sahasrāka, Rbhusā.

90) **Indra’s Divinity.** In the earliest stage of Hinduism, Indra had occupied one of the most eminent places among the gods. Mahāvīra had only the place of younger brother of Indra at that time. In Amara Ko’a we find “Upendra Indrāvaraja” as the synonym of
In Rgveda Indra has a more important place. Although Rudra is a divinity or deity and although there are references to Kapardinu, there is not even a single stuti (praise) about Śiva in the Rgveda. Rgveda does not recognize Devipijā and idol worship. But in the Purāṇic age, Indra was transformed into a lascivious “Deva Prābhu” (Lord among the gods).

Sardar K.M. Panikkar, in his preface to “Rgveda Sanhitā” says about Indra: “The main actor in Rgveda is Indra. In the war against the Dasyus the Aryas seek the help chiefly of Indra. Indra is represented as very handsome and of a golden complexion. His weapon is Vajra, thunderbolt, which was made by Tvaṣṭā. Vāyu (wind) is his charioteer. He is constantly traveling about in the sky driving his golden chariot. Indra likes drinking soma juice more than the other gods. Indra is even referred to as ‘Somapu’. He is also sometimes described as the twin brother of Agni. Sages have sung unendingly about the exploits of Indra. Hīranyastūpa, a sage, has composed a work entitled “Indraśuti” which celebrates many of the heroic deeds of Indra. Indra was Vaijrapāṇi who had slain the Asuras like Āhi, Tūṣpa, Saṁbarā, Vāla, Vṛtra and others. There are also several stories in 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 Tvaṣṭā. There he drank the juice of the soma plant and gained strength to kill his 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. Vṛtra who met Indra got ready for a fight. In the fight Vyaṁsa struck down Indra. The devas fled in fear. Indra who was left alone called upon Viṣṇu and sought his aid.

Although Indra needed help in his fight with Vṛtra, he was the chief support to the Āryas in their fight against the Dasyus. It was Indra’s Vajra which broke up the fortresses of many Dasyu kings. That was why he got the name “Purāndara”. Once Indra dried up the whole river to enable his army to cross it for the sake of Sudā. When Śūrvasa became helpless, Indra destroyed twenty kings and 60,000 soldiers with his chariot wheel. Thus we see Indra in the Rgveda as the destroyer of the Dasyus and the protector of the Āryas.”

Indrāni, Śaci and Pulomājā are the names of Indra’s wife. Indra’s son, Jāyanta is also known by the name of Pākaśāsani. Indra’s city is Amaraṁati; his chariot “Vimāna”, his charioteer Mātalī, and his garden Nandavanam. “Vaijayanta” is the name of his mansion. Indra’s weapon has several other names, such as, Hṛadini, Kulīṇa, Bhūdura, Pauṇi, Satakoṭi, Svaru, Śamba, Dambholt, A’amni etc. Indra’s assembly is called “Su-dharma”. Indra’s bow is the rainbow, his sword is Parāṇjaya and his residence is Heaven. The trees in Heaven are, Māndara, Patrījā, Śantāna, Kalpavṛkṣa and Hariandana. The festival celebrated in honour of Indra is called “Sakrāddavajotuṇna” or “Indrotsava”.

11) Indra and Uttaṇaka. See under Uttaṇaka.
12) Indra and Kābândha. See the second para under the name Kābândha.
13) Indra was born as Gādhi. See under Gādhi.

94) Śiva ended Indra’s pride. See under Pāṇḍavas.
95) Indra stole the cows. For the story of how Indra stole the cows from Gokula see under Kṛṣṇa.
96) Indra and Mahāśāni. Once Mahāśāni, the son of Hiranyā, defeated the gods in a battle and took Indra and Indrāni to Pātaḷa as captives. The Devas who knew that Mahāśāni was a relative of Varuṇa, sought the help of Varuṇa. At the instance of Varuṇa, Indra was released. The revengeful Indra prayed to Śiva. Śiva appeared and asked Indra to submit his complaint to Viṣṇu. Indra offered his prayers to Viṣṇu. As a result of it, a man who had the elements of Śiva and Viṣṇu in him, took his birth from the water of the Gaṅga. He killed Mahāśāni. (Brahmāṁda Purāṇa).

INDRADAYUMNA I. A yajña (sacrifice) performed in order to get children. King Yuvanāśa got the yajña conducted. After it was over the King drank water from pots filled by brahmīns, and became pregnant. (See Māndhātā). (Devi Bhāgavata, 7th Skanda).

INDRADAMANA. A King who gifted a lot of money to Brahmins. (M.B. Sānti Parva, Chapter 234, Verse 18).

INDRADAITA. See ‘Vararuci’.

INDRADHVAJA. 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 befal the country. (Agni Purāṇa, Chapter 229).

INDRADVIṣA (INDRA ISLAND). Mahābhārata, Sabhā Parva refers to the island as having once been conquered and subjugated by king Sahasrabāhu.

INDRAYUMNA I. A King born in the dynasty of Śvāyambhuva Manu, and a king of the Pāṇḍya country.


2) Indrayumna turned into elephant. Indrayumna, a devotee of Viṣṇu handed over governance of the country to his children when he became old, and performed penance in the Malaya mountain. One day, when he was immersed in meditation, Agastya came there. Naturally, Indrayumna did not notice Agastya’s arrival. Enraged at this the latter cursed Indrayumna and turned him into an elephant. Being told immediately about the curse by his servants Indrayumna sought redemption from the curse from Agastya himself. Redemption was granted thus: Indrayumna would roam in the forest for years as an elephant, a devotee of Viṣṇu and he would attain salvation when Lord Viṣṇu came down to the earth and patted the elephant on its back. Accordingly Indrayumna who was turned into an elephant roamed about in the forest for many years in the company of a herd of wild elephants. At last it arrived at Mount Trikūṭa. There was a lake there on the banks of which was sage Devala engaged in penance. Hālū, the Gandharva had once come to this lake with a number of Asparā women and they indulged in amorous sports, which Devala did not like. He cursed Hālū and turned him into a crocodile, and the crocodile lived in the same lake. Indrayumna 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 1000 years when Mahāviṣṇu appeared on the scene, killed the crocodile and saved the elephant. At once the elephant was re-transformed into Indradyumna and hence attained Vaikunṭha (the abode of Viṣṇu). (Bhāgavata, 8th Skanda).

A Malayalam verse summarises the above story as follows:—Impelled by Agastya’s curse the elephant went to the lake at Mount Tṛīkūṭa, and suffered for 1000 years as the crocodile which caught hold of its hind leg did not loosen its grip. Then appeared on the scene the killer of Murāsura (Lord Viṣṇu) on his vehicle, Garuḍa, 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 sad King approached sage Mārkaṇḍeya. But, the sage did not recognise him. The King and the sage went to Prāvirakarṇa, an owl living on the top of the Himalayas. It also did not recognise the King. Then they went to Nāḍijāṅgha, a stork very much older than the owl and living in the lake known as Indradyumna. Nāḍijāṅgha also could not recognise the King. In another part of the lake was living a tortoise called Akūpāra, who was older than Nāḍijāṅgha. At last the King, the sage, Prāvirakarṇa and Nāḍijāṅgha approached Akūpāra. At his very sight Akūpāra recognized the King. Akūpāra told sage Mārkaṇḍeya 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 199).

INDRAYUMNA II. Mahābhārata, Vana Parva, Chapter 12, Verse 32 refers to a certain King Indradyumna, a contemporary of Śrī Kṛṣṇa; Kṛṣṇa killed him.

INDRAYUMNA III. A sage Indradyumna is mentioned in the list of Saints who paid their homage to Dharmaputra during his forest life. (M.B. Vana Parva, Chapter 26, Verse 22).

INDRAYUMNA IV. Name of King Janaka’s father.

INDRAYUMNA V. A king of the Ikṣvāku dynasty. (See Para 2, under Viṣṇukarmān).

INDRAYUMNA VI. A king who lived in the Krta yuga, and a devotee of Viṣṇu. He visited the Jagannātha temple in Odra Deśa once to worship Lord Jagannātha. The Lord was then hidden in the sand. When the King, disappointed at this was about to return, determined to fast unto death at Mount Nila when a celestial voice cried, “Thou shalt see Him”. Afterwards the King performed a horse sacrifice and built a magnificent Viṣṇu temple. Narasimhamūrti 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, Sudarṣāna and Subhadra made and installed them in the temple. (Skanda Purāṇa).

INDRAYUMNA(M). A lake. A stork called Nāḍijāṅgha and the Ādikūrma 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 198). The pool lay near Mount Gandhamadāna, and the Pândavas once visited it. (M.B. Ādi Parva, Chapter 118, Verse 18).

INDRAJIT. Rāvana’s son, Meghanañda.

1) Genealogy. Descended from Viṣṇu thus:—Viṣṇu.—Brahmā—Pulastya—Viśravas—Rāvana—Meghanañda (Indrajit).

To Pulastya, one of the Prajāpatis was born by Mālinī, Viśravas. Viśravas had two wives, Devavarni, also called Ilibilā and Kailasī. Viśravas or Kubera was his son by Ilibilā and Rāvana, Kumbhakarna, Vibhiṣanā and Sūrpanakā (daughter) being the offsprings of Kailasī. Rāvana married Mandodari and three sons, Meghanañda, Atikāya and Aṅkumāra were born to them. Meghanañda came to be known as Indrajit also, because he had defeated Indra once.

2) Son of Sīva. Though it was Mandodari, Rāvana’s wife, who gave birth to Meghanañda (Indrajit) the Uttara-rāmāyaṇa refers to him as the son of Sīva in a story as follows:

Once, after religious fasting and other rites on a Monday (to propitiate the Sun-God) Madhurā, 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 Madhurā 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 Madhurā to fall into an abandoned well as a frog. Madhurā prayed for redemption from the curse, and Sīva pitying her sad plight blessed her that after 12 years she would get herself transformed into a fair damsel and become the daughter of Maya and would, then, be married by a great King. According to Parvati’s curse Madhurā fell into a well in the forest as a frog. Mayaṣūra was performing penance near the well to get a daughter. On the expiry of 12 years after Madhurā fell into the well as a frog, Mayaṣūra looked into it and beheld a beautiful girl. He took her to his palace named her Mandodari and brought her up as his own daughter. Rāvana married her. It was at this stage that Sīva’s vital fluid which had, twelve years before, entered her womb made its appearance in the form of a son. Rāvana named him Meghanañda. Being Sīva’s son he grew up with great prowess. (Uttara Ramāyaṇa).

3) Meghanāda’s yajñas. When once Rāvana was away from Lanka on a conquest of the world, Meghanāda went to Nikumbhā, the central place for conducting yajñas, and performed seven yajñas with sage Śukra as the chief priest. By the time all the seven yajñas, viz. Agniṣṭoma, Aśvamedha, Bahusvāna, Vaisnava, Māheśvara, Rājasvāya and Gosava were over, Rāvana returned to Lanka and sage Śukra gave him details about the yajñas conducted by his son Meghanāda. Rāvana did not like the Vaisnava yāga performed by his son, and Śukra, who got angry at this cursed, Rāvana that he would meet with his death at the hands of Viṣṇu. (Uttara Ramāyaṇa).

By performing a Sāva yāga, Meghanāda got the blessings of Sīva, who taught him (Meghanañda) the great art of Śanāthi, which helped one to move amongst others invisible to them.
The name, Indrajit. Once Rāvana encircled Indraloka 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 Rāvana. Indra fought with Rāvana, and Jayanta, his son fought with Meghanāda. When fighting reached its climax Meghanāda resorted to the art of Samādhi taught by Śiva, and became invisible to others. Then he showered his arrows. Jayanta fainted on the battlefield. Pulomā, father of Indrāni, 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, Meghanāda jumped into Indra's chariot and bound him prisoner. By that time Rāvana got up on his feet, and he and Meghanāda carried away Indra to Laṅkā 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 Laṅkā, and named Meghanāda Indrajit. (He who gained victory over Indra). Indrajit 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 a 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 Hanūmān. A clash occurred between Indrajit and Hanūmān, who landed in Laṅkā in search of Sītā, and the former got Hanūmān bound by Brahmāstra. (Vālmiki Rāmāyaṇa).

6) Death of Indrajit. At the height of the fierce war between Rāma and Rāvana, Indrajit and Laksmana clashed with each other. Finding victory impossible Indrajit created a fake Sītā and killed her. Thinking that Sītā was dead, grief-stricken Hanūmān, Laksmana 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 Nikumbhāla. Vibhiśaṇa told Rāma and Laksmana about the warning of Brahmā that Indrajit would be killed if the yajña was obstructed. Happy at the information Rāma and Laksmana immediately went to Nikumbhāla to fight with Indrajit who was engaged in performing the yajña, and without completing the yajña he came out and began fighting, and Laksmana killed him. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Chapters 82-91).

INDRAKILÀ. A mountain in front of the Himālaya and Gandhamādana mountains. The presiding deity of this mountain is a devotee of Kubera. (M.B. Vana Parva, Chapter 37).

INDRALOKĀBHIGAMANA PARVA. A sub Parva in Mahābhārata.

INDRAMĀRGĀ. An ancient sacred place (bathing ghat) Those who take a dip in the holy waters there will attain heaven. (M.B. Anuśāsana Parva, Chapter 25, Verse 9).

INDRĀNI. Wife of Indra (Śacī).

1) Genealogy. Descended from Viṣṇu thus: Viṣṇu—Brahmā—Kaśyapa—Pulomā—Śacī (Indrāni). Pulomā was an asura born to Kaśyapa by his wife Danu. Indra married Śacī, the daughter of Pulomā, and hence Śacī is called Indrāni also. She is called Pulomī also as she was the daughter of Pulomā.

2) Indrāni and Śūrapadma. An asura called Śūrapadma once coveted Indrāni. He deputed his men to fetch Śacī somehow or other to him. Hearing about this, Indra, keeping Indrāni with him, went to and stayed in the Chilyāli temple in Koṅkanadeśa, and afterwards Indra went to Mount Kailāsa after asking Śāstā to guard Indrāni. During Indra's absence Ajāmukhi, sister of Śūrapadma met Indrāni and induced her to become Śūrapadma's wife. Indrāni refused. Ultimately Indra returned and took Indrāni back to Devaloka.

3) Indrāni and Nāhuṣa. See under Agastya.

4) Indrāni and Pāñcālī. Mahābhārata says that Pāñcālī was a partial incarnation of Indrāni. (See under Pāñcālī). A part of Śacī was born in the family of Drupada as Draupadī, viz. Pāñcālī. (M.B. Adi Parva, Chapter 67).

(1) Indrāni once went to the assembly of Brahmā and worshipped him. (M.B. Sabhā Parva, Chapter 11, Verse 42).

(2) When once Satyabhāmā came to Devaloka with Śrī Kṛṣṇa, Indrāni conducted her to Aditi, mother of the Devas. (M.B. Sabhā Parva, Chapter 36).

(3) Śacī also was present at the birth of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 13).

(4) Indrāni and Arjuna. (See under Arjuna).

INDRAPARVATĀ. A mountain in Videha. (M.B. Sabhā Parva, Chapter 30, Verse 15).

INDRAPRAMATI. A disciple of Paila. He belonged to the line of Vyāsa's disciples. For other details see under Vyāsa.

INDRAPRASTHA. Capital city of the Pāṇḍavas. It is the same as Delhi, the capital of modern India.

1) Construction. As ordained by Dhṛtarāṣṭra, Dharma-putra, claimant to half of the kingdom, went to the forest Khaṇḍavaprastha with his brothers. Śrī Kṛṣṇa stood by them; great sages like Vyāsa helped them. There, in the forest, they built a city called Inraprastha as beautiful as Indraloka. (M.B. Sabhā Parva, Chapter 211).

2) Reconstruction. Once Āgni burned down the Khaṇḍavā forest. (See under Khaṇḍavadāha). 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 Inraprastha. And, accordingly, after getting the Brahmins duly feasted, Maya marked the ground ten thousand
Kišku\(^1\) in extent. Then Maya went to the mountain Māñaka to the west of Mount Kailāsa, 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 galleries etc. 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 really was no water and vice versa. It took fourteen months to complete the construction of that most beautiful model of architecture. (M.B. Sabhā Parva, Chapters 1-3).

3) Vajra, son of Aniruddha of the Yādava dynasty was made master of Indraprastha after the time of the Pāṇḍavas. (M.B. Mauṣala Parva, Chapter 7, Verse 11).

INDRAPŪJA. This pūjā (Indra-worship) is also called Indrotsava. It was during the reign of Vasu, a king of the lunar dynasty that Indrotsava being celebrated was organised in an organised manner. Please at the long penance of Vasu, Indra appeared to him and presented a Venuḍanda. Vasu planted the dāṇḍa on earth and conducted Indrapūja. Thenceforward raising the Venuḍanda became the first item in celebrating Indrotsava. The staff is decorated with flowers, sandal, garlands etc. To the top of the staff is attached the form of a Harīṇa and offerings are given to it. The reason for this is the fact that it was in the form of a Harīṇa that Indra appeared to Vasu. Please by the Indrapūja of Vasu, Indra announced as follows: —If men, and especially kings worship me in the manner done by Vasu, prosperity and welfare will accrue to them and to their kingdoms. (M.B. Ādi Parva, Chapter 63).

INDRASENA I. A son of King Nala. (M.B. Vana Parva, Chapter 60, Verse 23). Nala had also a daughter called Indrasena.

INDRASENA II. Son of King Parīśit. (M.B. Ādi Parva, Chapter 94, Verse 55).

INDRASENA III. Mahābhārata, Sabhā Parva, Chapter 33. Verse 30 refers to one Indrasena, charioteer of the Pāṇḍavas. He accompanied the Pāṇḍavas in their forest life. (M.B. Vana Parva, Chapter 1, Verse 11). When the Pāṇḍavas arrived at Mount Gandhamādāna they left Indrasena with Subāhu, the Pulindā king. (M.B. Vana Parva, Chapter 140, Verse 27). After some time the Pāṇḍavas sent him to Dvārakā. (M.B. Vīrāṭa Parva, Chapter 4, Verse 58). Indrasena was present at the wedding of Abhimanyu which was celebrated in the city of Upaplavya. (M.B. Vīrāṭa Parva, Chapter 72, Verse 23).

INDRASENA IV. A King who fought on the side of the Kauravas. (M.B. Droṇa Parva, Chapter 156, Verse 122).

INDRASENA I. Name of Pāṇcāli in her former birth. (See under Pāṇcāli).

INDRASENA II. Daughter of King Nala.

 INDRASENA III. Nālāyāni, a princess of An̄ga. She was married by the sage Rṣyaśṛiṅga. (See under Rṣyaśṛiṅga). (M.B. Vana Parva, Chapter 113, Verse 11). Indrasena served her husband for 100 years. (M.B. Virāṭa Parva, Chapter 21, Verse 11).

INDRATĀPA. An Asura, who was a devotee of Varuṇa. (M.B. Sabhā Parva, Chapter 8, Verse 15).

INDRATĪRTHA. A sacred place on the banks of the river Sarasvatī. It was here that Indra performed 100 yajñas. (M.B. Śalya Parva, Chapter 48, Verse 49).

INDRATOYA. A river near Mount Gandhamādāna. Bathing in the river and staying there for three nights is tantamount to performing the horse sacrifice. (M.B. Anūśāna Parva, Chapter 25, Verse 11).

INDRĀVĀHANA. King Kakutstha of the Iksvāku dynasty made Indra his vehicle in the form of an ox and fought the Asuras thus. Hence the name Indrāvāhana. (See under Kakutstha).

INDRĀVARMAN. A King of Mālava, he fought on the side of the Pāṇḍavas, and got killed by an elephant called Aśvatthāmah. (M.B. Droṇa Parva, Chapter 190, Verse 15).

INDROTA (INDRODA). A sage, son of Śuka, the great sage, and also called Saunaka. Janamejaya, son of King Parīśit once killed a brahmin, and at once Brahmahatya (sin of having killed a brahmin) seized the King. The King lost all mental 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 Indrotrapārikṣṭīyam in Śānti Parva in three chapters. (Chapters 150-152).

INDROTSAVA. See under Indrapūja.

INDUPRABHĀ. See under Malayaprabhā.

INDUMATĪ I. Daughter of Candrasena, King of Śīṁhala and his queen, Guṇavatī. (See under Candrasena).

INDUMATĪ II. Mother of Nahuṣa. (See under Nahuṣa).

INDUMATĪ III. Wife of Raghu.

IRA I. One of the wives of Kaśyapa. Aditi, Diti, Danu, Arīṣṭa, Surasā, Khāśa, Surabhī, Vīṇātī, Tāmā, Krodhaṇavāsī, Ira, Kadrū and Muni were the wives of Kaśyapa. Grass on earth originated from Ira. (Agni Purāṇa, Chapter 19).

IRA II. There was a devī called Ira among the attendants of Kubera. (M.B. Sābhā Parva, Chapter 10, Verse 11).

IRAṆĀ. A river. Sage Mārkandeya is reported to have once seen this river in the stomach of child Krṣṇa. (Vana Parva, Chapter 188, Verse 104. Also see under Mārkandeya).

IRĀVĀN. A son born to Arjuna of the serpent damsel (Nāgakanyā) named Ulūpi. (For genealogy see under Arjuna).

1) Birth. According to the practice laid down Pāncāli used to live with each husband for one year by turn. When she was living with one husband the other four husbands had no admission there. When once Arjuna wanted his arms to redeem the cows of a brahmin stolen by thieves he entered the apartment of Dharma-putra where the arms had been kept and took them. For thus having entered, against rules, the apartment then kept by Dharmaputra and Pāncāli, Arjuna had to
go on a pilgrimage for one year. Numerous brahmins accompanied Arjuna and while spending the night on the banks of the Gaṅgā, Arjuna entered its waters for bathing. There he saw the Nāga damsel, Ulūpī. They fell in love with each other and got married. And, a son named Irāvān was born to them. Ulūpī granted Arjuna the boon that all water-animals would obey him and that in water he would be invincible. Leaving Ulūpī 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 Pāṇḍavas. During the first day's fighting Irāvān and Śrutayu fought a duel. (M.B. Bhīṣma Parva, Chapter 45, Verses 69-71).

(2) Irāvān defeated Vinda and Anuvinda in flight. (Bhīṣma Parva, Chapter 83, Verses 18-22).

(3) Irāvān killed five brothers of Śākuni. (Bhīṣma Parva, Chapter 90, Verses 27-46).

(4) Irāvān fought against Alambuṣa and was killed by the latter. (Bhīṣma Parva, Chapter 90, Verses 56-76).

IRĀVĀTI I. Grand daughter of Kaṣyapa. Ten daughters were born to Kaṣyapa by his wife Krodhavasā, viz. Mrgī, Mrgamanā, Hārī, Bhadrāmatā, Mātarīgī, Sārdūli, Śvetā, Surabhi and Kadrū, and Irāvāti was Kadrū's daughter. (Vālmiki Rāmāyaṇa, Aranya Kāṇḍa).

IRĀVĀTI II. A sacred river. (M.B. Anuśāsana Parva, Chapter 146, Verse 18).

IRJIK. A locality. (M.B. Bhīṣma Parva, Chapter 9, Verse 52).

IRJ. There are hundred Kings in the palace of Yama worshipping him, and they are. called the Īris. (M.B. Sabhā Parva, Chapter 8, Verse 23).

IRIMPU. A Malayalam word meaning 'iron'. The metal iron originated in the following way. The Devas sought Brahmā's protection against the onslaughts of Tārakāsura, who had obtained a boon to the effect that he could be killed only by a son born to Śiva. And, implored by Brahmā and others Śiva entered into the sex act with Pārvatī. The impact shook the universe. Agni separated them from the process and the semen of Śiva dropped in 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 Subrahmānaya. Also from the particles of the semen gold and silver were produced. From the intensity of the heat were produced iron and copper. See under Subrahmānaya. (Vālmiki Rāmāyaṇa, Bala Kāṇḍa, Canto 37).

ISA. A Viśvedeva. (Universal deva). (M.B. Anuśāsana Parva, Chapter 91, Verse 31).

ISAŅA (SIVA). Isāna, with matted hair rides on the ox. See under Siva. (Agni Purāṇa, Chapter 51).

ISAṆADHYUŚṬA TĪRTHA. An ancient tirtha. Taking the water of this tirtha will give all the benefits of the horse sacrifice. (M.B. Vana Parva, Chapter 84, Verses 8, 9).

IṢṬARASMI. A King mentioned in the Rgveda. He performed many yajñas. (Rgveda, Maṇḍala 1, Anuvāka 13, Sūkta 123).

IṢṬĀŚVA. A King mentioned in the Rgveda. He performed many yajñas. (Rgveda, Maṇḍala 1, Anuvāka 19, Sūkta 124).

IṢUPĀDA. An Asura born to Kaṣyapa and his wife, Danu. (M.B. Ādi Parva, Chapter 65, Verse 25).

Iṣuḍāda was reborn in his next life as the very heroic and powerful King Nagnajitī. (M.B. Ādi Parva, Chapter 67, Verses 20, 21).

ĪŚVARA. Once Devī told Himavān who, according to the Hindu religion, God is, and how creation takes place from Īśvara (God). The famous discussion about Godhood, called Devīgītā is quoted hereunder.

(1) Aham evāsā purvam tu nāuyad kincit na gādhipa / Tadātmārūpaṁ cit saṁvit Parabrahmāṇānāṃ namah. //

(Before the creation of the universe commenced, I alone was; there was nothing else. Then I was called Para-brahman, Citvarūpī, Saṁvītvarūpī and Atmarūpī).

(2) Aprataryamanirdesya-manaupamyamanāyam / Tasya kācat svataḥ siddhā śaktirṅyeti viśrutā //

(That form is beyond discussion (Atraparāya); beyond description (Anirdeṣya); incapable of being compared (Anu-pamam); beyond birth, death youth, old age etc. (Anāmayam). In this form of mine resides māyāsakti.

(3) Na satī śa nāsatī sānobhayātā śvirodhataḥ / Etadvilakṣanā kācid vasubhūtātī sarvadā //

(That māyāsakti 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) Pāvakasyoṣatevyeśa muṣṇāṁśorīva didhitih / Candrasya candrikeveyaṁ Mameyāṁ sahañā dhruva //

(Fire does not exist without heat, nor Sun without light nor Moon without its rays. Just like this, that māyāsakti is coeval with me. It is permanent.

(5) Tasyāṁ karmāṇi jīvāṁ / Jīvā Kālāsa sañcares / Abhedana vīnāṁ sūrya / Suṣuptau vyavahāravat //

(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 Māyā).

(6) Svāsaṅkeśa ca samāyogā– dhaṁ bījātmataṁ gata / Svādhārvaranātattayasaya– dosavāṁ ca samāgatam //

(I am myself the source of this Māyā; but it has a strange power called āvaraṇa which hides my real nature)

(7) Caitanyakṣya samāyogā nimittavāṁ ca kathaṁ / Prapañcaparaṇāmāccha / Samavāyivamcaya //

(Being joined to Caitanya (Brahman) Māyā becomes the material as well as the immediate cause of the universe (Prapañca).

(8) Kecāttām tapa ityāhu– stamaṁ kecāttām kare / Janāṁ māyāṁ pradhānaṁ ca / Prakṛtiṁ śaktimāpyājam //
(This mâyâ is referred to differently by different people as tapas, tamas, jâda, jînâna, mâyâ, pradhâna, prakrâti and ajâ).

(9) Vîmarśa iti tâh prâhuḥ
Śaiva śâstrīvidârâdāḥ /
avidyâmitare prâhur-vedatatvârthcintakâḥ //

(Experts in Śaiva philosophical thought refer to this mâyâ as vîmarśa and Vedic seers call it avidyâ).

(10) Īvam nânâvidhih syyûḥ
nâmâni nigaṇmâdîsū /
tasyâh jadâtvâṃ dṛṣṭyatvât
jânanâsâttataotosū //

(Thus Vedas refer to mâyâ by various names. Because of visibility mâyâ is called jâda, and because it is destructive of true knowledge it is called asat).

(11) Caitanyasya na dṛṣṭyatvâṃ
dṛṣṭyatve jâdâmeva tat /
svapraekâsâni ca caityanyaḥ
na pareṇa prâkâśam //

(Caitanya (Effulgence) is not visible. What is seen is jâda (material expression). Caitanya is self-illuminating; it is not illuminated by something else).

(12) Anâvasthâdośasatâvâ-
nâna svenâpi prâkâśitam /
Karmakârtvirodhah śyâ-
tasmattadâdpavat svayam //

(If Caitanya is not self-illuminating then it is subject to the drawback of Anâvasthâdośa (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 anavasthâ dośa. 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 other things by its own illumination. And this, therefore, proves that my Caitanya is eternal).

(14) Jâgratvaprasasuprâtyâdau
dṛṣṭyasvâyâbhirvârañ̄aḥ /
sââvâdovâyaśâcarasãca
nânubhûtostoharicī //

(All visible things go on changing in the three states of awaking, dream and deep sleep. But, like visible things Caitanya is not subject to change, and does not experience the three states).

(15) Yadi tasyâpyanubhâva-
starhyayãh yena sâksînâ /
anubhûtaḥ sa evâtra
śîṣṭâh sââvâdovâpûpurâ //

(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-illuminating there cannot be something else as ‘witness’).

(16) Ātaeva ca nityatvâṃ
drâktiḥ sacchâstrâkavidaîh /
ânandarûpâtâ ca saîyâh
parapremâsâpadatvâtaḥ //

(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 ānandarâpa).

(17) Mā na bhûvāma hi bhûyâsa-
mîti premâmati sthitān /
sarvasyânyasya mithyâ-tvâ-
dasârjagatvâna śphuṭatâ mama //

(No living soul think ‘I am not’. Every body cherishes always his 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).

(18) Aparíchinnâtâpyeva-
mata eva matâ mama /
tacca jînânaṁ nînâdharîmorno
dharmatva jadâtâtmanah //

(That I am indivisible is quite definite. Knowledge is not an attribute of the soul (âtman) but is the very form of the soul itself. If knowledge were only an attribute of the soul it (soul) should have been material (jâda) and it is quite a certitude that the soul is not material, because knowledge is the very nature of the soul).

(19) Jînâsasya jadâsathavâṃ
da dṛṣṭâm na ca samâbhavi /
Cidaññhâtmatvânam tathā násti
girâçid nahi bhidyate //

(The soul is pure knowledge without any touch of the jâda. It is also pure existence. It is one and indivisible).

(20) Tasmâtâtmanâ jînaṁnâpâḥ
dukhârûpaścà sarvâdâ /
satyaṁ pîrânopasârjagasça
dvaitajâjâtavirajjñâ //

(The âtman (soul) is therefore jînânamâ (of the nature of pure knowledge), Sukhârûpa (of the nature of pure joy) and satyârûpa (of the nature of absolute truth). It is unattached to anything and free from duality).

(21) Sa punâḥ kâmakarma-dî-
yuktayâ śvâyamâyâya /
pîrânavûbhitamâsûkârât
kâlakarmânapakâtaḥ //

(22) Avicekâcca tattvasya
sâksîvâvân prajâyate /
abuddhipûrvâḥ sargosya
kathitaage nagâdhâpa //

(23) Etadâdhi yamayâ praktaṁ
mama rûpamalaukikam /
avâkṛtâm tâtâvyâtakâm
mâyâsâbalamityâpi //

(24) Procyate sarvasâstresu
sarvakâraṇâkârañâm
tattvânâmâbhidhâti ca
saçcidânandavigraham //

(25) Sarvakârmaghanihûta-
mîcchâjînânakriyâsrayam /
hîmikâramanâtâcayâm ta-
dâdi tattvâm tadâcyate //

(Impeled by the Vâsanā of previous actions the Mâyâ-
śakti proceeds to create the world, beginning with the 24 tattvas. My form which is immaterial and unmanifi-
fested is praised by all sâstras 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 hîmikâra mantra).
Virāṭdeha (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) Jnānendriyāṇāṁ rajendra! pratyekaṁ militaistu tāti / antabkaranaṁekaiṁ śyād vṛttibhedācaturvirdham //

(36) Yādā tu saṁkalpavikalpakṛtyaṁ tadāḥbavettanmanā ityabhikhyam / śyād buddhisajñānā ca yaṁ pravetti suṇiścitā samāyāhmanrāpam //

(37) Anusandhanāṁrauṁ taṁcittana ca parikirtitam / ahari kṛtyātmavṛttyā tu tadahāṁkārataṁ gataṁ

(Antal)karaṇa, 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 citta. To think of ‘I’ is egoism or ahaṁkāra.

(38) Teṣāṁ rajōniṁ saṁjñātāni / Kramat karmendriyāṇi ca / pratyekaṁ militaistu prāṇo bhavati paścadhā //

(39) Ṣṛdī prāṇo gudeśpāno / nābhīsthastu samānākā ca / kaṇṭhadeśpudānasyāyāḥ / vāyānāḥ sarvaśārīragaḥ //

(From the coarse (ṛajasic) aspects of the five sense organs originate the five organs of action like word, foot, hand, excretery and the genital organ, and also the five prāṇas (breaths) called prāṇa, āpāna, samāna, udāna and vyāṇa. Prāṇa is located in the heart, āpāṇa in the anus, samāna in the nābhi (navel) udāna in the throat and vyāṇa all over the body).

(40) Jñānendriyāṇāṁ paṇcaiva / paṇicakarmendriyāṇi ca / prāṇādi paṇicakāṁ caiva dhīyā ca sahitam manāḥ //

(41) Ettā suṣṭhāṣṭhāraṁyāṁ syān / mama liṅgaṁ yaducayate / Tatra yā prakṛtyā prakṛtañ cā rājan dvividdhāṁ śṛṛtā //

(Organs of knowledge 5, of actions 5, and prāṇas 5, and buddhi 1, mind 1, the body is composed of these 17 factors). This forms the Suṣṭhāṣṭhāraṁyā which prakṛti is two-fold (as mentioned below).

(42) Satvātmikā tu māyā syād-adividyā guṇamārśīta / svāśrayaṁ yā tu saṁrākṣet / sā māyetī nigadyate //

One is pure māyā and the other is adivyā possessing properties.

(43) Tasyāṁ yat pratibimbāṁsyād- bimbabhūtasya ceśiṇuḥ sa Isvarāḥ samākhyaṁ / svāśrayājaṁsnavān prāḥa //

(44) Sarvajñaḥ sarvakāṭaḥ ca / sarvānugraḥakāraḥ / adivyāyāṁ tu yat kīncit / pratibimbāṁnāgādhīpa //
(Brahmacaitanya reflected in this māyā is Īsvara (God). That Īsvara 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 jīvasaṛaṇīṁ syāt sarvaduḥkhaśrayaṁ punah / dvāyorapiḥ saṁpraktaṁ dehatrayaṁvidiyāya //

(This jīva is the receptacle of all sorrows. Due to avidyā and avidyā both get three kinds of bodies).

(46) Dehatrayābhāmānāccā- pyaḥbhūnāmatrayaṁ punaḥ / prājñastu kāraṇātmā syāt sūkṣmadheti tu taṁjalya //

(47) Sthuladehi tu viśvākhy-a strividhaṁ parikṛtiṁ / evamśopī samprakto jīvasūtravirātapadāya //

(48) Prathamo vyāṣṭirūpaṁ / samaṣṭyātmā paraṁ smṛtaḥ / sa hi sarveśvaraṁ sākṣat jīvānugrahākāmyāya //

(49) Karotī vividhaṁ viśvaṁ ānābhogāśrayaṁ punaḥ / maccakātuprerto nityaṁ mayi rājaṁ prakalpitah. //

He who is attached and is proud about the material body is called Viśva; he who attaches importance to the subtle body is called Taijasa, and he who is aware of the causal body is called Prājña. The jīva is Vyāṣṭirvāraṇa (has individuality) but Īsvara is Saṁāstyaṁatka (embraces all the jivas). Īsvara works impelled by my power.

īyam. īyam in Malayalam means the metal lead. A metal formed out of the dirt in river Gaṅgā. (See Irimpū).

j. This letter means jaya (victory). (Agni Purāṇa, Chapter 348).

jābali. The mother of the hermit Satyakāma. (For details see under Satyakāma).

jābali I. A famous hermit. In Mahābhārata, Anuśasana Parva, Chapter 4, Stanza 55, it is stated that Jābali was one of the sons of Viśvāmitra. They were expounders of the Vedas. Though he was the son of Viśvāmitra his life was mostly connected with Vaśiṣṭha. The Purānas 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 advisers of King Daśaratha. It is mentioned in Vālmiki Rāmāyaṇa, Bālākāṇḍa, Sarga 48 that eight hermits such as Suyājña, Vāmadeva, Jābali, Kaśyapa 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, Jābali also followed him. Jābali 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. (Vālmiki Rāmāyaṇa, Ayodhya Kāṇḍa). Jābali comes in the line of disciples of Vyāsa. Vyāsa divided the Veda and taught Saunantu Atharvaveda. The hermit Saunantu first taught Atharvaveda to his disciple Kābandha who divided it into two parts and taught two disciples Devardarsa, and Pathya. The disciples of Devardarsa were Magadhā, Brahmabalī, Sautkāyani and Pippalāda. Pathya had three disciples. They were Jābali, Kumuda and Saunaka. Of these Jābali was a famous expounder of Atharvaveda. (Viṣṇu Purāṇa, Amśa 3).

Jābali II. Son of Rṣṭhvaja, a hermit. (See under Viśvakarmā, Ṛṣtri 2).

Jābali III. A hermit. The descendants of this hermit also are known by this name. Jābali who performed penance on the mountain of Mandara had several disciples.

While Jābali was going along the forest he saw a young man of handsome appearance engaged in penance on the shore of a lake. Jābali wanted to know about him and his penance. But as the young man was in deep meditation Jābali had to wait there for several years. At last the young man awoke from his meditation and told Jābali the secrets of devotional meditation and contemplation of Kṛṣṇa. The remaining life of Jābali was spent in the worship of Kṛṣṇa, in consequence of which in the next birth he was reborn as a cowherd, named Citrāngadha in the house of the cowherd Pračanda. (Padma Purāṇa, Pātāla Khaṇḍa, Chapters 30, 72 and 109).

Jābali IV. A hermit. The intensive penance of this hermit compelled Indra to depute the celestial maid Rambhā to hinder it. Jābali became a prey to the enticement of this heavenly beauty and a daughter was born to them. This damsel was carried away by the King Citrāngada. The hermit Jābali cursed Citrāngada to become a leper. (Skanda Purāṇa, Chapters 3, 143, and 144).

Jāda. An immoral brahmin. 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 Pīśāca. After his death his son, who led quite a moral life went to Kāśi (Banares) to perform his father's obsequies, and at the particular spot where his father was living as Pīśāca the son recited Chapter 3 of the Gitā, on hearing which Jāda got released from his state as Pīśāca. (Padma Purāṇa, Uttarākhaṇḍa and Mārkaṇḍeya Purāṇa).

Jagannātha Pandita. A very powerful and ruthless literary critic in Sanskrit. He lived between 1590 and 1665. He is also known as Paṇḍitarāja (King of scholars). His most important and well-known work is Rasaganāḍhara. To this day it remains as an invaluable treasure in rhetorics. (Alāṅkāra Śāstra).

His poetic theory is "Ramaṭyārthapati-pāda-kāma Śabdālā Kāvyam". (Words which convey beautiful meanings constitutes poetry). He vehemently opposed the dhvani vāda (suggestive words and phrases conveying more meanings produce more rasa than they literally and apparently appear to carry). Citrāmānsā-Khaṇḍana is another work of the Paṇḍitarāja. In this work another rhetorician named Appayadikṣa is strongly criticised. The allegoric poem, "Bhāmīnvilāsam", is supposed to have been written by this great rhetorician based on the untimely death of his wife, Bhāmīnt. He has also written five other works, the five Laharis [Gaṅgālahari etc].

Jagati. One of the seven horses which draw the chariot of Śūrya. Gayatri, Śṛṇavi, Uṣṇik, Jagati, Tṛṣṭhub, Anuśṭhub and Paśikī are the seven horses. (Viṣṇu Purāṇa, Part II, Chapter 8).
JÄGRAT. According to the vision of Rsis or sages, every living being has four states. They are Jägrat (waking state), Svapna (dream), Susupti (profound sleep) and Turiya (the fourth state of the soul, i.e., oneness with Brahman in different degrees). The hermits and sages have said about the four states of soul as given below: —

1) Jägrat. 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 five senses. That is, he sees with the eyes, hears with the ears, tastes with 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 Jägrat to Svapna and from Svapna to Jägrat as a fish which goes from one shore to the other without touching anything. For an individual soul the state of Jägrat is only one of the four states. So we cannot give the verdict that the state of Jägrat alone is real and all the rest are unreal.” The individual soul which is in the state of Jägrat enjoys the outer world and so it is ‘bahil-prajña’ (external—knowing). In this state the individual soul enjoys the external world with the seven organs and the nineteen faces. The seven organs are, the two eyes, head, soul, body, urinal bladder and the legs. The nineteen faces 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 Jägrat enjoys the external world with these organs and faces. The soul in this state is called ‘Vaśvänara’. This state is experienced by all the human beings of the world and so it is called Vaśvänara\(^1\) (Brhadāraṇyaka, Māṇḍūkyopaniṣad).

2) Svapna (dream). The second state of the individual soul is svapna (dream). He who indulge in dream, forgets everything he had experienced in the state of Jägrat 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 citta (will) Ahāra-kāra (egoism) Buddhi (reason) and manas (Mind) will be working. See what the author of Upāniṣad says. “The dreamer separates his self from the wide universe and creates his own radiance by his own radiance. The light of the self is the light for the dreamer. That man creates a chariot or an assemblage of chariots or roads where there is no chariot or an assemblage of chariots or a road; joy, delight or extreme delight where there is no joy or delight or extreme delight; ponds, wells and rivers where there are no ponds, wells and rivers. A dreamer is a Lord; the state of the dream is the state of activity.” Another hermit says as follows about the state of dream: —

“The dreaming individual soul which sees again things which were seen here and there, hears again things which were heard here and there, enjoys again things which were enjoyed in places far and near, is really enjoying greatness. He sees things seen and not seen, heard and not heard enjoyed and not enjoyed. The dreamer, like a King who travels with his train throughout his country, as he pleases, plays by getting in and out of his own body, and enjoys lofty experiences, and so he is happier than he who eats alone and enjoys his food. The individual soul in its state of dream is called the Taitja (the radiant) because he illuminates himself by his own radiance. In this state the individual soul does not touch anything and so it is sinless.\(^2\)

3) Susupti. The third state of the individual soul is Susupti (profound sleep). The soul alone is active in this state. In Susupti 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 ‘Prājñā’ also. The individual soul which is in the state of sleep, really reverses its connection with the organs of senses, the organs of action, mind, the Prāṇamayakośa (the chest of the life-breaths), the manomaya ko’a (the cask of mind) and Viṣṇumayakośa, the chest of knowledge or understanding. The mind, the sense organs, Sākṣa (the subtle body) and the actions are the items which could abandon the connection with jivātmā (individual soul). In sleep the jivātmā separating all its connections, for the time being, with these items absorbs itself in the Brahman. See what the author of the Upāniṣad says about the state of Susupti (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, takes rest. The soul sleeps in the nāḍī, with seventytwo thousand branches called ‘hita’, like a child or a King or Brahman. During sleep the mind, senses etc. are not destroyed. They only keep away. They reappear when the man wakes up from sleep.\(^3\)

4) Turiya. In the state of Turiya the Jivātmā alone is active. The individual souls which abide in creatures are another aspect of Brahman. Everything said about Brahman can be said about the jivātmā 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

\(^1\) A Tadyāthā mahāmānasaya ubhes kele anusancaratāh Purvān cāparama caiva evāvām puruṣāḥ etavamāhāvantau anusancarati svāpnaṁ buddhāntaṁ ca (Brhadāraṇyaka).

\(^2\) Jāgātikāvstāna bahilprajñāh saptaṅgah ekavijnānātmukhāh sthālabhūkvaśivānāh (Māṇḍūkyopaniṣad)

\(^3\) Sa yathā mahārājo jānapadāḥ grītivā sajānapade yathākāmāḥ parivartate, evam eva jāta prājñāḥ grītivā sa jātāre yathākāmāḥ parivartate (Brhadāraṇyaka).

(c) Yatra svapno na kaścancana kāmam kāmasya na kaścancana svapnam pāṣayati tathā suṣuptah eklabhitaḥ prajñāthagānaḥ evam ānandamāyaḥ ev anandabhākṣetmukhāḥ prājñāḥ (Māṇḍūkyā, Trītiya pāda).

(b) Saptasthānottah prajñāh saptaṅgah ekavijnānātmukhāḥ pravītkarviṣaktāḥ tajjaśa (Devīyarāpa Māṇḍūkyā).

1) Tadyāthāsminmākṣāye śytovā ca vidhāvā ca vāpi prapāpyata śrutiḥ śrutiḥpravāsya pāśyāya priyārtha evaḥ evaḥ pāśyāya śrutiḥ śrutiḥpravāsya priyārtha evaḥ (Prāṇopaniṣad).

(Brhadāraṇyaka)
in the state of samādhi (contemplation) of yoga or union with the universal soul. When it came to be known that this supernal bliss could be enjoyed even after one had awakened from contemplation, a fourth state of the jīvātmā (individual soul) was recognized. But in the Brhadāraṇyaka only three states of the jīvātmā are mentioned.

Immersion of the individual soul by the yogin in the universal soul Brahma in the state of jāgrat or activity is called Turīya. The individual soul which is in the state of Turīya, is described as follows in the Chāndogya Upaniṣad.

"The jīvātmā which is in the state of Turīya is not conscious internally. He whose inner consciousness is active is Tajāsa. He is not bahilṣāprajñā (conscious of the outer world). Bahilṣāprajñā is Vaiśāvānara. He is not a combination of Tajāsa and Turīya. He is not compact with consciousness 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, unthinkable, indescribable and without any characteristic mark. Only by unswerving faith could he be known. It creates the universes and at the same time negates it. It is the supreme reality, the one without a second (dvaita). This is the state of Turīya. Vaiśāvānara is called the soul with annamayakosha (the material body), Tajāsa, the soul with Prāṇamayakosha (the sheath of the life breath), Brahma, The soul with Viṣṇunamayakosha (the sheath of understanding) and Turīya, the soul with anandamayakosha (the chest of bliss).

JĀGUḌA. 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 Rājaśūya (royal consecration) performed by Yudhiṣṭhira.

JAHNAVĪ. The river Gaṅgā. (See under Jahnū).

JAHNU. A hermit King born in the family of Pūru.


Ajamīḍha had three wives, Dhumīni, Nīli and Keśinī. Rksa was born from Dhumīni, DusyANTA and Parameṣṭhī from Nīli and Jahnū from Keśinī. The descendants of Jahnū are called the Kurīkas. Jahnū handed over his kingdom to his son Balākāvya and went to perform penance. Kurīka was the son of Balākāvya.

2) Drank up the river Ganges. The river Gaṅgā, which flowed through the earth in accordance with the request of Bhagiratha, submerged the hermitage of Jahnū. Jahnū became angry at this haughtiness of Gaṅgā and drank up the river, but at the entreaty of Bhagiratha pushed Gaṅgādevī out through his ear. (See under Gaṅgā). From that day onwards Gaṅgā got the name Jahnāvī.

JĀHUṢA. A King of the period of Rigveda. It is stated in Rigveda, Maṇḍala 1, Anuvāka 17, Sūkta 116, that when this King was surrounded by enemies once, the Asvinidevas got him into their chariot and through easily passable ways took him to the top of a mountain.

JAIGĪṢAVYA. A hermit who attained salvation by the strength of his penance. It is stated in Harivāma, Chapter 18, that three daughters, Aparā, Ekaṁparā and Ekapāṭalā were born to Himilaya by Mena and the hermit Devala married Ekaṁparā and the hermit Jaigīṣavya married Ekapāṭalā. In Mahābhārata, Śanti 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 Yudhiṣṭhira about the glory of Śiva. (M.B. Anūṣāsana Parva, Chapter 18, Stanza 37).

There is a story about how this hermit Jaigīṣavya attained the world of Brahma. Once he reached the hermitage of Devala, who showed the necessary hospitalities. After a few days this hermit disappeared. After that he used to be seen only at the time of meals. Once Devala took his waterpot and went by air to the sea, to fetch water. When he reached the sea he saw Jaigīṣavya bathing there. Devala had gone when Jaigīṣavya was in the hermitage. How did he reach the sea before Devala? Devala filled the pot and returned thoughtful. When he reached the hermitage Jaigīṣavya was there. After this Devala travelled through the world of the inspired sages. Wherever he went, he saw Jaigīṣavya. He asked the inspired sages how it was possible. They praised the attainments, Jaigīṣavya had obtained, by his 'tapis' (penance). Finally in the sight of everybody, Jaigīṣavya flew to the world of Brahma. (M.B. Śalya Parva, Chapter 50).

It is mentioned in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 24, that this hermit Jaigīṣavya sits in the palace of Brahma and carries on meditation and contemplation on Brahma.

JAIMINI I.

1) General Information. A hermit of the highest degree of learning. In the "History of Classical Sanskrit Literature" it is mentioned that Sumantu, Jaimini, Paila, Vaishampayana and Suka were the five important disciples of Vyāsā. 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 Vyāsā 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 Aṣvamedha Parva. (See under Guruparamparā).

2) Other details. (1) It is mentioned in Brahmanda Purāṇa, Chapter 1 that Brahmanda Purāṇa is the story told by Jaimini to Hiranyanābha at Naimiśaranya.

(2) Jaimini was present at the sarpasatra (sacrifice to kill serpents) of Janamejaya. (M.B. Aṭi Parva, Chapter 53, Stanza 6).

(3) Jaimini had been a member of the council of 1 Niṁṭhā prajāṁi na bahilṣāprajāṁi nobhayataḥ prajāṁi na prajāṁgahnabanḥ na prajāṁi nāpraṇām adhyātm avyāhāram agraḥvaṁ alakṣaṇaṁ acintyaṁ avyāpadeśyam ekātmāpratayayaśārīram prapañcoṣoṣasāṁ sāṁtanī śivam advaitāṁ caturthāṁ mānaye sa śāṁṣa vijñeyaḥ.
Yudhishṭhira. (M.B. Śabhā Parva, Chapter 4, Stanza 11).

(4) This hermit visited Bhīṣma in his bed of arrows during the Bhārata Battle. (M.B. Śānti Parva, Chapter 46, Stanza 7).

JAIMINI II. The priest of Subāhu the King of the Cholas (Colas). In accordance with the advice of this priest the King performed many good deeds and consequently attained heaven. (Padma Purāṇa, Chapter 94).

JAITRA. A son of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Śalya Parva, Chapter 26, Stanza 14, that he was killed by Bhīmasena in the battle of Bhārata.

JAITRAM I. The chariot of King Hariścandra. It was by driving in this chariot that the King carried out the conquest of countries. (M.B. Śabhā Parva, Chapter 12, Stanza 12).

JAITRAM II. The conch of Dhṛṣṭadyumna. (M.B. Śalya Parva, Chapter 61).

JĀJALI. A hermit who reared birds on his 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 for the night. After a few days they laid eggs in the nest. 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 dashed 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 ethereal voice that Tulādhāra, the merchant of Kāśi was more virtuous than he.

Hearing this Jājali went to Kāśi and saw Tulādhāra. Tulādhāra greeted him gladly and they talked for a long time. Jājali understood that Tulādhāra was far more virtuous than he. So he sought advice from Tulādhāra and thus Jājali obtained heaven. (M.B. Śānti Parva, 3 Chapters from 261).

JALA. A deity of water. In Mahābhārata, Śabhā Parva, Chapter 11, Stanza 20 it is mentioned that this deva was a luminary in the durbar of Brahmi. JALL. A tributary of river Jamunā. The King Uśnara performed a yāga (sacrifice) on the bank of this river and attained a position higher than Indra. (M.B. Vana Parva, Chapter 13, Stanza 21).

JALADA. A mountain in Śaka island. The famous country known as Kumudottaravāra is near this mountain. (M.B. Bhīṣma Parva, Chapter 11, Stanza 25).

JALADHĀRA. A mountain in Śākadvipa (The island of Śāka). (M.B. Bhīṣma Parva, Chapter 11, Stanza 16).

JALADHĪ. The crocodile which is the conveyance of Varuṇa. It is mentioned in Vyānana 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 Danu, and is of extraordinary strength and valour. The black buffalo called Paṇḍrakṣa, which was born from the thigh of Rudra, and is as quick as the mind and very fierce, is the conveyance of Yama (the god of death). The conveyance of Varuṇa is the black crocodile called Jaladhi, born from the ear-wax of Rudra, and having divine power of movement. The conveyance of Vaśravana (the god of wealth) is a ferocious man with eyes like two cart-wheels and body as big as 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 Yakṣas, serpents for Kinnaras, and horses for the Aśvinidevas. The Maruts of fearful appearance have deer as conveyance. The Vidyādharas have parrots for conveyances. An asura called Andhaka has a chariot with thousand posts as his vehicle. Prahlāda had, as conveyance a divine chariot of gold and silver yoked with eight white horses and elephant for Virocana, horse for Kujarībha, divine chariot yoked with yellow horses, for Śaṃkukarna, elephant for Hayagriva, chariot for Maya, Great serpent for Dundubhi, Aeroplane for Śanmara and lion for Ayāsaṅku. JALANDHAMA. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 57).

JALANDHARA. A mighty and valiant Asura. Khaḍga-romā was his charioteer and Vṛndā was his wife. Jalandhara was the grandson of the sea of Milk. Once he met with the headless Rāhu, 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 Paramāśiva went to fight with the Asura. In the fight Jalandhara was killed and Viṣṇu was rescued. (Padma Purāṇa, Chapters 3 to 5). For further details see under Māyāśiva.

JĀLAPĀDA. See under Devadatta I.

JALAPRADĀNIKA PARVA A sub section of Strī Parva, of the Mahābhārata. This sub section comprises of Chapters 1 to 15 of Strī Parva.

JALAPRALAYA. In all the Asiatic Purāṇas, reference to an ancient great flood, with slight changes occurs. According to Hindu Purāṇas this great flood took place before Mahāviṣṇu took the incarnation of Matsya. In the Holy Bible which is the scripture of the Christians, the story of the great flood is allied to the story of the Noah. (See under Avatāra). This story occurs in the Babylonian literature also. The book 'Gilgamish' which is as old as the Ṛgveda, is considered to be the oldest in the world. The theme of the Gilgamish is the travel
of a man named Gilgamesh. This story is written in twelve clay-tablets. After 1850, the scientists of England who carried on an archaeological research, found in the library of Ancient Nineveh, the most 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 Asurbanipal in 7th century B.C., on a very high place on the bank of the river Tigris, in the ancient Nineveh. All these clay tablets have been removed to the British Museum. It took several decades to decipher them. When 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 ‘Accadean’, which was the language of the court of Asurbanipal 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 Hámurábi of Ancient Babylon stood. Later discoveries disclosed that this great work Gilgamesh was part and parcel of the famous ancient civilization of the Oriental countries. The Hititites and the Egyptians tried to translate this book Gilgåms in into their own languages. 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 place where the city Ur stands, for the original work of Gilgamesh. Mention is made about a great flood in Gilgamesh, as follows: Gilgamesh set out on an adventurous journey to see his ancestor Utunapitištim to learn from him the means of obtaining eternal life. The gods had told this man about the secret of eternal life. At last Gilgamesh reached an island and found out his ancestor and asked him about the secrets of eternal life. Utunapitištim 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 Utunapitištim and said to him “You, man of Shoorappak, the son of Urbarttû: 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 south 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.1

1 In writing about Jalapralaya, I have dealt with Gilgamesh a little elaborately. Details on Gilgamesh were obtained from the English translation of a famous German work by Venar Keller. This book had not been received when I wrote about the work 'Gilgamesh'. So these details are included under this word "Jalapralaya".
of the river Narmadā and erecting a hermitage began 'tapas' (penance). Four sons, Rūmanvān, Suhatra, Vasu and Viśvāvān, were born to Jamadagni by Reṇukā. (Brahmāṇḍa Purāṇa, Chapter 58).

4) *The birth of Parāśūrāma*. Because of the wickedness of the Kṣatriya Kings, the goddess Earth became miserable. She made a representation to Brahmbihāmā who took her to the sea of Milk and told Mahāviṣūṇ everything. Mahāviṣūṇ promised to take an incarnation as the son of Jamadagni and destroy all the wicked Kings. Accordingly Reṇukā gave birth to Parāśūrāma, who was an incarnation of Mahāviṣūṇ. (Brahmāṇḍa Purāṇa, Chapter 59).

5) *Jamadagni getting the bow of Viṣūṇ*. Once the devas (gods) desired to know who, of Śiva and Viṣṇu was the more powerful. They informed Brahmbihām of their desire. Brahmbihām asked Viṣvākarma to make two tremendous bows. He gave one to Śiva and the other to Viṣṇu. The bow which Viṣṇu got was known as Vaiśvānācāpā and that which Śiva got was known as Śāvacāpā. After this Brahmbihām caused enmity between Śiva and Viṣṇu. A terrible battle ensued between Śiva and Viṣṇu. After a while the Śāvacāpā became less effective. At the request of the devas, the fight was stopped. The devas decided that Viṣṇu was superior to Śiva, in power. Śiva got angry at this decision and gave his bow to Devarāta Janaka, the King of Videha. It was this bow that Śrī Rāma broke at the marriage of Sitā.

Seeing that Śiva had given away his cāpa (bow) Mahāviṣūṇ gave his bow to his devotee, the hermit Rēka. That Vaiśvānācāpā was given to Jamadagni by Rēka. Thus the famous Vaiśvānācāpā arrived at the hermitage of Jamadagni. (Vālmiki Rāmāyaṇa, Bāla Kānda, Sarga 75).

6) *Reṇukā was killed*. Parāśūrāma became fourteen years old. Jamadagni went to the forest to gather fruits, roots etc. After completing the cleansing work of the hermitage, leaving Parāśūrāma in the forest, Reṇukā went to the bank of the river Narmadā (Revā) to fetch water. When she reached the river, Kārtavīryārjuna and his wives were playing in water. She waited for 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 Gitarattha the King of Sālva 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 slaughter of a woman was a great sin. But Parāśūrāma 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, Parāśūrāma 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. Parāśūrāma's request was that his mother should be brought to life again. The hermit was pleased and he brought Reṇukā to life again. (Brahmāṇḍa Purāṇa, Chapter 60).

7) *The sun gate Jamadagni an umbrella and sandals*. See under the word Cripīlu (Sandals).

8) *The temptation of Dharma*. See under the word 'Dharma' Para 6.

9) *Jamadagni was killed*. Once Kārtavīryārjuna, with his minister Candragupta and some attendants had been hunting in the forests on the banks of the river Narmadā. It was noon. The hunters grew tired of hunger and thirst. They came to the hermitage of Jamadagni. The hermit called his divine cow Susilā 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 Susilā 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 Susilā in exchange for a crore 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 Mahismatī. 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. Parāśūrāma with Akṛtavragna and other disciples came there. When she saw her son Parāśūrāma, she beat her breast twentyone times and cried. Parāśūrāma, took an oath that since his mother beat her breast twentyone times and cried, he would travel around twentyone 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 Mṛtasānujīvanī brought Jamadagni to life again. The lost cow Susilā also returned without her calf. (Brahmāṇḍa Purāṇa, Chapter 69; M.B. Sānti Parva, Chapter 49).

10) *Death of Jamadagni*. Parāśūrāma and Akṛtavragna went to the city of Mahismatī with the intention of bringing the calf of Susilā back. They stood at the gate of the city and challenged Kārtavīryārjuna for a

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1 Seeing his mother beating her breast twentyone times, Bhārgava caught hold of her hands and said 'Mother, stop afflicting your body. Don't be sorry. I am here to end your sorrow. Since you have beaten your breast twentyone times, I will annihilate the Kṣatriya Kings twentyone times.' Bhārgava Rāma took an oath thus, to his mother.
fight. Kārtavīryaṅjuna came out with his army. In the battle which ensued, Kārtavīrya and his sons and most of his warriors fell dead. Parāsurāma and Akravṛṭa returned with the calf. Jamadagni asked Parāsurāma to go to Mahendra-giri and do penance in order to mitigate the sin of killing a large number of people. When Parāsurāma had gone for penance, Sūrasena a son of Kārtavīryaṅjuna 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. Reṇukā jumped into that fire and died. After this Parāsurāma began his twentyone tours for the extermination of the Kṣatriyas. (Brahmāṇḍa Purāṇa, Chapter 86).

1) Other information. (1) Udayana grew up in the hermitage of Jamadagni. (See under Udayana).

(2) Jamadagni was one of the hundred sons of Rṣiṅka. (M.B. Ādi Parva, 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, Sarabhaṅga, Durvāsas, Mataṅga, Vibhāṅdaka, Tumburu and the Saptarṣis (the seven hermits). Uṭtara Rāmāyaṇa).

(4) Jamadagni was present at the Jāmnātavāna (birth celebration) of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 51).

(5) This hermit is a luminary in the assembly of Brahmā. (M.B. Sabhā Parva, Chapter 11, Stanza 22).

(6) During the time of the battle of Mahābhārata, Jamadagni entered Kurukṣetra and advised Draṇa 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 Vṛṣādarbha. (M.B. Anuṣāsana Parva, Chapter 93, Stanza 44).

(8) Jamadagni vowed that he was innocent in the affair of the stealing of Agastya’s lotus. (M.B. Anuṣāsana Parva, Chapter 94, Stanza 25).

12) The Names of Jamadagni. Ārcika, Bhāravā, Bhārgavānandana, Bhrūgārūḍdā, Bṛṅgūruṇēṣṭha, Bṛṅgūṛtāma Rṣikaputra are the names used by Vāyūṣa to denote Jamadagni, in Bhārata.

JĀMGHA. A King of the family of Yāyāti. (Bhāgavata, Skandha 9).

JĀMBĀVĀN. A monkey of extraordinary might. He was the minister of Sugrīva.¹

1) Birth. When the troubles and hardships caused by the wickedness of Rāvaṇa became unbearable the goddess Earth and the Devas approached Brahmā for redress. Brahmā took them to the sea of Milk. Mahāviṣṇu heard everything and said that he would incarnate as the son of Daśaratha and would kill Rāvaṇa. Brahmā was directed to create monkeys to help him on that occasion. Accordingly Brahmā created Jāmbāvān and several other monkeys.

There are two stories about the birth of Jāmbāvān in the Purāṇas.

(1) Brahmā sat for a long time thinking about the creation of monkeys. Then he wanted yawn, for which he opened the mouth and instantly Jāmbāvān came out from inside Brahmā through the open mouth. “I have already created Jāmbāvān the noble bear, who jumped out of my mouth when I yawned.” (Vālmiki Rāmāyaṇa, Bālākāpīṇḍa, Sarga 17, Stanza 6).

(2) One day time of Brahmā ended and the night had advanced two yamas (six hours). The Madhuṅkāṭabhas born of the ear-wax of Mahāviṣṇu began to create trouble and commotion in the waters of the great flood. They saw a lotus on the surface of water. Seeing Brahmā in it they challenged him for fight. Hearing their shouting and the challenge Brahmā became afraid of the asuras. His middle face began to sweat. The sweat flowed through his cheeks and reached the loins. Jāmbāvān came into being from that sweat. So he got the name Ambujāta, (born from the water of sweat). As he was the first person who entered the country of Jambināda he was called Jāmbāvān. 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 Jāmbāvān was six Manvantaras (age of a Manu) and for hundred and sixtyfour Caturyugas (a period of four yugas) old. (The present age is the twentyeighth Caturyuga of the seventh Manu). Jāmbāvān had witnessed all the incarnations from Matsya to Śrī Rāma. (Kamba Rāmāyaṇa Pūrva Kāṇḍa).

2) Jāmbāvān and the incarnation of Śrī Rāma. During the time of Śrī Rāma Jāmbāvān was the minister of Sugrīva. It is stated in Vālmiki Rāmāyaṇa, Kiṣkindha Kāṇḍa, Sarga 41, that Nila, the son of Agni, Hanūmān, Jāmbāvān, Suhotra, Sarāri, Saragulma, Gaja, Gavākṣa, Gavaya, Suseṇa, Rṣabha, Mainda, Dwīvida, Vijaya, Gandhamādana, Ulkāmukha, Asaṅga, Aṅgada and others were the ministers of Sugrīva.

The monkeys who went to the south in search of Sītā, reached the sea shore. The question was how to jump over the sea to Lāukā. Each of them came forward to show his ability and admitted failure. Finally Jāmbāvān called Hanūmān to him and advised him to jump over to Lāukā. Hanūmān who was not aware of his own powers, refused. Jāmbāvān told him about his birth, self-power, attainment of boons etc. Hanūmān became convinced of his powers at the words of Jāmbāvān and jumped over the sea to Lāukā. (Rāmāyaṇa, Kiṣkindha Kāṇḍa).

3) Jāmbāvāna and the incarnation of Vāmana. Jāmbāvān walked round Mahāviṣṇu, who incarnated as Vāmana to curb the powers of Mahābali. At that time Jāmbāvān 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 Sītā.

“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 he is descri bed as a bear. In Vālmiki’s Rāmāyaṇa, which is the original work, Jāmbāvān is called Rṣapūṅgava in Vālmiki Rāmāyaṇa Bālākāpīṇḍa.

In the same chapter it occurs that, it was the aim of Brahmā to help Mahāviṣṇu in the incarnation of Śrī Rāma. So it is not wrong to consider Jāmbāvān either as a bear or as a monkey.

¹ For the cause of his forgetting his own powers see under Truśabindu II.
Eternal Being Viṣṇu when he measured three steps at the sacrifice of Mahāmbali. Now, I am very old and have not enough strength to jump over the sea.”

(Valmiki Rāmāyana, Kiśkindhā kānda, Sarga 65).

4) Jāmbavān and the incarnation of Śrī Kṛṣṇa. The long-living Jāmbavān who had witnessed nine out of the ten incarnations of Mahāviṣṇu is seen in connection with the precious stone Syamantaka, in the incarnation of Kṛṣṇa. The Sun-god gave this jewel Syamantaka to King Sātrājīt. His younger brother Prasena wore it and went to the forest for hunting. A lion killed him and took the jewel in his mouth and was going along the forest when Jāmbavān killed it and took the jewel. It was rumoured that Śrī Kṛṣṇa had killed Prasena and taken the jewel. So Śrī Kṛṣṇa went in search of the jewel to the forest, defeated Jāmbavān and took the jewel, and returned it to Sātrājīt. Śrī Kṛṣṇa married Jāmbavati the daughter of Jāmbavān. (Bhāgavata, Skandha 10).

5) Jāmbavān became old for ever. At the time of the incarnation of Vāmana, Jāmbavān was very strong and valiant. When Vāmana brought under control the three worlds by measuring three steps Jāmbavān travelled throughout the three worlds carrying the news everywhere. Within three moments Jāmbavān travelled eighteen times through the three worlds. In this travel of lightning-speed the end of the nail of his toe touched the highest peak of Mahāmeru, who considered it as an insult and said “You are arrogant of your speed and youth. Hereafter your body will not reach where your mind reaches and you shall be ever old.” Because of this curse Jāmbavān became old and unable to carry out what he wished. (Kamba Rāmāyana, Yuddha Kānda).

JĀMBAVATI. Daughter of the famous Jāmbavān. Śrī Kṛṣṇa went in search of the famous precious stone Syamantaka which was lost when Prasena wore it and went to the forest for hunting. Kṛṣṇa found it in the cave of Jāmbavān, who fought with him and was defeated. Finally he gave his daughter Jāmbavati to Śrī Kṛṣṇa as wife, and the jewel Syamantaka as dowry. Śrī Kṛṣṇa came to his capital Dvārakā with his wife Jāmbavati. When sons were born to the other wives of Kṛṣṇa she became sad and requested her husband that sons may be born to her also. On hearing this request Kṛṣṇa went to the mountain where the hermit Upamanyu was engaged in penance. With that hermit who was an ardent devotee of Śiva, as his teacher, Kṛṣṇa began a penance before Śiva, in accordance with his (Upamanyu’s) advice. The penance, holding yogadaṇḍa and Kapāla (devotee’s staff and skull) lasted for a month. In the second month penance was performed standing on one leg and drinking only water. In the third month he did penance standing on toes only and using air as food. After six months Paramāśiva appeared and blessed him that his wives would have ten sons each. Accordingly Jāmbavati gave birth to her first son who was named Śāmba. (Devi Bhāgavata, Skandha 4).

JAMBHA. A Daitya (Asura). He was the chief among those who snatched away Amṛta from the hands of Dhanvantari. (Agni Purāṇa, Chapter 3).

In the Purāṇas several Asuras (demons) bearing the name Jambha are mentioned. It is stated in Mahābhārata, Sabhā Parva, Dākṣiṇāyapaṭha, Chapter 38, that Śrī Kṛṣṇa killed an Asura named Jambha. Mention is made in Mahābhārata, Sabhā Parva, Chapter 98, Stanza 49 that the teacher Śukra refused to help a Jambha whom Indra killed later. It occurs in Mahābhārata, Vana Parva, Chapter 102, Stanza 24, that Mahāviṣṇu had killed an asura called Jambha. It is stated in Mahābhārata, Vana Parva, Chapter 285, Stanza 2, that a group of Jambhāsuras, who had undergone training under Rāvaṇa, once attacked Hanumān. Another Jambhāsura had been killed by Arjuna, as stated in Mahābhārata, Udyoga Parva, Chapter 49. All these Dānavas (Asuras) were sons of Kaśyapa born of his wife Danu.

JAMBHAKA. A Kṣatriya King. This King was killed in battle by Śrī Kṛṣṇa. He had a son who, later became King but was killed by Sañadeva in his conquest of the countries. (M.B. Sabhā Parva, Chapter 31, Stanza 7).

JAMBÖ. A tree which stands on the southern side of the mount Mahāmeru. This tree bears fruits and flowers throughout the year irrespective of the seasons. This tree is watered by the Siddhacāraṇas. The branches of this tree reach the realm of heaven. The place in which this tree stands is known as Jambūdvīpa. The ripe fruits as big as elephants fall down and are broken. The juice oozing from them flows as a big stream. This is called the river Jambū. It flows through the southern part of the country known as llāvṛttī. The goddess who lives on the bank of this big river is known as Jambvādī. She is very fond of Jambū fruit. This goddess who loves everything in the world, is worshipped by the gods, nāgas (snakes), the hermits and sages, Rākṣasas (giants) and every body in the world with devotion. Even by the mere thinking of her she could be pleased. She destroys the sins and increases the purity of people. She cures all the diseases and gives people, health, wealth, long life, prosperity and happiness.

The juice of the Jambū fruit when mixed with soil and acted upon by water, air and sun’s rays, turns into a kind of gold called Jambūnada. The devas, Vidyādhara and Kāleyādhara etc. use this gold to make ornaments for their women. This gold is superior to other kinds of gold. (Devi Bhāgavata, Skandha 8).

JAMBŪDVĪPA. One of the Purānically famous Saptadvīpas (seven continents). These seven continents are embankments separating the seven seas. Jambūdvīpa, Krauṇḍadvīpa, Śākapadvīpa and Puṣkaradvīpa are included in the seven islands.

Jambūdvīpa has an area of one lakh 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 bowshaped. Four of the remaining seven are longer than the rest. The central country is square. This country is known as llāvṛttī, at the centre of which there is the mountain Sumeru with a height of one lakh of yojanas. This is called Svarnaparvata (The mountain 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 llāvṛttī lie the three mountain ranges of Nilagiri,
Śvetagiri and Śrīgāvān, and midway between them the three countries called Rāmyaka, Hirāṃaya and Kuru. On the southern part of Ilvṛtta, there are these three mountains of Niṣadhā, Hemākāṭa and Himsālā and three countries Harivasā, Kimpurṣa and Bhārāta. The mountain Mālyavān lies to the west and Gandhamadāna to the east of Ilvṛtta. There are two such countries Kētuṃāla and Bhadrśēva having an area of two thousand yojanas each with the two mountains Nila and Niṣadhā as boundaries. At the foot of the mount Mahāmeru, there are the mountains of Mandara, Meru, Supārśvaka, Kumuda and many others. On those mountains big trees like nāval (syzygium jambolanum) Mākanda (Mango tree) Kaṭāmbu (Nauka Candrahama) banyan 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 devas become prosperous by the touch of the water of these lakes. Besides these parks there are four heavenly parks known as Nandana, Cāitrarātha, Vaibhṛāja and Sarvabhadraka. The women folk of the devas (gods) and Gandharvas (demi-gods) play in these parks, which are convenient for couples to carry on lustful play. A river is formed there, by the juice oozing from the fallen mango fruits. The river is purple coloured and is called Aruṇānadi (river Arunā). The goddess named Aruṇā lives here. The famous Jambū tree is in this Jambūdvīpa. (Devī Bhāgavata, Skanda 8).

JAMBUKA. A warrior of Subrahmanya. (M.B. Salya Parva, Chapter 45, Stanza 74).

JAMBUKA. (JAMBUMALIKA). A Śūdra Sage. The child of a brahmin died when Śrī Rāma, after his twelve years’ exile in forest had returned to Ayodhya 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 surprised how there could be child-death in the land when the King was ruling it in the most dhārmic (righteous) manner. Then did Nārada, who was present in the assembly, point out that in a corner of Rāmarāya a Śūdra Sage was doing tapas and that it was the reason for the untimely death of the brahmin child. At once Śrī Rāma set out in search of the Śūdra Sage after directing Śatrughna to see that no enemy entered the country, and asking Laksmaṇa to take care of the dead body of the brahmin child. After a rather detailed search Śrī Rāma found Jambuka at the mountain called Sailam doing tapas hanging from the branch of a tree on his legs with head down. He told Śrī Rāma that he was the Śūdra Sage called Jambuka and was performing tapas thus so that he might ascend to heaven in his very body. Śrī Rāma at once cut off the head of the Śūdra Sage, who attained, as soon as Rāma’s sword fell on him, mokṣa (salvation), and the dead child of the brahmin returned to life again. (Uttara Rāmāyaṇa).

JAMBUKESVARA. Name of an idol of Śiva (Liṅga) installed in Mysore. The Śivaliṅga installed in the Jambukesvara temple in Mysore, Jambū 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 Jambū trees, and a recluse performed a penance under a Jambū 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 into light and air 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 Tiruvānakkovil and continued his penance. Pleased so much with the Sage Śiva followed him and sat under the tree. From that day onwards Śiva came to be called Jambunātha. To this day Jambunātha sits under the Jambū tree.

Later, a temple came to be built there under the following circumstances. A controversy arose between Mālyavān and Puspadanta, two of the Bhūta gaṇas of Śiva, as to who cherished more devotion to the Lord. The controversy developed into a quarrel and Puspadanta cursed Mālyavān into a spider, and Mālyavān cursed Puspadanta into an elephant. Now, when the mutual curse took effect wisdom dawned on both Mālyavān and Puspadanta, and they took refuge in the Lord for redemption from the curse. The Lord sent both of them to the Cola country, and after wandering about in different parts of the country both of them came to Jambukeśvara, and lived there worshipping God. The elephant used to bathe daily in sacred tirthas, bring holy water in its trunk and make an offering of it to the Lord. As for the spider it wove 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 his offering of the water thence. 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 Tiruvānakkovil (āna=elephant; Kovil=temple) in memory of Puspadanta who had taken the form of the elephant. The spider was told that he would be born in the Cola dynasty and carry on for long years many good acts. Accordingly Mālyavān was born as the son of Subhadeva, the Cola king and Kamalavati, his queen, and ruled the land for many years under the name King Češakaṇṭha. He it was who built the Jambukeśvara temple. (Tiruvānakkāvū Purāṇa).

JAMBUKHAṆḌAVINIRMĀṆA PARVA. A sub section of Bhūṣma Parva, in the Mahābhārata. See under Mahābhārata.

JAMBUMALI. A Rākṣasa (giant) who was the son of Prahasa. Hanumān killed this Rākṣasa in a fight, when he went to Laṅkā in search of Sītu. (Vālmiki Rāmāyaṇa Sundarakāṇḍa, Sarga 44).

JAMBUMALIKĀ. See under Jambuka.

JAMBUMĀRGA. 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).

JAMBUNADA I. A mountain. The river Ganges flows through the valley of this mountain which is connected with Mahāmeru. (M.B. Vana Parva, Chapter 139, Stanza 16).

JAMBUNADA II. A golden mountain which stands in the place called Uśirabija. A King named Marutta
performed sacrifice on this mountain. (M.B. Udyoga Parva, Chapter 111, Stanza 23).

JAMBUNADA. III. Gold is formed from the river Jambu which flows through Jambuvipa (the island Jambu). The gold is called Jambunada, according to Mahābhārata, Bhiṣma Parva, Chapter 7, Stanza 26.

JAMBUNADA IV. A son of Janamejaya, a King of the dynasty of Puru. (M.B. Ādi Parva, Chapter 94, Stanza 56).

A MBŪNĀDI. A famous river. (See under Jambudvīpa).

JANADEVA. A Janaka King who ruled over Mithilā (Śānti Parva, Chapter 218, Verse 3).

(1) Mahāvisū, once in the guise of a brahmin, tested the King and pleased with him granted him certain boons. (Śānti Parva, Chapter 219).

(2) None of the 100 ācāryas in his court could answer his questions about salvation satisfactorily. But, Pańcaśikha, who casually came to the palace advised the King about the means to attain salvation. (Śānti Parva Chapter 211).

JANAKA.


2) Janaka dynasty. Daṇḍa, Vikukṣi and Nimi were the three prominent sons of Iksvāku. The dynasty of Vikukṣi earned reputation as the crane of such powerful Kings as Vikukṣi, Kratha, Māndhata. Trīśākula. Hariścandra, Sagara and Bhagiratha. Sri Rāma also was born in Vikukṣi's dynasty. It was Nimi, the younger brother of Vikukṣi who founded the Videha dynasty. There is a story about that dynasty getting the name, Videha. Nimi decided to conduct a yajña and requested Vasiṣṭha to act as high priest at the yajña. Vasiṣṭha, 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 Vasiṣṭha went away under the impression that his suggestion had been accepted by Nimi. Accordingly, as soon as he got free from other preoccupations Vasiṣṭha went to Nimi to conduct his yajña. But, Nimi had already performed the Yajña with Gautama as high priest. Enraged at this Vasiṣṭha cursed Nimi that he should lose his body and become Videha (without body). As a result of the curse Nimi fell down dead. As Nimi had no sons living the Rṣis churned out of his body a child. As the child was got by mathana (churning) he 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 Sītā, was Śrīdāvadhava. Mithilā or Mithilāpurī 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 Śrīdāvadhavas, and the country they ruled Videha. (See Nimi. Devī Bhāgavata, 6th Skandha).

3) Brother of Śrīdāvadhava. Śrīdāvadhava, the father of Sītā had a brother called Kuśadāvadhava. While Śrīdāvadhava was the King of Mithilā the King of Sāmkāśya called Sudhanvan attacked Mithilā. Śrīdāvadhava killed Sudhanvan in the war and crowned his brother Kuśadāvadhava as the King of Sāmkāśya. Lakṣmāna's wife Urmilā was Kuśadāvadhava's daughter. Kuśadāvadhava had three daughters called Māṇḍāvī, Urmilā and Śrutakirti. Bharata married Māṇḍāvī and Satrughna married Śrutakirti. (Kamba Rāmāyana, Bālakāṇḍa; Vālmiki Rāmāyana. Bālākāṇḍa, Canto 71).

4) Birth of Śītā. At a time when Śrīdāvadhava had no issues a girl emerged from the furrows of the ploughed earth, and Śrīdāvadhava felt the desire to bring up the child as his own daughter. And, a celestial voice, “Oh! Śrīdāvadhava! it is your own daughter” clinched the issue for the King. That daughter was Śītā. Śrīdāvadhava—Janaka—accordingly brought up Śītā as his own daughter. (Vālmiki Rāmāyana, Ayodhya Kāṇḍa, Canto 10).

5) Janaka got Śāvasēga. See under Jamadagni.

6) Janaka and Kāholaka. See under Āstāvakāra.

7) Janaka and Āstānakara. See under Āstāvakāra.

8) Janaka in Yamaloka. King Janaka once, by his yogic powers cast off his physical body. A vimāna (aerial chariot) from Devaloka arrived to carry Janaka's soul there. On his way to Devaloka Janaka approached Kālāpurī where innumerable sinners were being tortured in the various hells. When they breathed the air which had come in contact with Janaka's body, they got much relief from their tortures and the fire of hell now became cool and pleasing to them. When Janaka was about 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 from my presence I shall surely stay here in Kālāpurī, 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 the 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 those 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 kissed another man’s wife, and so he has to be roasted in Raurava 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 vitulations attentively. And, that is the reason why both of them have been pushed into this unused well. So, all those 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 "Rāma, Rāma" and that good act was exchanged for the freedom of the sinners. After their release had been effected, Janaka asked Kāla: "You say that only sinners come here. What sin have I committed that I should come here?" Kāla'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 Kāla and in the divine vimāna went to Heaven. (Padma Purāṇa, Chapters 30 and 31).

9) Artificial Janaka. While Sītā was a captive in Lākhā Rāvaṇa, to bring her round, a very clever magician called Marutta to her, disguised as Janaka, her father. And Marutta, in the capacity of her father consoled her and advised her to yield to the wishes of Rāvaṇa. But Sītā did not yield, and the artificial Janaka assumed his original form of Marutta and went away. (Kamba Rāmāyaṇa, Sundara Kāṇḍa).

10) Other information about Janaka. (1) Bhūmasena defeated one Janaka, who was King of Mithilā during the time of the Pāṇḍavas. (Sābhā 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 Sītā, in his old age renounced his kingdom and became a recluse. (Śanti Parva, Chapter 18, Verse 4).

(4) Once the sage called Aśvatthāma imparted some pieces of advice to Janaka. (See under Aśvatthāmathyāṇa).

(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 incited them to fight by showing heaven and hell to them. (Śanti Parva, Chapter 99, Verse 4).

(6) Once in a war with a King called Kṣemadarśī when victory for Janaka was found to be an impossibility, he, as advised by Sage Kālakavyakṣaka gave his daughter to Kṣemadarśī in marriage. (Śanti Parva, Chapter 106, Verse 2).

(7) Once Māṇḍavya a great sage put many questions about Trṣṇā (desire) to Janaka and he, the great philosopher answered the questions quite satisfactorily (Śanti Parva, Chapter 276).

(8) On another occasion Janaka had a talk with Sage Parāśāra about the attainment of prosperity and welfare. (Śanti Parva, Chapter 296).

(9) There was a King called Karāla Janaka among the Janaka Kings. Once Vasistha gave some good advice to Karāla Janaka. (Śanti Parva, Chapters 302-308).

(10) Once a Sage advised a Janaka King called Vasmūṇa on subjects relating to Dharma. (Śanti Parva, Chapter 309).

(11) Vasumān Janaka, son of Devarāta put many questions to Yājñavalkya and they were answered to the full satisfaction of the King. (Śanti Parva, Chapters 310-318).

(12) The Janaka King called Janadeva had once a discussion with Sage Pañcaśīkha about the means to avoid death. (Śanti Parva, Chapter 319).

(13) There was once a Janaka King called Dharmadhvaja, and Sulabhā, an erudite woman in Mithilā wanted to test the King. By her yogic 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 philosophic subjects with Janaka. Sulabhā was thus convinced about the unique scholarship of the King and left the palace ashamed about her attempt to test the King. (Śanti Parva, Chapter 320).

(14) Suka, the son of Vāśa 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 Vāśa had not been able to successfully tackle. (Devī Bhāgavata, 1st Skanda).

(15) King Janaka did not eat flesh. (Aūṣāsana Parva, Chapter 115, Verse 65).

(16) Dharma, once in the guise of a brahmin imparted many pieces of advice to Janaka. (Āsvamedha Parva, Chapter 32).

The above facts prove that the Janaka kings, as a rule, were great scholars and philosophers.

11) Synonyms of Janaka. Aindradyumni, Daivarāti, Dharmadhvaja, Karāla, Karālajana; Maitihā, Mithilādhīpa, Mithileśva, Vaidcā etc.

JANAKI I. A Kṣatriya king who was the rebirth of an asura named Candravināśana. It is stated in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 20, that the Pāṇḍavas 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 Dhruvapada (the region of Dhrūva—pole star) according to Visu Purāṇa, Ānīya II, Chapter 7)

JANAMEJAYA I. A famous King of the Solar dynasty 1) Genealogy. Descended from Visu thus:—Brahmā- Atri - Candra - Buddh - Purūravas-Ayus-Nabha- Yāyatī-Pāru - Janamejaya - Prācinīvain - Pravrīna-Maṃsya-Vanavīsya-Sutah, Mahendra-Puṣṭaka- Bhumī- Bhuvās- Bhumī- Bhuvās- Bhumī- Bhumī- Bhumī-

JANAMEJAYA II. See under Sītā.

By Bhāgavata, 2nd Skanda; Ādi Parva, Chapters 3 and 95)

3) Death of his father. Janamejaya's father, Parīkṣit ruled the country in a very distinguished manner for sixty years. While once hunting in the forest Parīkṣit became very tired and thirsty. While searching for water he came across a Sage named Śamika and asked him for some water. Samika being engaged in meditation did not hear the King's request. But, the
King mistaking the sage's silence for haughtiness threw in anger a dead snake round his neck and went away. But, within seven days of the incident Parikṣīt was bitten to death by Taksāka, king of the Nāgas according to the curse pronounced on him by Gavījāta, son of sage Śamika.

Janamejaya was only an 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 mastered statecraft. Dhanurvidyā was taught by Kṛpaśārya. Very soon he earned reputation as an efficient administrator. He got married in due course. (Devi Bhāgavata, 2nd Skandha).

4)  "His hatred towards snakes. In the course of a talk one day with Janamejaya Utaṅka the sage detailed to him the circumstances of his father's death. Only then did he understand the actual cause of Parikṣīt's death, and the information kindled in him intense feelings of revenge not only against serpents but also against the whole serpent dynasty. (Devi Bhāgavata, 2nd Skandha).

5) Sarvasatra. (Serpent yajña). Janamejaya sought the advice of priests and Rtviks as to how best revenge could be taken against the serpents, and they advised him to perform the great Yajña called Sarpasatra. And, accordingly all necessary arrangements for the Satra were made, and the King began dikṣa (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 Yāgasālā. And, the Sarpasatra began. High priests wore black clothes, and chanting mantras they made offerings in the sacred fire, and this created a burning sensation in the hearts of 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 Utaṅka, Caṇḍahārava, Sarṇārava, Vyāsa, Uddālaka, Ātreya, Pramata, Śvetaketu, Nārada, Devala, Kālaghāta, Śruṭaśravas, Kohala, Devaśarman, Maudgalyā and Samasaurabha acted as Rtviks at the Satra. Though almost all the serpents courted death in the fire, Taksāka alone did not come. Fear-stricken he had taken refuge with Indra.

As the chanting of mantras increased in intensity and volume Vāsuki began to feel the burning sensation. He requested his sister Jaratkaru to find out some means of escape from the Satra, and at the instance of Jaratkaru her son Āstika set out for the palace of Janamejaya to obstruct the Yajña.

Though the Rtviks invoked for a long time Taksāka did not appear. Enraged at his absence Utaṅka searched for Taksāka with his divine eyes and found him seated on the throne of Indra along with him, who had given him (Taksāka) asylum. This challenge of Indra kindled the wrath of Utaṅka all the more, and he invoked Indra, Taksāka and Indra's throne too so that all of them might together come and fall into the fire. And, lo! there came the whole lot of them. Only two minutes more and all of them would be reduced to ashes.

By now Āstika, the son of Jaratkaru had arrived at the Yajñaśālā. Janamejaya received the young Sage with all respect and promised to grant his desire whatever that be. Āstika's demand was that the Sarpa Sutra should be stopped. Though Janamejaya was not for stopping the yajña, he was reminded of his promise to grant any desire of Āstika and the latter insisted on the stopping of the Sutra. Janamejaya stopped it. Āstika blessed that the serpents which had died at the Sutra would attain salvation. (Ādi Parva, Chapters 52-58 ; Devi Bhāgavata, 2nd Skandha).

6) Listens to the Bhārata story. While the Sarpa Sutra was being conducted Vyāsa came over there and related the whole story of the Mahābhārata at the request of Janamejaya. (Ādi Parva, Chapter 60).

7) Saramā'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 Saramā the bitch of the Devas) came there. The three brothers of Janamejaya beat the dog which returned to its mother, Saramā, 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 Saramā 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 Saramā, and she cursed Janamejaya that he would be subjected to adṛṣṭaphala (unforeseen results). This curse upset Janamejaya so much that after the Sarpa Sutra was over and on his return to Hastināpura he made a search for a Purohit (priest) competent enough to redeem him from his sins, and at last he invited Somaśravas, son of the great sage Śrutasravas to be his Purohit, and thus did Somaśravas become the priest of Janamejaya (Ādi Parva, Chapter 3).

8) Successors of Janamejaya. Janamejaya had two sons, Candrapīṇḍa and Suryāpīṇḍa by his wife Kāśyā. Hundred sons, experts in archery, were born to Candrapīṇḍa. The eldest of them, Satyakarṇa, ruled the country after Janamejaya. Satyakarṇa had a son called Śvetakarṇa to whom was born a son called Ajapāśva by his wife Yādavī, the daughter of Sucāru. (Bhavīṣya Parva, Chapter 1).

9) Other Information
(1) Janamejaya defeated the King of Taksāsālā and subjugated the country. (Ādi Parva, Chapter 3, Verse 20).
(2) The Sage called Veda was the preceptor of Jana mejaya. (Ādi Parva, Chapter 3, Verse 82).
(3) After the Sarpa Sutra, Janamejaya performed an Āsvamedha yajña at which Vyāsa delivered a lengthy discourse on life and salvation. As Janamejaya said that if he were to believe the words of Vyāsa his dead father Parikṣīt should be shown to him. Vyāsa brought Parikṣīt down from Svarga and showed him to his son. On the occasion were also present sage Śāmika and his son Śrīgī. (Āśramavāśika Parva, Chapter 35).
(4) Life time of Janamejaya. The great war at Kurukṣetra was fought in 3138 B.C. (See under Mahābhārata) After the war was over the Pāṇḍavas ruled the country for 36 years. Vyāsa took three years to compose the Mahābhārata. According to the Mahāprasāhānī Parva the Pāṇḍavas set out for the forest after handing over the government to Parikṣīt, who ruled the country for
sixty years. From the above facts it becomes evident that Janamejaya became king in 3042 B.C.


JANAMEJAYA II. One Janamejaya, a prominent member of Yamarājā’s assembly is referred to in the Ādi and Sabhā Parvans of the Mahābhārata. This Janamejaya had once been defeated by Māndhātā. (Droṇa Parva, Chapter 62, Verse 10). He conquered the world within three days. (Śānti Parva, Chapter 234).

JANAMEJAYA III. A Kṣatriya King who was Krodhavaśa, the Asura, reborn. He was killed by Durmukha, the son of Dṛḍharaśṭra. (Kṛṣṇa Parva, Chapter 6, Verse 19).

JANAMEJAYA IV. A prince born to King Kuru by his wife called Vāhīni. (Ādi Parva, Chapter 94, Verse 51).

JANAMEJAYA V. Another King born in the dynasty of Parīkṣita. He had a son called Dṛḍharaśṭra. (Śānti Parva, Chapter 150, Verse 3). He once committed brahmahatya (sin of killing a brahmin) and so had been forsaken by his subjects. So he had to take to the forest. His search for means to get rid of the sin took him at last to sage Indrota, who made him perform Aśvamedhā yajña. Thus, he got redemption from the sin and he became Indrota’s disciple also. (Śānti Parva, Chapters 150-153).

JANAMEJAYA VI. A son of King Kuru by his wife, Kausalyā. He is also known as Praśītra. The King had a son called Praśītvān by a noble lady called Anantā of the Madhu Dynasty. (Ādi Parva, Chapter 95).

JANAMEJAYA VII. A serpent who attends the council of Varuṇa. (M.B. Sabhā Parva, Chapter 9, Stanza 10).

JANAMEJAYA VIII. A King born in the family of Nipa. (M.B. Udyoga Parva, Chapter 174, Stanza 13).

JANAMEJAYA IX. A King who had been of help to Yuddhīṣṭhīra. He fought with Karna. This Janamejaya was the son of King Durmukha. (M.B. Droṇa Parva, Chapter 23; Kṛṣṇa Parva Chapter 49).

JANAPADI. A celestial maid. This celestial maid was sent by Indra to hinder the penance of the hermit Saradāvān and the moment the hermit saw this celestial beauty seminal discharge occurred to him. Kṛpa and Kṛpī were born from that semen. (M.B. Ādi Parva, Chapter 129).

JANĀRDANA I. A synonym of Mahāvīṣṇu (Śri Kṛṣṇa). Because he made the Dasyus (Asuras—demons) tremble, Śri Kṛṣṇa was called Janārdana.

“He, who has lotus as his seat, who is eternal, imperishable, and unchangeable, he who has all these attributes is Puṇḍarikākṣa (lotus-eyed) and he who makes the Asuras tremble is Janārdana.” (M.B. Udyoga Parva, Chapter 70, Stanza 6).

JANĀRDANA II. See under Dībaka.

JANASTHĀNA. This is a part of the forest Daṇḍaka, which lies in the basin of the Godāvāri. Śri Rāma had lived in this forest with Śītā and Laksmana for a long time during the period of his forest-life. It was at this place that Śri Rāma killed fourteen thousand Rākṣasas (giants) such as Khara. Dūṣṇa, Trisīras and others. (M.B. Dāśaṅgītya Pātha, Sabhā Parva, Chapter 38). Mārica allured Śītā and Rāvaṇa kidnapped her in this place. (M.B. Vana Parva, Chapter 147). Śūrpaṇakha 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 Rākṣasasa (demon) and threw it away. That head fell in the lap of a hermit called Mahodara. (M.B. Sāya Parva, Chapter 39).

JANASILĀNA is regarded as a holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 29, those who stay in this place and take bath in the Godāvāri will acquire imperial prosperity.

JĀNDAKĀRA. One of the eighteen Vinayaśakas, who stay near the Sun. In chapter 16 of the Śambhava Purāṇa it is mentioned that this Jāndakāra is engaged in carrying out the orders of Yama (the god of death).

JĀNGALA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 56).

JĀNGĀRI. A brahmavādi son (interested in theories about Brahman) of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 57).

JĀNGHĀBANDHU. A sage who was a member of Yuddhiṣṭhīra’s assembly. (Śābhā Parva, Chapter 4, Verse 16).

JANTU. 1) General information. A King of the Pāru dynasty. It is mentioned in Agni Purāṇa, Chapter 278, that he was the son of the King Somaka and father of the King Vṛṣṭanu.

2) Jantu born again. Somaka had hundred wives. But only one of them gave birth to a child. That child was Jantu. He was a pet of all the hundred wives. 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 the tumult was over the King 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 bears a child. Is there a solution for this?” At last the King summoned his family-priests and consulted them. The decision of the priests was that if the King should sacrifice his only son, then all his wives 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 favour. “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, Chapters 127 and 128).

JĀNUJANGHA. A King who is fit to be remembered every morning and evening. Mention is made about this King in Mahābhārata, Anuśāsana Parva, Chapter 165, Stanza 69.
JAPA(S). A group of Gods (devas) of the third Manvantara (age of Manu). In that Manvantara the Manu was Uttama, Indra was Susânti, and the Deva-guṇas (groups of gods) were Sudharmas, Satyas, Japas, Pratardanas, and Vasavartins, the five groups, each consisting of twelve members. (See under Manvantara.)

JĀPAKA. A Brahmāṇa who was constantly engaged in uttering Gâyatri. Jāpaka was ordered to go to hell because certain mistakes were detected in the uttering of Gâyatri. But Devi Sāvitrī intervened. She appeared before him and gave him heaven. This Jāpaka was a contemporary of Ikvāku. (M.B. Sānti Parva, 3 Chapters from 197.)

JĀRA. A forester. It was this forester who shot an arrow at Śri Kṛṣṇa and killed him mistaking him for an animal. (See under Śri Kṛṣṇa.)

JĀRA. A harpy (Rākṣasī). Though she was a harpy she loved human beings. It is believed that if the picture of Jarā and her children is placed in the house and venerated, there will be no haunting of any other kinds of demons.

The figure of Jarā was sculptured on the wall of the Palace of Bṛhadrastra, the King of Magadha, and was being worshipped. Because the King worshipped her, she had been looking forward to an opportunity to reward the King. Bṛhadrastra had married two daughters of the King of Kāśi. 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 Kakśvān or Candakauśika, 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 it to his wives. The queens became pregnant and the three returned joyously.

In due course both delivered. But each of them gave birth to only half of a child. The horrified queens took the uncouth figures outside the palace and left them there. Jarā was watching this. She ran to the spot and placed the two portions together. Instantly it became a child of proper form. Hearing the cry of the child the mothers came out. Jarā appeared there and placed the child before the King Bṛhadrastra. As desired by Jarā the child was named Jarāśandha because he was joined together by Jarā. This child grew up and became the notorious King Jarāśandha of Magadha. (M.B. Sābhā Parva, 3 Chapters from 17.)

It is mentioned in Mahābhārata, Droṇa Parva, Chapter 182, Stanza 12 that when Arjuna fought with Jarāśandha this harpy had been staying in the weapon of Jarāśandha and was killed in that fight.

JARATKĀRU I. A hermit who is Purāṇically famous.

1) Birth. This hermit was born in a Brahmāṇa dynasty known as Yāyāvaras. He was the only son of Yāyāvaras. (M.B. Ādi Parva, Chapter 13.)

2) The name Jaratkaru. The meaning of the name Jaratkaru is given in Bhāsābhārata, Ādi Parva, Chapter 40, as follows:—

"Jarā is consumption, Kāru is dārūṇa (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 'Jaratkaru'."

by means of penance he made his body lean and worn out and so got the name Jaratkaru.

3) Marriage. The calm and abstemious Jaratkaru remained unmarried for a long time. One day he happened to meet with his Manes. They were holding on to a grass and were about to fall into hell, and a rat was cutting the root of the grass which was their only hold. The moment the root is severed all the Manes would fall into the deep ravine of hell. It was at this juncture that Jaratkaru, met his Manes. The moment they saw him they said, "See Jaratkaru, 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 should be Jaratkaru and she should be given to him as alms. Saying these words, he walked away along the forest.

News reached the ears of Vāsuki, the King of the Nāgas (serpents) that the hermit Jaratkaru was wandering through the forests calling out that somebody should give him as alms a damsel named Jaratkaru. Vāsuki had a sister. Jaratkaru was her name. Vāsuki decided to give her to the hermit Jaratkaru. She was adorned with costly garments and ornaments and was taken to the hermit Jaratkaru. Jaratkaru 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 if she did anything displeasing to him he would leave her at once, the hermit Jaratkaru married Jaratkaru the sister of Vāsuki. (Devī Bhāgavata, Skandha 2; Mahābhārata, Ādi Parva, Chapters 13 and 47.)

4) Leaves his wife. Jaratkaru lived in the hermitage with her husband looking after him with love and loyalty. One day the hermit was sleeping with his head on the lap of his wife. Though it was sunset the hermit slept on. It was time for the evening worship of the hermit. If he is aroused he will get angry. The wife was in a difficult situation. Anyhow she aroused her husband. The hermit got up full of anger and shouted, "You have hindered my sleep, you wicked woman and teased me. So from today you are not my wife. I am going away."

She begged him for pardon with tears. But without paying any heed to the entreaties of his pregnant wife, he left her.

The helpless Jaratkaru gave birth to a son named Āstika who later stopped the famous sacrifice, Sarpa Satra meant for killing the serpents. (M.B. Ādi Parva, Chapter 47.) See under Jaratkaru II.

JARATKĀRU II.

1) General information. It occurs in Devī Bhāgavata, Skandha 9, about Jaratkaru, the sister of Vāsuki and the wife of hermit Jaratkaru as follows. This devī (goddess) is the daughter of Prajāpati Kaśyapa, born from his mind. So she got the name Manasādevī (goddess born from mind). Some think that she got the name Manasādevi because she is the deity of mind. There are some who imagine that she got the name Manasādevi because she held Śri Kṛṣṇa Paramātman (the Supreme Spirit) firmly in her mind. This devī
had been meditating upon Śrī Kṛṣṇa Paramātmā for three yugas (world-ages). She is known by twelve names.

1) Jaratākāru. Manasādevī had been performing penance, and meditating upon Śrī Kṛṣṇa Paramātman for three complete yugas and her garments and body were worn out. So Kṛṣṇa gave her the name Jaratākāru.

2) Jagadgaurī. Because she was comely and beautiful and of fair complexion and was worshipped all over the world, she got the name Jagadgaurī.

3) Manasā. Because she was born from the mind of Kaśyapa, the name “Manasā” was given to her.

4) Siddhayoginī. As the fruits of her Tapas (penance), she got the attainments of Yoga (meditation, devotion, contemplation and other ways of union with the Universal Soul) and so she was given the name Siddhayoginī.

5) Vaiṣṇavī. Because she had constant devotion to Mahāviṣṇu she was called Vaiṣṇavī.

6) Nāgabhagini. Because she was the sister of Vāsuki the King of the Nagas, she got the name Nāgabhagini. (Sister of Nāga).

7) Śaśi. As she was a disciple of Śiva she got the name Śaśi.

8) Nāgēsvari. Because she saved the Nāgas (serpents) from the Sarpasatra (sacrifice for killing the serpents) of Janamejaya the son of the King Parikṣit, she got the name Nāgēsvari.

9) Jaratākārupriyā. Because she became the wife of the hermit Jaratākāru she was called Jaratākārupriyā.

10) Āstikamātā. Because she was the mother of the hermit Āśtikā she got the name Āstikamātā.

11) Visahāri. Because she was the goddess who destroyed poison, she was known by the name Visahāri.

12) Mahājñānavatī. Since she had the attainments of vast knowledge, yoga and the power of bringing the dead to life, she was given the name Mahājñānavatī.

2) Birth. Once the serpents became a plague to the men of the earth and they all went to Prajapati Kaśyapa and made their complaints. Kaśyapa and Brähmā consulted each other and at the instruction of Brähmā Kaśyapa created several Mantras (spells and incantations) and Manasādevī from his mind as the deity of these spells.

3) Power of her tapas (penance). When she was very young she went to Kailāsa and performed penance to Paramāsiva for a thousand years. At last Śiva appeared before her and gave her the divine knowledge, and taught her the Śāmaveda. He gave her the divine Śrī Kṛṣṇa mantra (a spell) called ‘Āstikāśari’ and the Śrī Kṛṣṇa Kavaca (the armour of Kṛṣṇa) called Trailokyamāṅga and taught her how to use them in worship. Wearing this armour and using the spell she performed penance in Puṣkara, meditating upon Śrī Kṛṣṇa Paramātmā, for three yugas (world-ages). At the end of this period Śrī KṛṣṇaParamātmā appeared before her and gave her all the boons she wanted. Śrī Kṛṣṇa said that all over the world she would be worshipped and that she had power to give boons to her worshippers.

4) Marriage and rejection. Kaśyapa gave his daughter Manasādevī in marriage to Jaratākāru, 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. Brähmā argued that it was not meet and right to reject his wife before a child was born to her. The hermit touched the groin of his wife and prayed with the power of yoga (meditation, contemplation etc.) she became pregnant. The son born to her is the famous hermit Āśtikā.

After giving birth to Āśtikā she went to Kailāsa, where Paramāsvara and Pārvatī received her.

5) The mantra (incantation) of worship. To get the attainment of Manasādevī one has to utter the spell (mantra) “Orī Ṣrīm-Ṣhrīm-Kliṇī-Aṁih-Manasādevyai 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 Saṅkrānti (Transit of the Sun). If offerings of oblations and worship are carried on, he would be blessed with children, wealth and fame.

JARĀŚANDHA I. A terrible King of Magadhā.


2) Birth. Jaratāsandha was created by joining together two halves of a child, by a giantess called Jarā, and so this child got the name Jarāsandha. (For detailed story see under Jarā).

3) The first battle with Śrī Kṛṣṇa. Asti and Prāpti, the two wives of Kaima, were daughters of Jarāsandha. When Śrī Kṛṣṇa killed Kaima, the two daughters went to their father and shed tears before him. Jarāsandha became angry and with a mighty army surrounded the city of Mathurā. A fierce battle was fought between Jarāsandha and Kṛṣṇa. At last Balabhadrdarāma caught hold of Jarāsandha and was about to kill him, but an ethereal voice said that Balabhadradarāma was not the person to kill Jarāsandha. Accordingly Rāma and Kṛṣṇa set Jarāsandha free.

4) Other information.

(1) It is mentioned in Bhāgavata, Skanda 10, that Jarāsandha was the teacher of Kaima.

(2) Jarāsandha had four sons, Soma, Sahadeva, Tūrya and Sruṭāśrū of whom Sahadeva became King of Magadhā, after the death of Jarāsandha.

(3) Mention is made in Mahābhārata, Ādi Parva, Chapter 185, that Jarāsandha had been present at the Svayahvāra (marriage) of Pāncāli.

(4) Once there arose a battle between Jarāsandha and Karṇa, in which Jarāsandha was defeated and so he made a treaty with Karṇa. (M.B. Śānti Parva, Chapter 5, Stanza 6).

5) The death of Jarāsandha. The enmity between Śrī Kṛṣṇa and Jarāsandha was life-long. These two mighty powers confronted each other eighteen times. Śrī Kṛṣṇa decided to kill Jarāsandha, the King of Magadhā, in a duel. Once Śrī Kṛṣṇa with Arjuna and Bhima, reached the city of Magadhā in the guise of Brahmās. They started from the kingdom of Kuru.
travelled through Kurujāṅgala and passed by Padmasaras and Kāla-kūṭa, visited the holy places of Gāṇḍakī, Mahāśoṅga, Sadānāra and such others, crossed the river Sarayū and reached the opposite bank. Then they travelled through the countries of East Kosala and Mithilā. Touring through the countries they crossed the rivers Cārnajavati, Gaṅgā and Soṅa. Wearing matted hair and barks of trees they reached Giri-vṛaja, 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 sights they reached the presence of Jarāsandha, who welcomed them with necessary formalities and talked with them. But they kept silence. At last Śrī Kṛṣṇa 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. Śrī Kṛṣṇa revealed to him that they were Kṛṣṇa, Bhimā and Arjuna, who had come to fight a duel with Jarāsandha, who had unreasonably put many innocent Kings in dungeon, and challenged him to select any one of them for duel. Jarāsandha, trembling with fury, selected Bhima. In that duel Jarāsandha was killed. (M.B. Sabhā Parva, 3 Chapters from 20).

6) Names given to Jarāsandha. Bāhradratha, Māgdha, Magadhādhipa and Jarāputra are some of the names used in the Mahābhārata by Vyāsa as synonyms of Jarāsandha.

Jarāsandha II. (Śatrusaha). One of the hundred sons of Dhṛtarāśtra. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 137, Stanza 30 that this Jarāsandha was killed by Bhūmasena.

Jarāsandha III. In Karna Parva of the Mahābhārata, Chapter 5, Stanza 30, we see a King Jayatsena who fought on the side of the Kauravas and had been killed by Abhimanyu. The father of this King Jayatsena was one Jarāsandha, a Kṣatriya of Magadha.

Jarāsandhavadhaparva. A sub-section of Sabhā Parva, of the Mahābhārata. This sub-section comprises of Chapters 20 to 24 of Sabhā Parva.

Jarayu. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 43, Stanza 19).

Jaritā. A mother bird with four young ones, who suffered much in the burning of the forest Khāṇḍava. (For detailed story see under Khāṇḍavadāhā, Para 8).

Jaritāri. A son of the mother bird Jaritā. (See under Khāṇḍavadāhā, Para 8).

Jarjarānā. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 19).

Jarāṭika. A tribe of Vāhikas. They are considered to be the lowest of the tribes. (M.B. Karna Parva, Chapter 44, Stanza 10).

Jarudhi. A country in ancient India. (M.B. Sabhā Parva, Chapter 38).

Jārūthi. An ancient city. It is mentioned in Mahābhārata, Vana Parva, Chapter 12, Stanza 30, that Śrī Kṛṣṇa, with his friends Āhuṭi and Kṛatha defeated Śītupāla, Jarāsandha, Śaibya and Śatadhanvan in this city.

Jātādhara. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 61).

1. See under Bṛhadratha IV to know about the sound of this big drum.
reach up to the top of the head, for Kṣaṭṭiyas up to the forehead and for Vaśyas 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-sūra) on the left shoulder and under the right arm and then it is called ‘Upavita’; if it is on the right shoulder and under the left arm it is called “Prācināvita” and if it is round the neck it is called “Nivita”.

These Jātakarmans 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 (spells) are called tantrās. For women marriage is to be considered as Upanayana, looking after the needs of husband to be considered as learning at the house of the teacher, and housekeeping as samādpāna (gathering fuel of Butea frondosa). (Manusmṛti, Chapter 2).

JĀṬĀLĪKA. A female attendant of Skanda. (Śalya Parva, Chapter 46, Verse 23). 

JĀṬAŚĀṬA. See under Ghanapātha.

JĀṬARŪPAŚILA. A mountain. This mountain stands in a place having an area of thirteen yojanas, on the opposite shore of the sea where the water-creatures fall with tremendous cry at the mouth of the submarine fire (Bāḍavāṅgi). The monkeys sent by Sugrīva to search for Sītā, made a search in this mountain also. (Vālmiki Rāmāyana, Kiskindhā Kānda, Sarga 40, Stanza 50).

JĀṬĀṢūRA I. A King, who was a member of Dharmaputra’s assembly. (Sabhā Parva, Chapter 4, Verse 24).

JĀṬĀṢūRA II. A Rāķṣasa, Jāṭasura, disguised as a brahmin lived with the Pāṇḍavas in the forest. His aim was to carry off Pāncālī 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 hunting Jāṭasura caught hold of the others as also the arrows and ran away with them. Sahadeva alone managed to slip away from his clutches. Dharmaputra pledged his word that Jāṭasura would be killed before the sunset. Hearing all the hubbub (Bhima hurried to the scene, killed the Asura and saved his brothers and Pāncālī from difficulties and danger. (Vana Parva, Chapter 157).

JĀṬĀṢūRA III. This Jāṭasura had a son called Alam- būṣa who was killed by Ghaṭotkaca in the great war. (Drona Parva, Chapter 174). 

JĀṬĀṢūRA PARVA. A sub-Parva of Mahābhārata. (See under Mahābhārata).

JĀṬADEVĀ (S). Three sons of Purūravas, born from Agni (fire). They are called the Jāṭavedas. (Bhāgavata, Skandha 9).

JĀṬĀYU. A bird famous in the Purāṇas.

1) Genealogy. Descended from Viśuṇ as follows, Brahma—Marici—Kaśyapa—Aruṇa—Jāṭāyu.

2) Birth. Two sons called Sampāti and Jāṭāyu were born to Aruṇa. Their mother, a bird, was Śyenī. Śyenī, wife of Aruṇa, delivered two children, Sampāti and the great Jāṭāyu (Ādi Parva, Chapter 66, Verse 71). “Know that I am the son of Aruṇa and Sampāti is my elder brother: My name is Jāṭāyu, and I am the son of Śyenī.” (Vālmiki Rāmāyana, Canto 14, Verse 32).

But, according to Kamba Rāmāyaṇa, the name of the mother of Sampāti and Jāṭāyu was Mahāśvetā. (Kiskindhā Kāṇḍa). Perhaps, Śyenī was also known as Mahāśvetā.

3) Jāṭāyu flies towards Śūrya. Sampāti and Jāṭāyu, once under a bet flew up towards the sun. Jāṭāyu outflew Sampāti, and in the exuberance of youth entered Śūrya’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 Jāṭāyu and spread out his wings like an umbrella over Jāṭāyu with the result that Sampāti’s wings were burnt, and he fell down somewhere on the Vindhya mountains. He spent the rest of his life under the protection of a sage called Nīśākara who was performing penance on the mountains. After their tragic meeting in Śūrya-mandala Sampāti and Jāṭāyu never again met in their life. (Vālmiki Rāmāyana, Kiskindhā Kāṇḍa, Chapter 58; Kamba Rāmāyaṇa, Kiskindhā Kāṇḍa).

4) Fought with Rāvana. Jāṭāyu clashed with Rāvana, who was carrying away Śītādevi in his vimāna, and in the fierce fight that they fought in the air, Rāvana cut off Jāṭāyu’s wings and thus felled him on the earth, almost dead. (Vālmiki Rāmāyana, Aranyā Kāṇḍa, Chapter 51).

5) Death. Rāma and Lakṣmaṇa during their search in the forest for Śītā came upon Jāṭāyu lying without wings almost dead and reciting Rāma’s name. Jāṭāyu described to Rāma how Rāvana had carried away Śītā and how he had tried to stop him and fought with him. After giving this account he died. Rāma and Lakṣmaṇa lit a fire and cremated Jāṭāyu. The great bird’s soul attained salvation. (Kamba Rāmāyaṇa).

JĀṬĪ. A warrior of Subrahmanyas. (Śalya Parva, Chapter 45, Verse 61).

JĀṬI. See under Gāturvarpya.

JĀṬILA. The name assumed by Śiva when he played the part of a Brahma-carin. Pārvati began rigorous penance to obtain Śiva as her husband, and Śiva visited her disguised as Jáṭila, a brahma-carin to test her. (Śiva Purāṇa, Satāradrasanīhītā).

JĀṬILĀ. A righteous and generous woman who was born in the Gautama dynasty. She once sought the help of the saptarśis. (Ādi Parva, Chapter 195; also See under Gātama II).

JĀṬISMARĀ. 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 tirtha (bath) will become pure.

JĀṬISMARĀHRADA. A holy place. In the Mahābhārata, Vana Parva, Chapter 85, 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.

JĀṬISMARĀKĪṬA. A worm which got emancipation through the advice of Vyāsa. Once while Vyāsa was roaming about in the country, by chance he saw this worm. It was running through the road, seeing a cart coming very fast. Vyāsa stopped it and asked, “What are you running from?” The worm replied that he was running in fear that the wheel of the cart coming from behind might crush him. In the previous birth this worm was a Śūdra. 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 respected a Brāhmaṇa. Because of these two good deeds, in his present life as worm he had the remembrance of his previous life. Vyāsa gave the worm necessary advice. Instantly the worm was crushed under the wheel of the cart.

In the next rebirth this Jātismarakīti was born as a Kṣatriya King. As he was leading the life of a powerful King he met with Vyāsa. He received advice from the hermit. In his next life he became a Brāhmaṇa and finally he attained bliss. (M.B. Anuśāsana Parva, 3 Chapters from 117).

JĀTHARA I. A very crude brahmin scholar in Vedic lore, Jathara was a prominent figure at the serpent yajña held by Janamejaya. (Ādi Parva, Chapter 53, Verse 6).

JĀTHARA II. A mountain within the ranges of Mahāmeru. On the eastern side of Mahāmeru there exist two mountains called Jathara and Devakītu, 18,000 yojanas in extent and 2000 yojanas high. On the western side of Meru are the mountains called Pavaṇā and Pāriyātra, on the southern side Kailāsa and Karavira, and on the northern side Trīṣṇa and Makaragirī. (Devi Bhāgavata, 8th Skandha).

JĀTHARA III. An urban region in ancient India.

JĀTHĀRA. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Stanza 128).

JATUGRHAPARVA. See under Arakkillam (lac palace).

JATUGRHA-Parva. A particular section of Ādi Parva.

JĀTUKRAYA. An ancient hermit with control over his senses. He was a member of the council of Yudhīṣthira. (M.B. Sābhā Parva, Chapter 4, Stanza 14).

JAVA. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 75).

JAVA I. A son of Dhrtrāśtra. (M.B. Ādi Parva, Chapter 63, Stanza 119). He fought with Arjuna at the time of the stealing of cows. (M.B. Virāṭa Parva, Chapter 54). This Jaya fought with Nila and Bhima in the battle of Bhārata. Bhima killed him. (Droṇa Parva, Chapters 25 and 135).

JAVA II. A deva (god). At the time of the burning of the forest Khāṇḍava, this deva came with an iron pestle to fight with Kṛṣṇa and Arjuna. (M.B. Ādi Parva, Chapter 226 Stanza 34).

JAVA III. A King in ancient India. He sits in the Durbar of Yama (God of death) and worships him. (Sābhā Parva, Chapter 3, Stanza 15).

JAVA IV. A synonym of the Sun. (M.B. Parva, Chapter 3, Stanza 24).

JAVA V. The pseudo name taken by Yudhīṣṭhira at the time of the pseudonymity of the Pāṇḍavas in the country of Virāṭa. Bhima was known as Jayanta, Arjuna by the name Vijaya, Nakula by the name Jayatena and Sahadeva by the name Jayadala at that time. (Virāṭa Parva, Chapter 5, Stanza 35). At that time Pāṇḍāli addressed all her five husbands by the name Jaya. (M.B. Virāṭa Parva, Chapter 23, Stanza 12).

JAVA VI. A nāgā (serpent) born in the family of Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

JAVA VII. A warrior who fought on the side of the Kauravas. It is mentioned in the Mahābhārata, Droṇa Parva, Chapter 156, that both Śakuni and this warrior fought with Arjuna.

JAVA VIII. A warrior of the country of Pāṇḍāli. Mention is made in Mahābhārata, Kaṇha Parva, Chapter 56, Stanza 44 that this warrior fought on the side of the Pāṇḍavas and that Karṇa wounded him in the battle.

JAYA IX. One of the attendants given to Subrahmanya by Vāsuki, the King of the Nāgas (serpents). Vāsuki gave Subrahmanya two attendants named Jaya and Mahājaya. (M.B. Śalya Parva, Chapter 45, Stanza 52).

JAYA A. A synonym of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 67).

JAYA XI. (JAYAVIJAYAS). They were gate-keepers of Vaikuṇṭha. As these two sons of devas were engaged in the service of Mahāviṣṇu guarding the gate, the hermits Sanaka and others came to see Mahāviṣṇu to pay him homage. Jaya and Vijaya stopped them at the gate. Sanaka got angry and cursed them to take three births on the earth as Asuras (demons). The sorrowful Jaya and Vijaya requested for absolution from the curse. The hermit said that they had to take three births as Asuras and that they would be redeemed by the weapon of Mahāviṣṇu. Accordingly Jaya and Vijaya were born in the earth as Hīranyakṣa and Hīranyakāśipu. They were killed by Mahāviṣṇu. In the second birth they were Rāvana and Kumbhakarna. Mahāviṣṇu incarnated as Śri Rāma killed them. In the third birth they were Śiṣuśāla and Dantavakra. They were killed by Śri Kṛṣṇa, an incarnation of Bhagavān Viṣṇu.

JAVA XII. Father of the rākṣasas (giants) Virāṭa, who was killed by Śri Rāma at the forest Daṇḍaka. Virāṭa was born to the giant Jaya by his wife Śatadhāra. (Vālmiki Rāmāyaṇa, Aranyana Kāpa, Sarga 3).

JAVA XIII. The original name of the Mahābhārata written by Vyāsa. Many of the scholars are of opinion that Vyāsa was not the author of the whole of the Mahābhārata that we see in its present form now. They say that the Bhārata written by Vyāsa consisted only of eight thousand and eight hundred stanzas. That work was named Jaya. To those eight thousand and eight hundred stanzas Vaśīmpāyaṇa added fifteen thousand, two hundred stanzas and this great book was given the name Bhārata or Bhārata sarhihitā (Bhārata collection).

When Sūta recited this book to other hermits in Naimiśāraṇya the book had a lakh of stanzas. Henceforward the book was called Mahābhārata, (History of classical Sanskrit Literature; Mahābhārata, Ādi Parva, Chapter 62, Stanza 20).

JAYĀ I. A daughter of the hermit Gautama. Gautama had two daughters by his wife Ahalāya named Jayantī and Aparājītī besides Jayā. While Dakṣa was performing a yāga, (sacrifice) this Jayā informed Pārvatī of it. Pārvatī fell down when she heard that Dakṣa had not invited Śiva to the sacrifice. Śiva got angry at Dakṣa's negligence and from his wrath the Bhūtaγaṇas such as Virabhadrā and others (attendants of Śiva) arose. (Vāmanā Purāṇa, Chapter 4).

JAYĀ II. Wife of Puspadanta, a gaṇa (attendant of Śiva). See under Puspadan’a.

JAYĀ III. Another name of Pārvatī. (M.B. Virāṭa Parva, Chapter 6, Stanza 16).

JAYĀ IV. A daughter of Dakṣa. Two daughters named Jayā and Suprabhā were born to Dakṣa. To Suprabhā and Jayā fifty sons each were born. These hundred sons
wore various kinds of arrows and such other weapons. (Vālmiki Rāmâyana, Bālakāṇḍa, Sarga 21).

JAYA V. A maid of Pārvatī. It is seen in Skanda Purāṇa that this Jaya was the daughter of Prajāpati Kṛpāsva.

JAYA. 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 Jaya.

“Patribhāryāṁ sampraviṣya
Garbho bhūtvā jayate /
Jājayāstaddhi jāyatvaṁ
Yadasyāṁ jayate punah” //

(Manusmṛti, Chapter 9, Stanza 8).

JAYA (M) I. The name of an auspicious moment. This has the name Vijaya also. (M.B. Udyoga Parva, Chapter 6, Stanza 17).

JAYA (M) II. The name given to the story of Vidulā. See under Vishulā.

JAYADBALA. The false name assumed by Sahadeva at the time of the incognito life of the Pāṇḍavas in the city of Virāta. (M.B. Virāṭa Parva, Chapter 5, Stanza 35).

JAYADEVA I. A Sanskrit poet who lived in the 13th century A.D. He is the author of the play 'Prasannarāgavam'. As far as the story of Śrī Rāma is concerned, some changes have been made in this play from that given by Bhavabhūti in his 'Mahāvīraracita'. According to this play Śrī Rāma and Bāṇāsura both were lovers of Stū. The famous work 'Candrālokā', a treatise on rhetorical figures, was written by this poet Jayadeva. His most important work is 'Gītgovinda', the theme of which is the early life of Śrī Kṛṣṇa, especially the love between Śrī Kṛṣṇa and Rādhā, 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.

JAYADEVA II. See under Dvēśasana II.

JAYADHVAJA. The fifth of the hundred sons of Kārtavīryāruja. It is stated in Brahmāṇḍa Purāṇa, Chapter 46 that, of the hundred sons of Kārtavīryāruja, Śūra, Śūrasena, Dhiṣaṇa, Madhu and Jayadhvaja were the mightiest warriors. This Jayadhvaja was the father of Tālājaṅgha.

JAYADRATHA I. A mighty warrior King who ruled over the kingdom of Śindhu.


2) Birth and attainment of boon. Jayadratha was born as a result of severe fasts and vows taken by his father. There was an ethereal voice at the birth of Jayadratha, "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 Jayadratha King at a very young age and went to Samantapaṇcaka to perform penance. (M.B. Droṇa Parva, Chapter 146).

3) Marriage. It is mentioned in Mahābhārata, Adi Parva, Chapter 116, Stanza 17, that Jayadratha married the princess Dussaṇā.

4) Jayadratha and Pāṇcāli. From the very beginning Jayadratha 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 Jayadratha was present at the svayamvara of Pāṇcāli. The fact that he did not get Pāṇcāli, might have laid the foundation of this enmity.

From this moment Jayadratha was looking forward to a chance to carry off Pāṇcāli. The forest life of the Pāṇḍavas began. They wandered through many forests and finally reached the forest, Kāniyaka. Once the Pāṇḍavas left Pāṇcāli alone in the hut and went to the forest for hunting. Jayadratha came to know of this. He came with his men to the place where the hut stood. At the very first sight of Pāṇcāli, he fell in love with her. He sent Koṭikāsya, the King of Trigarta, who was the son of Suratha as a messenger to Pāṇcāli. Koṭikāsya told Pāṇcāli about the superior qualities of Jayadratha and requested her to accept Jayadratha, leaving the Pāṇḍavas. But she rejected his request. The messenger returned to Jayadratha and told him what had happened. Jayadratha himself came in a chariot and tried to entice her. Pāṇcāli did not yield. Jayadratha caught her by force and took her away in his chariot. Dhaumya the priest of the Pāṇḍavas followed them with tears. Shortly afterwards, the Pāṇḍavas returned to the hut. They searched for Pāṇcāli here and there. They heard everything from a maid, and instantly followed Jayadratha, whose army confronted the Pāṇḍavas. The heads of almost all the warriors of Jayadratha fell on the ground. Jayadratha fled from the battlefield. The Pāṇḍavas followed him and caught him and scourged him. Bhīma shaved his head letting only five hairs to stand on the head. They took him as a prisoner before Dharmanputra. Finally at the instruction of Yudhiṣṭhira and Pāṇcāli, he was released. (M.B. Vana Parva, Chapters 264 to 272).

5) Other details.

(1) In the sacrifice of Rājastra (imperial consecration) performed by Yudhiṣṭhira, Jayadratha took part as a tributary King. (M.B. Sabhā Parva, Chapter 34, Stanza 8).

(2) Jayadratha was present at the game of dice between Duryodhana and Yudhiṣṭhira. (Sabhā Parva, Chapter 58, Stanza 28).

(3) It was while going to Śālva to marry a damsel that Jayadratha attacked Pāṇcāli at the forest of Kāniyaka. (M.B. Vana Parva, Chapter 264).

(4) Feeling ashamed at the result of his attempt to carry off Pāṇcāli, Jayadratha went direct to Gaṅga-dvāra and pleased Śiva by penance. Śiva gave him the boon that he would be able to defeat all the Pāṇḍavas except Arjuna. (M.B. Vana Parva, Chapter 272).

6) Jayadratha in the battle of Bhārata. In the battle of Bhārata, which lasted for eighteen days between the Kauravas and the Pāṇḍavas, Jayadratha
took the side of the Kauravas and fought against the Pândavas. 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. Bhíṣma Parva, Chapter 45, Stanzas 55 to 57).

(2) Attacked Bhímasena. (M.B. Bhíṣma Parva, Chapter 79, Stanzas 17 to 20).

(3) Fought with Arjuna and Bhímasena. (M.B. Bhíṣma Parva, Chapters 113 and 115).

(4) Engaged in a combat with the King Virāṭa. (M.B. Bhíṣma Parva, Chapter 116, Stanzas 42 to 44).

(5) Jayadratha and Abhimanyu fought with each other. (M.B. Droṇa Parva, Chapter 14, Stanzas 64 to 74).

(6) Fought with Kṣatravarman. (M.B. Droṇa Parva, Chapter 25, Stanzas 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. Droṇa Parva, Chapter 74, Stanzas 4 to 12).

(8) He began to combat with Arjuna. (M.B. Droṇa Parva, Chapter 145).

7) The death of Jayadratha. When a fierce fight began between Arjuna and Jayadratha, Śrī Kṛṣṇa 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 Samantapaṇḍaka. Instantly the father awoke from the 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. (Droṇa Parva, Chapter 146, Stanzas 104 to 130).

8) The names of Jayadratha. Saindhavaka, Saindhava, Sauvīra, Sauvīraja, Sauvīraṣṭra, Sūvīra, Sauvīraṣṭrapa, Vardhaksatri and such other names are used as synonyms of Jayadratha in the Mahābhārata.

JAYADRATHA II. In Mahābhārata, Sābhā Parva, Chapter 8, Stanza 36 we see another Jayadratha who sits in the durbar of yama (the death-god) and meditates upon him.

JAYADRATHAVADHĀPARVA. A sub section of Droṇa Parva in Mahā Bhārata. This consists of Chapters 85 to 152 of Droṇa Parva.

JAYADRATHAVIMOśakaṇa Parva. A sub section of the Vana Parva, in Mahābhārata. Chapter 272 is in this section.

JAYĀNIKA I. A grandson of Drupada. Mention is made in the Mahābhārata, Droṇa Parva, Chapter 156 Stanza 18, that this Jayānīka was killed by Āśvatthāmā. JAYĀNIKA II. A brother of the King of Virāṭa. (M.B. Droṇa Parva, Chapter 158, Stanza 42).

JAYANTA I. Son of Indra.

1) Genealogy. Descended from Viśu in the following order: Brahmā — Marici — Kaśyapa—Indra—Jayanta. Jayanta was the son born to Indra by his wife Śacidevi. (M.B. Adi Parva, Chapter 112, Stanzas 3 and 4).

2) Jayanta lost one eye. During his forest life, Śrī Rāma lived with Śitā and Laksmaṇa on the mountain Citra-kāṭa for some days. Once Śrī Rāma, being very tired of walking in the forest fell asleep with his head in the lap of Śitā. Taking this chance Jayanta came in the shape of a crow and scratched the breast of Śitā with his claws. Śitā 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. Fear of life made him fly throughout the whole of the three worlds. Even Brahmā, Viṣṇu and Maheśvara were unable to protect him. All the while the divine arrow followed him. Finally having no go 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 Rāmāyaṇa this story is stated with some slight changes. According to Adhyātma Rāmāyaṇa, this incident took place when Śitā had been drying raw flesh. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 38).

3) Jayanta hidden in the ocean. After getting the boons Rāvana became arrogant and with a big army went to the realm of the gods. Rāvana engaged Indra in a fierce battle. In that fight Megahanāḍa the son of Rāvana attacked Jayanta, who swooned and fell down. Immediately Pulomā, the father of Śacidevi, gathered Jayanta in his hands 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 Rāvana with more vigour than before. In the battle which followed Megahanāḍa subdued Indra and made him a captive. Taking Indra and the celestial maids as captives, Rāvana and his men went to Laṅkā. (Uttara Rāmāyaṇa).

4) Jayanta became Bamboo. Once Agastya came to Indra’s durbar. Indra arranged for the dance of Urvāsi in honour of Agastya’s visit. In the midst of the dance Urvāsi saw Jayanta before her and she fell in love with him. Consequently her steps went out of beat. Nārada who was playing his lute called Mahāti went wrong. Agastya got angry and cursed Jayanta and changed him to a bamboo. Urvāsi was cursed to become a woman with the name Mādhavi. Agastya cursed Nārada that his lute Mahāti would become the lute of the people of the world. (Vāyu Purāṇa).

5) Other information.

(1) In the stealing of the Pārijātapaṇḍa (the flower of a paradise tree) Jayanta fought with Pradyumna the son of Śrī Kṛṣṇa and was defeated. (Viśu Parva Chapter 73).

(2) Jayanta was defeated by Śūrupadma, an Asura, in a battle. (Skanda Purāṇa, Asura Kāṇḍa).

JAYANTA II. During the time of his life incognito in Virāṭa the name assumed by Bhīmasena was Jayanta. (M.B. Virāṭa Parva, Chapter 5, Stanza 35).

JAYANTA III. In Mahābhārata, Udyoga Parva, Chapter 171, Stanza 11, mention is made about one Jayanta of Pañcāla.

JAYANTA IV. One of the eleven Rudras. (M.B. Śaṃti Parva, Chapter 208, Stanza 20).

JAYANTA V. A synonym of Mahāviṣṇu. (M.B. Anuśasana Parva, Chapter 149, Stanza 98).

JAYANTA VI. One of the twelve Adityas. (M.B. Anuśasana Parva, Chapter 150, Stanza 15).
JAYANTA VII. One of the ministers of Daśaratha. The three ministers of Daśaratha were Jayanta, Dhrṣṭi, Vijaya, Asiddhārtha, Arthasādhaka, Aśoka, Mantramalaka and Sumantra. (Valmiki Rāmāyaṇa, Rāla Kāṇḍa, Sarga 7).

JAYANTI I. A holy place on the bank of the river Sarasvatī. There is a tīrtha (bath) here known as Somatīrtha. It is mentioned in the Mahābhārata, Vana Parva, Chapter 83, Stanza 19 that those who bathe in this tīrtha would obtain the fruits of the sacrifice of Rājasūya. (Imperial consecration).

JAYANTI II. Daughter of Indra and sister of Jayanta. In Bhāgavata, Skandha 4, there is a story stating how Jayanti 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 Paramesvara, Śukrācārya went to Kailāsa. When the penance of Śukra became more and more severe the gods and Indra began to be flurried. Indra told his daughter Jayanti to become the servant of Śukra and to break his penance somehow or other. Jayanti did not like this procedure of her father. Still she did not like to disobey her father. So she went to Kailāsa 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 variety of darbha grass, cut them into the length of a span and with good flowers she would give them to the hermit for his morning obligations. She would gather soft sprouts and make bed for him and would stand near him fanning till he slept. She would get water ready for him to rinse his mouth when he woke up. Thus she did the work of a dutiful disciple. 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 Paramāśīva appeared before him and gave the boons he requested for. After that Śukrācārya talked with her. In accordance with 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 invisible to the world. Thus Śukrācārya married Jayanti and they lived in the house very happily for ten years.

JAYANTI III. The queen of the King Rśabha who was born in the dynasty of King Agnidhra. Hundred children were born to Rśabha of Jayanti (See under Rśabha II).

JAYAPRIYA. A female attendant of Subrahmanya. (M.B. Salva Parva, Chapter 46, Stanza 12).

JAYARĀTA. A warrior who fought on the side of the Kauravas. Bhīmasena killed this warrior, who was a prince of Kaliṅga, in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 155, Stanza 28).

JAYARATHA. A Sanskrit poet who lived in Kāśmīra in the 12th century. He was a Saivite. His important work is Haracaritacintāmaṇi. (History of classical Sanskrit literature).

JAYĀSARMAN. A Brāhmaṇa who became wealthy by taking the vow of Kamalā (Kamalāvarta). Kamalā is the eleventh day of 'Adhimāsa'. It is believed that this day is better than other days. If a man fasts on that day Goddess Kamalā will be pleased with him.

The devotee should awake in the Brāhma muhūrta (forty-eight minutes before sunrise) and take bath thinking of Puruṣottama and begin the fast. If 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-shed the fruits will be thousandfold and if it is conducted at a freshened or Śaivite 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 tulasī (holy basil) the fruits will be a lakṣhṇfold and if it is done in the presence of Viṣṇu the fruits obtained will be unlimited.

This Jayāsārman who took the fast was the son of a noble Brāhmaṇa named Sivaśarman 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 home, he went to a distant forest and lived there. Once, by luck, he happened to reach the holy place of Triveṇi Mahātīrthā. 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 Harimitra. As it was the month of Puruṣottama many people had gathered there. Brāhmaṇas were telling stories of mitigation of sins. He heard the story of the vow called Kamalāvarta and its fruits. So Jayāsārman stayed in that hermitage with them and took the vow of Kamalāvarta. That night Devī appeared before him and said: "I have come from Vaikunṭha, because I am greatly pleasing with you. Since you have taken the vow of Kamalāvarta on the eleventh day of the dark lunar fortnight called Kamalā of the month of Puruṣottama I will grant you boons. Because you have taken the vow at Triveṇi, 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 Jayāsārman became a great wealthy man and he returned to his father's house (Padma Purāṇa, Chapter 64).

JAYASENA I. Father of the famous Caṇḍamahāśena. (See under Caṇḍamahāśena).

JAYASENA II. A prince of Magadha. He was a member of the council of Yuddhiṣṭhīra. (M.B. Śabha Parva Chapter 4, Stanza 26).

JAYASENA III. A King of Avanti. To this King was born a son named Vindānuvinda and a daughter named Mitrāvindā by his chief wife Rājādhīve. Mitrāvindā was married by Śrī Kṛṣṇa.

JAYĀSAVA I. A son of King Drupada. It is mentioned in Mahā Bhārata, Droṇa Parva, Chapter 156, Stanza 181 that Jayāśva was killed by Āśvatthāmā in the battle of Bhārata.

JAYĀSAVA II. A brother of the King of Virāṭa. (M.B. Droṇa Parva, Chapter 158, Stanza 142).

JAYATSENA I. A King of the kingdom of Magadha. It is stated in Mahābhārata, Ādi Parva, Chapter 67 that this King, who was the son of Jarāsandha, belonged to the family of Kālakaṇya. This King was a friend of the Pāṇḍavas. Mention is made in Mahābhārata, Ādi
Parva, Chapter 185, Stanza 8, that Jayatsena was present at the svayamvara (marriage) of Draupadi. Towards the end of the battle of Bhārata, the Pândavas sent a letter of invitation to this King and accordingly he came to the help of the Pândavas with an aśau-līṇi of army (21870 Chariots, 21870 elephants, 65610 horses and 109350 infantry). (M.B. Udyaṇa Parva, Chapter 19, Stanza 8).

JAYATSEN A. A King of the Pāru dynasty. His father was Sāravhaun France and his mother was the princess Sunandā of Kekeya. Jayatsena married Śravas, the princess of Vidaubla. A son named Arvācina was born to them. (M.B. Adi Parva, Chapter 35).

JAYATSEA III. The name assumed by Nakula in his life incognito. (Virāṭa Parva, Chapter 5, Stanza 35).

JAYATSEA IV. A King who took the side of the Kauravas. He was son of Jārāsandha. This King came with an aśau-līṇi of army and helped the Kauravas in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 16, Stanza 10). It is mentioned in Karṇa Parva, Chapter 5, Stanza 30 that this King was killed by Abhimanyu.

JAYATSEN A. A son of Dhrstarāśtra. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 69, that this Jayatsena was defeated by Satānika and in Śalya Parva, Chapter 26 that he was killed by Bhīmsena.

JAYATSENA. An attendant of Subrahmanyā. (M.B. Śalya Parva, Chapter 46, Stanza 12).

JAYAVIJAYAS. See under Jaya XI.

JHA. This syllable means ‘famous’ (Agni Purāṇa, Chapter 348).

JHAJHA. The father of Sunda an Asura who was the father of Mārica, whose mother was Tāthākā. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 25).

JHILLI. A Yādava of the house of Vṛṣṇi. He was one of the seven chief ministers of Śrī Kṛṣṇa in Dvārakā. (M.B. Śabhā Parva, Chapter 14, Dākṣinātaya pātha).

JHILLI I. (Jhīllipīnḍāraka). A warrior of the Vṛṣṇis. It is stated in Mahābhārata, Adi Parva, Chapter 185, Stanza 20, that this warrior was present at the svayamvara (marriage) of Draupadi. It is also seen that this Yādava carried the dowry of Subhadrā to Khaṇḍavaprabha from Dvārakā. (M.B. Adi Parva, Chapter 120, Stanza 32). This warrior took part in the Bhārata battle. It is mentioned in Mahābhārata, Drona Parva, Chapter 11, Stanza 28 that this warrior played a laudable part in the battle of Kurukṣetra.

JHILLI II. (Jhīllipīnḍāraka) (Jhilika). A worm. This worm has another name Jhūkku. (M.B. Vana Parva, Chapter 64, Stanza 1).

JHILLIKAM (M). An ancient town in South India. Mention is made about this town in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 59.

JHĪNKU. See under Jhilli II.

JHVĀ. A servant woman who stole ornaments from the palace. For the detailed story of how she was caught with stolen goods see under Harīsvarman.

JIMŪTA I. A King born of the family of Yayāti. (Bhāgavata, Skandha 9).

JIMŪTA. II. A wrestler (Pahalvān). While the Pāṇḍavas were living incognito in the city of Virāṭa, once Brahmotsava (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 Virāṭa asked Bhīma to wrestle with Jimūta. Bhīmasena accepted the invitation. In the wrestling Jimūta was killed. (M.B. Virāṭa Parva, Chapter 16).

JIMŪTA III. A hermit. Mention is made in Mahābhārata, Udyaṇa Parva, Chapter 111, Stanza 23 that this hermit got a treasure of gold called Jaimūta from the Himālayas.

JIMŪTA IV. The horse of the King Vasumanas. See under Vasumanas.

JIMŪTAKETU I. A synonym of Śiva. There is a story about how Śiva got the name Jimūtaketu.

When summer season began Pārvatī 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 Satīdevi 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 Pārvatī 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 leop- ard. The serpent Seṣa is my Brahma-string. Padma and PŪgala are my ear-rings. One of my bracelets for the upper arm is Kambala and the other one is the nāga (serpent) Dhanadhiyāja. My bracelet on the right hand is Āsvatara and on the left hand is Taksaka. The string that I wear round my waist is Nila, as black as antimony. So let us go up 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 Pārvatī and sat there. That cloud looked like the flag of Śiva, Thenceforward Śiva came to be known by the name Jimūtaketu. (Vāmana Purāṇa, Chapter).

JIMŪTAKETU II. See under Jimūtavāhana.

JIMŪTAVĀHANA. A Vidyādhara. ( demi-god). He was the son of Jimūtaketu, who was the ruler of a city named Kāśīcanapura in a valley of the Himālayas. 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 Jimūtavāhana was that son. When Jimūtavāhana 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
granted all the wishes of my forefathers. But I have one wish. No body should be miserable in the world. So I wish to give you to the world with that purpose in view". Instantly an ethereal voice said from the tree. "If you are forsaking me I am going away. But I will fulfil your wish." Thus according to the wish of Jīmutāvāhana the Kalpaka tree yielded all the wishes in the world and then went to heaven and disappeared. The earth became wealthy and prosperous. The fame of Jīmutāvāhana spread throughout the three worlds, and all the Vidyādhāras grew jealous of him. As the heavenly tree Kalpaka, which yielded all the wishes, had returned to heaven, they thought it the most propitious time and arrayed their army against Jīmutāvāhana. His father Jīmutaketu had completed all preparations to meet the enemy. But Jīmutāvāhana approached his father and said, "Father! I am perfectly sure that no body could defeat you in battle. But see how mean it is to destroy so many lives and win the country merely for the pleasures of this fragile body. So let us go away from here. Leave the kingdom to them."

Jīmutaketu, who was pleased at this generous nature of his son, respected his wish and went with his family to the Malaya mountain and lived there. Mitrāvasu, the son of Viśvāvasu, the King of the Siddhas and Jīmutāvāhana became close friends. One day Jīmutāvāhana was wandering about in the forest when he saw in the middle of a garden a temple dedicated to Devī and a young woman of exquisite beauty, surrounded by her maids, singing hymns and worshipping Devī. Jīmutāvāhana was attracted by her extra-ordinary beauty. Love budded in her heart also. On enquiry it was understood that she was Malayavatī, the sister of Mitrāvasu. After that both of them engaged in a little talk of love-making. Hearing her mother calling, Malayavatī instantly went home. Being fallen head-long in love, Jīmutāvāhana spent the night somehow or other and at dawn reached the temple with a hermit boy. While the hermit boy was consoling Jīmutāvāhana Malayavatī also came there. Jīmutāvāhana and his friend hid behind a tree. She was alone, and since she could not bear separation from her lover she decided to commit suicide and standing at the steps, she said "Devī! If it is impossible to get that Jīmutāvāhana as my husband in this birth, let it be so. But bless me that I may have my wish granted in the next birth at least!" Saying this she tied one end of her upper garment on the tree and tried to commit suicide. Instantly there was an ethereal voice which said, "Daughter, don't do such rash things. Jīmutāvāhana will become your husband. He will become the emperor of the Vidyādhāras also." Jīmutāvāhana came and untied the knot of the upper garment with his own hands and saved her from death. Her maid appeared and said with delight. "Friend! you are very lucky. Today I heard what prince Mitrāvasu said to his father Viśvāvasu. Thus he said 'Father! Jīmutāvāhana who gave away his own Kalpaka tree for the welfare of others has come to this place. It will bring prosperity to us, if we show our hospitality to this noble guest by giving our Malayavatī to him. It is very difficult to get such a noble man for my sister anywhere else.' The father consented. The prince instantly went to the abode of this gentleman. I think the marriage will take place today. So come, let us go home." With his heart overflowing with joy, Jīmutāvāhana went to his house. Mitrāvasu was there. He revealed the purpose of his coming. Jīmutāvāhana, who had the remembrance of his previous births told Mitrāvasu that in the previous birth also they had been friends and that Malayavatī had been his wife. Thus their marriage took place. Delightful songs of the married life passed one by one. One day Jīmutāvāhana and Mitrāvasu went for a walk. They reached a forest on the seashore. Seeing some bones there Jīmutāvāhana asked Mitrāvasu about them. Mitrāvasu said: "In ancient days Kadrī, the mother of Nāgas (serpents) made Vānītā, the mother of Garuḍa, her slave by some trick. Garuḍa liberated his mother from slavery. But the hatred increased day by day and Garuḍa began to eat serpents, the children of Kadrī. Seeing this, Vāsuki the King of Nāgas entered into a contract with Garuḍa, so as to prevent the nāgas from being destroyed altogether. The arrangement was that Vāsuki would send a serpent everyday to Garuḍa. Garuḍa ate all those serpents sent by Vāsuki in this place. These are the bones of those poor snakes."

When Jīmutāvāhana heard this story his heart was filled with pity. He decided to save the life of at least one serpent by giving his body instead. But the presence of Mitrāvasu was an obstacle to carry out his wish. At that particular moment a minister of Viśvāvasu appeared there and took away Mitrāvasu saying that he was wanted by his father. Left alone, Jīmutāvāhana stood there when he saw a young man coming with an old woman who was crying bitterly. On enquiry Jīmutāvāhana learned that in accordance with the agreement with Garuḍa, the old woman was bringing her only son Sānkhacudā to give him as food to Garuḍa. Jīmutāvāhana told them that he would take the place of Sānkhacudā that day. The mother and the son reluctantly agreed to his desire. The old woman went away crying and Sānkhacudā went to the temple.

Hearing the sound of Garuḍa's wings Jīmutāvāhana laid himself on a stone and Garuḍa taking him in his beaks flew to the top of the Malaya mountain. On the way the jewel of Jīmutāvāhana known as 'Cūdāratna', which was soaked in blood fell down, in front of Malayavatī. 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, Jīmutaketu also knew everything and with his wife and daughter he went to the top of the Malaya mountain.

In the meanwhile, Sānkhacudā, having done obeisance to 'Gokarpanātha' (God), came back to the stone where he had left Jīmutāvāhana and seeing a pool of fresh blood, became sad and silent. Then determining that he would save Jīmutāvāhana at any cost, he went up the mountain following the track of the blood drops.

Garuḍa took Jīmutāvāhana to the peak of the mountain and began to peck at him. Jīmutāvāhana grew more and more delightful as the pecking became harder. Garuḍa looked at him with wonder and thought, "Surely, this is not a nāga. It must be a Gandharva or somebody else." Not knowing what to do he sat looking at his prey, who invited him to finish off his meal. By this time Sānkhacudā had reached the spot. Soon Jīmutaketu with his wife and Malayavatī also arrived.
They all cried aloud. Garuḍa was in great confusion. When he knew that he was about to eat the famous Jīmūṭavāhana, who had given away even the Kalpaka tree for the good of others, Garuḍa was filled with remorse. Instantly Jīmūṭavāhana died. The parents and Śaṅkhacūḍa cried beating their breasts. Mahālāvatī 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 Jīmūṭavāhana 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 Garuḍa who was much pleased, told Jīmūṭavāhana to ask for any boon.

Jīmūṭavāhana requested for the boon that Garuḍa should stop eating the Nāgas and that all the serpents who had been reduced to bones should be brought to life again. Garuḍa granted him that boon. All the serpents which had been killed by Garuḍa came to life again. All the gods and hermits came there with joy. After all had gone, Jīmūṭavāhana went with his relatives to the Himalayas as the emperor of Vidyādhāras.¹ (Kathaśaritsagara, Saṅkīkavatī Lambaka, Tāranga 23).

Jīrṇoddhāra. Erection and consecration of images fixed in temples which have fallen into dilapidation, is called Jīrṇoddhāra. Mention is made in Agni Purāṇa, Chapter 67, about the principles of Jīrṇoddhāra, as follows:

The priest should adorn the image with ornaments and perform ‘Stāvana’. 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 material. When the image is renovated the priest should make burnt offerings thousand times with Narasimhamantra (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 anywhere else. If it is made of metals or jewels, it must be put into water. The ruined image should be placed in a carriage and 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 this the priest must be given a gift. Only after this should the new image be erected and consecrated. On a good day in an auspicious moment a new image of the same material and measurement as of the old image should be erected and consecrated by the priest.

Jītāri. Son of Avikṣit born of the family of Pūru. Avikṣit was the son of King Kuru. Mention is made about Jītāri in Mahābhārata, Adi Parva Chapter 94, Stanza 53.

Jītātmā. A Vīvadeva (A class of gods) concerned with Śrāddha (offerings to the Manes). (M.B. Anuśāsana Parva, Chapter 91, Stanza 31).

Jītavatī. A daughter of King Uṣāmara. She was the most beautiful woman in the world. She was the friend of the wife of a Vāsū named Dyau. It was because of the words of this Jītavatī that the Aṣṭavasus (the eight Vasus) stole the cow Nandini of Vāsiṣṭha, and by the curse of Vāsiṣṭha had to take birth in the womb of women on earth. (See under Gaṅgā, Para 7).

Jīṣṇu I. A name of Arjuna. (See under Arjuna).

Jīṣṇu II. A synonym of Śrī Kṛṣṇa. As Śrī Kṛṣṇa had won all the battles he fought, he got the name Jīṣṇu. (M.B. Udyoga Parva, Chapter 70, Stanza 13).

Jīṣṇu III. A warrior who fought on the side of the Pāṇḍavas against the Kauravas. This warrior who was a native of Cedi, was killed by Karna (M.B. Karna Parva, Chapter 56, Stanza 48).

Jīṣṇukarman. A warrior who stood on the side of the Pāṇḍavas and fought against the Kauravas. He was a native of the country of Cedi. (M.B. Karna Parva, Chapter 56, Stanza 48).

Jīvaṇivāka. A King of birds. Mention is made in Mahābhārata, Śānti Parva, Chapter 139, Stanza 6, about this bird.

Jīvala. A charioteer of R̐tuparṇa, the King of Ayodh- yā. Nala who had been living there under the name Bāhuka had accepted Jīvala as his friend. (See under Nala).

Jīvatman (The individual life or soul). The Apara- brahman (which is next to the highest Brahman) that is so minute and subtle is called Jīvatman. Parabrahman is God almighty. It is mentioned in Taittirīyopanisad about this aparabrahman as follows:

‘Tasmād va etasmādātmana ākāśaṃ sambhūtah, ākāśaṃ vāyuḥ vāyorgnīḥ, agnerūpāḥ abhyāḥ prthvī prthivyāḥ oṣadhiyāḥ oṣadhihīyāḥ annam annam prakṛtāḥ sa’vā ca prāṇo annamayāḥ.’

‘From this Atman came into existence ether possessing the quality of sound. From ether air, possessing the qualities 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 taste 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 Puruṣa came into existence. The materialized form of aparabrahman is the body. Its subtle form is the soul. Jīvatma or the individual soul is the subtle form of soul dwelling in the materialized form of the aparabrahman. 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 Jīvatma. The individual life exists in every living being. The body originated from food is the outer covering of the Jīvatma. This materialized body is also called Annamayakośa (the cask of food). Inside this annamayakośa there is the Prāṇamayakośa (the chest of the life breaths). It is stated in the Taittirīyopanisad that this Prāṇamayakośa is separate from and existing inside the annamayakośa. The Prāṇamayakośa which exists inside the annamayakośa has the shape of man. The life breath which appears as the inhaling and exhalation breath is the head of the Prāṇamayakośa. The life breath Vāyuṇa is the right wing and Apāna is the left wing, ether its soul and Prthvī (the earth) its tail.² Inside the Prāṇamayakośa, there exists the Manomayakośa (the chest of mind),

¹ This story is told to the king Trivikramasena by Vetāla. See under Trivikramasena.
² Tasya prāṇa eva śīraḥ vyāno daksīṇaḥ paksiḥ apānaḥ uttaraḥ paksiḥ ākāśa ṛtuṁ, Prthvī puccham. (Taittirīyā).
but it fills the entire interior of the Prāṇamayakośa. The Vijñānamayakośa (the chest of knowledge or understanding) exists inside the Manomayakośa. The Jivātmā or the individual life dwells inside this Vijñānamayakośa and pervades the entire body. It is by the activity of Vijñānamayakośa that the Jivātmā feels its individuality. Inside the Vijñānamayakośa there exists a fifth kośa (chest) called the Ānandamayakośa, which is the immediate covering of Jivātmā, and which has no sense of individuality. The three Kośas, Ānandakośa, Vijñāna-kośa and Prāṇamayakośa together is called Sugāmaśārīra (the subtle body). It must be remembered that Sūkṣmaśārīra is different from Susūkṣmaśārīra (the minute subtle body).

Heart is the abode of the Jivātmā. Hṛdi (in heart) ayam (this being—Jivātmā exists). So the name ‘Hṛdaya’ (heart) is meaningful.1 The Puruṣa (male being), which sits inside the heart or the Jivātmā is as big as the toe according to the Kathopanishad.

The Jivātmā or the Aparabrahman is without beginning. Even from the past which is beyond our thinking and cores of Jīvātmans had got into individuals and when the Annamaya Kośas of the individuals decayed due to death, they abandoned them and entered into new individuals. The author of the Bhādarānyaka gives an explanation to the question why this Jivātmā which is as free as air enters the body of man, beast, bird, tree, rock etc. and subjects itself to misery and hardship. “Where does the Jivātmā originate from? how does it enter this body?” Jivātmā originates from Paramātmā (the soul of the universe). As the shadow pervades the body of a man this Jivātmā overshadows this body.” Śrī Saṅkaraśārya expounds it in another way; he says that the Jivātmā is tied to the body by the imagination or desires of the mind.

Jñānapāvanatīrtha. An ancient holy bath. Mention is made in Mahābhārata, Vana Parva, Chapter 84, Stanza 3 that those who visit this holy place will attain the fruits of performing the sacrifice of Agniśoma.

Jrmbhādevi. Sec under Koṭṭuvā (Gape).

JrmbhiKA. Yawning or gaping. For the Purānic story of how gape came into existence in the world, see under Koṭṭuvā (Gape).

Juhu. A King of the family of Yāyati. (Bhāgavata, Skandha 9).

Jvalā I. A daughter of Tākṣaka. The King Rṣa married her. Matināra was the son born to the couple. (Mahābhārata, Ādi Parva, Chapter 95. Stanza 25).

Jvalā II. The wife of Nīlahvaja. There is a story about this Jvalā in the “Jaimini Aśvamedha Parva”, Chapter 15, as follows:

The Pāṇḍavas began the sacrifice of Aśvamedha. Arjuna led the sacrificial horse. He continued his victorious march defeating all Kings and reached the city of Nīlahvaja. Nīlahvaja was not prepared for a fight. Seeing this his wife Jvalā tried various ways to push her husband to war. Seeing them to be futile she approached her brother Unmūka and asked him to fight with Arjuna. He also was not prepared to fight with Arjuna. Jvalā became very angry and walked to the bank of the Ganges. When the Ganges-water touched her feet she stopped and said, “Dear me! I am become sinful by the touch of Ganges-water.” The amazed Gaṅgā took the form of Sūmaṅgalādevī and stood before Jvalā and asked her the reason for saying so. Jvalā said “Gaṅgādevī submerged her seven sons and killed them. After that she took the eighth son from Santanu. That son too was killed by Arjuna in the Bhārata-battle. Thus Gaṅgā is childless and sinful.” Hearing this Gaṅgā Devi cursed Arjuna “Let his head be cut off in six months’ time.” Jvalā was satisfied. (For the result of the curse see under Arjuna, Para 28).

Jvalājīhva I. One of the two attendants given to Subrahmanyam by Agniceva. (Fire god). Jyoti was the other attendant. (M.B. Salya Parva, Chapter 45, Stanza 33).

Jvalājīhva II. A warrior of Subrahmanyam. (M.B. Salya Parva, Chapter 45, Stanza 61).

Jvālesvara. See under Tripūra.

Jvāra. (Jvaram) (Fever).

1) General information. A fearful being. It is stated in the Purāṇas that living beings catch fever owing to the activities of this monster.

2) The origin of jvāra. Once Śiva and Pārvati were talking with each other in the Holy Bath called Jyotiś-kam on mount Mahāmeru. On that day Daksā had performed a sacrifice at Gaṅgādārā, Śiva alone was not invited. Seeing the Gods Brahmā and the others going to that place through the sky, Pārvati asked Śiva what the matter was. Śiva explained everything to Pārvati, who became very sorry because her husband had not been invited. Śiva 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. Sānti Parva, Chapter 283).

“With three legs, three heads, six hands and nine eyes, comes Jvāra 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. Viṣṇu Parva, Chapter 122).

To this uncouth figure Śiva gave the name Jvāra, who dashed away and entered into all devas (gods). Brahmā and the others caught fever and were laid up. At last they all came to Śiva. Hearing their request Śiva divided Jvāra into several parts and separated them from devas and entered them into other living beings, and ordered that, headache for elephants, green coverings for water, shedding of skin for snakes, hoof-rot for cows, sore-throat for horses, feather-sprouting for peacocks, sore-eye for cuckoo, hiccup for parrot, weariness for tigers and fever for men will be caused by Jvāra.

It was the time of the terrorization of Vṛtrāsura. Jvāra caught hold of that Asura also. It was at this time that Indra used his thunderbolt and killed Vṛtrāsura. (M.B. Sānti Parva, Chapter 283 ; M.B. Viṣṇu Parva, Chapter 122).

1 Ayaḥ puruṣah bhāḥ satyaḥ tasmin antarhrdaye yathā vrthir vā, yavo vā, sa eṣa sarvasyaśāh sasrayādhipatiḥ. (Bhādarānyaka)
JYÂMAGHA. A King born in the dynasty of Ikṣvâku. (Harivansha, Chapter 36).
Five sons, who were equal to gods, named Sahasrasrada, Payoda, Kṛṣṭa, Nila and Ajika were born to Yadu of the family of Ikṣvâku. Several noble persons were born in the family of Kṛṣṭa. A noble and broad-minded son named Vṛjinivān was born to Kṛṣṭa. Śvāhi was born to Vṛjinivān, Ruṣeku to Śvāhi, Cītarathra to Ruṣeku and Saśābindu to Cītarathra. Thousands sons were born to Saśābindu who was an emperor. Important among those thousand who were blessed with radiance, fame, wealth and beauty, were Prthuśravas, Prthuṣayas, Prthutejas, Prthuḥbhava, Prthukṛti and Prthumati. Uṣanas was the son of Prthuśravas. Śincu was the son of Uṣanas and Rukmakavaca the son of Śincu. Rukmakavaca killed all the archers and conquered the countries and performing aśvamedha (horse sacrifice) gave away all the countries he conquered, as gift to Brāhmaṇas. Five sons were born to Rukmakavaca. Jyâmagha was one of them. His brothers were Rukmeṣu, Prthurukma, Parigha and Hari. Of them Parigha and Hari were made Kings of foreign countries. Rukmeṣu was given the country ruled by his father. Prthurukma served Rukmeṣu. They drove Jyâmagha away from the country.
Jyâmagha went to the forest and erected a hermitage for him. Then according to the advice of a Brahmin, he who was an old man took bow and arrow and got into a chariot flying a flag and went to the bank of the river Narmadā. He had neither wealth nor attendants. He stayed on the mountain Ikṣavâṇ eating fruits and roots. His wife Saibyā also had become old. They had no children. Still Jyâmagha did not marry anybody else. Once Jyâmagha came out victorious in a fight in which he got a girl. Jyâmagha 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, “She will be the wife of the son who is going to be born to you.” As a result of severe penance a son named Vidarbha was born to Saibyā. The damsel who became the wife of Vidarbha gave birth to two sons named Kratha and Kaiśika. (Padma Purâṇa, Chapter 13).

JYEŚṬHÂ I. A deity of inauspicious things. In Kamba Râmâyâna, Yuddha Kânda, it is observed that Jyeṣṭhâ was a goddess obtained by churning the Sea of Milk. As soon as she came up from the sea of Milk, the Trimûrti (Viṣṇu, Brahmâ and Śiva) found her and sent her away ordering her to sit in inauspicious places. The Goddess Jyeṣṭhâ came out of the Milk-Sea before the goddess Lakṣmî. So this deity is considered the elder sister of Lakṣmî. As she is the elder she is also called Mûdhâvī (Mûdevi). The mode of worshipping this goddess is given in Boddhâyana Sūtra. Tondiraṭipoti-âlvâr, who was a Vaïṣṇava Ālvâr, 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 Jyeṣṭhâ was completely discontinued after the 10th century.
In Saiva Purâṇas it is mentioned that this Goddess is one of the eight portions of Parâśakti. It was believed that the powers of this Goddess regulated human lives in various ways.

JYEŚṬHÂ II. A star. It is mentioned in Mahâbhârata, Anuśâsana Parva, Chapter 64, Stanza 24 that if Brâh-
The astronomers have divided the sky that surrounds the earth into twelve parts called rāsis (zodiacs). All the stars of the first zodiac appear in the shape of a goat (Meṣa) so that zodiac was called Meṣa. Thus the zodiac in which the stars took the shape of an ox was called Ṛṣabha (ox). In the zodiac Mithuna the stars took the shape of a young couple. Karkaṭaka means crab. In that zodiac the stars appear in the shape of a crab. In the same way Sinha means lion and Kanyā means a damsel. Tulā means balance and Vṛścikā 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>Ṛṣabha</th>
<th>Mithuna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kumbha</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Makara</td>
<td>Karkaṭaka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhanus</td>
<td>Vṛścikā</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 Nādi (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 60/12 i.e. 5 nādi (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 astrology are of opinion that the life, fortune etc. of living beings depend upon the position of the planets in relation to their lagnas.

**JYOTISKA.** A famous serpent born to Kaśyapa by his wife Kadrū. (M.B. Udyoga Parva, Chapter 203, Stanza 15).

**JYOTISKA(M).** A peak of mount Sumeru. (M.B. Śaniti Parva, Chapter 283, Stanza 5).

**JYOTISMĀN.** An ancient King of Kuśadvipa. This King had seven sons, called Udbhida, Venuṇā, Vairatha, Lambana, Dhiṭi, Prabhākara and Kapila. Each division of that country is given the name of each of these sons. (Viṣṇu Purāṇa, Anīśa 2, Chapter 4).

**JYOTISNAKĀLI.** The second daughter of Candra. 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) Prajāpāti. (Śloka 32, Chapter 1, Adī Parva, M.B.)
(ii) A name of Dakṣa-prajāpāti. (Śloka 7, Chapter 208, Śaniti Parva, M.B.).
(iii) A name of Viṣṇu. (Śloka 91, Chapter 149, Anuśasanā Parva, M.B.)
(iv) Brahmā (Viṣṇu, Maheśvara). (Chapter 348, Agni Purāṇa, M.B.).

**KABALABARHISA.** A King of Vṛṣṇivānika. (See under VRṢṆIVAMŚA).

**KABANDHA.**

1. **General information.** The demon who attacked Rāma and Lakṣmaṇa while they were wandering in Daṇḍakāranya after the abduction of Sītā by Rāvana.
2. **Previous history of Kabandha.** There was a King of Gandharvas called Śri. He had a son named Danu. Danu was known as Viśvavasu also. 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 Vajrāydha on 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 Matarigārama in Krauṇcāranya bearing the name Kabandha (Headless trunk). Indra added that he would attain his real form when Rāma and Lakṣmaṇa cut his hands.

A favourite pastime of Kabandha was to frighten the sages. One day he attacked a sage called Stūlaśīras 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 regain 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, Aranya Kāṇḍa, Vālmiki Rāmāyaṇa).

3. **Kabandha meets Rāma and Lakṣmaṇa.** Jāṭāyu was lying half dead by a blow from the sword of Rāvana and Rāma and Lakṣmaṇa went to him and talked to him. He gave them some information regarding Sītā before he died. After burning the body of Jāṭāyu in a funeral pyre Rāma and Lakṣmaṇa went westwards. They entered the Krauṇcāranya and reached Mataṅgāvana. There they saw a great cave. A huge demoness attacked them near that cave and seeing the beautiful form of Lakṣmaṇa she invited him for amorous plays. Lakṣmaṇa cut off her ear, nose and breasts. Then they entered deep into the forests. Bad omens greeted them.
Before long they saw Kabandha rushing towards them. He is described thus in the Mahâbhârata:

"He was as big as a mountain, dark as a black cloud, with pointed hairs all over his body and looked fierce with a voice as loud as thunder. He had an eye on his stomach, round and yellow, emitting a glare like a fire-flame. Looking wicked he thrust his big tongue out of his huge mouth licking the sides."

The demon stretched out his big hands and caught hold of Sri Râma in his right hand and Lakshmana in his left hand. Finding themselves helpless in his hands Lakshmana implorled Râma to flee away from the demon leaving him alone. Sri Râma cut off Kabandha's right hand and Lakshmana cut off the left hand. Kabandha then asked them who they were. Kabandha told Râma and Lakshmana his previous story and then fell dead. Râma and Lakshmana burnt the dead body in a funeral pyre.

He rose up in the air as the Gandharva King of old and advised Sri Râma to go to Sugriva for knowing more about Sitâ. (Sargas 70 to 72, Aranyka Kanda, Vâlmiki Râmâyana).

KACA. The first son of Brhaspati. That extremely beautiful boy was a great favourite of the devas. 1) Genealogy. Descending in order from Visnu—Brahmâ—Angiras—Brhaspati—Kaca. 2) How he studied the secret of Mrtasanjivani. The Devas and Asuras always quarrelled with each other. Devas accepted Brhaspati as their guru and the asuras made Sukrâcarya their guru. Sukrâcarya knew an art which Brhaspati did not know, the secret of Mrtasanjivani. When the devas cut the Asuras to pieces, Sukrâcarya used to bring them back to life by his knowledge of Mrtasanjivani. Mrtasanjivani is the art of reviving the dead. Devas were at a loss to know what to do. They wanted to learn the secret of Mrtasanjivani from Sukrâcarya somehow. It was imperative that they should learn it. Then they found out a way. They sent Kaca, son of Brhaspati, to Sukrâcarya.

Kaca went to Sukrâcarya and told him that he was the son of Brhaspati and had come to him to be his disciple for a period of a thousand years doing service to him. The modesty of the boy appealed to Sukrâcarya and he accepted Kaca as his disciple. Devayâni, daughter of Sukrâcarya, fell in love with Kaca. They were always together as an inseparable couple. Asuras did not like the advent of Kaca to the Aśrama of Sukrâcarya. They knew that he had come to study the secrets of the Asuras. Once Kaca went alone to look after the cows and the Asuras followed him stealthily. When Kaca entered deep into the forest the Asuras killed him and gave him to the wolves.

It became dusk. The cows returned to the Aśrama without the cowherd. Devayâni waited for a long time for Kaca to come. Not seeing him Devayâni went weeping to her father and said, "Oh, father, the sun has set. You have performed your nightly fire sacrifice. The cattle have come back by themselves and still Kaca has not returned home. I fear he is dead or has been killed. I cannot live without him." The affectionate Sukrâcarya could not bear the sight of his dear daughter weeping and so he went to the forest with Devayâni and employing the art of Sanjivani he invoked the dead youth to appear. At once Kaca came back to life and stood before them. All the three then returned to the aśrama happily.

The anger of the Asuras against Kaca knew no bounds. On another occasion the Asuras 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 Devayâni, Sukrâcarya 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 Sukrâcarya to drink. The disciple thus went inside the belly of the guru. Dusk came, the cattle came and still Kaca did not return and Devayâni reported the matter to her father. Sukrâcarya 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. Sukrâcarya 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 Mrtasanjivani and Kaca lying within the stomach repeated it. Then Sukrâcarya called Kaca by name and Kaca came out bursting the stomach of his guru. The preceptor lay dead and by employing the art of Mrtasanjivani he had learnt, Kaca brought his guru to life. Sukrâcarya eschewed wine from that day onwards and declared it as a forbidden drink to brahmins. Sukrâcarya said that because Kaca was born from his stomach he must be deemed his son.

3) Kaca was cursed. Kaca remained for some more time under the tutelage of Sukrâcarya and when his education became complete he took leave of his preceptor and also Devayâni. Devayâni followed him 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 Devayâni. Devayâni got angry and cursed him saying that he would not be able to use the art of Mrtasanjivani he had learnt from her father. Kaca cursed her back saying that none of the sons of sages would marry her. Kaca 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 Devaloka and was heartily welcomed by all the Devas. He then imparted the art of Mrtasanjivani to the devas. (Chapters 76 and 77, Âdi Parva, M.B.).

4) Kaca visits Bhiṣma. Kaca was also one among the several people who visited Bhiṣma while the latter was lying on a bed of arrows awaiting death. (Sloka 9, Chapter 47, Sânti Parva, M.B.).

KACCHAM. An ancient place of habitation. (Sloka 19, Chapter 54, Sâlyâ Parva).

KACCHAPAM. One of the nine treasures of Kubera.

KACCHAPI. Name of the harp of Nârada. (Sloka, 19, Chapter 54, Sâlyâ Parva, M.B.).

KADALÎGARBHĀ. Daughter of the great sage Mañâkaṇaka. There is a story about her in Kathâsarat-sâgara. There was once a city called Iksumati. It was on the banks of the river Iksumati. It was Viśvâmitra who set up that river and city. In a hermitage in the thick forest on the shore of Iksumati lived a sage, Mañâkaṇaka performing penance. One day the beautiful nymph Menakâ, came there from above. As a wind blew, her upper garment was displaced. Seeing her bare body, Mañâkaṇaka had emission. The semen of
the sage fell into a Kadali (plantain) tree and from there arose a maiden, extremely beautiful. Because she was born from Kadali she was called Kadaliagarbha. Kadaliagarbha grew up into a beautiful lady and one day a King named Dr̥gavarmā came that way while hunting and seeing Kadaliagarbha he fell in love with her and married her with the permission of Maṅkaṇaka. 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 Aśrama by following the young mustard plants. But Maṅkaṇaka took her back to the King. (Taranāgī 6, Madanamaṇja-kālamāba, Kathāsarasāgara).

KADALIVANA. This grove is situated on the banks of Kuberapuṣkaṅī which abounded in Saugandhika flowers. There were different kinds of plantain fruits of golden hue in this grove. Hanūmān resided in it. Chapter 146, Vana Parva, M.B.).

KĀDAMBARĪ I. A river flowing westwards in Jambūdvīpa. In Bhagavata 5th Skandha it is said that this river got its name "Kādambara" because it had the hollow trunk of a Kadamba tree as its source.

KĀDAMBARĪ II. An excellent story book in prose written in Sanskrit by the great Sanskrit poet Bānabhata. Kādambarī is the heroine of the story.

KADHMOR. A saintly King. He is worthy of being remembered in the morning. (Chapter 163, Anuṣāsana Parva).

KADRŪ. Wife of Kaśyapa and daughter of Dakṣaprajāpati.


2) Kadrū—Wife or daughter of Kaśyapa? Whether Kadrū was the wife or daughter of Kaśyapa is a question which remains unanswered still in the Purāṇas. Chapter 65 of Bhāṣā Bhārata states like this.

The six spiritual sons of Brahmā are: Marici, Anigres, Atri, Pulastya, Pulaha and Kṛatav. Marici got a son named Kaśyapa and he married the thirteen daughters of Dakṣa, namely, Aditi, Diti, Kalā, Danāyus, Danu, Śrīphāla, Krodhā, Pradhrā, Viṣvā, Vinatā, Kapilā, Muni and Kadrū. So according to this, Kadrū was the wife of Kaśyapa.

But the 14th Sarga of Aranyakāṇḍa of Vālmikī Rāmāyaṇa states:

Dakṣaprajāpati got sixty illustrious daughters and of these Kaśyapa married—Aditi, Diti, Danu, Kālikā Tāmrā, Krodhavāsa, Muni and Surasā. Krodhavāsa gave birth to eight daughters. They were: Mrgī, Mrgamandā, Hari, Bhadrmatā, Mātāngī, Sārdrū, Śvetā; Surabhī, Surasā and Kadrū.

Tāmrā another wife of Kaśyapa gave birth to five daughters, namely, Kraunḍī, Bhaṣī, Śyenī, Dhṛtarāṣṭri and Sukī. Kraunḍī gave birth to owls, Bhaṣī to Bhaṣās, Śyenī to eagles and vultures, Dhṛtarāṣṭri to swans and Sukī to Nātā. Nātā gave birth to Vinatā.

Thus, according to the Rāmāyaṇa Kadrū was the daughter of Kaśyapa born of his wife Krodhavāsa. Again Vinatā who is spoken of as the elder sister of Kadrū in Mahābhārata is the daughter of the grand-daughter of Kaśyapa. This means that Kadrū's mother and Vinatā's grand mother's mother were sisters. But both of them looked after Kaśyapa as if they were direct sisters.

3) Kadrū, mother of serpents. Kadrū and Vinatā lived serving Kaśyapa. Kaśyapa was pleased with them and asked them what boon they wanted. Kadrū asked for a thousand serpents to be born of her and Vinatā asked for two sons who would be braver and more brilliant than the sons of Kadrū. Kaśyapa granted them what they asked for and when Kadrū and Vinatā became pregnant he left for the forest.

After some time Kadrū delivered a thousand eggs and Vinatā two eggs. Both of them kept the eggs in warm jars and after five hundred years the thousand eggs of Kadrū burst letting out a thousand serpents. Vinatā became impatient and broke open an egg of hers. Out came from it a half developed being and that was Aruṇa. Aruṇa cursed her for being impatient and said "You let me out half developed because of your over-anxiety and you will, therefore, become a servant of Kadrū. 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 Kadrū". So saying he rose up in the air and became the charioteer of the sun. After five hundred years the other egg of Vinatā broke and Garuḍa came out. (Chapter 16, Ādi Parva, M.B.)

4) Sons of Kadrū. Names of the prominent sons of Kadrū are given below:


All the serpents in the world have been born from these prominent serpents. (Chapter 35, Ādi Parva, M.B.)

5) Kadrū curses her sons. Once Kadrū called Vinatā to her side and asked her the colour of Uccāśravas, the horse of Indra. It was purely a white horse and Vinatā told so. But Kadrū said its tail was black. Each stood firm in her statement and then Kadrū made a bet. She who was defeated in the bet should serve the other as her slave. Vinatā agreed. Kadrū wanted to cheat Vinatā 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 Kadrū cursed them saying that they would all be burnt in the Sarpa-sattara of Janamejaya. Kaśyapa did not like the curse. But Brahmā came there and said that the serpents as a class were injurious to society and as such a curse of that nature was necessary. Brahmā then taught him Viśasanāhāravīdī (Treatment of snake-poisoning). (Chapter 20, Ādi Parva, M.B.).
6) Kadrů and children go to Rāmanyāka. Once Kadrů told Vinatā, “Vinatā, take me to the island of Rāmanyāka in the middle of the ocean. It is a beautiful place to stay. Let your son, Garuḍa, take my sons to that place.” Vinatā took Kadrů 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. Kadrů then prayed to Indra and the latter then sent a heavy downpour of rains. This saved the serpents from being burnt to death and they reached the island of Rāmanyāka safe. (Chapters 25 and 26, Ādi Parva, M.B.). 7) Other details.

(i) Kadrů lives in the court of Brahmā worshipping him. (Chapter 11, Sahā Parva, M.B.).

(ii) Kadrů taking the form of Skanda—graha in an infinitely minute size enters the wombs of women and eats the embryo. (Chapter 230, Vana Parva, M.B.).

KAHODA (KAHOĐANA — KHAGODAKA). A sage the disciple and son-in-law of Uddālaka. He was the father of the sage Āstāvakra.

Uddālaka had another name “Śvetaketu”. He was a sage who had personally seen and talked to the goddess Sarasvati. It was at that time that Kahođaka became his disciple. Kahođaka who was 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 Kahođaka. In due course, Sujātā became pregnant.

One day, the child in the womb cried out that there was a mistake in his father’s recitation of the Vedas. Kahođaka 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 “Āstāvakra” (one who has eight bends). Sujātā who was poor, once sent Kahođaka to King Janaka for some money. Kahođaka who was defeated in a dispute was immersed in water. Āstāvakra rescued his father. (See under Āstāvakra).

KAHOLA. An ancient sage who flourished in Indra’s assembly. (Mahābhārata, Sahā Parva, Chapter 7).

KAIKASI. Mother of Rāvana.

1) Birth. From the wrath of Brahmā the giant Praheti was born and from Brahmā’s hunger the demi-god Heti was born. The son Vidyuteśa was born to Heti, of Bhayā the sister of Kāla (God of death—Time). Vidyuteśa married Sālakaṇṭākā the daughter of Sandhyā. A son named Sukeśa was born to them. Sukeśa married Devavati daughter of Manimayā, a Gandharva. Three sons Mālavān, Sumālī and Mālī were born to them. Three brothers Mālavān, Sumālī and Mālī married Sundari, Ketaumati and Vasūdhā respectively, the three daughters of Narmadā, a Gandharva woman. To Sumālī, by his wife Ketaumati, were born the ten sons, Prahastra, Akampana, Vīkaṭa, Kālaśa, Dhūmkṛṣṇa, Daṇḍa, Śrīśā, Śrīharā, Prākṣvīta and Bhāsakarna and four daughters Vekā (Bhā), Puspotkaṭā, Kaiśasi and Kumbhvaniśa.

2) Marriage. As Sumālī was walking through forests with his wives and daughters, he saw so many Yakṣas (demi-gods) going in planes to pay homage to Viśravas. Sumālī understood that Viśravas became worthy of homage because he was the son of Viśravas. So he took his daughter Kaiśasi and left her in the house of Viśravas. After a while, being pleased with her services, Viśravas took her as his wife. Once she requested her husband for children. Accordingly she got Rāvana, Kumbhakarna and Viśiṣṭa as sons.

KAKEYI I. 1) General information. One of the wives of Daśaratha, who had three wives, Kausalyā, Kaikeyi and Sumitrā. It is mentioned in Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 70, Stanza 28 that Kaikeyi was the sister of Yudhājīt, the King of Kekaya. Kekaya was seven days’ journey away from Ayodhyā. 2) Getting boons. In days of old there was a battle between the devas and the asuras and Daśaratha went to the world of Devas, with Kaikeyi, in a chariot to help Indra against the Asuras. The devas were in a sorry plight due to the illusive and sorcerous mode of fighting of Śambara 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 Kaikeyi 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 there. After this the King and the queen returned to their country. (Vālmiki Rāmāyaṇa, Sarga 9; Kamba Rāmāyaṇa, Bālakāṇḍa).

3) Request for the boons and the forest life of Śrī Rāma. As the celebration of anointing Śrī Rāma as the Heir apparent in Ayodhyā was going on, the humpy Mantharā approached Kaikeyi and advised her on the ways of making her son Bharata King and sending Śrī Rāma to forest. At first Kaikeyi refused to agree to this, but at last she succumbed to the repeated advice of Mantharā. Daśaratha came to see Kaikeyi who was lying in grief. Making use of this opportunity Kaikeyi 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 Śrī Rāma and the other boon was that Śrī 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 Ajamidha, a King of the Pūru dynasty. (M.B. Ādi Parva, Chapter 95, Stanza 37).

KAKEYI III. Sudeśṇā, the wife of the King of Viśrāta was known by the name Kaikeyi also. She was the daughter of Kekaya, the King of Sūta, born of his wife Mālavī. As she was the daughter of Kekaya, she got the name Kaikeyi. (M.B. Viśrāta Parva, Chapter 16). Besides, it is stated in the Purāṇas that all the princesses of the kingdom of Kekaya were called by the name Kaikeyi.

KAILĀSA (KAILĀSĀKA). A serpent belonging to the Kaśyapa family. Mention is made about this serpent in Mahābhārata, Udyoga Parva, Chapter 103, Stanza 11.

KAILĀSA. 1) General information. The mount Mahāmeru has an area of eighteen thousand nāzhikas (Indian mile of ¾ Kośa) and a height of two thousand nāzhikas. On the
eastern side of this mount there are two mountains called Jaṭhara and Devakūṭa. Pavamāna and Pāryāṭra are the two mountains on the western side. On the south there are the two mountains of Kailāsa and Karāvīra. The two mountains on the north are called Trīṣṇiga and Makaragīrī. 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 no. 38 to 40). It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 3 that the mountain Māṁkā stands to the north of Kailāsa. Once Vyāsa went to Kailāsa. (M.B. Sabhā Parva, Chapter 43, Stanza 17). In Vana Parva, Chapter 106, mention is made that the King Sagara, with his two queens, once went to Kailāsa for penance. It was on the Kailāsa that Bhagiratha performed penance to propitiate Śiva to bring down Gaṅgā. Kailāsa is hundred yojanas high. The devas come to this place daily and return. It is mentioned in Sabhā Parva, Chapter 141, that in the place where Kubera lives on Kailāsa there live a large number of Yakṣas (demi-gods), Rākṣasas (giants) Kinnaras (heavenly musicians), Garuḍas (hawks) Mātāṅgas (elephants) and Gandharvas (semi-gods). The lake of lotus of Kubera which was reached by Bhīmasena once, was in Kailāsa. In Vana Parva, it is mentioned that the Pāṇḍavas visited Kailāsa during their forest life. It could be understood from Mahābhārata, Anuśasana Parva, Chapter 83 that Kāmadhenu performed penance on the Kailāsa, once.

KAIRĀTA PARVA. A sub-section of Vana Parva in Mahābhārata.

KAISINGA. See under Jyāmagha.

KAISINGA (M). An ancient country in Bhārata. It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 14 that Bhīṣmaka the King of Vidarbha conquered this country.

KAṬṬABA. 1) General information. Kaṭṭaba was the brother of Madhu, an Asura (demon). These two brothers are known in the Purāṇas as Madhu-Kaṭṭabhas. 2) Origin. In the Purāṇas, two stories slightly different from each other, occur about the birth of Madhu and Kaṭṭaba. One story occurs in Devī Bhāgavata, Skandha 10 and the other in Mahābhārata, Sānti Parva. In Devī Purāṇa, Chapter 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. Brahma was born in the lotus flower. Brahma stayed in the flower in deep meditation reciting the Vedas. Ear-wax flowed out from both the ears of Mahāviṣṇu. From the ear-wax two Asuras Madhu and Kaṭṭaba were born. The following occurs in the Mahābhārata, Sānti Parva, Chapter 348 about the birth of Madhu-Kaṭṭabhas.

A lotus flower grew up from the navel of Mahāviṣṇu and Brahma was born in the flower. In the flower there were two drops of water created by Mahāviṣṇu. One drop was as sweet as honey and from that drop was born the Asura Madhu with the attributes of tamas (darkness). The other drop was hard and from it Kaṭṭaba was born with the attribute of Rajas (activity).

3) Madhu-Kaṭṭabhas' acquiring boons. Madhu-Kaṭṭabhas 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 Devī appeared before them and taught them the mantra or incantation of Vāgīṣṭha (origin of logos). Reciting this mantra, Madhu and Kaṭṭaba worshipped Devī for thousand years. Devī appeared and asked them what they wished. They wanted the boon that death should befall them only as they desired. Devī granted them the boon. After this they became haughtier because of the boon, and lived in the water playing with the creatures in water having nobody to confront them (Devī Bhāgavata, Skandha 1).

4) The theft of the Vedas. Madhu Kaṭṭabhas saw Brahma lying in the lotus flower reciting the four Vedas which he had created. They caught hold of all the Vedas and went to Pāṭāla, (the nether world) and hid themselves there. Brahma grew sad at the loss of the Vedas and followed Madhu-Kaṭṭabhas, who began to attack Brahma. At this Brahma became terribly afraid of the Asuras and ran to Mahāviṣṇu who was lying in a deep sleep of contemplation. Brahma praised him. Mahāviṣṇu woke up. (Devī Bhāgavata, Skandha 10).

5) The death of Madhu and Kaṭṭaba. According to the request of Brahma, Mahāviṣṇu confronted Madhu and Kaṭṭaba. Madhu engaged Viṣṇu in fighting while Kaṭṭaba took rest and when Madhu became tired, Kaṭṭaba engaged Viṣṇu in fighting. Thus the fight went on for a long time and Viṣṇu became tired of continuous fight. Viṣṇu understood that owing to the boon given by Devī the Asuras would die only if they wished for death, and that no body could kill them. So Viṣṇu began to meditate on Devī, who said “It would never be possible for you to kill Madhu and Kaṭṭaba because of my boon. They could be 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 Viṣṇu and that he might ask of them any boon. Taking that opportunity Mahāviṣṇu said “Oh! powerful persons. I ask you to grant me this boon. Give me the boon to kill you.” This request shocked them. They were willing to be killed at any place except water. They thought that Viṣṇu 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 seeing which the Asuras enlarged their bodies to the extent of a thousand yojanas. But Mahāviṣṇu enlarged his thighs further, caught hold of Madhu and Kaṭṭaba, laid them on his thighs and cut off their heads with his discus. All the surface of the sea was covered with the medas (fat) of these Asuras. This medas of Madhu and Kaṭṭaba collected itself into a lump and became the earth. So the earth got the name ‘Medini’. As the earth was the fat of the Asuras it was not fit for food. (Devī Bhāgavata, Skandha 1).

6) The son of Madhu-Kaṭṭabhas. A horrible son named Dhundhu was born to Madhu-Kaṭṭabhas. He lived
under the sand in a wilderness called Ulījālkam. A King of the Iksvāku family named Kuvalayāśva killed Dhundhu. So Kuvalayāśva got the name Dhumadhumāra. See under Dhundhu. (Mahābhārata, Vana Parva, Chapter 202). (Khara and Atikāya are the rebirths of Madhu and Kaitabhā. See under Atikāya).

KAITAVA. Another name of Ulūka, the son of Śakuni.

KAITAVA (M). A country in ancient Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 18, Stanza 13).

KĀKA A son of Kārīsa (Bhāgavata, 9th Skandha).

KĀKAM. A town in ancient India. (M.B. Bhīṣma, Parva, Chapter 9, Verse 64, contains a reference to this).

KĀKI I. Original mother of the crows. (See under CROW).

KĀKI II. One of the seven mothers who suckled Subrahmanya at his birth. The seven mothers were—Kāki, Halimā, Brahmiča, Mālinī, Palālā, Ārīya and Mitrā. (M.B. Aranya Parva, Chapter 228, Verse 10).

KĀKA (CROW).

1) Origin. Kaśyapa was the son of Marici, who was the son of Brahman. Kaśyapa's wife Tāmra had many daughters like Kāki, Syenī, Bhāṣṭ, Gṛdhrā, Śukī and Grīvā. From Kāki were born the crows in the world. (Agni Purāṇa, Chapter 19).

2) Crows—the symbol of sin. There is a reference in Siva Purāṇa to this. Long ago the King of Kāsi had a daughter named Kalavatī. Even in her youth, she received the "Saiva pañcakṣara mantra." After that, she was married by Dāśārha, King of Mathurā, who was a sinner. When he touched Kalavatī who was a holy woman, he experienced unbearable heat. Kalavatī said that it was because of the King's sin. So she took Dāśārha to the sage Garga, who purified Dāśārha with his mantras (incantations) and made him stand in water. At once the King's sins 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 volumes of sins accumulated in the course of the innumerable births through which he had passed. (Siva Purāṇa, Pañcakṣara Māhātmya).

3) T e Crow and Rice-offerings. In Uttara Rāmāyaṇa there is a story about the crow's right to eat the offering of rice to Piṭru. Once a King named Marutta performed a Maheśvara sattra. Indra and other gods attended the sattra. 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 piṭrus by offering rice to them, the crows will have the right to eat that rice. Thus the right of the crows to eat offerings of rice, originated from that time. (Uttara Rāmāyaṇa).

KAKSA. A place of habitation of ancient Bhārata. (Sloka 49, Chapter 9, Bhīṣma Parva).

KAKSĀKA. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janaṃejaya. (Sloka 6, Chapter 57, Ādi Parva).

KAKṢASENA I.

1) General information. (i) A King who was the grandson of Avīkṣit and son of Parīkṣit. For genealogy see 'Parīkṣit'.

(ii) Ugrasesa, Citrasena, Indrasena, Śuṣeṇa and Bhīmascena were his brothers. (Chapter 94, Ādi Parva).

2) Other details.

(i) Kakkasena was a member of the court of Yama. (Chapter 8, Sahlī Parva).

(ii) Kakkasena was considered to be one among the pious souls, like Śibi, Pratardana, Rantideva, Ambariṣa, Janamejaya, Vṛṣārdhī, Parāśurāma, Śrī Rāma, Karandhama and Mitrasa has who had attained salvation by their charity and righteousness. Mahābhārata states that Kakkasena the saintly king attained salvation by presenting gifts to the great Vasiṣṭha. (Sloka 14, Chapter 137, Anuvāsana Parva).

KAKṢASENA II. There was another King called Kakkasena in the court of Dharmaputra. (Sloka 22, Chapter 4, Savbhā Parva).

KAKṢASENĀSAM. An Āsrama situated on the top of the mountain, Asita. Perhaps this was constructed by Kakkasena. (Sloka 12, Chapter 89, Vana Parva).

KAKŠEU (KRŠEU). Son of Raudrāvīna born of a nymph called Mśrakeśi. He had nine brothers, named Rūṣeya, Sannateyu, Gṛhṛteyu (Kṛteyu), Citėyu, Štanḍelėyu, Dharmeyu, Sammiteyu, Rteyu and Matināra. For genealogy see under 'Pūruvamsa'. (Sloka 10, Chapter 94, Ādi Parva).

KAKŚIVĀN I. This was a Rṣi well praised in the Rgveda.

1) Birth. King Kaliṅga did not have children for a long time. The King, therefore requested the sage Dirghatamās (Gautama) to get a son for him by his queen. The sage consented. But the queen did not like to stay with the old sage. She therefore requested her servant maid, Uṣī, to lie with the sage. Kāksivān was born to Dirghatamās of Uṣī. (Sūkta 125, Anuvāka 12, Maṇḍala 1, Rgveda).

2) Other details.

(i) He was of the family of Aṅgiras and he lived in a hermitage in the east. (Chapter 208, Śanti Parva, and Chapter 135, Anuvāsana Parva).

(ii) He praised Viṣṇu by reciting the Rks with deep concentration and acquired many virtues. (Chapter 292, Śanti Parva).

(iii) Mahābhārata states that Kāksivān was the preceptor of Indra and also the creator of the world with Rudrajejas (majesty equal to that of Śiva). Yavakrīta, Raibhya, Arvāvasu, Parāvasu, Kāksivān, Aṅgiras and Kaṇva are seven Barhiṣads (a set of men born of Brahmā) who are also gurus of Indra living in the east. (Chapter 150, Anuvāsana Parva).

(iv) Kāksivān was famous among the Yajvans. (Sūkta 18, Anuvāka 5, Maṇḍala 1, Rgveda).

(v) To test the strength of Kāksivān he was once given a hundred pitchers of liquor by the Āsins. (Sūkta 116, Anuvāka 17, Maṇḍala 1, Rgveda).

(vi) Kāksivān who was returning home from the Āsrama of the preceptor after completing his education spent one night at a place on the way. In the morning when he awoke he saw Svanyāsa son of King Bhāvayava before him. The beautiful boy had strayed to that place by accident while playing with his friends nearby. Kāksivān was attracted by the enchanting features of the boy and decided to make him the husband of his daughter. Svanyāsa on knowing the details regarding
Kākṣīvān took him to his father's palace and the King received the sage with respect and gave him many presents. (Śūkta 125, Anuvāka 18, Maṇḍala 1, Rgveda).

KĀKṢĪVĀN II. A King of ancient India. He was the father of Bhadrā, wife of Rṣi Śātāsva. (Śloka 17, Chapter 120, Adi Parva).

KĀKṢĪVĀN. A son of Mahārṣi Gautama. Mahābhārata, Sabha Parva, Chapter 21, Verse 3 states that at the time when Gautama was living in Girivraja, he had connection with a Śūdra woman of Uṣīnara land and as a result of it Kākṣīvān was born to her. This Gautama was not the husband of Ahalyā.1

Kākṣīvān had a son named Caḍakaukika and two daughters named Bhadrā and Ghoṣā. Mahābhārata, Sabha Parva, Chapter 4, Verse 17 states that Kākṣīvān flourished in Yudhīṣṭhira's assembly.

KĀKṢĪVATAŚUTA. A female sage named Ghoṣā who was the daughter of the sage Kākṣīvān. As she was suffering from the disease of leprosy, no one was prepared to marry her. She composed a mantra in praise of the Aśvinīdevas. They cured her of her disease. After that she got married. Besides Ghoṣā, Kākṣīvān had another daughter named Bhadrā. (See under Bhadrā).

KAKUTSTHA. A son of Śaśāda, a King of the Ikṣvāku dynasty. He was the father of Anenas. (See under Kākṣutsthā).

KAKUTSTHA. Śri Rāma got the name Kakutstha because he was born in the dynasty of Kakutstha. (See under Kakutsthā).

KĀLĀ I. A measure of time. See under Kālamāṇa.

KĀLĀ II. Art. The sixtyfour arts are as under ;—


KĀLĀ I.2 (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 Yama-puri (the city of Yama). From there, the holy souls are sent to Vaikuṇṭha (Heaven, the abode of Viṣṇu) and the sinful souls to Hell.

1) Genealogy and birth of Yama. From Mahāvīru were descended in the following order—Brahmā, Marici, Kṛṣṇa, Sūrya (Sun), Yama (Kāla).

Sūrya married Śanijā, daughter of Viśvakarmā. They had three children, Manu, Yama and Yamī. Of them, Yama has the task of taking away the souls of those whose life-span is at an end. Once Śanijā who was unable to bear the dazzling brilliance of Sūrya, ordered her maid Chhāśā to attend on him and went to the forest for performing penance. Mistaking her for his wife Śanijā, Sūrya took her three sons namely, Śanijā, Manu and Tapati. Once Chhāśā cursed Yama for disobedience. Then Sūrya and Yama understood that she was not Śanijā. After that the Āvīnī-kumāras, Revanta and Bhāya were born to Sūrya and Śanijā. Thus Viṣṇu Purāṇa, Part III, Chapter 2 says that Yama was the brother of Manu, Yamī, the Āvīnī Kumāras, Tapati, Śanijā and Bhāya. Yama’s sister Bhāya was married by the Aśvīna, Heti. Sūntiḥā was the eldest daughter of Yama. Aṅgā married her. The famous King Vena was her son. (Viṣṇu Purāṇa, Part I, Chapter 13).

2) Yama is a Dikṣālaka. Once Kuber offered penance to Brahmā for ten thousand years in water, head downwards and in the middle of Pafēgnī. Brahmā who was pleased, appeared before him and Kuber prayed to him that he should be made one of the Lokāpālakas. A cordially Brahmā ordered that thenceforth, Indra should rule in the East, Yama in the South, Varuṇa in the West and Kuber in the North. Yama’s city is called Saṃyāmīnī. (Uttara Rāmāyaṇa).

3) Curse on Yama. Yama was once cursed by the sage Anī Māṇḍavāya. It was as a result of it that Yama was born as Vidūra. (For details see under Anī Māṇḍavāya).4

4) Yama became Mahārṣi. Śri Rāma who returned after his forest life became king of Ayodhyā. He ruled over

1. It is also stated elsewhere that Kākṣīvān 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 Mahāvīśuṣu who had incarnated as Śrī Rāma, to Vaikūṇṭha. Brahma sent Yama to the earth to bring back Śrī Rāma. Yama who assumed the guise of a young Maharsi, went to Ayodhya and visited Śrī Rāma. He said that he was the disciple of the sage Aśīvala and had come to tell him a secret. So Laksmana 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 that, while Śrī Rāma and Yama were having their secret talk, Durvāsas, the sage, who was hungry after a fast of 1,000 years, arrived at the door, asking for food. Laksmana 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 Laksmana entered the room and informed Śrī Rāma of the arrival of Durvāsas. At the same time, in fulfilment of the order, he was ready to be slaughtered. Vasiṣṭha suggested that it would be enough if Laksmana was banished from the palace. Accordingly he was expelled and he went and drowned himself in the depths of the river Sarayu. Śrī Rāma who was broken-hearted at his separation from Laksmana went to the same river and drowned himself there shortly after. Yama then took their souls to Vaikūṇṭha. (Uttara Rāmāyaṇa).

5) Yama became crow. In Uttara Rāmāyaṇa there is a story that at Marutta's Yāga, Yama who was frightened at the sight of Rāvana, escaped in the form of a crow. (For details, see under Crow).

6) An Age without Yama. In the Purāṇas there are references to three periods when there was no Yama.

(1) One such period was in Kṛtyaayuga. At that time there was no death on earth which became overcrowded with living beings. Unable to bear their weight, the earth sank down to a depth of 100 yojanas. The goddess of Earth offered tearful prayers to Mahāvīṣuṣu, who incarnated as Varāha (pig) and lifted up the earth 100 yojanas. (M.B. Vana Parva, Chapter 142).

(2) When Mārkandeya reached the age of sixteen, Yama went to him to take away his life. Mārkandeya hid himself behind the idol of Śiva. Yama threw his noose 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).

(3) See under Pāncārī, Para I, Sub Para 2.

7) Yama returned Satyava n's Life. (See under Satyavān).

8) Yama and King Nrīga. See under Nrīga.

9) Yampurī (the city of Yama). Yampurī is thousand yojanas in extent. There is an entrance on each of the four sides. On one side of the city stands Citragupta's mansion. The fort surrounding the city is made of iron. There are a hundred streets in Yampurī. They are all decorated with banners and festoons. There is a group of people in Citragupta's mansion. They are engaged in calculating the life-span of living beings. They take into account the vices and virtues of human beings. To the south of Citragupta's residence is situated "Jvaramandira" (the abode of diseases). Adjacent to it are the abodes of all kinds of diseases, each disease having its own abode. Yama's home is situated at a distance of twenty yojanas from the abode of Citragupta. It has an area of two hundred yojanas and a height of fifty yojanas. 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).

(10) Naraka (Hell). There is a world called Pitṛloka in the middle of the three worlds, on their southern side below the earth and above the Atala loka. The Agniśvātās and other piṭras stay there in meditative trance for securing prosperity to those who come to pitṛloka. Yama is the ruler of pitṛloka. Since he is scrupulous in imparting justice, Yama is also called Yamadharmas. 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 Yamadhama according to the nature and seriousness of their sins. The Purāṇas refer to twentyeight Narakas in all. They are:—

(1) Tāmīsram. Those who rob others of their wealth, wives, children etc, are bound with ropes by Yama's servants and cast into the Naraka known as Tāmīsram. There, they are given sound beating until they faint. After they recover their senses, the beating is repeated and 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) Andhataṁsrama. 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 the same as that of Tāmīsram 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) Raurava. 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, those whom they had persecuted or cheated while on earth, assume the shape of "ruru" and torment them severely. "Ruru" is a kind of dreadful serpent. This hell is known as "Rauravam" because of the abundance of lurus there.

(4) Mahārauravam. Here also there are lurus 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) Kumbhitāgam. 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 were hairs on the bodies of the birds or animals which they killed and ate.

(6) Kālaśūlram (Yamāśūtra). 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) Asīta patram. This is the hell in which those sinners who abandon svadharma (one's own duty) and accept Paradharmas (others' duty) are flogged by Yama's servants with whips made of asipatra (sharp-edged sword-shaped leaves). When they run about under the flogging they trip over stones and thorns and fall on
their faces. Then they are stabbed with knives made of asipatra. They drop down unconscious and when they recover their senses, the same process is repeated.

(8) Šākaramukham. Kings who neglect their duties and oppress their subjects by misrule, 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) Andhakāpam. This is the hell for punishing those who oppress Brāhmaṇas, gods and the poor. In this Kāpa (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) Kṛmbhojanam (Food for worms). Depraved Brāhmaṇas who take their food without worshipping gods and honouring guests, are thrown into this “Kṛmbhojana” Naraka 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 there in this manner, till the end of their term of punishment.

(11) Taptamātri. Those who plunder or steal other people’s gold, jewels, ornaments or money are cast into the furnaces of this Naraka, which is built of iron and always remains red hot with blazing fire.

(12) Śālamātī. This Naraka 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 flog the victim from behind.

(13) Vajrapātakaśāti. This Naraka 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) Vaitaraṇī. This is the Naraka for Kings who have violated all ordinances of Śāstras and for adulterers. It is the most terrible place of punishment. Vaitaraṇī 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 fierceous beasts in it. Those who are cast into it are attacked and mauled by these creatures from all sides. The sinners have to spend the term of their punishment, feeding upon the contents of this river.

(15) Pāyodakam. 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 Naraka.

(16) Prāgarodham. This Naraka 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) Vīṣaṇana. This Naraka is for the torture of those who perform Yāga 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) Lālādbhaksam. This is the Naraka for lustful people. The lascivious fellow who makes his wife swallow semen, is cast into this hell. Lālādbhaksam is a sea of semen. The sinner lies in it feeding upon semen alone.

(19) Sāraṇeyāsanam. Those guilty of unsocial acts like incendiaria, poisoning food, mass slaughter, ruining the country, etc. are cast into the Naraka called Sāraṇeyāsana. There, nothing but the flesh of dogs is available for food. There are 700 dogs in that Naraka and all of them are as ferocious as leopards. They attack the sinners who come there from all sides and tear their flesh from their bodies with their teeth.

(20) Aćī. This Naraka is for those guilty of bearing false witness, false swearing or assuming false names. They are hurled into Aćī from a mountain which is 100 yojanas in height. The whole region of Aćī is always shaken 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) Ayatāpānām. Those who belong to the first three castes viz. Brāhmaṇas, Kṣatriyas and Vaiyāya—who indulge in drinking Soma, Surā etc. are bound and thrown into this hell. They are forced to drink melted iron in liquid form.

(22) Kṣaṭrakām. 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) Raksabhaksam. This Naraka 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) Śulāprota. 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 “Śulāprota” 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) Dandaśākam. Sinners who persecute fellow creatures like venomous serpents are cast into this Naraka. There are many wild beasts and many hooded serpents here. They eat alive, the sinners who fall into this hell.

(26) Vatarodham. 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 tortured with fire, snake, poison and weapons, just as they had tortured other creatures, while on earth.

(27) Paryāvaranakam. One who denies food to a person who happens to come at meal-time and abuses him, is thrown into this Naraka. The moment he falls into it, his eyes are put out by being pierced with the
beaks of cruel birds like the crow, eagle etc. It is the most painful experience for them.

(ii) Sūcinukham. 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 pricked and pierced with needles. (Devī Bhāgavata, 8th Skandha; Viṣṇu Purāṇa, Part 2, Chapter 6).

12) Mantra (incantation) to invoke Tāma.

"Mahāsvātha Yāmāgaccha
danḍahasta mahābāla/
rakṣa tvāni đakṣinadvārāṁ
Vaivasvata namoṣ tu te". //

After invoking Yama with this mantra, one should worship with the mantra "Vaivasvatama Sarigamanam". (Agni Purāṇa, Chapter 56).

13) Tāma Defeated by Rāvaṇa. Once the sage Nārada went to Rāvaṇa and expatiated on the glory and splendour of Yama. Immediately Rāvaṇa set out to Sariyānani with the intention of subduing Yama. Accepting Rāvaṇa'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 Rāvaṇa to death. Then Rāvaṇa took his Brahmāstra. At that critical moment, Brahmā came to the battle-field and persuaded Yama to withdraw from the fight. Yama retreated to his city and closed the gate. Rāvaṇa went back with a triumphant shout. (Uttara Rāmāyaṇa).

14) Other details concerning Yama.

(i) Yama attended Draupadi's Śvayamāvara. (M.B. Ādi Parva, Chapter 186, Verse 6).

(ii) It was Yama who performed "Śāmitra" (killing of animals) at the yāga done by devas in the Naimiśāranya. (M.B. Ādi Parva, Chapter 196, Verse 1).

(iii) In the fight between Indra and Arjuna in Kāññalavādāya, Yama joined the side of Indra. (M.B. Ādi Parva, Chapter 226, Verse 52).

(iv) Once in a thousand years, Yama comes to Binduṣaravāra and performs a yāga. (M.B. Sabhā Parva, Chapter 3, Verse 15).

(v) Yama is a member of Brahmā's assembly. (M.B. Sabhā Parva, Chapter 11, Verse 51).

(vi) When Arjuna performed tapas and received Pāṣupatāstra from Śiva, Yama was pleased and presented Daṇḍāstra to Arjuna. (M.B. Vana Parva, Chapter 41, Verse 25).

(vii) Yama was one of the devas who tested and then blessed Nala who went to Damayanti's Śvayamāvara. (See under NALA).

(viii) Indra made Yama, the King of Pītris. (M.B. Udyoga Parva, Chapter 16, Verse 14).

(ix) Mahābhirata, Drona Parva, Chapter 69, Verse 26 says that when Devas milked Bhumidevi, Yama took the form of a calf. (See under Vena).

(x) In Tripuradāhana (burning of Tripura) Yama remained in Saivabāna (the arrow of Śiva, (M.B. Drona Parva, Chapter 202, Verse 77. See also under TRIPURA).

(xi) Yama presented two warriors, Ummātha and Pramātha to god Skanda. (M.B. Salya Parva, Chapter 45, Verse 30).

(xii) Once Yama gave advice to the sage Gautama on the subject of Dharma. (M.B. Śānti Parva, Chapter 192).

(xiii) Yama once gave a boon to a Brahmāna named Jāpaka. (See under JĀPAKA. M.B. Śānti Parva, Chapter 199).

(xiv) Once Mahāviṣṇu taught Yama, Śiva-Sahasranāma. Yama taught it to Nāciketa. (See under ŚIVA and NĀCIKETA. Also M.B. Anuśāsana Parva, Chapter 17).

(xv) Yama sent his special agents to bring a Brahmāna named Sārmi. (See under ŚĀRMI. Also M.B. Anuśāsana Parva, Chapter 68).

(xvi) Yama once lectured on the efficacy of giving "tīla" (gingelly seed) "jala" (water) and anna (rice) to a Brahmāna. (M.B. Anuśāsana Parva, Chapter 68).

(xvii) Yama once explained the secrets of Dharma. (M.B. Anuśāsana Parva, Chapter 130).

(xviii) Yama used to worship Śiva on the mountain Muṣjāvān. (M.B. Aśvamedha Parva, Chapter 8).

(xix) Dhūmornā is the name of Yama's wife. (M.B. Udyoga Parva, Chapter 117, Verse 9).

(xx) There is a temple in Mahābhārata, Ādi Parva about the condition of the world in the absence of Yama. Once Yama started a prolonged yāga at Naimiśāranya. 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 199).

KĀLĀ II. A Mahārśi. Mahābhārata, Sabhā Parva, Chapter 7, Verse 14, refers to this sage as offering worship to Indra, in Indra's assembly.

KĀLĀ. A daughter of Dakṣaprājapati. (See under Kālikā).

KĀLĀ. See under the word Kālamāṇa.

KĀLĀ (S) A group of Manes. This group lives in the Brahmāsabhā. (Chapter 11, Śānti Parva).

KĀLABANDHAKA. An adviser of Mahiṣāsura. Cīkṣura was his war-minister, Tāmra his finance minister, Asiloman, Prime Minister, and Udarka, Chief of the army. Kālabandhaka, Bāskala and Trinetra were the advisers of Mahiṣāsura. (Devī Bhāgavata 5th Skanda).

KĀLABHĪTTI. A devotee of Śiva. As his father Māṇti performed penance for the sake of a son for a thousand years his wife conceived, but did not deliver. Māṇti 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 Asura called Kālamārga. (As the child feared Kālamārga it came to be called Kālabhīttī). As advised by Śiva, Māṇti 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 Kālabhīttī took to the worship of Śiva, who blessed him as follows: "Since you have outlived Kālamārga, in future you will become famous as Mahākāla," (Skanda Purāṇa).

KĀLABRĀHMĀNA. A brahmin, who defeated Kāla. A great effulgence that emanated from his head two hundred years after his continuous Japa (Chanting of mantras) 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 the Lord's name and mantras. Again, Brahmā insisted on the brahmin's choosing some boon or other, and then he removed himself to the northern planes of the Himālayas, where also he continued chanting mantras. There too his ef-fulgence 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 Ikṣvāku came to the brahmin and asked for half the power he had earned by his tapas, which the brahmin readily granted. And, Ikṣvāku became thus famous all over the worlds. (Kāthāsāritsāgara, Sūrya-prabhālambaka).

KĀLADA. An urban region in ancient India. (Bhīṣma Parva, Chapter 9).

KĀLADANTAKA (KĀLADANTA). A serpent born in Vāsuki's dynasty. It was burnt to death by the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57).

KĀLADVĪJA. A serpent, which attained salvation. The story of this nāga, which was at first a Śrīdra is told in chapter 16 of the Padma Purāṇa as follows:—Once upon a time there lived in Karavljrapura a very selfish Śrīdra called Kaladvija, 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, on an Āśvina pūrṇimā (Full moon day in the month of Āśvina), it threw out some fried paddy and Kaudi (shells) which fell before Viśṣu. At once the Lord redeemed it from all its sins, and on its death, in due course, the attendants of Viśṣu took him in a divine chariot to the Lord.

KĀLAGHĀTA. A brahmin scholar in the Vedas. He was a member of the assembly at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 53).

KĀLAHĀ. Wife of a brāhmaṇa named Bhiṣku who was an inhabitant of the city of Saurāśtra. This woman used to do only just the opposite of what her husband asked her to do and so Bhiṣku 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 śrāddha pīṇḍa in the river Gaṅga, and she threw it in Śaucya-kūpa. As a result of that she was born in a demoniac womb. But Dharmadatta got her purified by the Dvādaśakṣari mantra and giving her half the virtue accrued by him. By virtue of this they were reborn as Daśārath and Kausalyā. (Ānanda Rāmāyaṇa, Sārakāṇḍa; Utarakaṇḍa, Padma Purāṇa). See also under Dharmadatta.

KĀLAJÑA(S). A synonym of the Kālakēyas. (See under Kālakēya;)

KĀLĀK (KĀLĪK). One of the daughters of Dakṣa. Kaśyapa married her. Mahābhārata, Vana Parva, Chapter 183 states that Kālakēya and Narakāsura were born to Kālāk by Kaśyapa. (Vālmikī Rāmāyaṇa, Aranya Kāṇḍa, Chapter 14). In Mahābhārata Aranya Parva, Chapter 174 we find that Kālāk once received from Brahmā, a boon that her sons would never be killed.

KĀLA. An Asura born to Kālīk by Kaśyapa. (Vālmikī Rāmāyaṇa, Aranya Kāṇḍa, Chapter 14).

KĀLAKĀṢA. A warrior of Skanda deva. (M.B. Sālya Parva, Chapter 45, Verse 69).

KĀLAKĀṢA. An Asura. He was killed by Garuḍa. (M.B. Udyoga Parva, Chapter 103).

KĀLAKĀMUKHA (KĀLAKĀMUKHA). A Rākṣasa. He was the brother of Prahastra, Rāvaṇa's Minister. (For Genealogy, see under Prahastra). During Śrī Rāma's life in the forest Kālakāmukha was also among Khara, Dūṣaṇa and others. The other eleven members of that group were—Śyenagāmī, Pṛthugriṅga, Yajñāsruṣu, Vihaṅ-gama, Durjaya, Karavārākṣa, Paruṣa, Meghamālī, Mahāmālī, Sarpāṣaya and Rudhrāṣaṇa. (Vālmikī Rāmāyana, Aranya Kāṇḍa, 26th Sarga).

KĀLAKANYĀ. Daughter of Kāla (Yama). (See under Puruṣāṇa).

KĀLAKAVRKSYA. An ancient Saint. During the reign of the King Kṣemadarśin in the country of Kosala, his subjects were put to great sufferings under the misrule and corruption of his courtiers. At that time, Kālakavrksya who was a friend of Kṣemadarśin and a reputed sage, came to Kosala with a caged crow. The sage went about the country claiming to know Kālavidyā” (Vāyaśi vidyā) 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, Kālakavrksya 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 over-haul of the administration by punishing or dismissing the culprits. (M.B. Sānti Parva, Chapter 82). In Mahābhārata, Śānti Parva, Chapter 106 we find that this sage once advised Drupada to make a treaty with King Kṣemadarśin. Kālakavrksya was a sage who flourished in Indra's assembly. (M.B. Sābhā Parva, Chapter 7).

KĀLAKETU. A renowned Asura Emperor who was the son of Danu, the wife of Kaśyapa. Once he abducted Ekāvali, the wife of Ekaśira and went to Pātāla (under-world). Ekāvala fought a fierce battle with Kālaketu and recovered Ekāvali. (See under Ekāvala).

KĀLAKEYA(S). (KĀLAKHAṆJAS).
1) Birth. The Asuras who were born to Kālā (Kālīkā) by Kaśyapa Prajaṇati, the son of Maṛci and Brahmā's grandson.
2) General. “Kālakaṇḍa” is not the proper name of a particular Asura. The sons of Kāla (Kālīkā) are all collectively called Kālakēyas. They number about 60,000. Sometimes they fought under the leadership of Vṛtrasura and at other times under other Asura leaders.
3) Agastyā and the Kālakēyas. Once the Kālakēyas started a campaign of hatred against Brahmānas. At nightfall they used to enter Brahmāna premises and commit murders, disturb their yāgas, etc. The Brahmānas complained to the sage Agastya. Agastya set out to capture the Kālakēyas, who were alarmed and hid themselves in the ocean. Agastya dried up the ocean by drinking it. But some of the Kālakēyas escaped and fled to Pātāla. (M.B. Vana Parva, Chapter 101).
KALAKIRTI

4) Arjuna and the Kalakeyas. The headquarters of the Asuras was Hiraṇyapura, situated near Devaloka. Once they allied themselves with thousands of other Asuras called “Nivātakavacas” and launched an attack on Devaloka. Indra sent his charioteer Mātali and brought Arjuna to Devaloka. Arjuna defeated the Nivātakavacas and Kalakeyas in battle. A large number of Kalakeyas were killed in the battle. (M.B. Vana Parva Chapters 172-175).

KALAKIRTI. A Kṣatriya King. Mahābhārata, Adi Parva, Chapter 67 says that this King was born from the limb of Suparṣu, the younger brother of the Asura, Mayūra.

KALAKOTI. A sacred place in Naimiṣāranya. (M.B. Vana Parva, Chapter 95, Verse 3).

KALAKUTA. The virulent poison that came up during the churning of the Ocean of Milk. Śiva swallowed and retained it in his throat, and so he came to be called Nilakaṇṭha. “And Kālaṇṭha arose like fire burning all the worlds. The smell of it sent the three worlds into a swoon. 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 18).

KALAMĀNA. (Calculating time). In ancient days in India time was calculated in the following manner. Time taken (needed) to pierce a leaf with a needle

- Alpakaḷa
- 1 Truṭi
- 1 Kalā
- 1 Kaśṭhā
- 1 Nimiṣa (mātrā)
- 1 Gaṇita
- 1 Netuvirpu (time for a deep sigh)
- 1 Vināzhikā
- 1 Gaṭākī
- 1 Day (Ahorātra)
- 1 Paṅsa (Fortnight)
- 1 Cāndramāsa (A day for the Pisṛs)
- 1 Rtu.
- 1 year for men (A day for the Devas)

300 Years (Men’s) — 1 Divyavarsā (Divine year)
4800 Divyavarsās — 1 Kṛtayuga
3600 Divyavarsās — 1 Tretāyuga
2400 Divyavarsās — 1 Dvāparayuga
1200 Divyavarsās — 1 Kaliyuga
12000 Divyavarsās — 1 Caturyuga
71 Caturyugas — 1 Manvantara
14 Manvantaras — 1 Pralaya (Kalpa)
1 Pralaya — Brahmā’s one day.

(Bhāgavata Trīṭya skandha)


 Fifteen Nimiṣas make one Kāṣṭhā. Thirty Kāṣṭhās make one Kalā and thirty Kalās make one Mukhūrta. Thirty Mukhūrtas make one day (man’s) and thirty such days, divided into two fortnights form a Māsa (month). Six months form an Ayana; there are two ayanas called Dakṣiṇa and Uttarā. Dakṣiṇāyana is night, and Uttarāyana is day for the Devas, 12,000 Divyavarsās—Devā varṣas—form a Caturyuga consisting of the Kṛta—Tretā—Dvāpara and Kali yugas, consisting respectively of 4000, 3000, 2000 and 1000 Divyavarṣas. Before the commencement and after the end of every one of the above four yugas there is an interval respectively of 400, 300, 200, and 100 years. The interval before the commencement is called Sandhyā and that at the end is called Sandhyānāma. The period between Sandhyā and Sandhyānāma 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 Kālamāna.

Fifteen nimiṣas make one Kāṣṭhā, thirty Kāṣṭhās one Kalā, thirty Kalās one mukhūrta and thirty mukhūrtas one day and night. Day is long or short according to the length or shortness of parts of the day, like morning, noon and evening. Despite the above variation evening or dusk time is always (2 nāzhikās) the same. The three mukhūrtas from the sun’s ardhodaya (when half of the sun has arisen) is called Prāṭahākā, (morning) and it is 1/5th of day time. The three mukhūrtas following are known as sarhagava. Madhyāhāna (noon) is the three mukhūrtas after sarhagava. The time after madhyāhāna is aparāhāna (afternoon). Aparāhāna lasts for three mukhūrtas. The time after this is dusk. Thus, a day-time of fifteen mukhūrtas is divided into five parts of three mukhūrtas each. On Viṣṇu day the day will have full fifteen mukhūrtas. Then during Uttarāyana and Dakṣiṇāyana the day will be longer or shorter. During Uttarāyana the day will be longer than night, and during Dakṣiṇāyana vice versa. Viṣṇu occurs when the sun enters the Tula (Libra) and Meṣa (Aries) houses. Dakṣiṇāyana is when the sun enters Cancer, and Uttarāyana when it enters Capricorn.

Fifteen days and nights constitute a Paṅsa (fortnight), and two Paṅsas one month. Two solar months constitute a Rtu (season), three ṛtus one ayana and two ayanas one year. Since there are four kinds of months, i.e. Saura, Śāvana, Candra and Nākṣatra, years are considered to be of five different kinds. The first is called Saimvatsara; the second parivatsara; the third idvatsara; the fourth, anuvatsara and the fifth, vatsara. This period of five years is called a yuga. In a yuga of five years there are 60 saura months, 61 śīvana months, 62 Candra months and 67 nākṣatra 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. (Śrīdhariyami).

KALAMRA. See under BHADRAŚĀLĀ.

KALAMUKHA (S) A hybrid race born from the union of men and Rākṣasas. Sahadeva defeated the Kalamukhas also during his conquest of the southern region. (Sabha Parva, Chapter 31, Verse 67).

KALANEMI I. A great Asura. In later years he was born as Karsha, the son of Ugrasena. (See under Karsha).

KALANEMI II. A brahmin from Mālava. His father
Kālanemi III

Kālanemi III. A Rākṣasa. During the Rāma-Rāvana war, when Lakṣmīna swooned, Hanumān started for Drona mountain for medicine. Rāvana deputed Kālanemi to obstruct the path of Hanumān. Well acquainted with the trickeries of the Rākṣasas Hanumān killed Kālanemi who appeared before him disguised as a sage. (Adhyātma Rāmāyana, Yuddha Kāṇḍa, Canto 67).

Kālanirṇaya. (Calculating time). See under Kālamāṇa.

Kālānjaraṇī. A famous mountain at Medhāvika tīrtha. He who bathes in Vedihrada on this mountain will get the benefits of gifting away 1000 cows. (Anuvāsaṇa Parva, Chapter 25). Spread on the four sides of mount Mahāmeru are twenty mountains. They are:—Kuraṅga, Karaga, Kuṣumbha, Viṅkati, Triṅkata, Śīśira, Patangā, Rucaka, Nila, Nisadha, Śītivāsa, Kapila, Śāṅkika, Vaiḍūrya, Cārudhī, Hanśa, Rṣabha, Nāga, Kālanjara and Nārada. (Devī Bhāgavata, 8th Skandha).

Kālāpā. A powerful sage of great majesty. Yudhiṣṭhira worshipped this sage at the end of the Rāja-sūlayaṇa. (Chapter 83, Sabha Parva).

Kālāpa. A great sage, who was a member of Yudhiṣṭhira's assembly. (Sabha Parva, Chapter 4).

Kālaparvata I. A mountain on the sea coast near Laṅkā. (Vana Parva, Chapter 277).

Kālaparvata II. A mountain seen by Arjuna on his way to Śiva with Śrī Kṛṣṇa during their dream-journey. (Drona Parva, Chapter 80).

Kālapatha. A son of Viśvamitra. He was a scholar in philosophy and a Brahmavādī. (Anuvāsaṇa Parva, Chapter 4).

Kālapīṇga I. A holy place. (Śloka 43, Chapter 25, Anuvāsaṇa Parva).

Kālapīṇga II. A kind of bird. See under Kapinjala.

Kālaprśṭha. 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 Tripuras, was tied. (Karna Parva, Chapter 34).

Kālarātri. The Devatā presiding over the night on the eve of death. The fierce aspect of the Devatā 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 (Devatā) presiding over the death-night. With the fierce cord in her hand she drags away the souls of the dead. (Sauntika Parva, Chapter 9).

Kālasā. A serpent born of the family of Kaśyapa. (Śloka 11, Chapter 103, Udyoga Parva).

Kālasaila. A range of mountains in Uttarakāndha in ancient India. (Vana Parva, Chapter 139).

Kālasapotaka. A serpent. (Śloka 7, Chapter 35, Adī Parva).

Kālaśi. A holy place. If one sips water from a pond in that place one will acquire the benefit of conducting an Agniṣṭoma Sacrifice. (Śloka 80, Chapter 83, Vana Parva).

Kālasodara. A soldier of Skanda. (Śloka 72, Chapter 85, Śalya Parva).

Kālasutra. A hell. (See under Kāla).

Kālatirtha. A sacred place in Ayodhyā. A bath

here is as good as making a gift of eleven cows. (Vana Parva, Chapter 85).

Kālatoyaka. An urban region in ancient India. (Bhīṣma Parva, Chapter 9).

Kālavati I. A daughter of the King of Kāśi. This gem of a woman worshipped the sage Durvāsas and became a saint by obtaining the Saiva Pančakṣara (five letters pertaining to Śiva—Sivāya namā). Afterwards, Dāsārha, King of Mathura, married her. The King felt very hot whenever he approached her and he questioned her about it. She said she had received the Pančakṣara Mantra even from childhood and sinners would feel the heat if they touched her. The King was greatly disappointed and Kālavatī 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 tiny birds. The King reaching the palace, embraced Kālavatī and then he felt her body very cool and pleasant. They got a son also. (Pančakṣaramāhīmya, Siva Purāṇa).

Kālavatī II. Mother of Mrgāvatī, a queen. Mrgāvatī was the mother of Udayana. See under Mrgāvatī).

Kālavatī III. A nymph. See under Tīrṇākaraśāla.

Kālavega. A serpent born in the Vāsuki dynasty. It was burnt to ashes during the serpent yajña of Janamejaya. (Ādi Parva, Chapter 66, Verse 7).

Kālayāvana. A powerful Asura born out of the effulgence of Gargācarya. He was killed by Śri Kṛṣṇa. (See under Kṛṣṇa).

Kālehika. A female attendant of Skandadeva. (Salya Parva, Chapter 46).

Kāleya (S). A set of Asuras born to the great sage Kaśyapa of his wife Kaśā. Some scholars hold the view that the Kālekeyas and the Kāleyas are one and the same. Kāleyas destroyed the Āśramas of sages like Vaśiṣṭha, Čyavana and Bhāradvāja. (Vana Parva, Chapter 102). Devas killed some of the Kāleyas; the others ran away to Pātāla.

Kāli I. Incarnation of sin, the Sin-god.

1) Birth. Kaśyapaprajapati, son of Brahmad, begot of his wife Muni sixteen sons and Kāli was the fifteenth son. He was a deva-gandharva. The other sons of Kaśyapa were: Bhīmasena, Ugrasena, Suparṇa, Varuṇa, Dhyānṛṣṭa, Gopati, Suvaceras, Satiyavāk, Akaparṇa, Prayuta, Viṣvuta, Gītarathra, Śālisīra, Parjanya and Nārada. (4 Ślokas from verse 43, Chapter 63, Ādi Parva).

2) How Parīkṣit controlled Kāli. When Śri Kṛṣṇa went to Vaikunṭha, the Pāṇḍavas entrusted the administration of the state to Parīkṣit, son of Abhimanyu and started for the Mahāprasthāna. King Parīkṣit was travelling the continent conquering places when he saw Kāli in the garb of a Śūdra King teasing a cow and bull couple. Parīkṣit aimed an arrow at him and then Kāli 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. Kāli was nonplussed because all the land belonged to Parīkṣit and there was no place for him to go. So Kāli begged of the King to give him some space to live. Parīkṣit then declared that Kāli could live in the following five places: Gambling: Drinking, Woman, Murder and Gold. From that day onwards the free movements of Kāli were thus restricted (Chapter 17, 1st Skandha, Bhāgavata).
3) **Kali, Lord of Kaliyuga.** There are fourteen Manvantaras during the life of Brahmā. The life time of a Manu is a Manvantara. This present period is the seventh Manvantara. In each Manvantara there are four yugas, Kṛta, Tretā, Dvāpara and Kali. Kṛtayuga consists of 17,28000 years, Tretāyuga consists of 12,-96000 years, Dvāparayuga 8,61000 years and Kaliyuga 4,32,000 years. The Christian era started in the Kali era 3102 and after another 4,26926 years Kaliyuga will come to an end and the present universe will enter the eighth Manvantara. From the beginning of the Kaliyuga acts of sin predominate and Kali, sin-god, will lord over the world.

Kali was born on the day Śrī Kṛṣṇa ascended heaven. When Bhagavān Mukunda abandoned his body and went to his place in Vaikuṇṭha. Kali came into being binding all on earth. (Śloka 66, Chapter 1, Bhāgavata Māhātmya).

4) **Kali and Nala.** Kali and Dvāpara were going to the Swayanvar of Damayanti when they met Indra and others returning from the Swayanvarīva. They told Kali and Dvāpara that Damayanti was married to Nala. Kali and Dvāpara felt it an outrage that Damayanti should have married a man of the earth and not a deva. Kali decided that Nala should be sent out of his country and his matrimonial life made most unhappy. Dvāpara consented to be his accomplice in this attempt. Kali followed Nala waiting for an opportunity to enter his body. One day, by an oversight Nala, without doing the ācamana after passing urine, performed his sandhyā-avadana. Taking that opportunity Kali entered the body of Nala. Kali went to Puṣkara, brother of Nala in the guise of a bullock and made Nala challenge his brother to a game of dice putting that bullock as a wager. Puṣkara accepted the challenge. Nala wagered and lost all his movable and immovable possessions and went to the forests with Damayanti. Nala, prompted by Kali, abandoned Damayanti in the forests and went his way. Damayanti cursed Kali. It was at this time that the great serpent Karkotaka was entrapped in a wild fire. Nala saved him from the fire but in return the cobra bit him turning Nala into one of blue hue and said "Oh Nala, let Kali who cheated you and is now inside your body suffer with the poison I have injected into your body."

Nala roamed about and reached Ayodhya and there became the charioteer of Rtuparṇa, King of Ayodhya. When Rtuparṇa went to the second marriage of Damayanti to Vidarbha, Nala went with him as his charioteer. On the way Nala taught Rtuparṇa the science of Aṣvabhādya and Rtuparṇa in return taught him the science of Aṣkṣarādya. When Nala learnt the secret of Aṣkṣarādya he vomited all the poison inside him and Kali left him. Nala was about to curse Kali but refrained from it at the request of Kali. At once Kali climbed on a Tāmī tree (Beleric Myrobalan) and went down from the tree when Nala left the place. Tāmī is from that day onwards considered a cursed tree. (Chapter 58, Vana Parva).

5) **The world in Kaliyuga.** The celebrated sage Mārkaṇḍeya had prophesied about the happenings in Kaliyuga thus: In Kaliyuga all will be dishonest. Charity and Sacrifices will be only for a name. Brāhmaṇas would do the duties of Śūdras. Śūdras will 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 'Mukhebhaḍis'. Men will sell rice and Brāhmaṇas, 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 āśramas correctly. Students will defile the bed of their preceptors. Rains 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 188, Vana Parva).

6) **Kaliyugatitha.** The greatest tirtha of Kaliyuga is the river Ganges. (Chapter 85, Vana Parva).

7) **Duryodhana was the incarnation of Kali and Śakuni, that of Dvāpara.** (Chapter 31, Āśrama Parva).

**KALI II.** A synonym of Śūrya. (Śloka 20, Chapter 3, Vana Parva).

**KALI III.** A synonym of Śiva. (Śloka 79, Chapter 17, Anuśasana Parva).

**KALI I.** A synonym of Śatayavati, mother of Vyaśa. (See under Adirkā and Satyayati).

**KALI II.** An aspect or form of Pārvati. (See under Pārvati).

**KALIDĀSA.** The greatest poet and dramatist in Sanskrit. Some scholars opine that Kālidāsa flourished in the 8th Century B.C. while others place his date up to the period 11th Century A.D. At any rate most 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 Raghuvirāṇa Mahākāvyā Kālidāsa has referred to the son of King Aṅkṣirmitra. Therefore the poet must have lived in the 8th Century B.C. This is the view of the scholar Hippolyte Fanche.

(2) **Second Century B.C.** According to Dr. Kuṇjan Rājā Kālidāsa lived in the second Century B.C., the reasons for the belief being as follows. The poet was a contemporary of King Aṅkṣirmitra of the Śunga dynasty. This Aṅkṣirmitra is eulogised in Kālidāsa’s Mālavikāngīmitra. Aṅkṣirmitra is referred to in the Bharatavākyā (epilogue) of the drama also.

(3) **First Century B.C.** The traditional belief is that Kālidāsa was a member in the assembly of poets and scholars of the court of emperor Vikramāditya, who started the Vikrama era in B.C. 56.

Dhanvantariśaṁvapakāmasimha-Śaikū—
Vetāla-Bhāṭṭa-Ghāṭakarpā-Śaikū
dhāvānī vai vararucī nava vikramasya.

Dvāparacūrānāśvamārti

4) **Fifth Century A.D.** According to Dr. Keith, Kālidāsa lived in the fifth Century A.D. One Candra-
Kālikā, a female attendant of Skanda. (Śalya Parva, Chapter 46, Verse 14).

Kālika. One of the attendants given to Skanda by Pūṣan, the other being Pāṇitaka. (Śalya Parva, Chapter 45, Verse 43).

Kālikāśaṅga A holy place. Bathing here is as good as that at Kālikāśrama.

Kālikāśrama. 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 25).

Kālikēya. A son of King Subala. He was killed by Abhimanyu. (Droṇa Parva, Chapter 49).

Kāliṇḍi (Yamūṇā).

1) General. Kāliṇḍi alias Yamūṇā is one of the holy rivers in India. The presiding deity of the river is Kāliṇḍidevi. Kāliṇḍi, the daughter of the sun has her source in Kalinda mountain, and hence the name Kāliṇḍi for the river. Kāliṇḍi joins the Gaṅgā at Prayāg, and this confluence of the two rivers is called Saṅgama, which is a sacred place.

2) Gave way for Śrī Kṛṣṇa. As soon as Kṛṣṇa was born Vasudeva stealthily removed the child to Ambādī. Due to heavy rains the Kāliṇḍi was overflowing, and Vasudeva begged Kāliṇḍi for a passage, and the river gave way for Vasudeva to take Kṛṣṇa to Ambādī. (Bhāgavata 10th Skanda).

3) Balabhadra dragged Kāliṇḍi. Balabhadra and Kīrthidevi once stayed in Ambādī for two months. One day he was picnicking on the banks of Kāliṇḍi with the Gopis. Under the influence of liquor he desired to play with his companions in the waters of Kāliṇḍi. He called Kāliṇḍi to his side, but the chaste Kāliṇḍi refused to oblige him. So he dragged her by his plough hooking her to it. In great fear Kāliṇḍi saluted him, and he enjoyed with the gopis for some time on its waters. (Bhāgavata, 10th Skanda).

4) Kāliṇḍi, Śrī Kṛṣṇa's wife. After Maya had built Indraprastha for the Pāṇḍavas, Śrī Kṛṣṇa spent a few days there with them. One day while Kṛṣṇa and Arjuna were strolling on the banks of Kāliṇḍi 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 Dvārakā and duly married her. (Bhāgavata, 10th Skanda).

5) Sons of Kāliṇḍi. Ten sons, were born to Kāliṇḍi by Kṛṣṇa. (Bhāgavata, 10th Skanda).

6) Hainasa and his son in Kāliṇḍi. Once Kṛṣṇa attacked Jarāsandha and the son of his minister, Hainasa, being told that his father had been killed, committed suicide by jumping into Kāliṇḍi. But, Hainasa had not been killed, and when he returned from the battlefield and knew about the death of his son, he too jumped into Kāliṇḍi and committed suicide. (Sābhā Parva, Chapter 14).

7) Other information.

(i) Kāliṇḍi is one of the seven tributaries of the Gaṅgā.

One who drinks its water will be released from all sins. (Īdī 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 Śṛiṇjayā, gave Agni Deva 1000 golden emblems on the banks of the Yamunā. (Vana Parva Chapter 90, Verse 7).

(iv) Bharata performed thirty-three Aśvamedhas on the banks of the Yamunā (Vana Parva, Chapter 90, Verse 8). On another occasion he conducted six Aśva-

medhas at the same spot. (Droṇa Parva, Chapter 68).

On yet another occasion he conducted three hundred Aśvamedhas. (Śānti Parva, Chapter 29).

(v) Ambarīṣa, the son of Nābhāga conducted a yajña on the planes of Kāliṇḍi. (Vana Parva, Chapter 129).

(vi) Agastya the great sage performed penance on the planes of Kāliṇḍi. (Vana Parva, Chapter 161).

(vii) King Santanu conducted seven yajñhas on the banks of the Kāliṇḍi. (Vana Parva, Chapter 162).

(viii) The colour of Kāliṇḍi is black. Kāma (Cupid) shot arrows of flower at Śiva, who was lamenting over the death of Satī, and he (Śiva) thus excited to a condition of sinanity jumped into Kāliṇḍi with the result that its water turned black in colour. (Vāmana Purāṇa, Chapter 6 and also see under Yamunā).

Kāliṇḍidvipa. It was on this island that Vyāsa was born as the result of the intercourse between Parāśara and Satyavatī. (Īdī Parva, Chapter 60).

Kaliṅga I. Rātu, King of Kaliṅga was present at the swayānmvara of Draupadi. (Śloka 13, Chapter 185 Ādi Parva). Rukmi played a game of dice with Balabhadra with the help of Kaliṅga (for details see under Rukmi). The sage Dirghatamas begot a son of the wife of the aged and senile Kaliṅga and the boy was named Kākṣīvān (Sūkta 125, Anuvāka 18, Maṇḍala 1, Ṛgveda).

Kaliṅga II. A warrior of the god Skandha. (M.B. Śalya Parva, Chapter 45, Verse 64).

Kaliṅga III. A Daitya who lived in Kṛtayuga. In Skanda Purāṇa there is a story that he conquered heaven, drove away the Dīkṣālakas, posted his own forces in their place and was finally killed by Devī.

Kaliṅga. Śrutiyās, King of Kaliṅga, and a member of Yudhiṣṭhira's assembly. (Sābhā Parva, Chapter 4).

Kaliṅga (M) (Kaliṅga). An ancient place in the south of Bhārata.
KALINGADATTA  376  KALPA III

Other details.
(1) Arjuna visited this place while he was on a pilgrimage. (Sloka 9, Chapter 214, Ādi Parva).
(2) Kāliyāga was also included in the countries conquered by Śahadeva while he was on his victory march. (Chapter 31, Sahāśa Parva).
(3) People from Kāliyāga presented Yuddhiśthira with gifts for the Rājasūya. (Sloka 18, Chapter 52, Sahāśa Parva).
(4) Yuddhiśthira visited Kāliyāga while he was on a pilgrimage. (Sloka 4, Chapter 114, Vana Parva).
(5) Karna conquered Kāliyāga while he was on a victory march. (Sloka 8, Chapter 254, Vana Parva).
(6) Śahadeva defeated the King of Kāliyāga. (Sloka 24, Chapter 23, Udypa Parva).
(7) Śrī Kṛṣṇa slaughtered the people of Kāliyāga. (Sloka 76, Chapter 48, Udypa Parva).
(8) The people of Kāliyāga took part in the war between the Pāṇḍavas and Kāública. (Sloka 6, Chapter 20, Droṇa Parva).
(9) Paraśurāma conquered this place. (Sloka 12, Chapter 70, Droṇa Parva).

KALINGADATTA. See under Dharmadatta.

KALINGASENA. See under Madanamanjūkā.

KALIPRIYĀ. A prostitute. She attained svarga by observing the Kārttikavrama. (Chapter 21, Brahmanhanda, Padma Purāṇa).

KĀLIYA.
1) Birth. Kāśyapa, grandson of Brahmā and son of Marici begot of his wife Kadrū powerful nāgas like Śeṣa, Airāvata, Taksaka, Kārkotaka, Kāliyāga, Maniṁnāga, Purāṇāṅgā etc. and from them were born all kinds of nāgas on earth. (Ādi Parva, Chapter 35). Kāliyāga possessed one thousand heads. (Bhāgavata, 10th Skandha).
2) Kāliya took his abode in Kālindī. Vīnātā and Kadrū were wives of Kāśyapa. The former was the mother of Garuḍa and the latter of the nāgas. In a wager Vīnātā was defeated and had to become the slave of Kadrū. Garuḍa brought Amṛta from Devaloka and redeemed his mother from slavery. Yet Garuḍa and the nāgas continued to be enemies, Garuḍa killing and eating nāgas whenever he got a chance for it. At last the nāgas entered into an understanding with Garuḍa agreeing to give him the havis (offering) which they got on certain days, and thus Garuḍa stopped eating the nāgas. But Kāliyāga did not subscribe to the above agreement; he treated Garuḍa with contempt. But, in an encounter with Garuḍa Kāliyāga was put to so much of hardships that he, along with his family, shifted his residence to a particular sector in Kālindī.
3) Admission denied to Garuḍa. Owing to the curse of a sage called Saubhārī, who was performing penence on the banks of Kālindī, that Garuḍa would die broken-headed if he entered Kālindī, it was a prohibited area to Garuḍa.
4) Suppression of Kāliyāga. Owing to the virulent poison of Kāliyāga, the waters of Kālindī became poisonous and the trees on its banks dried up. Once, while Kṛṣṇa and his companions, the Gopālas came to the banks of the river grazing their cows. The Gopālas drank water from the river and fell down dead. Then Kṛṣṇa jumped into the river from the top of a tree on its bank and danced upon the hoods of Kāliyāga who had rushed to attack him. Kāliyāga vomited blood and saluted Kṛṣṇa. His wives and children also saluted the Lord. Kṛṣṇa sent all of them away to Ramanāka island assuring Kāliyāga that Garuḍa would not attack him on seeing the marks of his (Kṛṣṇa’s) feet on Kāliyāga. Thus did Kāliyāga and his family shift their residence to Ramanāka island. (Bhāgavata, 10th Skandha).

KALIYUGA. See under Manvantara.

KALKI. The tenth avatar (incarnation) of Mahāviṣṇu. The ten avatars are called Daśavatāras. Kalki is the last of them. Agni Purāṇa, 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 irreverent. 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 Vaiṣṇavas 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 Viṣṇu will incarnate as Kalki, the son of Viṣṇuvaśas and the priest of Yājñavalkya and exterminate all mlecchas. He will restore people to castavāya and the four āramās and maintain proper standards of conduct. Afterwards the Lord will renounce the form of Kalki and ascend Heaven. Then Kṛtayuga will begin again. Chapter 190 of Bhāṣa Bhārata supports almost all the above statements. In the light of them, we can gather certain features of Kalki’s incarnation when Kaliyuga reaches its zenith. Mahāviṣṇu will be born as a Brāhmaṇa with the name Viṣṇuvaśas, in the village called Śambhala. Viṣṇuvaśas will become famous under the name Kalki. He will be the priest of Yājñavalkya. He will create arms and soldiers by his will itself and destroy the wicked. With that Kṛtayuga will commence.

There is difference of opinion as to whether Kalki’s incarnation has passed or is yet to come. But in the light of the statements in the Purāṇas, Kalki has not yet come. Mahābhārata, 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 still to pass before the incarnation of Kalki.

KALMASAŃGHARI. See under the word KALMAŚA-PĀDA.

KALMAŚAPĀDA. (KALMAŚAŃGHRI, MITRASAHA, SAUDĀSA). A famous king of the Ikṣvāku dynasty. He wandered about in the forest as a Rākṣasa for twelve years.
2) Name. His actual name was Mitrasaha. Since he was the son of Sudāsa, he was called Saudāsa also.
he cooked some human flesh and offered it as food for Vasistha. The enraged sage cursed the King to become a man-eating Rakṣasa who would roam about for twelve years in the woods. Thus Mitrasaha became a Rakṣasa. (Siva Purāṇa, Sivarātri Māhātya).

7) How Mitrasaha got the name "Kalmāṣapāda." Mitrasaha became very angry when he was cursed by Vasistha. He decided to pay back in the same coin by cursing Vasistha also. He took water in his hand and was about to throw it down with the words of curse. But his queen Madayanī 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 Mitrasaha came to be called “Kalmāṣapāda”, and Kalmāṣaṅghiri’ from that day. (Siva Purāṇa, Sivarātri Māhātya).

8) Kalmāṣapāda’s life as Rakṣasa. The curse-ridden Kalmāṣapāda began to look upon Vasistha and his sons with invertebrate hatred. He roamed the country-sides and forests in the form of a Rakṣasa. He started man-eating by feeding upon Sakti, the eldest son of Vasistha. After that he ate all the remaining 99 sons of Vasistha. Distressed at the loss of his children, Vasistha left his Āśrama, 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 Uttānka, a disciple of the sage Gautama went to beg the Kundañallas (ear ornaments) worn by Kalmāṣapāda’s (Saudasa’s) queen, for the sake of Gautama’s wife. (For details, see under the word “Uttānka”).

9) Brāhmaṇi’s curse on Kalmāṣapāda. In the course of his wanderings through the forest as a Rakṣasa, Kalmāṣapāda happened to come across a Brāhmaṇa youth engaged in amorous pleasures with his wife Aṅgirasī. The King caught hold of the youth and killed him. His wife, the Brāhmaṇi wept loudly and after cremating her husband’s body in a funerary pyre, jumped into it and burnt herself to death. Just before her death she pronounced a curse on Kalmāṣapāda that if he touched any woman in future he would die immediately.

After the death of the Brāhmaṇa couple, the sin of Brahmathiyā (killing of Brāhmaṇa) continued to pursue Kalmāṣapāda 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 Kalmāṣapāda Divyajñana (Divine wisdom). As advised by the sage, he went to the temple at Gokarna and spent some years in deep meditation. (Siva Purāṇa, Sivarātri Māhātya).

10) Sāpamokṣa. (Liberation from Curse). Towards the close of the twelve years which Mitrasaha (Kalmāṣapāda) spent as a Rakṣasa, Vasistha saw him. The sage sprinkled holy water on Mitrasaha and at once the Rakṣasa (the spirit of the Rakṣasa) left his body and he resumed his original figure of the King. He accepted Vasistha as his preceptor. They went back together to Ayodhya.

Although Madayanī, queen of Mitrasaha was there, the King was not able to touch her owing to the Brāhmaṇi’s
KALMĀŚI

curse. So he requested Vasiṣṭha to beget children by her. Accordingly Madayanti became pregnant by Vasiṣṭha. 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 (A'sman), the child was named “A'maka”. (M.B. Ādi Parva, Chapter 167).

KALMĀŚI. A river. It was while travelling by the side of this river, that King Drupada reached a Brāhmaṇa village where he happened to meet Upāyāja. (M.B. Ādi Parva, Chapter 166). Mahābhārata, Sābhā Parva, Chapter 78, Verse 16 says that it was on the bank of this river that the sage Bṛgū blessed Yaduhiṣṭhira. (Modern scholars believe that Kannmāśi is the same as the present river Yamuna).

KĀLODAKA. A sacred place. The sin of causing abortion of those who bathe in the tīrtha here will be washed away. (Anuśāsana Parva, Chapter 25, Verse 60 and Sānti 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 proceedings of Yāgas. These proceedings are made in the form of Śūtras. The Śūtras describe how the Brāhmaṇas and mantras are to be used. For each Śāhīṭha there are separate Śrāuta Śūtras. The Śrāuta Śūtras for Rgveda Śāhīṭha are Āvalāyana, Śānkṣāyana and Saunaka. Those for Śāmaveda are Maśaka, Lātīyāyana and Drāhyāyana. Those for Kṛṣṇa Yajurveda are Āpastamba Baudhāyana, Satyāśādha, Hiranyakesī, Mānava, Bhāradvāja, Vādhūla, Vaikāhāsana, Laugāksi, Maitra, Kāthā and Vārāha. For Suklayajurveda it is Kātyāyana Śrāuta Śūtra. For Athravaveda it is Kauśika Śrāuta Śūtra. All these Śūtras contain only brief symbolic words and are difficult to understand without explanation.

KALPAKA. Śiva's garden. It is situated in Kailāsa. (Kathāsārasāgara, Kathāpāṭhakalambaka, Part I).

KALPAVRKṢA. A tree in Devaloka. It has the power of giving any object that one wishes to get. There are five Kalpavrksas in Devaloka. Their names are: Mandāra, Pārijāta, Santāna, Kalpavrksa 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 Kalpavrksa was born from the ocean of milk.

KALYĀṇA (KĀL). Mother of Vyāsa. (Agni Purāṇa, Chapter 278).

KALYĀṇA. A sage. Once certain Ātigiras including this sage observed sattra (sacrifice) for the attainment of Heaven. But nobody 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 Uṛṇāyu, a Gandharwa who was in the company of some apsārā women. The gandharwa disclosed the Sāma which would enable Kalyāṇa to find out the Devayāna path. On his return, Kalyāṇa told the other Rṣis that he had received the Sāma, but he refused to disclose from whom he obtained it. With the help of that Sāma known as Aurnāyuva, the Aṭigiras 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. (Paṇca-viṁśa Brahmaṇam).

KALYĀṇI. A female follower of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 6).

K MA I. God of beauty in Indian mythology.

1) General. A Prajāpati named Dharma was born from the right breast of Brahma. 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 Rāti. Śama became the husband of Prāpti. Harṣa had Nandā for his wife. (M.B. Ādi Parva, Chapter 66, Verses 31-33).

In Kālikā Purāṇa we see another story about Kāma's birth. Brahma created ten Prajāpatis. After that, the woman Sandhyā was created. At the very moment of her birth, Brahma 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 Brahma's mind with a floral bow in his hands. Immediately after his birth, he asked Brahma "Kain darpayāmi" (Whom should I make proud ?) Brahma replied—Let the minds of living beings be the aim of your arrows”. He suggested Rāti the daughter of Dakṣa, to be Kāma's wife. Since he stirred the mind of Brahma, he got the name "MANNATHA", and since he was extremely attractive in appearance he came to be called "KĀMA". (For further details, see under "RATI.")

2) How Kāmadeva got the name "KANDARPA". As soon as Kāma was born, he went to Brahma and asked him "Kāṁ darpayāmi"? (Whom should I make proud?) Therefore he got the name "KANDARPA". (Kathāsārītsāgara).

3) Brahma cursed Kāma. Once Brahma 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. Brahma 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 he 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 Brahma gave his carnal desire to the great sage Atri who transferred it to his wife Anasūyā. It hardened itself within her and took the form of Candra, who was thus born to her. (Brahmāṇḍa Purāṇa, Chapter 43).

4) Kāma was burnt up in fire. Long ago an Asura 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 Pārvati, the daughter of Himavān, was performing a penance praying that Paramesvarā 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 Kāma's body (Āṅga) fell, came to be called "Āṅgarājya". Since he lost his body, Kāmadeva got another name "Āṅgaga". (Valmiki Rāmāyaṇa. Bala Kāṇḍa, Chapter 23).

5) Kāma’s Next Birth. When Śiva burnt up Kāma, the latter’s wife Rati prayed to Śiva to restore her husband to life. Śiva was pleased and said that Rati would be born in the world and Kāma would take birth as her son." (Kathāśaritāśagara). According to Śiva’s blessing Rati was born in the world under the name of Māyāvati. She became the kitchen-maid of an Aṣura named Śambara. At that time Śrī Kṛṣṇa approached Śiva with a request that he should be blessed with a son. Śiva blessed him saying that Kāma who was burnt up in the fire of his eye would be born as the son of Rukmiṇi, Śrī Kṛṣṇa’s wife. Accordingly, Rukmiṇi, conceived and a handsome child was born to her. Śambara, who employed Māyāvati as his kitchen-maid had received a boon from Śiva. A condition laid down in it was that Śambara would die not long after Kāmadeva’s birth in the world. So Śambara was making careful inquiries to ascertain whether Kāma was born anywhere in the world. It was during this period that Śambara received the news that Kāma had been reborn as Śrī Kṛṣṇa’s son. At once he went secretly to Rukmiṇi’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 Śambara. When Śambara cut it open, lie saw a lovely baby inside the fish. He entrusted the child to Māyāvati to be brought up.

At this stage, the sage Nārada happened to come there and he explained to Māyāvati in secret, that the baby was Kāmadeva and she was Rati. From that time, she brought up the child with great affection and tenderness. As years passed and Kāma grew up into a youth, Māyāvati began to make amorous advances towards him. Looking upon her with regard due to a mother, Kāma was displeased with these advances. Then she told him what Nārada had disclosed to her about their relations in the past life. She advised him to kill Śambara and to leave the place for Dvārakā as soon as possible. As advised by her, Kāma killed Śambara and both he and Māyāvati went to Dvārakā in a Vimāna and paid their respects to their parents there. In the presence of a large number of sages, Kāma was christened “Pradhumma”. Aniruddha, the husband of Uṣa, was the son of Pradhumma. Besides Aniruddha, Pradhumma had a daughter Trśa.

6) Other names of Kāma. The following names have been used for Kāma in the Purāṇas:—Madana, Manmatha, Māra, Pradhumma, Minaketana, Kandarpa, Darpaka, Anaṅga, Kāma, Pāṇcaśara, Śambarāri, Manasiṣa, Kusumena, Ananyaja, Puspadhavā, Rati-pati, Makaradhvaja, Aṭambhī, Trāja, Iṣma, Kiniṅka, Abhirūpa, Gaṛdhukālakēli, Kālaṇja, Ramaṇa, Dipaka, Madhuhidā, Samāntaka, Muhira, Rūpāstra, Vāma, Puspaketana. Makaraketu, Ratiniyaka, Rāgavrnta, Samśāraguru, Gadayitum, Māpatya, Māyi.

7) Kāma’s weapons. Kāma 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:—Aravinda, Aśoka, Gātu, Navamālīka, Nilotpala. Besides these, he has five more arrows which are—Unāśa, Tāpana, Soṣaṇa, Sambhana and Sammo-hana. (Amara Rōta).

KĀMĀ I. An Agni who was the son of Svāhādevī. Mahābhārata, Vana Parva. Chapter 219, Verse 23 says that this agni was of inimitable beauty.

KĀMĀ II. Another name for Paramēsvara. (M.B. Anuśasana Parva, Chapter 17, Verse 42).

KĀMĀ III. Another name for Maḥāviṣṇu. (M.B. Anuśasana Parva, Chapter 149, Verse 45).

KĀMĀ V. A great sage. There is a reference to this sage in Mahābhārata, Anuśasana Parva, Chapter 150, Verse 41.

KĀMĀ. Daughter of Pṛthuśravas. She was the wife of Ayutanāyī, a king of the Pūru dynasty and mother of Akrodhana. (M.B. Ādi Parva, Chapter 177).

KĀMĀṬHA (KĀMĀṬHAKA). A serpent born in Dhararāṣṭra’s family. This serpent was burnt up in Janamejaya’s sarpasattra. (M.B. Ādi Parva, Chapter 57, Verse 16).

KĀMACARĪ. A woman follower of Skandadeva. (M.B. Salya Parva, Chapter 46, Verse 23).

KĀMADĀ. Another woman follower of Skandadeva. (M.B. Salya Parva, Chapter 46, Verse 27).

KĀMADEVA. See under Kāma.

KĀMADHENU. (SURABHĪ—NANDINI).

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 Purāṇas declare that all the cattle in the world today are descended from Kāmadhenu.

2) Three different names. This sacred cow is sometimes called “Kāmadhenu”; at other times, “Surabhi” and also “Nandini”. They are not three different cows, as some people suppose. See Bhāṣā Bhārata, Aranyā Parva Chapter 9, Verses 7 and 17. There Surabhi and Kāmadhenu are names used for referring to the same cow. Again, in the Bhāṣā Bhārata, Ādi Parva, Chapter 99, Verse 14, we find the name Nandini applied to Kāmadhenu. Thus we may conclude that Kāmadhenu had two other names, viz. Surabhi and Nandini. But since the term “Surabhirgavi” occurs in Amarakośa, it follows that even ordinary cows may be called “Surabhi”.

3) Birth and family. In the Purāṇas Surabhi is described variously as Dakṣa’s daughter, Kaśyapa’s wife, Kaśyapa’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. Vālmiki Rāmāyaṇa, Aranyā Kāṇḍa, 14th Sarga says that Kaśyapa, the son of Marici and the grandson of Brahmā married Dakṣa Prājapati’s daughters—Aditi, Diti, Danu, Kālikā, Tāmrā, Krodha-vāsā, Manu and Analā. From verses 20 and 21 in the same Sarga we understand that Surabhi was the daughter of Krodhavāsā, Dakṣa’s daughter, by Kaśyapa. In the same Sarga we find that two daughters, Rohiṇī and Gandharvī were born to this Surabhi and from Rohiṇī were born all the cows in the world that we see today.
and from Gandhari were born all the horses. It was by her own father Kaśyapa himself that Surabhi's off-
springs were born. Therefore, the reference to Surabhi as the wife of Kaśyapa may also be justified. 2 Since 
Krodhavāsī, the daughter of Dakṣa was the mother of Surabhi, actually Surabhi was the grand-daughter of 
Dakṣa. But in a broad sense, a grand-daughter may be considered as a daughter. So the reference to Surabhi 
in Bhāṣā Bhārata, Anuśāsana Parva, Chapter 83, Verse 28 as Dakṣa's daughter is correct in that sense.

4) *How Kāmadhenu Received Divine Powers.* Long ago Aditi, 
wife of Kaśyapa, conceived Mahāviṣṇu in her womb 
and began an austere penance standing on one leg. At 
that time Surabhi went to Kailāsā and offered worship 
to Brahmā for ten thousand years. The gods who were 
pleased, came to Surabhi taking Brahmā with them. 
Brahmā said to her:—Surabhi I have made you a 
goddess. You are now above the three worlds—Heaven 
Earth and Hell. Your world, “Goloka” will become 
famous. All people will worship you and the cows who 
are your off spring.”

From that day on which Brahmā blessed her, Surabhi 
became a goddess with marvellous spiritual powers. 
(M.B. Anuśāsana Parva, Chapter 83).

5) *More than one Kāmadhenu.* There are references to 
several Kāmadhnus in the Purāṇas. There is one Kāma-
dhenu in Vaiśiṣṭha’s Āśrama. At Varuṇa’s yāga we see 
another Kāmadhenu. There is no ground for believing 
that there is only one Kāmadhenu and that it was 
borrowed by each Deva in turn for some particular 
occaision. It is possible that there were many Kāma-
dhnus in the family of Kāmadhenu and they were 
owned by different Devas. Moreover it is stated that 
several Kāmadhnus take their origin from sources 
other than the family of Kaśyapa. One of them is from 
the ocean of milk. In Mahābhārata, Adi Parva, 
Chapter 18, we find that when the Devas and Asuras churned 
the ocean of milk, along with many other precious 
things, Kāmadhenu also came up to the surface.

There is a reference to another Kāmadhenu in Bhāṣā 
Bhārata, Udyoga Parva, Chapter 102, There, it is said, 
Brahmā who got Amṛta swallowed it beyond limit in 
his avidity and when he vomited, a Kāmadhenu came 
out from his mouth. That Kāmadhenu is said to be 
living in the world known as Rāśātala. The above-
mentioned passage also says that there are four other 
Kāmadhnus living on the four sides of the Kāmadhenu 
which lives in Rāśātala. They are Saurabhā in the east 
Hāṁśikā in the south, Subhadrā in the west and Dhenu 
in the north.

The next Kāmadhenu is the one which was born from 
the side of Śrī Kaṛṣṇa. Once Śrī Kaṛṣṇa and his consort 
Rādā 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 Kaṛṣṇa 
created by his will power, the cow Saurabhā and the 
calf Manorathā, from the left side of his body. Śrī-
dāman milked that cow into a new earthen pot and 
when Śrī Kaṛṣṇa was drinking it, the pot fell down 
and the milk was spilt all over the floor. The milk which 
spread over an area of 100 yojanas, became a lake 
called “Kṣīrāgārā” for Rādā and her maids to bathe 
and enjoy water-sports. Numerous cows were born from 
the pores of Saurabhā and they were presented to the 
Gopas by Śrī Kaṛṣṇa. (Devī Bhāgavata, 9th Skandha).

Like this, several Kāmadhnus are seen in the Purāṇas. 
Therefore there is no discrepancy or contradiction in 
statements declaring that there were many Kāmadhnus 
in different Āśramas. But since Kāmadhenu had 
achieved divine powers by Brahmā’s grace, it is but rea-
sonable to believe that the different Kāmadhnus are 
really the different forms of the original Kāmadhenu, 
the daughter of Kaśyapa.

6) *Theft of Kāmadhenu by Satyavrata (Trīśāṅku).* Satya-
vrata (Trīśāṅku) was the son of Aruna, 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 county. 
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 every day 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 hang-
ing from the branch of the tree. One day he could not get any flesh by hunting. That night he went 
to Vaiśiṣṭha’s āśrama and stole Kāmadhenu. He killed 
the cow and ate some of its flesh. The rest he gave to 
Viśvāmitra’s family.

The next morning when Vaiśiṣṭha 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 “Trīśāṅ-
ku” because he had committed three heinous sins viz. 
killing of cows, abducting another man’s wife and incurring 
his father’s displeasure. After that Vaiśiṣṭha restored 
Kāmadhenu to life. (Devī Bhāgavata, 7th Skandha).

7) *Viśvāmitra attacked Kāmadhenu.* Once while Viśvā-
mitra was a ruling King, he went into a forest to hunt. 
In the course of his rambles through the forest, he hap-
pened to arrive at Vaiśiṣṭha’s āśrama with his retinue. 
Vaiśiṣṭha called Kāmadhenu and ordered her to provide 
food for Viśvāmitra and his party. Kāmadhenu, 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 Kāmadhenu and he 
asked Vaiśiṣṭha to give her to him. He even offered to 
give cормes of cows in return for her. But Vaiśiṣṭha 
refused to comply with his request. Then Viśvāmitra 
tried to seize and take her away by force.

At once Kāmadhenu assumed the form of a terrible 
monster of destruction. From the different parts of her 
body emerged fierce warriors who clashed with Viśvā-
mitra’s followers. All the arrows shot by Viśvāmitra 
were caught by Vaiśiṣṭha with his hand. In the end 
Viśvāmitra admitted that the might of a Brāhmaṇa is 
superior to the might of a Kṣatriya. (Vaiśiṣṭha was a 
Brāhmaṇa and Viśvāmitra a Kṣatriya). Viśvāmitra,
soon gave up his kingly duties and began penance, thus turning himself into a “Rājaśī” (Royal saint). (Vālmiki Rāmāyaṇa, Bāla Kānda, 52nd Sarga; M.B. Śalya Parva, Chapter 40; M.B. Ādi Parva, Chapter 175).

8) Kāmadhenu was attacked by the Aṣṭa Vasus. (See under the word “Aṣṭavasus”, Para 2).

9) Kāmadhenu cried. (See under the word “Indra”, Para 16).

10) Kāmadhenu revived King Baka. (See under the word “Gautama”).

11) Other details.
(i) Kāmadhenu gave birth to Ajāsa, Ekapāt, Ahirbudhnya, Tvaṣṭā and Rudra. Viśvarūpa was the son of Tvaṣṭā. (Agni Purāṇa, Chapter 18).
(ii) Kāmadhenu said that she had no part in the theft of Agastya’s lotus. (M.B. Anuśāsaṇa 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 Bāhāgavata, 10th Skandha.
(iv) Once the sage Jāmadagni went to Goloka and propitiated Kāmadhenu by his tapas. Kāmadhenu gave her sister Suśilā to Jāmadagni. The sage presented that cow to his wife Renukā. (Brahma-nāṇa Purāṇa, Chapter 61).

KAMALĀ I. Mother of Prahlāda. (Padma Purāṇa).

KAMALĀ II. A follower of Skandadeva. (Śloka 9, Chapter 46, Śalya Parva, M.B.).

KAMALĀKṢA I. A great warrior who fought on the side of the Kauravas. Duryodhana sent this warrior along with Śakuni to attack Arjuna. (Chapter 156, Drona Parva, M.B.).

KAMALĀKṢA II. A son of Tārākāsura. He was one of the famous trio of demons. For details see under ‘Tripura’.

KAMALĀKṣI. A follower of Skandadeva. (Chapter 46, Śalya Parva).

KAMALĀVRATA. See under “Jayaśārman”.

KAMANDAKA. A great sage of ancient times. (Mahābhārata, Śānti Parva, Chapter 123) states that this sage once taught Rājadharma (kingly duties) to King Aṅgirās.

KĀMĀPALA. A Yādava dependant of Śrī Kṛṣṇa. (Bhāgavata, 10th Skandha).

KĀMĀTRA I. A King of a country called Kāmba. This King was a prominent member of the court of Yudhiṣṭhīra. (Śloka 22, Chapter 4, Śabha Parva).

KĀMA I. A great sage. He became a realised soul by his penance. (Chapter 296, Śānti Parva, M.B.).

KAMĀTRīTHERA. A sacred place. Mahābhārata, Vana Parva, Chapter 82, Verse 105 says that a man who takes his bath in this holy tirtha will have all his wishes fulfilled.

KAMBA. A prominent serpent of the family of Kaśyapa. (Chapter 33, Ādi Parva, M.B.). The Prayāga tirtha was the abode of this serpent.

KAMBA. A part of Kuṣāṇḍa, (Island of Kuṣā), (Chapter 12, Bhīṣma Parva, M.B.).

KAMBAR. A celebrated Tamil poet. He was born in a poor family. At the orders of the King many poets wrote the story of Rāmāyana in Tamil. But Kambar’s work was accepted as the best. This is the renowned Kamba Rāmāyaṇa. Kambar has written many other poems of which the important ones are Sarasvati Antādi and Kānci Purāṇa. It is said that unintelligent children of Tamil nādu are even now given sand from the burial ground of Kambar to induce intelligence into them. (The (—r) suffix in Kambir is plural denoting respect. (See under ‘Bhadradāl’).

KĀMBOJA I. Sudākṣiṇa, the King of the country, Kāmba. He was present at Draupadi’s swayamvara. In Mahābhārata, Karpa Parva, Chapter 156 we read that his younger brother was killed by Arjuna. The Kings of Kāmba were all known as Kāmbojas. Long ago, this country was ruled by a King named Kāmba. In Mahābhārata, Śānti Parva, Chapter 166, Verse 77, we see that this Kāmba was given a sword by the King Dhundhumāra. Perhaps it was from this King Kāmba that the country came to be called ‘Kāmba’.

KĀMBOJA 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, Sabhā Parva, Chapter 27, Verse 23, we see that Arjuna had subdued this Kingdom.

2) The horses which were tied to Yudhiṣṭhīra’s chariot were brought from Kāmba. (M.B. Sabha Parva, Chapter 32, Verse 5).

3) The Mlecchas (a tribe of low-class people) of Kāmba will become Kings in Kaliyuga. (M.B. Vana Parva, Chapter 188, Verse 36).

4) There were Kāmbojas in Duryodhana’s army. (M.B. Udyoga Parva, Chapter 160, Verse 130).

5) At the time of Mahābhārata the King of Kāmba was the brave and heroic Sudākṣiṇa. (M.B. Udyoga Parva, Chapter 166, Verses 1-3).

6) In the battle between Kauravas and Pāṇḍavas, the Kāmbojas took their position in some places in the “Garuda Vṝ̄uha”, a phalanx in the shape of an eagle made by Bhīma. (M.B. Bhīṣma Parva, Chapter 56, Verse 7).

7) The horses of Kāmba 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. Drona Parva, Chapter 23, Verse 7).

8) When the horses of Kāmba ran, their tails and cars remained motionless. (M.B. Drona Parva, Chapter 36, Verse 36).

KAMBUGRIVA. Son of Sudhanvā, 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, Devi Bhāgavata).

KĀMODĀ. A goddess who came out of the churning of the ocean of milk. (For further details see under ‘Vihunḍa’).

KAMPA. A prince of Vṛṣṇivaniśa. He became a Viśvadeva after his death. (Chapter 5, Svaragārohaṇa Parva M.B.).

KAMPANA I. A mighty King. He was a prominent member of the court of Yudhiṣṭhīra. (Chapter 4, Śabha Parva, M.B.).

KAMPANA II. A demon. (See under Nāhuṣa).

KAMPANĀ. A river. If one bathes in this river one will get the benefit of doing a Puṇḍarīka yajña. (Chapter 84, Vana Parva, M.B.).

KĀMPILYA. An ancient town in South Pāñcāla. It was the capital city of King Drupada. Sikhandi had come
to this city after his marriage. Once the King Dāṣārtha came near this place and sent a Brahma messenger to Kāmpilya. In olden days, a King named Brahmadatta used to rule over this city. (M.B. Udyoga Parva). See under the word ‘Brahmadatta’.

Kāṃśa 1. Son of Ugrasena, King of Mathurā, and an incarnation of an Asura called Kāḷānemi.


2) Kāṃśa, an incarnation of Kāḷānemi. In the svāyambhūvanavantara Marici had a wife named Uṛnā and they had six mighty and powerful sons. One day they ridiculed Brahmā saying ‘A father who has married his own daughter’ (Brahmā married Sarasvatī, his own daughter). Brahmā 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 Kāḷānemi on earth. In their next birth they were born as sons of Hiranyakāsīpu. They led a pious life and pleased at this Brahmā asked them what they wanted and they demanded that they should not be killed by anybody. Their father, Hiranyakāsīpu, did not like his sons getting a boon behind his back and so he cursed his sons ‘May you all six go to Pātāla (nether-world) and sleep there for a long time under the name of Saḍarbhakas. The sons begged for relief and Hiranyakāsīpu said that they would after sleeping for a long time be born to Devaki, wife of Vasudeva, as their children and that Kāḷānemi, their father in their previous birth would then be born as Kāṃśa and kill the children of Devaki by striking their heads on the ground.

Accordingly Kāḷānemi was born as Kāṃśa 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 Kāḷānemi born as Kāṃśa” when it refers to the killing of Kāṃśa.

3) Another story regarding the birth of Kāṃśa. Kāṃśa was not actually the son of Ugrasena. It was Nārada who revealed to Kāṃśa the story of his birth. It is as follows.

Once when the wife of Ugrasena was in her menses she went to the garden with her companions. Then a Gandharva named Drahila disguised as Ugrasena went to her but she knew the trick and cursed him that he would go to hell. But Drahila 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 Kāṃśa was the son born to the wife of Ugrasena by the Gandharva, Drahila. It was because Kāṃśa was aware of it that he behaved very badly to Ugrasena and Kṛṣṇa. (10th Skandha, Bhāgavata).

4) How Kāṃśa got Mathurāpuri. In olden times there was a famous place called Madhuvana in the river-base of Kālindī. The place got the name of Madhuvana because the demon Madhu was residing there.

Madhu had a son named Lavaṇa. Lavaṇa was a very wicked demon always ill-treating the devas. Satrughna, son of Dāṣaratha, killed him and lived there establishing a beautiful kingdom there. He named that place Mathurā. After the death of Satrughna two of his sons ruled that country. Then when the Sūrya 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 Sūrāsenā. Vasudeva father of Śrī Kṛṣṇa was the son of Sūrāsenā. After the death of Sūrāsenā another King of the Yadava dynasty, Ugrasena, became the ruler of the place, Vasudeva accepting cow-rearing as his profession. Kāṃśa became King keeping Ugrasena as a prisoner. (Skandha 4, Devi Bhāgavata).

Hearing this voice from heaven Kāṃśa 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 Kāṃśa and he left off Devaki without hurting her.

Devaki delivered a son. He grew up under the name of Kṛtīmāṇ and one day Nārada visited Kāṃśa and told him that he was the incarnation of an Asura named Kāḷānemi and the son who would be born to Devaki to kill him was Nārāyaṇa. Kāṃśa, blind with fury, killed Kṛtīmāṇ by striking him on the earth and imprisoned both Devaki and Vasudeva.

6) Man-hunt of Kāṃśa. Pralamba, Cānūra, Tṛṇāvarta, Muṣṭika, Arīṣṭaka, Keśi, Dhenuka, Agha, Vivida and Pūtāṇa were born in the Asura family as servants of Kāṃśa. He sent them to different sides of the country to torment the Yadavas. Many Yadavas left the place. Even Kāṃśa’s father Ugrasena, a great devotee of Viṣṇu was teased.

In the meantime Devaki delivered six sons including Kṛtīmāṇ and all of them were killed by Kāṃśa by smashing their heads against the ground below. The seventh foetus of Devaki was aborted. (Instructed by Mahāviṣṇu, Māyādevi invoked the seventh foetus of Devaki and transferred it to the womb of Rohini, another wife of Vasudeva. The child thus born to Rohini was Saṅkarṣaṇa or Balabhadrārāma. Mahāviṣṇu then entered the womb of Devaki instructing Māyādevi to enter that of Yāsodā, wife of Nandagopa of Ambāḍi at the same time. Śrī Kṛṣṇa was then born in the figure 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 Kāṃśa to tell
him. Boiling with rage Kanîsa 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 Kanîsa slipped from his hand and rising up in the air said “His, ill-mannered wicked Kanîsa, do not waste your valour on women. Your killer has already been born on earth. Do search for him quickly.”

Kanîsa went pale with fright on hearing this and went away to his palace.

7) Conspiracy of Kanîsa. The thought that his killer was born somewhere made him restless. He let off Vásudeva 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. Kanîsa accordingly sent to different parts of the country his secret agents to kill all children, ten days old.

During this campaign Pūtanâ, Śakâta, Tûñâvarta, Aritṣa and Kesî tried to kill Śrî Kṛṣṇa also but Kṛṣṇa killed them all easily. (For details see under each head separately. (10th Skandha, Bhağavata).

8) Kanîsa is slain. Aritṣa was one of the prominent Asuras sent to kill Kṛṣṇa. He attacked Kṛṣṇa in the form of an ox. Śrî Kṛṣṇa killed it without any difficulty. Nârada who saw this incident informed Kanîsa about it saying that Kṛṣṇa and Balârâma were the sons of Vásudeva only and the child who slipped out of his hands was the child of Yasodâ. Kanîsa got furious and he again imprisoned Vásudeva and Devaki and brought to Mathurâ Śrî Kṛṣṇa and Balabhadrârâma and started thinking of ways and means to kill them. Kanîsa arranged to conduct a grand celebration of Ayudhapûja (worship of the weapons) and invited Kṛṣṇa and Balârâma for the same among many other gopas from Ambâdi. He sent his chariot with Akrûra to fetch Kṛṣṇa and Balârâma from Ambâdi. Akrûra privately informed Kṛṣṇa of the bad intentions of Kanîsa. Nandagopa and many others from Ambâdi started for Mathurâ. When Śrî Kṛṣṇa and Balabhadrârâma started their journey in the chariot the gopas and gopikis assembled there cried loudly. Some blamed Akrûra.

Kṛṣṇa and Balârâma reached Mathurâ. There they slew a huge wild elephant and the five Asuras, Cûrûra, Mûśîka, Kûta, Sala and Kosala whom Kanîsa had kept ready to kill Kṛṣṇa and Râma. Sitting on a platform watching this, Kanîsa became frightened and restless and roared with rage thus “The sons of Nandagopa 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 Nandagopa, and kill the wicked Vásudeva. Throw my father, Ugrasena, into the river Kâlindi bound hand and foot. Even a father should be killed if he was a relative of one’s enemy."

Śrî Kṛṣṇa and Balârâma boiled with rage when they heard the orders of Kanîsa and Kṛṣṇa, jumping on to the platform pushed Kanîsa down and jumping down along with him killed him. (10th Skandha, Bhağavata).
benefit of performing an Ā́śvamedha sacrifice. (Śloka 30, Chapter 84, Vana Parva). Kālidāsa speaks about this place in his famous work ‘Mehadūta’. At the behest of Vasiṣṭha, Taksaka, son of Lakṣmana, conquered the foresters of Kānakhaḷa and then established a city there called Agaṭī. (Uttara Rāmāyaṇa).

KĀNCANA I. One of the two warriors given to Skandadeva by Mahāmeru. The other warrior was named Meghamālī. (M.B. Śālīya Parva, Chapter 45, Verse 47).

KĀNCANA II. A King of the Pūru dynasty. See under the word PŪRUVAMŚA.

KĀNCANĀKṢA. A warrior of Skandadeva. (M.B. Śālīya Parva, Chapter 45, Verse 57).

KĀNCANĀKṢṬI. A river which flows through Naimiśāranya. This is a part of the river Sarasvatī. (M.B. Śālīya Parva, Chapter 38, Verse 19).

KĀNCANAMĀLĀ. A lady attendant of Vāsavadattā, wife of Udayana.

KĀNCĪ (KĀNCĪPURA). This was the capital city of the Cola Kings. This city was also called “Kāncīvaram”. It is mentioned among the holy cities. (M.B. Udyoga Parva, Chapter 161, Verse 21).

KANDARĀ. Another follower of Skandadeva. (Chapter 46, Śālīya Parva).

KANDARPA. Another name for Kāmadēva. Kāma-
dēva was born of the mind of Brahmā and as soon as he was born he turned to Bṛhadā and asked “Kāh darpayāmī?” (Whom should I make proud?) So Bṛhadā gave him the name Kandarpa alias Kandarpa. (Lāvāṇakalamba, Kathāsārītisāgara, Taranga 6).

KANṆU. A great sage of ancient Bhrārata. He was the father of Mārīṣā (Vṛksī) wife of the Pracetas.

1) Birth of Mārīṣā. Mārīṣā, daughter of Kanḍu, took her birth from a tree. There is an interesting story about this in Viśṇu Purāṇa.

Sage Kanḍu, chief of the devajīnas, was performing penance in a hermitage on the banks of the river Gomati. Devendra sent Pramlocā, an enchanting nymph, to Kanḍu to distract him from his penance. Pramlocā by her sweet words and enticing manners won the heart of the sage and Kanḍu 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.

“Dear, 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 amour. On the other hand every day it found different channels of expression. One evening the sage stepped out of his Āśrama and on seeing that Pramlocā enquired where he was going.

Sage: The sun is going to set. I am going to do my sandhyāvandana. I do not want to bring a break in my daily ablutions 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 Āśrama 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 Mārīṣā. That was how Mārīṣā was born of trees (Chapter 15, Anīṣa 1. Viśṇu Purāṇa).

2) Curse of Kanḍu. Kanḍu’s dear son aged sixteen died in a forest. Grief-stricken, 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 Śītā came to this place. (Chapter 48, Kiśkindhā Kāṇḍa, Vālmiki Rāmāyaṇa).

3) Kanḍu in the presence of Śrī Rāma. When Śrī Rāma returned to Ayodhyā after his exile many sages from all the four different parts came to visit him. Those who came from the south were Kanḍu, Dattātreya Namuci, Pramuci, Vālmiki, Sona and Agastya. (Uttara Rāmāyaṇa).

KĀṆḌUTI. A follower of Skandadeva. (Śloka 14, Chapter 46, Śālīya Parva).

KĀṆIKA I.

1) General information. One of the ministers of Dhṛtarāṣṭra. He was a brahmin well-learned in Kūṭāṅñī (Diplomacy). The bad advice he gave to Dhṛtarāṣṭra became well-known as “Kāṇika’s Kūṭāṅñī”.

2) Kāṇika’s Kūṭāṅñī. Once Dhṛtarāṣṭra asked Kāṇika how to conquer one’s enemies by using the four methods of Sāma, Dāna, Bheda and Daṇḍa. Kāṇika 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 it 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) Kāṇika’s story. Kāṇika 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 it was 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."

Sometime later the rat came after its 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.

Kānika then said that the Kings should use such tricks against their enemies. (Chapter 139, Ādi Parva).

KĀNIKA II. There is a statement in Mahābhārata about another brahmin of the Bharadvāja family who was also well-versed in Kūṭānti. He was an adviser to Satruñjaya, King of Sauvira. (Chapter 140, Sānti Parva).

KĀNĪNA. A child born to an unmarried woman. Vyāsa, Karna, Śibi, Aśṭaka, Pratardana, and Vasūman were Kānīnas.

KĀNJALI. See under Dharmaśārmā.

KĀKKA I. One of the seven famous archers of the Vṛṣṇi dynasty. The seven are: Kṛtavarmā, Anādhṛṣṭi, Śamika, Samit śįjaya, Kānika, Śaṅku and Kunti. (Chapter 14, Sabhā Parva).

KĀKKA II. A King of ancient India. (Śloka 233, Chapter 1, Ādi Parva).

KĀKKA III. A bird, son of Suraśā. (Śloka 69, Chapter 66, Ādi Parva).

KĀKKA IV. The name which Dharmaśārmā bore when he spent his life incognito at the palace of the King of Vīrāṭa. (See under Dharmaśārmā).

KĀKKA V. A place of habitation of ancient India. This place was given to Dharmaśārmā as a gift by the inhabitants of the place. (Chapter 51, Sābhā Parva).

KĀKKAṆĀ. A follower of Skandadeva. (Śloka 16, Chapter 46, Śalya Parva).

KĀṬJAKINI. A follower of Skandadeva. (Śloka 16, Chapter 46, Śalya Parva).

KĀṬṬĀRKĀ. A city in South India. There is a reference in Mahābhārata, Sābhā Parva, Chapter 31, Verse 16, about the conquest of this place by Sahadeva. Modern scholars are of the opinion that Kāṭṭāraka is situated on the banks of the river Vēnā.

KĀṬṬARIKĀ. An ancient sage. He was a worker of his gotra. It was in this family that the pre-eminent Brahmadattā was born. (Chapter 342, Sānti Parva).

KAKTANDRA. A city in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 40).

KĀṆTIVRATA. A Vrata observed in the month of Kārttika. It consists in offering worship to Balarāma and Śrī Kṛṣṇa and taking food only at night. By observing this Vrata for one year, beauty, longevity and health can be obtained. (Agni Purāṇa, Chapter 177).

KĀVYA I. (KĀSYAPA).

1) General information. Kāvya attained Purāṇic fame as the father who brought up Śakuntalā. From Rgveda it can be gathered that the Kāvya family was very prominent among the Rṣi families of ancient India. Because he was born in the family of sage Kaśyapa, son of Bṛhaspati, Kāvya was known as Kāṣyapa also. Kāvya's father was Medhātiśthi as can be shown by a reference to him in Śloka 27, Chapter 208 of Sānti Parva as Medhātiśthiśura. Kāvya was staying in a hermitage on the banks of the river Mālinī, with a number of disciples.

2) Kanvaśrama. Vana Parva of Mahābhārata states that Kanvaśrama was on the northern shore of the river Praveti. According to certain critics Kanvaśrama was situated on the banks of the river Cambal, four miles to the south of Kota in Rājputānā.

3) How Kāvya got Śakuntalā. Once Viśvāmitra started a severe penance and Indra desiring to obstruct the attempt sent the enchanting Menakā to entice him. They fell in love with each other and soon Menakā bore a girl. The parents left the child in the forest and went their way. Birds (Śakuntas) looked after her for some time and so she was named Śakuntalā. Accidentally Kāvya came that way and took the child to his Āśrama.

4) The Yaga of Bharata. Bharata, son of Dusyanta, performed a peculiar type of Yaga called 'Govitata' with Kāvya as the chief preceptor to officiate. (Śloka 130, Chapter 74, Ādi Parva).

5) Kanva and Duryodhana. Once Kāvya narrated to Duryodhana how Mātali and his wife Sudharmā went to him in search of a suitable husband to their daughter Gunaśeśi. (Chapter 97, Udyoga Parva, M.B.).

6) Kanva, a sage of the east. When Śrī Rāma returned to Ayodhya after his exile many sages from many different parts came to visit him. Kāvya was one of those who came from the east. The others who came along with him were, Vasīṣṭha, Atri, Viśvāmitra, Gautama, Jamadagni, Bharadvāja, Sanaka, Sarabhaṅga, Durvāsas, Mataṅga, Vibhāṇḍaka and Tumburu.

7) Kāvya and Rgveda.

(i) There are ten Maṇḍalas in Rgveda. The Maṇḍalas from two to seven are written by different Rṣi families. The second Maṇḍala was written by the Bhārgava family of rṣis, the third by the Viśvāmitra family, the fourth by that of Vāṃadeva, the fifth by Atri, the sixth by that of Bharadvāja and the seventh by the family of Vasiṣṭha. Fifty Śūktas of the first Maṇḍala and the whole of the eighth Maṇḍala were written by Kāvya.

(ii) Kāvya had a son named Medhātiśthi. Śūkta twelve of Anuvāka four in the first Maṇḍala of Rgveda is written making Medhātiśthi a sage.

(iii) Kāvya had a daughter named Indivarapurabhā by Menakā. (Kathāsaritāgāra). (See under Candrāvaloka and Kasyapa I).

KĀVYA II. A King of Pūrvavani. (Pūrū dynasty).

He was the brother of Saṅturodhā, father of Dusyanta. His father was Prītriṣṭha and he also had a son named Medhātiśthi. (Agni Purāṇa).

KĀVYASIRAS. A caste. Originally they were Kṣatriyas. In Mahābhārata, Anuśāsana Parva, Chapter 35, Verse 17 we find that they were reduced to low caste because of their being jealous of the superiority of the Brāhmaṇas.

KANVĀRADA. A sacred place. If one stayed in this place for a while one would attain Devaloka. (Chapter 25, Anuśāsana Parva).
KANYAKAGÜNA. A place of habitation of ancient India. (Chapter 9, Bhishma Parva).

KANYAKUBJA. (KANYAKUBJA).

1) General information. A city of Purănic fame on the banks of the river Gângâ. This is the same place which is now known as Kanaūj. Viśvāmitra was the son of Gâdhi, King of Kanyakubja.

2) Origin of this city. Once there was a great sage named Ku' who was the son of Brahma. He had of his wife Vâidarbhî four sons named Kuśâmba, Kuśânâbha, Aśûrataraja, and Vasu. Ku' asked them each to rule a country and so each of them built a city of his own. Kuśâmba named his city Kauśâmbî, Kuśânâbha gave his city the name of Mahodayapura, Aśûrataraja called his city Dharmañjanyâ and Vasu called his city Girivrajâ. Of these Mahodayapura, city of Kuśânâbha, became later famous as Kanyakubja. (Bâla Kanda, Vâlmiki Râmâyana).

3) How Mahodayapura became Kanyakubja. Kuśânâbha begot a hundred daughters of the nymph Ghrîtâcî. Those beautiful girls were once playing in the forests when the wind-god fell in love with them. The girls rejected his love and Vâyu getting angry with them cursed them and made them hunchbacks. Because the hundred Kanyakás (girls) became Kubjas (hunchbacks) at that place, the place became known as Kanyakubja. When the daughters returned to the palace as hunchbacks Kuśânâbha was greatly distressed. Weeping, the girls told him what had happened. At that time a sage named Gûlit was performing penance in a forest nearby. Somadâ, daughter of Urmiâ, a gandharva lady, married Gûlit and they got a son named Brahmadatta. This Brahmadatta married the hundred hunchbacks of Kuśânâbha and the very touch of Brahmadatta transformed the hunchbacks into beautiful girls. After having given his daughters in marriage Kuśânâbha conducted a Putrakâmeṣṭi yâga to get a son. In that Yâga Brahma appeared in person and blessed Kuśânâbha and he got a son. The son was named Gâdhi.1 Gâdhi got a son and a daughter. The son was named Viśvāmitra and the daughter, Satyavati. Rciika married Satyavati. Gâdhi and Viśvāmitra were the rulers of Kanyakubja. See under 'Rciika, Viśvāmitra'—(Sargas 32 to 34, Bâlakânda, Vâlmiki Râmâyana).  

4) Nârada and Kanyakubja. There was a very big lake in Kanyakubja. Mahâviṣṇu once showed Mâya to Nârada at that place. (See under 'Nârada').

5) Viśvāmitra and Indra take wine together. Viśvāmitra and Indra took wine together at Kanyakubja. (Sloka 17, Chapter 87, Vana Parva).

KANYÂKUMÂRÎ (KANYÂKÎPA; KANYÂTÎRTHA)

1) General information. Mahâbhârata makes references in many places to Kanyâkumâri, the southern extremity of former Kerala and Gokarna, the northern boundary. It must, therefore, be surmised that these two holy places were very ancient ones. Vana Parva, praises Kanyâkumâri at many places. If any one that bathes at this place one will become very famous. (Anûsasana Parva, M.B.).

Chapter eighty-five of Aranyak Parva, of Bhaṣâ Bhûrata speaks praisingly of Kanyâkumâri and Gokarna among other places. It says thus:

"If you visit Râshbhâcalâ of Pândyadeśa you will get the benefit of conducting an Âśvamedhayâga. Then you must go farther south and take a dip in Kanyâtîrtha. The touch of that water absolves you of all sins. Then visit Gokarna 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 Mahâbhârata Kanyâkumâri was part of Pândyadeśa and that Gokarna was an island.

2) Purânic stories about Kanyâkumâri. There are several stories regarding the origin and renown of Kanyâkumâri in the Purânas. The most important ones are given below.

1) Absolver of sins. The wife of a brahmin named Apanicâ living in Kâśi became unchaste and to wash away her sin she came to Kanyâkumâri 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. (Maîmîkhalâ).

2) Cakva tirtha of Kanyâkumâri. Pûnâyâkâśi, daughter of Mayâsura, once went to Kailâsa and worshipped Siva. After three yugas Siva appeared before her and asked her what she wanted. She replied that she wanted to be merged in Siva always. Siva then said 'Three hundred and sixty-five days would make a year. Four lakhs and thirty-three years would make a Kali Yuga. Kṛta, Tretâ, Dwâpara and Kali are four Yugas and when two thousand such Yugas are over Brahma finishes a day. Such thirty days make one month and twelve months, a year for Brahma. When such hundred years of Brahma are over the great deluge comes. Such ten deluges make a nâzhîkâ (twentyfour minutes) of Viśnu. Counting thus when you pass ten Viśnu deluges Siva passes a second. Then is the time for the fulfilment of your desire. Tilt that time you sit in meditation on the shores of the south seas. Your hermitage would be known as Kanyâkṣetra or Tapaḥ Sthala. During your stay there you must kill all the wicked people like Bânâsura and give relief to the people. I will also come and stay with you there then.' Pûnâyakâśi after prostrating before Śiva went to the south seas. Taking a Japamallâ (necklace for prayer) in her hands she assumed the name Kanyâkumâri, and started her penance. After conquering all the three worlds demon Bânâ was having a wicked rule over his people when he saw Kanyâkumâri and asked her to be his wife. He approached her with his wicked servants Durmukha and Durdarâna. But Kanyâkumâri flatly refused and in the battle that ensued, Bânâsura fell dead by the Cakrâyudha (Discus) of Devi and at that spot is the Cakraṭîrtha. (Skanda Purâna).

3) The Phantom child which escaped from the hands of Kâma at the time of the birth of Śrî Kṛṣṇa was that divine lady, Kanyâkumâri. (Padma Purâna).

3) The Geographical view. It is said that there was an extension of the present continent to the south and that expansive land called Lamûriba was later submerged in waters. There is a description of such an extended land in some of the old literature like Čilâppadikâram. Kanyâkumâri which was called 'Kumâri-ambalî' also was the first setu; Dhanuskovi the middle setu; and Koṭīkkara, last setu. (Setu Purâna)
4) In *History*, Kanyakumārī had attracted the attention of foreigners long before Christ. Herodotus who lived in the third century B.C. has written about Kanyakumārī in one of his books. In the book ‘Periplus’ written in 60 A.D. there is a mention of Kanyakumārī. It says: “Pious persons at the age end of their lives dedicate their lives to God and go to Kanyakumārī on a pilgrimage and stay there accepting an ascetic life. A divine lady bathed in the holy waters there grants you ‘darśana’.” Ptolemy another traveller who lived two thousand years ago refers to Kanyakumārī in his book as ‘Komaria Akron’. He had bathed in those waters and worshipped in the Kanyakumārī temple.

Marco Polo of Venice who had travelled these parts in 1243 A.D. has written of his worshipping in the Kanyakumārī temple. He has also recorded having seen thirty miles from Kanyakumārī a glittering figure like that of the Pole-star.

Ibn Batūtā who lived in 1203 A.D. has referred to Kanyakumārī in his book as Rāskumāri.

KANYĀSAMVEDYATĪRTHA. An ancient holy place. It is believed that those who visit this place will attain the world of Prajāpatiśāra (Chapter 84, Vana Parva).

KANYĀŚRAMA. A holy place. 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 Āśvinidevas once came to the earth and gave eyesight to the blind sage Cyavana. It was the time when Indra had denied Soma juice to the Āśvinidevas. Sage Cyavana got back his eyesight and promised the Āśvinidevas that he would lift the ban on wine for them. Cyavana conducted a Yāga to which the Āśvinidevas were also invited. Indra and the other devas refused to take the sacrificial wine and butter along with the Āśvinidevas. Cyavana got angry and he produced from the sacrificial fire an Asura named Māda. With a huge mouth and long teeth the demon went round eating all the Devas. All at once Cyavana conquered the earth and the Kapas subdued heaven. When they lost both heaven and earth the Devas approached the brahmins for help. The brahmins started a war against the Kapas. The Kapas sent Dhani to the brahmins for peace-talks. Dhani 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 Brahmārsīs. 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 the brahmins did not pay heed to what Dhani said and they killed all the Kapas in bulk. The Kapas, though they were born Asuras, were good-natured persons. (Chapter 157, Anuśasana Parva)

KAPĀLA. See under Brahmā, 5th Para.

KAPĀLAMOCANA. A holy place on the shores of the river Sarasvatī, in Kurukṣetra. (Chapter 88, Vana Parva; See under Rahodara and Siva).

KAPĀLĪ I. One of the eleven Rudras. This Rudra was the son of Sthānū, son of Brahmā. (Chapter 66, Adi Parva). According to the Mahābhārata the eleven Rudras are the following: Mrgavyādhā, Sarpa, Nirṛti, Ajaikapāṭi, Ahirbudhnya, Pīnāki, Īvara, Kapālī, Sthānū, Bharga and Dāhana. (See under Kapardi). The eleven Rudras are referred to in different ways in Agni Purāṇa and Viṣṇu Purāṇa.

KAPĀLĪ II. Śiva. The Mahābhārata gives the following story regarding the reason for Śiva’s getting the name of Kapālī. Once a great controversy arose regarding the supreme sovereignty of the three worlds between Brahmā and Viṣṇu. Then there came to their midst an effulgence of Śiva and a voice from heaven said “He who finds the source of this brilliance is the real sovereign of the three worlds”. Brahmā went up to find the upper end and Viṣṇu went down to find the lower end. They travelled for a very long time without finding the end when Brahmā saw a Ketaki flower coming down. On enquiry the flower said it was coming from the origin of the brilliance and that three Brahmā deluges had elapsed since its starting from there. Brahmā took that flower and went to Viṣṇu. Viṣṇu asked Brahmā whether he had seen the end of the effulgence and Brahmā said ‘yes’. Immediately the flower in the hand of Brahmā turned into the figure of Śiva and cut off one of the heads of Brahmā making five-headed Brahmā into four-headed. The angered Brahmā cursed Śiva “May you go begging with a Kapālā (human skull) in your hand.” Thus Śiva became a Kapālī. Śiva cursed Brahmā back saying “You will not be worshipped by anyone” (See under Śiva, Brahmā).

KAPARDĪ. One of the eleven Rudras. According to Agni Purāṇa the Ekādaśa Rudras (eleven Rudras) are the following: Hara, Bahuṛūpa, Tryambaka, Aparājita, Ṛṣākapi, Śambhu, Kapardi, Raivata, Mrgavyādhā, Sarpa and Kapālī. (Chapter 18, Agni Purāṇa).

KAPĀTA. A demon. He was Kaisyapa’s son born of his wife Danu. (Chapter 65, Bhīṣma Parva).

KAPĀṬABHIKṢU. A false sage. To illustrate the fact that if a man fails in his deceit he will be subjected to ridicule, a story of a false sage occurs in Kathāsaritsāgara. Since this Character has earned a 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 Vaiśyā’s house and the false ascetic was attracted by her. Breaking his silence he said “What a pity!” and left the place. The Vaiśyā 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 afloat on the river.” The Vaiśyā did so.

The sage coming to his Āśrama called his disciples to his side and said “To-night 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 from the box a ferocious black monkey who mauled him terribly. The Kapata-bliksu was fooled. (Haradnya 1. Lavanakalambaka, Kathasaritsagara).

KAPI. A river. (M.B. Bhisma Parva, Chapter 9, Verse 24).

KAPIDHVAYA. Arjuna.

KAPILA I. A fierce sage.

1) Genealogy and birth. Kapila was the son of Kardama-prajapati, son of Brahma, born to him of his wife Devahuti, grand-daughter of Brahma and daughter of Svayambhuva Manu. Svayambhuva Manu got two sons named Priyavara and Uttanapada and three daughters named Akuti, Devahuti and Prasuti. The daughters were married to Ruci, Kardama and Daksa respectively. To Ruci was born of Akuti a boy named Yajña. He was an influential part in the incarnation of Visnu. To Kardama was born of his wife Devahuti Kapiliacarya, a great sage and the celebrated exponent of the Sankhya philosophy. Prasuti got many daughters (8th Skandha, Devi Bhagavata).

Sage Kapila was known as Cakradhanus also. (Skloka 17 Chapter 109, Udyoga Parva).

Kardama married the daughter of Vaivasya Manu called Devahuti. They spent their honeymoon in the air travelling throughout the world. Devahuti delivered nine daughters and a son named Kapila. Kardamaprajapati gave his daughters in marriage to Marici and the other sages.

2) Kapila—incarnation of Visnu. The Brahmanda Purana states that Kapila was the incarnation of Visnu. In Chapter 93 there is this statement: 'Bhagavan Narayana will protect us all. The Lord of the universe has now been born in the world as Kapilacaryas.'

3) Kapila imparts spiritual knowledge to his mother. Kapila started a severe penance. At that time Kardamaprajapati died and Devahuti 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 Samadhi. (3rd Skandha, Bhagavata).

4) How Kapila burnt to ashes the Sagaraputras. Once there was a king called Sagra in the Solar dynasty. He had two wives named Keśini and Sumati. Keśini got a son named Asamajāsa and Sumati got sixty thousand sons. Once Sagra conducted an Asvamedha Yāga at a place where the rivers Sindhu and Gaṅgā meet. Amśumān, son of Asamajāsa 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. Sagra sent his sixty thousand sons in search of the horse. They dug the whole continent of Jamśādīvāpa surrounded by mountains. Devas, Gandharvas and Bhujaṅgas complained to Brahma. Then Brahma said: 'The whole of this world belongs to Visnu. He has incarnated himself as sage Kapila to kill the sons of Sagra 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 Sagra 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 Kapila engaged in penance and the sacrificial horse grazing by his side. The sons of Sagra made a great hubbub there and Kapila produced a big sound of rebuke and stared at them. All the sixty thousand sons of Sagra were reduced to ashes. For more details see under Bhagiratha. (Sargas 39 and 40, Bālakāndā. Valmiki Rāmāyana).

5) Kapilayogasāstra. Kapila made the renowned Kapilasāstra sitting in his Aśrama and taught it to his mother Devahuti. Kapila was a great yogin. The Yoga Sāstra itself is based on the Sānkhya philosophy of Kapila. His Sānkhya Sāstra, known as Kapila Sāstra also, contains the distinctive yoga of meditation and it creates in you spiritual knowledge removing your ignorance totally. After teaching his mother his 'Kapila' he went to the Aśrama of Pulaha and lived there. (8th Skandha, Devi Bhagavata).

6) Other details regarding Kapila.

(i) Kapila was the preceptor of the King of Sindhu. 5th Skandha, Bhagavata).
(ii) Kapila visited Bhīma while the latter was lying on his bed of arrows before his death. (Skloka 8, Śanti Parva, M.B.).
(iii) There occurred a discussion once between Kapila and a Sage named 'Gau' on the subject whether Gṛhas-thadharma (doing one's duty as a house-holder) or yogadharma (doing yoga practices) was superior. (Chapter 236, Śanti Parva).
(iv) Kapila was a sage of great brilliance of body. When the sons of Sagra went to the nether world in search of the horse they saw the sage Kapila sitting there radiating a brightness equal to that of fire. (Chapter 107, Aranya Parva).
(v) Kapila was an authority on Sāṅkhya and Veda and was a worshipping of Śiva. (Skloka 4, Chapter 18, Anuśasana Parva).
(vi) He has written two books, namely, Sāṅkhya-pravacana and Tattvasamāsa.

KAPILA II. Another name of Śūrya. (Skloka 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: Dhāma, Kāma, Kāla, Vasu, Vāsuki and Ananta. (Skloka 41, Chapter 150, Anuśasana Parva).

KAPILA IV. Son of an Agni named Bhānu. He was his fourth son and was believed to be another incarnation of sage Kapila (Skloka 21, Chapter 221, Vana Parva).

KAPILA V. Another sage who was the father of Śālīhotra. He officiated in a yajña conducted by Uparicaravasu. (Chapter 336, Śanti Parva).

KAPILA VI. A son of Viśvāmitra who was a brahma-vādī. (Chapter 4, Anuśasana Parva).

KAPILA VII. A synonym of Śiva. (Chapter 17, Anuśasana Parva).

KAPILA VIII. A synonym of Viṣṇu. (Chapter 149, Anuśasana Parva).

KAPILĀ II. A holy place of Kurukṣetra. If one bathes in a sacred pond there one will get the benefit of making a thousand Godānas (giving away cows as gifts). (Chapter 83, Vana Parva).

KAPILĀ III. A river. (Chapter 9, Bhiśma Parva).

KAPILĀ IV. The mother of Paṇḍu. (Chapter 218, Sānti Parva).

KAPILA (M). Seventh division of Kuṣadviṣa. (M.B. Bhiśma Parva, Chapter 12, Verse 14).

KAPILĀHRADA. A sacred place in Kaśi. If one bathes there one will get the benefit of performing a Rājastīya yājña.

KAPILAKEDĀRATĪRTHA. 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.).

KAPILĀŚĀTRA. The Śāstra made by Kapila, the sage. After making this Śāstra Kapila communicated it to his mother Devahūti. (Devī Bhāgavata 8th Skandha).

KAPILĀSVĀ. Son of a King called Kuvalāśva. A sage named Dhandhu destroyed him. (Sloka, 40 Chapter 204, Vana Parva).

KAPILĀ TĪRTHA. A sacred pond owned by a King called Kapila. (Sloka 32, Chapter 84, Vana Parva).

KAPILĀVĀTA. A sacred place. If you stay there and observe fasting you will get the benefit of giving away in charity a thousand cows. (Chapter 84, Vana Parva).

KAPILĒYA. Son of Viśvāmitra. After saving Šunaśeṣa from death, Viśvāmitra was fondling the child on his lap. At that time, the child's father Ajigarta came to him and wanted Viśvāmitra to return the child to him. Viśvāmitra then told him 'Like Kapileya and Bābhrevya, this is also my son.' From this we may infer that Kapileya must have been Viśvāmitra's son. (Aitareya Brāhmaṇa).

KAPINJALĀ. A river of ancient India. (Sloka 26, Chapter 9, Bhiśma Parva).

KAPINJALA. A bird. There is a story about the origin of this bird in the Mahābhārata. Once Tvaṣṭṛ created Triśiras to kill Indra. Triśiras had three heads. When by one head he recited the Vedas by another head he drank wine and by the third he looked at the world wickedly. Indra envious of the growing strength of Triśiras felled him down by his Vajrāyudha. A person called Taṅkaka carrying an axe came that way then and by orders from Indra he cut off the heads of Triśiras. When the heads fell down there emerged from them birds called Kapinjala, Tiṭṭirī and Kalapiṅgala. From the head which recited the Vedas came the birds Kapinjala; 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 Tiṭṭirī. (Chapter 9, Udyoga Parva).

KAPISKANDHIĀ. A soldier of Skandadeva. (Sloka 57, Chapter 45, Salya Parva).

KAPOTA. A son of Gruḍa. (Chapter 101, Udyoga Parva).

KAPOTA. A sage. Citrāṅgadā, the daughter of Kakutstha and Urvasī, was his wife. She had two sons named Tumburu and Suvarcas. Kāpota received much wealth from Kubera and gave it to his sons. Once Kāpota cursed Tārāvati, the queen of Candra, that she would bring forth two sons with monkey-faces. (Kalikā Purāṇa, Chapter 56).

KAPOTAROMĀ (KAPOTALOMĀ). Son of the emperor Śibi who was greatly devoted to his dependants. (For genealogy see under Śibi). He had another name Audbhida. (Chapter 197, Vana Parva). He was a prominent member of the court of Varuṇa. (Śaṅti Parva).

KARABHA. A King who bowed before Jaraśandha, King of Magadha. (Sloka 13, Chapter 14, Sabhā Parva M.B.).

KARABHĀJANA I. A King of ancient India.

KARABHĀJANA II. One of the nine celebrated sons of Rśabhadeva. He was a yogin of divine wisdom. He imparted spiritual knowledge to these present at the yajña of the King of Videha. (Skandhas 4 and 5, Bhāgavata).

KARABHANJAKA. A place of habitation in ancient India. (Sloka 69, Chapter 9, Bhiśma Parva).

KARABHI. Son of Sakuni. (Matsya Purāṇa).

KARAHĀṬAKA. A country of south India. Sahadeva conquered this country. (Chapter 31, Sabhā Parva, M.B.).

KARAKA. A place of habitation in ancient India. (Chapter 9, Bhiśma Parva).

KARAKARSĀKA. A brother of the Rājā of Cedi. Śarahba is the other brother. The Rājā of Cedi along with his brothers, Karakarsaka and Śarahba, helped the Pāndavas in the great battle. (Sloka 47, Chapter 50, Udyoga Parva).

KARAKĀŚA. 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. (Sloka 6, Chapter 20, Droṇa Parva).

KARĀLĀ. A Deva Gandharva. He took part in the birthday celebrations of Arjuna. (Chapter 122, Ādi Parva, M.B.).

KARĀLADANTA. A great Sage. He was a bright member of the court of Indra. (Chapter 7, Sabhā Parva, M.B.).

KARĀLĀJANĀKA. A King of Mithilā. Vasiṣṭha imparted to him spiritual knowledge. (Śaṅti Parva).

KARĀLĀKŚA. A soldier of Skandadeva. (Chapter 45, Salya Parva).

KARĀMALĀSAMPRAḌĀYA. The method of counting the number of recitals of a prayer by using the fingers of the hand. (See under Gāyatrī).

KARAMBA. Brother of Rāmbha, father of Mahiṣāsura. See under Mahiṣa.

KARAMBHĀ. A princess of Kaiśīgadā. She was married to Akrođha, a King of the Puruvaśīya. She was the mother of Devātithi. (Sloka 22, Chapter 95, Ādi Parva).

KARĀṢA. Another name of Yuyutsu. See under Yuyutsu and Varuṇa.

KARANDHAMA.


2) How he got his name Karandhama. Once there came a famine in the country of Suvarcas. The treasury
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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 blew 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 Karadhamana (blowing of hands) he was given the name of Karadhamana also.

3) Other details.

(i) The celebrated King Aviśkit was the son of Karandhama. (Chapter 4, Āsvamedha Parva).

(ii) Karandhama was a prominent member of the court of Yama. (Śloka 16, Chapter 8, Sabhā Parva).

KARANDHAMANA. See under the word Karandhama.

KARANDHAMANA (M). A tirtha situated near the southern ocean. The five holy places in the southern ocean, viz. Agastya tirtha, Saubhadra tirtha, Pauloma tirtha, Karandhamana tirtha and Bhāradvāja tirtha were called Pañca tīrthas. In the course of Arjuna’s pilgrimage, he visited these Pañca tīrthas. At that time, the Sages never used to go there. There was a special reason for it. The five celestial women, Vargā, Saurabheyyi, Samīci, Budbudā and Lātā used to live in them in the form of crocodiles as a result of a sage’s curse. Arjuna liberated all of them. (For details see under the word “Vargā”).

KARAṆJANILAYĀ. Analā, the mother of all trees. She was the daughter of Daḵsa and the wife of Kaṣyapa. She is known as Virudhā also. That was how Virut became a synonym of tree. It is believed that Analā stays in the tree Kārāṇja. To obtain blessings from Analā people worship the Kārāṇja tree. (Ślokas 35 to 36, Chapter 230, Vana Parva).

KARAPARVAN. A holy place in the Sarasvati river valley. (M.B. Śalya Parva, Chapter 54).

KĀRAṢKARA. A despoiled country of ancient times. There is a reference to this country in the Mahābhārata, Karna Parva, Chapter 44.

KARAṬA. A place of habitation of ancient India. (Śloka 63, Chapter 9, Bhīṣma Parva).

KARATOYĀ. A holy river. This river worships Varuṇa sitting in his court. (Śloka 22, Chapter 9, Sabhā Parva). If one stays on the shores of this river and observes fasting for three days one would get the benefit of performing an Āsvamedha yāga. (Chapter 85, Vana Parva).

KARAVIRA I. A prominent serpent. (Śloka 12, Chapter 35, Ādi Parva).

KARAVIRA II. A mountain on the southern side of Mahāmeru. See under Mahāmeru.

KARAVIRA III. There was once a country named Karavira on the base of the mountain Gomanta. That country was being ruled by a King called Sṛgālavāsudeva. He was killed by Śrī Kaṇḍa and Balarāma together as per instructions from Paraśurāma.

(KARANDHAMANA, Bhāgavata).

KARAVIRA IV. A mountain in the neighbourhood of Dvārakā. (Chapter 38, Sabhā Parva).

KARAVIRAṢA. A demon. He fought against Rāma and Lakṣmaṇa along with Khara, Dūṣaṇa and Trīśiras. (Śloka 24, Chapter 26, Aranyaka Kaṇḍa, Vālmiki Rāmāyaṇa).

KARAVIRAṆAPURA. A holy place. If one bathes in this place one will attain the form of Brahmā. (Chapter 25, Anuśasana Parva).

KARDAMA I. A Prājāpati. Pulaha, son of Brahmā, begot of his wife Kaṃā three sons named Kardama, Urvirīyān and Saḷiṣṭhu. (Chapter 10, Aśva Jī, Viśṇu Purāṇa). Of these three Kardama married Devahūti. Devahūti was the daughter of Śvāyambhuva Manu and sister of Akūṭi and Prāṣūṭi. (5th Skandha, Devī Bhāgavata).

Devahūti was an ideal wife and served her husband with great devotion. Kardama was pleased with his wife and presented her with an aeroplane. Kardama and Devahūti conducted then a tour of the worlds in that plane. Devahūti delivered nine daughters and a son. The daughters were married to Marici and other sages and the son grew into the celebrated Sage Kapilācārya. Kardama then entered into Samādi. (Sitting in yoga and courting death of one’s own accord). (3rd Skandha, Bhāgavata).

KARDAMA II. A virtuous serpent. (Chapter 35, Ādi Parva).

KARDAMA III. This Sage sits in the court of Brahmā and worships him. (Śloka 19, Chapter 11, Sabhā Parva, M.B.).

KARDAMA IV. A celebrated sage who was the grand-son of Viraja. He had a son named Anāṅga. (Śloka 90, Chapter 59, Sānti Parva).

KARDAMILAKSETRA. A temple near the mountain of Sāmaṅga. Bharata was crowned King at this temple (Śloka 9, Chapter 135, Vana Parva).

KARENUMATI. Daughter of Siṣupāla, King of Gedi. Nakula married her and they got a child named Niraṁitra. (Śloka 79, Chapter 95, Ādi Parva).

KARĪṢA. A son of Viśvāmitra. (M.B. Anuśasana Parva, Chapter 4, Verse 55).

KARIṢAKA. A place of habitation in ancient India. (Chapter 9, Bhīṣma Parva, M.B.).

KARIṢINĪ. A river. (Chapter 9, Bhīṣma Parva).

KARIṬI. A place of habitation in ancient India. (Chapter 9, Bhīṣma Parva).

KARKAṆHANḍA. A place of habitation in ancient India. This place was conquered by Karṇa for Duryodhana. (Vana Parva).

KARKANṆJU. A saintly King mentioned in Sūktā 112, Anuvaṇka 16, Maṇḍala 1 of Kṛgyeda.

KARKARA. A prominent serpent. See under Kadrū.

KAKATI. See para 12 under Brahmā.

KARIṆ. The son of the sage Āpastamba by his wife Aksāśūṭrā.

KARKOṬAKA. A terrible serpent.

1) Birth. This serpent was born to Kaṣyapa, by his wife Kadrū.

2) The curse. Once Karkoṭaka cheated the sage Nārada. 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 Karkoṭaka lived in that forest, awaiting the arrival of Nala.

3) Nala and Karkoṭaka. Once a wild fire spread all over the forest. Karkoṭaka whose power of movement was destroyed by Nārada’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 Damayantī in the forest. Nala came to him, on hearing his cries. The serpent informed Nala about the story of Nārada’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 fire. The serpent asked Nala to walk a few steps counting his footsteps. Nala did so and at the tenth step, Karkotaka struck him and his whole body was turned blue. Suddenly Karkotaka 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. It is he who is affected by my poison. You need not fear danger from poison any more. You will never be defeated in battle. Go and engage yourself as the charioteer of Ruparna, King of Ayodhya. You will teach him Asvabhava’s mantra. In return for it he will teach you Akshahdaya 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, Karkotaka vanished. (M.B. Vana Parva, Chapter 66).

KARKOTAKA. A land beyond the eastern ocean. It is not far from there to the river Śitodā. The Udaya mountain is just across it. (Kathāsārītāgāra).

KARMABHŪMI. The land of Bhārata. How this continent got the name of Karmabhūmi is given below. All those born in this land enjoy a life in Svarga, on earth or in hell according to the class to which their actions belong namely Sattvic, 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 Karmabhūmi. (8th Skandha, Devī Bhāgavata).

KARMAJIT. A King of the family of Arjuna. He was the son of Bṛhatena and the father of Srutaśīvaja. (9th Skandha, Bhāgavata).

KARṇA I. The eldest son of Kuntī. Though he was the brother of the Pāndavas he joined sides with the Kauravas and became the King of Āṅga. So the name of Karna comes in the genealogy of the Āṅga royal family.


2) Birth of Karna. Pāndu, a King of Candravamsa, married Kunti, daughter of King Śrūṣenas. This girl was brought up even from childhood by a King called Kuntibhoja. 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. Kunti 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 once, 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 consoled 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 Aśvā. That box leaving the river Aśvā entered the Yamunā river and leaving Yamunā it entered the river Gaṅgā. Drifting slowly the box reached Campāpūrī, a country of Sūtas. Adhiratha born of the Sūtavāṅsa 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 baby inside the box and they adopted it and brought it up. The boy was named Vasuṣeṇa. It was this babe that became the celebrated Karna afterwards. (Four chapters from 305, Vana Parva).

3) Education of Karna. Karna grew up in the house of Adhiratha in the country of Āṅga bearing the names Vasuṣeṇa and Vṛṣa. Kunti knew this through spies. When the time came for imparting education to Karna Adhiratha sent him to Hastināpura to the presence of Drona for teaching him archery. Karna studied under Krpa and Parāśūrāma 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 Parāśūrāma. 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 Parāśūrāma and represented himself as a member of the Bhrigu family. He said he had come to him to be his disciple and learn the secret of the Brahmā missile from him. Parāśūrāma believed him and accepting him as his disciple taught him many new techniques in archery. Once Karna was wandering in the vicinity of the āśrama 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 removal of the curse but the brahmin refused to show any mercy.

Parāśūrāma 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 Parāśūrāma slept resting his head on the lap of Karna. Then a beetle named Alarka attacked Karna and started sucking blood from his thigh. Blood was oozing from his thigh and still Karna did not stir from his position lest it should disturb his guru in his nap. Suddenly Parāśūrāma awoke and stared at the beetle and the beetle fell

1 According to a belief of old, all other parts of the world excepting Bhrātavrāṣṭra were inhabited by Devas.
dead. It then took the form of a demon and rising up in the air said “Śvāmin! I was once a demon called Darśā. Once I carried away by force the wife of the sage Bhrigu and the angered sage cursed me and made me a bācch. When I craved for pardon he said that I would be given my original form by Paraśurāma.”

When the demon disappeared saying so much Paraśurāma turned to Karna who stood with respect, his dress all covered with blood. Paraśurāma 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 Karna revealed his identity and then Paraśurāma cursed him saying “You will forget the secret of the Bhrāmā missile at the time when you want to use it against your enemy.” (Chapters 2 and 3, Sānti Parva).

5) How Karna became the King of Aīga. The Pāṇḍavas and Kauravas were studying archery under Dronācārya together and Karna 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 vast assemblage was lost in wonder and admiration. Then strode Karna to the scene and not only did he duplicate with ease Arjuna’s feats but he did show something more. The assemblage was dumbfounded. Arjuna turned pale. At this moment Kṛṣṇa stood up and questioned the right of Karna to compete with those with royal blood in them. Then rose Duryodhana and said: “If the combat is not in order simply because Karna is not a prince it is easily remedied. I crown Karna as the King of Aīga”. Then there came to the scene the aged Adhiratha, the foster-father of Karna, and as Karna saw him coming he went and bowed before him and Adhiratha embraced him with tears in his eyes. (Chapters 134 to 136, Adi Parva, M.B.)

6) Karna’s armour and ear-rings. Karna was born with an armour on his body and rings in his ears. Chapter 99 of Adi Parva says thus: “To Kunti was born of Śūrya the mighty Karna. Even at his birth he was adorned with an armour over his body and rings in his ears.” Śūrya had ordained that as long as Karna wore the armour and ear-rings he would be unconquerable. Indra knew this and wanted to get Karna rid of these so that Arjuna, his son, might gain a victory over Karna. Karna was reputed for his charity and Indra under the garb of a brahmin went to Karna 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 Karna 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 Brāhmana. The only request that the noble Karna did make was that in 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 this body. Indra bade Karna ask 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 Vaijayanti also. Karna had to use that weapon to kill the great Ghaṭotkaca in the Mahābhārata battle.

7) Other details.
(i) Karna was present at the Svayāmvara of Draupadi. (Sloka 4, Chapter 185, Adi Parva).
(ii) Bhīma defeated Karna once in a single combat. (Sloka 20, Chapter 34, Sābhā Parva).
(iii) Karna took part in the Rājasya of Yudhiṣṭhira. (Sloka 7, Chapter 34, Sānti Parva).
(iv) Karna defeated Jarāsandha once in a single combat. Chapter 44, Sābhā Parva).
(v) Karna defeated in his victory march many kings like Drupada, Bhagadatta and Kerala. (Chapter 254, Aranyā Parva).
(vi) Karna conquered the cities of Mālinī and Campā and annexed them to the country of Aīga. (Chapter 5, Karna Parva).
(vii) Karna prompted Duryodhana to tease the Pāṇḍavas living in the forest. (Chapter 7, Vana Parva).
(viii) Karna swore that he would kill Arjuna. (Chapter 257, Vana Parva).
(ix) Karna lost his clothes during a fight against the king of Vīrāṭa. (Chapter 65, Vīrāṭa Parva).
(x) Kāndapāṛśṭham is the name of Karna’s bow.

8) Karna and the Kurukṣetra battle. The great battle of Mahābhārata lasted for eighteen days and some of the incidents touching Karna during that period are given below:
(i) Before the great war started Kunti went alone to the shores of Gaiśī and met Karna. She then confessed to him that she was his mother and that the Pāṇḍavas were his brothers. She advised Karna to join sides with the Pāṇḍavas and the Sun god approved of it. But Karna 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 Parva).
(ii) Karna started his fight against the Pāṇḍavas after taking blessings from Bhīṣma. (Chapter 3, Droṇa Parva).
(iii) Karna fought against the princes of Kekaya, Arjuna, Bhīma, Dhṛṣṭadyumna and Sātýaki in single combat. (Chapter 32, Droṇa Parva).
(iv) Abhimanyu defeated Karna in a single combat. (Chapter 40, Droṇa Parva).
(v) Karna made Bhīma unconscious. (Chapter 139, Droṇa Parva).
(vi) Karna once withdrew a bit when hit by the arrow of Arjuna. (Chapter 139, Droṇa Parva).
(vii) Karna insulted Kṛpācārya at one time. (Chapter 158, Droṇa Parva).
(viii) Karna killed Ghaṭotkaca with the weapon Śakti which Indra had given him in exchange for the armour and ear-rings which he had given Indra. (Chapter 180, Droṇa Parva).
(ix) Karna ran away from the battlefield when he heard that Droṇa was dead. (Chapter 193, Karna Parva).
(x) Karna was made the Generalissimo of the Kaurava army when Droṇa died. (Chapter 10, Karna Parva).
(xi) Saśīya became the charioteer of Karna (Chapter 86, Karna Parva).
(xii) The beautiful headwear of Arjuna fell down to
the ground by the snake-faced arrow of Karna. (Chapter 90, Kaṁṇa Parva).

(xiii) When Arjuna was fighting against Karna the chariot-wheels of Karna sank into the ground. (Chapter 90, Kaṁṇa Parva).

(xiv) Arjuna slew Karna. (Śloka 50, Chapter 91, Kaṁṇa Parva).

(xv) Karna had three sons named Citrasena, Satyasena and Suṣeṇa. All the three were killed at Kurukṣetra by Nakula. (Ślokas 19 to 50, Chapter 10, Śalya Parva).

9) Karna goes to heaven. After his death Karna went to heaven and merged with his father, the Sun god. (Śloka 20, Chapter 5, Śvargaṛoḥana Parva).

10) Names of Karna.

(i) Because Karna was born with an effulgence (Vasu) he was first given the name Vasuṣeṇa.

(ii) Because he was born with Kundalas (ear-rings) in his Kaṁnas (ears) he was called Karna. (Chapter 302, Aranya Parva).

(iii) Besides these two he had many other names. A few are given below:

- Adhirathī, Adityanandana, Adityatanaya, Aṅgarāja, Aṅgeṣvara, Arkaputra, Bharataraṣba, Goputra, Kaun-
teyā, Kutśiṣṭa, Kurvāhā, Kurupṛtanāpi, Kuruvīra, Kuruvodya, Pārtha, Vṛṣṭajmā, Rādhāvya, Rādha-
māja, Rādheya, Ravisīṇu, Sauti, Śavitra, Śavya, Śuryaputra, Śuryaśambhava, Śūta, Śūtanandana, Śūta-
patra, Śūtasūru, Śūtasutasva, Vaikartana, Vaivasa, and Vyāsa.

KARNAVII. A son of Dhṛtarāṣṭra. Bhimasena killed this Karna. (Chapter 67, Bhiṣma Parva).

KARNIII. Younger brother of Ghanṭa. See under Ghanṭākarna.

KARNAKA. A barber who lived in Kāśi. (Chapter 29, Harivānaśa).

KARNANIRVĀHA. A sage who attained Svarag after observing correctly the duties of Vānaprastha. (Śloka 18, Chapter 244, Śānti Parva).

KARNAPARVA. One of the Parvans of Mahābhārata. See under Mahābhārata.

KARNAPRĀVARANA. A country of South India. The army of Duryodhana contained soldiers from this country. (Śloka 13, Chapter 51, Bhiṣma Parva).

KARNAPRĀVARANA(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 cars were extraordinarily long, drooping down to the feet. Sahadeva conquered and subdued this tribe. (Śloka 67, Chapter 31, Śabhā Parva). They once brought to Yudhiṣṭhira many valuable presents and paid their respects to him. (Śloka 19, Chapter 52, Śabhā Parva).

KARNAPRĀVARANA. A follower of Skandadeva, (Chapter 46, Śloka 25, Śalya Parva).

KARNĀŚRAVAS. A sage who was a member of the court of Yudhiṣṭhira. (Śloka 23, Chapter 26, Vana Parva).

KARNĀṬAKA. A country of South India. Mahā-
bhārata says like this: "There are a few more countries to the south and they are: Drāviḍa, Kerala, Prācyā, Musīka, Vanavāsika, Karnāṭaka, Māhiṣaka, Vīkalpa and Muṣaka." (Chapter 9, Bhīṣma Parva).

KARNAYEŞTA. A Kṣatriya King. He was the incar-
nation of an Asura named Kroḍhavaśa. (Chapter 67, Adi Parva).

KARŚIKA. One of the eleven Devakanyakās who sang and danced in the Jamotsava of Arjuna. The others are: Menakā, Sahajayā, Pujājīkaṭhālā, Rūṣṭhalā, Gṛḥṭa-, Viśvā-, Pūrva-, Ullōca, Prāmloca and Urvaśī. (Chapter 123, Adi Parva).

KARŚIKAṆĀṆANA. A forest to the north of the moun-
tain Sumeru. All the six seasons appear there at the same time and so this forest is always filled with flowers. (Chapter 6, Śloka 24, Bhiṣma Parva).

KARPARKA. See under Ghata.

KARPĀŚIKA. A country in ancient India. The maids of this country served in the Rājasūya of Yudhiṣṭhira. (M.B. Śabhā Parva, Chapter 51, Verse 8).

KARŚĀṆĀṆANA(M). (KARSIKAM). A measure of weight for gold and silver in ancient India.

KARŚIÑI. A Deva Gandharva. Mahābhārata, Adi Parva, Chapter 122, Verse 56 says that he participated in the celebrations connected with Arjuna's birth.

KARTĀ. A Viśādeva, (Śloka 35, Chapter 91, Anu-
śāsana Parva).

KARTASVARA. An Asura. Once this Asura became world emperor. (M.B. Śānti Parva, Chapter 227, Verse 52).

KARTAVĪRĀJUNA (KARTAVĪRYA). A renowned King of the Hehaya dynasty; 1) Genealogy. From Mahāviśnu were descended in the following order: Brāhma—Atri—Candra—Buddha—Parur-
ravas—Ayus—Yayati—Yadu—Sahasrajit—Satajit—Ekāva—(Hehaya)—Dharma—Kasi—Bhadrascena—Dhana-
kara—Kṛta—Kartavīrya—Kartavīrya. 2) Hehaya Dynasty and Bhārgava Dynasty. The Hehayas were Kṣatriyas and the Bhārgavas were Brāhmaṇas. The Bhārgava sages were the family preceptors of the Hehaya Kings. The Hehayas who were generous and charitable, used to give plenty of wealth to the Bhārgavas. Consequently in course of time, the Bhārgava grew wealthy while the Hehayas gradually declined. In order to tide over their difficulty, the Hehayas decided to borrow some money from the Bhārgavas. But the Bhārgava refused to oblige, on the plea that they had no money. The enraged Kṣatriyas (Hehayas) began to persecute the Bhṛgas (Bhārgavas). The Bhṛga left for the Himalayas after burying all their treasures under the floor of their Āśramas. The Kṣatriyas pursued them and hunted them even there. At last a Brāhmaṇi who belonged to the Bhārgava race, gave birth to a sage named Aurva through her thigh. With his birth the Hehayas began to lead a less aggressive life. After the lapse of many years, the mighty Kārtavīrājuna was born in the Hehaya dynasty and the mighty sage Jamadagni was born in the Bhṛga dynasty. Both of them nourished their hereditary feud. With his capital in the city of Māhiṣmati on the banks of the river Narmadā, Kārtavīrājuna began his reign. (See under Aurva I).

3) Thousand Hands of Kārtavīrājuna. Once when Kārtavīrājuna was living in his capital Māhiṣmati, the sage Nārada happened to come there. The King greeted him with due reverence and asked him what course of action was to be followed for attaining mokṣa (salvation) and at the same time for enjoying worldly pleasures. Nārada replied that by performing the rite known as "Bhadradipa Pratiiṣṭha", both these objects could be achieved. Accordingly, Kārtavīrājuna went to the banks of the river Narmadā with his wife
and began the observance of Bhadradipa Pratiṣṭhā. Kartavirya's guru was Dattatreya, the son of Atri. At the conclusion of the Yāga rites, Dattatreya who was pleased, asked Kartavirya to give him what boon he wished to have. Kartavirya with joined palms asked him many boons one of which was that he should have a thousand arms. Dattatreya granted him the boon, and Kartavirya who became proud of his new possession, ruled at Māhistamī for 86,000 years. (Brahmāṇḍa Purāṇa, Chapter 44).

4) Vāyu's Warning. Kartavirya who returned triumphant after receiving the boon from Dattatreya heard a mysterious voice warning him in the following words:—"You fool! Don't you know that a Brāhmaṅa is superior to a Kṣatriya? A Kṣatriya governs his subjects in alliance with the Brāhmaṅa". On hearing this, Kartavirya became angry. He understood that Vāyu, the divine messenger was behind the mysterious voice. He despaired Vāyu and argued that a Kṣatriya was superior to a Brāhmaṅa. Vāyu gave him a warning that a Brāhmaṅa would curse Kartavirya. (M.B. Anuśāsana Parva, Chapter 152).

5) Kartavirya cursed by the sage. Once Agni (fire-god) approached Kartavirya 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 Āśrama owned by a sage called Āpava. The enraged Sage came to know that Kartavirya was responsible for the havoc and pronounced a curse that Paraśurāma would chop off all the thousand hands of Kartavirya.

6) Kartavirya and Rāvana. 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 sand bank, began to worship it. Just then Kartavirya 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 amusements, Kartavirya 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 Kartavirya and his water-sports and reported the matter to their master. At once Rāvana armed himself with his bow rushed to Kartavirya and began a fierce fight. At last Rāvana fell down under the heavy stroke of Kartavirya's mace and was bound in chains and imprisoned. He lay there for one year. Rāvana's father sage Pulastya came to know of this and he went to Kartavirya's palace. He was received with due respect and at his request, Kartavirya released Rāvana and after that they remained friends for life. (Uttara Rāmāyaṇa).

7) Kartavirya and Renukā's Death. One day when Paraśurāma 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 Āśrama and went to the river Revā to fetch water and Paraśurāma was left behind in the Āśrama. When she reached the river bank, she saw Kartavirya 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 a few minutes, looking at the amorous amusements of Citraratha, King of Sālva, with his wives. It was only after they had departed that she was able to return to the Āśrama with water. Meanwhile Jamadagni who had returned to the Āśrama earlier was angry at her delay and was waiting impatiently for her arrival. As soon as she reached the Āśrama, the sage, in a fit of fury, ordered Paraśurāma to cut off her head and the latter obeyed him. (Brahmāṇḍa Purāṇa, Chapter 58).

8) The Triumphant March of Kartavirya. All the Kings in the world acknowledged the supremacy of Kartavirya. In Brahmāṇḍa Purāṇa, Chapter 16, we find that Kings of the Solar dynasty like Trayāyāraṇa, Hariścandra, Rohitāśa and Cuncu were defeated by Kartavirya. In his golden chariot he went about defeating Devas, Yakṣas, Rīṣis and others. He challenged even Viṣṇu. He insulted Indra in the company of Indraṇī. (M.B. Vana Parva, Chapter 115).

Intoxicated by his successes, Kartavirya 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 Varuṇa appeared before him and asked him what he wanted. Kartavirya asked the god to name a man who had the capacity to fight with him. Varuṇa answered that Jamadagni's son Paraśurāma was the person who satisfied that condition. Kartavirya accepted the challenge and went in search of Paraśurāma. (M.B. Anuśāsana Parva, Chapter 29).

9) Killing of Jamadagni. Once Kartavirya went to hunt in the forest with his followers. They were roaming in the Vindhya 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 Āśrama. After asking his men to wait at the river-bank, Kartavirya went alone to the Āśrama. He paid his respects to the sage and after their usual greetings, Jamadagni asked him to call his followers also to the Āśrama. When all of them arrived the sage gave them a sumptuous feast. Kartavirya wondered how the sage managed to do it. They spent the night there and when they returned home next morning Kartavirya's minister Candragupta told him that he saw a cow in Jamadagni's Āśrama 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 Āśrama to beg the cow from the sage for him. Candragupta accordingly went with a few followers to the Āśrama and begged for the cow. At that time Paraśurāma was not in the Āśrama. Jamadagni told them that the cow was Kāmadhenu's sister, Susīlā and that it was not possible to give her. Candragupta tried to seize the cow by force but she 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 Candragupita. (Brahmaṇḍa Purāṇa, Chapters 67 to 70).

10) Jamadagni's Restoration to Life. Parasurāma returned soon to the Ātraṇa with the disciple Akṛta-vraṇa. At the sight of his father lying dead on the floor, Parasurāma cried aloud, Reṇukā beat her breast twentyone times. Seeing this, Parasurāma took a solemn vow that he would go round the world twentyone times and extirpate the Kaśyapī Kings. The sage Śukra appeared there with Suśilā who had vanished. After restoring Jamadagni to life Śukra went back.

11) Death of Kārtavirya. Paraśu Rāma who had turned himself into the very embodiment of Revenge, accompanied by Akṛta-vraṇa, took his stand at the gates of the city of Mahīṣmatī and challenged Kārtavirya to a fight. Kārtavirya came out with a huge army. In the terrible fight that followed, Parasurāma himself with his axe (paraśu) chopped off all the thousand arms of Kārtavirya. All his sons were killed. Kārtavirya himself fell down beheaded. This was the end of the pillar of Hehaya dynasty. (Brahmaṇḍa Purāṇa, Chapter 81).

12) Kārtavirya's sons. Kārtavirya had one hundred sons. All of them were killed in the battle by Parasurāma. Their names, as given in Chapter 76 of Brahmaṇḍa Purāṇa, are given below:—


KĀRTTIKEYA. Skanda, the son of Śiva. For details see under Skanda.

KĀRŪṆA. See under Dhanaśajya.

KĀRŪṆA I. A King of Kārūṇa. A lady of name Bhadrā was performing penance to get this King as her husband when Śīṣupāla carried her away. (Ślokā 11, Chapter 45, Sabhā Parva).

KĀRŪṆA II. One of the nine sons of Vaivasvata Manu.

The other sons are: Iksvāku, Nābhāga, Drṣṭa, Śaryāti, Nāriṣyanta, Prāṇānāga, Diṣṭa and Prṣadha. (7th Skandha, Devī Bhāgavata).

KĀRŪṆA III. A Yāṣa. This Yāṣa accompanied by his brothers performed penance on the shores of the river Kālindo, to propitiate Devī, taking in only air. Devī was pleased and appearing before him in person said "You will become the lord of Manvantara." (Skandhas 10 and 13, Devī Bhāgavata).

KĀRŪṆA I. The sixth son of Vaivasvata Manu. (M.B. Adi Parva, Chapter 75).

KĀRŪṆA II. An ancient land. (The King of this land used to suppress robbers and plunderers. He was present at Draupadī's Svayamvara. (M.B. Adi Parva, Chapter 183).

KĀRŪṆA (M). A place in ancient India. Historians arc of opinion that it is the Bundelkhand of modern India. The sin of Brahmahatyā (killing of brahmins) of Indra was washed away by brahmins at this place. The place where Kārīṇa (cowdung) from Indra fell was called Kārīṇa and it gradually became Karūṇa. (See under Aśigamalaja).

KĀRVATĀ. An ancient country of India. The King of this land was slain by Bhīmasena. (Chapter 30, Sabhā Parva).

KĀSERAKA. A Yāṣa. Mahābhārata, Sabhā Parva, Chapter 10, Verse 15 says that Kaśeraka continues to attend on Kubera as a member of his assembly.

KĀSERU. A lovely daughter of Tvaṣṭā, the Prajāpati. Narākṣaṇa abducted Kaśeru when she was fourteen years old. She was one of the virgins married by Śrī Kṛṣṇa who won a victory over Narākṣaṇa. (M.B. Sabhā Parva, Chapter 38, Dāksināya Pāthā).

KĀSERUMĀN (KĀSERUMĀN). An Asura who was a Yāvana. He was slain by Śrī Kṛṣṇa according to Mahābhārata, Vana Parva, Chapter 12, Verse 32.

KĀŚI I. (VĀRĀṆASI. BANARĀS). (See under Divo-

dāsa also).

1) General. One of the oldest and most popular sacred centres in India, Kāśi is reputed for its Viśva-nātha temple of hoary traditions, according to one of which the Śivallīgā in the temple was installed by Brahmā himself. (Hālāsya Māhātmaya).

2) Pilgrimage on foot to Kāśi. Devotees from many parts of India go on pilgrimage to Kāśi on foot, bathe in the holy waters of the Gaṅgā 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 Kapilāśa Śiva told Pārvatī that the temple at Kāśi was called 'Avimukta' (unreleased) as it never perished, and all Japa, tapa, homa and dāna 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 tīrthas at Avimukta, i.e. Hārīcandra tīrtha, Āvīrāteka vārā tīrtha, Jayesvara tīrtha, Śrī Parvati tīrtha, Mahālayatīrtha, Bhūgu tīrtha, Cauḍēśvara tīrtha and Kedaratīrtha. These tīrthas extend to two yojanas to the east of the Kāśi temple and half-a-yojana to the west of it. The river Varanāśi is also there, and Varanāśi is at the centre of all these. Whatever is done at Vārāṇaśi like bath, Japa, homa, worship of Devas, dāna, 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) Pāṇḍu once conquered Kāśi. (Bhūṣa Parva, Chapter 9).
(ii) Bhīma married Balandhara, daughter of the King of Kāśi. (Adi Parva, Chapter 35, Verse 77).
(iii) Bhīmasena conquered Kāśi. (Sabhā Parva, Chapter 30, Verse 6).
(iv) Sahadeva conquered Kāśi. (Udyoga Parva, Chapter 50, Verse 31).
KĀŚI I

(v) In the war between the Pāṇḍavas and the Kauravas, the King of Kāśi fought on the side of the former. (Udyoga Parva, Chapter 196, Verse 2).

(vi) Arjuna conquered Kāśi. (Ādi Parva, Chapter 122, Verse 40).

(vii) Śrī Kṛṣṇa conquered Kāśi. (Draupā Parva, Chapter 11, Verse 15).

(viii) Karṇa once conquered Kāśi on behalf of Duryodhana. (Karnā Parva, Chapter 8, Verse 19).

(ix) Kāśi had been ruled by the Kings called Haryāśva, Sudeva, and Divodāsa. (Anuśāsa Parva, Chapter 30, Verses 12 to 15).

(x) King Vṛṣadārtha and Uśīnara had ruled over Kāśi. (Anuśāsa Parva, Chapter 30, Verse 9).

(xi) Bhīṣma conquered Kāśi during the Svayamvara of Ambā. (Anuśāsa Parva, Chapter 44, Verse 38).

(xii) The horse sent out in connection with Yudhishṭhira’s Āśvamedha passed through Kāśi also. (Āśvamedha Parva, Chapter 83, Verse 14).

(xiii) For the origin of the name Kāśi see under Divodāsa.

KĀŚI I. An inhabitant-citizen-of Kāśi. (Bhīṣma Parva, Chapter 106, Verse 18).

KĀŚI III. A son of Kavīprajāpati. (Anuśāsa Parva, Chapter 85, Verse 133).

KĀŚIKA. A famous charioteer on the Pāṇḍava side (Udyoga Parva, Chapter 171, Verse 15).

KĀŚISVARA TĪRTHA. A sacred place on the banks of river Ambu-mati on the borders of Kurukṣetra. A bath in the river redeems one from all sins and raises one to Brahmaloka. (Vana Parva, Chapter 83, Verse 57).

KĀŚMIRA (KĀŚMIRAKAM). A state in North India, Kāśmira was famous during the Mahābhārata period also. Once Arjuna conquered this state (Sabhā Parva, Chapter 27). People from the state had attended Yudhishṭhira’s Rājasūya with many articles of presentation. Śrī Kṛṣṇa once defeated its ruler. (Draupā Parva, Chapter 11, Verse 16). Paraśurāma also once defeated its ruler. (Draupā Parva, Chapter 70, Verse 11).

KĀŚMIRAMĀNDALAM. A particular place in Kāśmira where once a conference of sages was held. (Vana Parva, Chapter 203). Besides all the prominent sages of North India, distinguished persons like Nahuṣa, Yayāti, Aśi and Kāśyapa attended the conference. Rivers Jhelam and Chenab flow through this place, and it is a holy centre. Those who bathe here will become like sages.

KASTURĪGANDHĪ. Another name for Kāli (Matsya-gandhi) or Satyavati, the mother of Vyāsa. To know how she got this name, see under Satyavati.

KĀŚYA I. A famous King of Kāśi; father of Ambā, Ambikā and Ambālikā. He was also called Krodha-vāsa. According to Chapter 171 of Udyoga Parva, Kāśya’s real name was Senābindu.

KĀŚYA II. One of the great sages who visited Bhīṣma on his bed of arrows. (Sānti Parva, Chapter 47, Verse 10).

KĀŚYAPA I. Chief among the Prajāpatis.

1) Kāśyapa—Son or Grandson of Brahmac? It is impossible to give a definite answer to this question. In Mahābhārata, Ādi Parva, Chapter 65, we see that six spiritual sons—Marici, Aṅgīras, Atri, Pulastya, Puṣṭaka and Kṛatu—were born to Brahmac. Kāśyapa was born as the son of Marici and that all living beings in the world took their origin from Kāśyapa. According to this statement, Kāśyapa is the grandson of Brahmā.

But in the 14th Sarga of Aranyaka-ṇanda in Vālmiki Rāmāyaṇa 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 Marici, 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, Sānti Parva, Chapter 297, verse 17 says that all living beings belong to the four original Gotras—the gotra of Aṅgīras, Kāśyapa gotra, Bṛgū gotra and Vasishṭha gotra and that all the other gotras came into existence subsequently.

3) Kāśyapa’s wives. Kāśyapa had 21 wives who were:—Aditi, Diti, Danu, Arisṭa, Surasa, Khaṣa, Surabhi, Vinaṭa, Tāmṛa, Krodha-vāsa, Ira, Kadrū, Muni, Pulomā, Kālaka, Nātā, Danayus, Siṁhiṅka, Pradhā, Viṣvā, and Kapila. Of these, the 13 wives, Aditi, Diti, Kālaka, Danayus, Danu, Siṁhiṅka, Krodhā, Pradhā, Viṣvā, Vinatā, Kapila, Muni and Kadrū, were the daughters of Daksā. Of these the first wife Aditi had 12 sons. These 12 sons namely Viṣṇu, Śakra, Aryanā, Dhātā, Viṣṇu, Puṣā, Viṣvasān, Savitā, Mitra, Varuṇa, Aṇīṣa and Bhaga are called Adiyas (sons of Aditi). In the sixth Manvantara these 12 Adiyas belonged to the tribe known as Tujītas. (The present Manvantara is the seventh one). The 33 crores of Devas came into being from the twelve Adiyas.

The Daiyas were born from Kāśyapa’s second wife Diti. The chief Daiyas are Hiranyakāṣipu, Hiranyākṣa and Siṁhiṅka. All the other Daiyas were born from them.

The Dānavas were the children of Danu, another wife of Kāśyapa. Dvimūrdhā, Śambara, Ayomukha, Saṅkuśiras, Kapila, Saṅkara, Ekaçakra, Mahābhu, Tāraka, Mahābala, Svarbhānu, Vṛṣaparva, Pulomā, and Vipracitī are the famous Dānavas. The other Dānavas were the children of the people mentioned above.

Another wife of Kāśyapa, Surabhi gave birth to Aja, Ekapād, Ahiruddha, Tuṣṭa and Rudra and also the Ākādaśa Rudras namely:—Hara, Bauhurūpa,TRYAMBAKA, APARAJITA, Vṛṣakapi, Śambhu, Kapardi, RivaVata, Mrgavyādha, Sarpa, and Kapāli. Vinatā gave birth to Garuda and Kadrū 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. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Chapter 29; Viṣṇu Purāṇa, Part I, Chapters 15-21; Mahābhārata, Ādi Parva, Chapters 16 and 65 and Agni Purāṇa, Chapter 18).

4) Brahmac taught Kāśyapa cure for snake poison. The serpents (Nāgas) were born to Kadrū, one of the wives of Kāśyapa. Once Kadrū asked her children to hang down like hair from the tail of Uccaiśravas. They refused to do so. Kadrū became angry and cursed them that they would be burnt alive at Janamejaya’s Sarpa Sattrā (snake-sacrifice). After the curse, the Nāgas became dangerously venomous. At this stage, Brahmac 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. Ādi Parva, Chapter 20).

KAŚYAPA
5) Kaśyapa and Garuḍa. Garuḍa is a mighty son of Kaśyapa by his wife Vinatā. Vinatā made a bet with her sister Kadru. Kadru won the bet. Vinatā became Kadru's maid-servant as a result of the bet. To be relieved of this bondage Vinatā's son Garuḍa had to bring Amṛta from Devaloka and give it to Kadru 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 Gandhamadāna 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 Vibhāvasu lived near this place. He and his younger brother named Supratikā 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 elder into a tortoise by his curse. They are still living in yonder 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 it. When he perched on one of its branches with the elephant and tortoise, the branch broke and fell down. From that branch certain sages known as Bālākhyās 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 Bālākhyās 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 29-31).

6) Other Birth of Kaśyapa. In Cākṣuṣa Manvantara, the sage Sutapas performed a penance along with his wife Pṛṣnī 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 Pṛṣnī were re-born 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. Surasā was one of those wives. (Bhāgavata, 10th Skandha).

It was this Kaśyapa himself who was re-born as Vasudeva and Aditi became Devaki. Surasā was born as Rohini, another wife. There is another reason for Kaśyapa and Aditi to take birth for the third time. Once Kaśyapa had prepared 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 Suraśā concealed it in the Āśrama. 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 Suraśā should be reborn as the cowherd's wives. It was by this curse that Kaśyapa, Aditi and Suraśā were reborn as Vasudevā Devaki and Rohini respectively. (Devī Bhāgavata, 4th Skandha).

7) Paraśurāma's gift of land to Kaśyapa. Paraśurāma 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, Aranya Parva, Chapter 117, there is a reference to this gift.

8) Kaśyapa and Kerala. After Paraśurāma went round the world eighteen times and exterminated the Kṣatriya Kings he performed a Yāga. At that Yāga he gave the whole world as dakṣinā to Kaśyapa. After that, Kaśyapa drove away Paraśurāma from the earth to the south. Taking pity on Paraśurāma, the ocean gave him the region known as "Sūrparaṇa". Kaśyapa seized Sūrparaṇa also from Paraśurāma and gave it to Brahmaṇas. Paraśurāma went to the forests after it. Later on, intermixture of castes took place in this region and anarchy prevailed there. At one time, Sūrparaṇa sank down into Pātalā (lower world). Kaśyapa who saw this held the earth up, brought Kṣatriyas from the north and made them rulers of the country. (M.B. Śānti Parva, Chapter 49). This "Sūrparaṇa" 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 122).

(ii) Kaśyapa flourished in Brahmā's assembly. (M.B. Sabhā Parva, Chapter 11).

(iii) Once there was a dispute between Virocana, the son of Prahlāda and Sudhanvā, the son of Aṅgiras. It was Kaśyapa who settled this dispute. (See the 5th Para under the word Aṅgiras).

(iv) Once Kaśyapa went on a pilgrimage in the company of Yudhiṣṭhira. (M.B. Vana Parva, Chapter 85).

(v) Once Brahmā gifted the entire earth to Kaśyapa at a Yajña. Bhūmidēvi (Goddess of the earth) who was distressed at it, went to Pātalā and began to lament. At that time Kaśyapa propitiated the goddess by his austere penance. (M.B. Vana Parva, Chapter 114).

(vi) After Paraśurāma had given the entire earth to Kaśyapa, Kaśyapa drove away Paraśurāma from the earth. Paraśurāma then shot an arrow into the sea and converted that portion of the sea into land. (M.B. Drona Parva, Chapter 70, Verses 18 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. Śalya Parva, Chapter 45).
(ix) Kasyapa once gave some pieces of advice to Pururavas. (M.B. Santi Parva, Chapter 73).

(x) In the 8th verse of Chapter 206 of Santi Parva, in Mahabharahata, we find that Kasyapa had another name Arijaumani.

(xi) Kasyapa once related to Bhishma, the story of Mahavi§u's Varahavatara. (Incarnation as Boar). (M.B. Santi Parva, Chapter 209, Verse 6).

(xii) Bhag§a Bharata says that gingelly seeds were first introduced into this world from sage Kasyapa's body. (M.B. Anu§asana Parva, Chapter 66, Verse 10).

(xiii) Kasyapa explained to Vrs§darbhi, the evil of receiving pratigraha (prescunts). (M.B. Anu§asana Parva, Chapter 93).

(xiv) Kasyapa once spoke to Arundhati about the weakness of his body. (M.B. Anu§asana Parva, Chapter 93, Verse 65).

(xv) At another time, Agastya suspected that Kasyapa had stolen his lotus. But Kasyapa swore that he was innocent. (M.B. Anu§asana Parva, Chapter 94).

(xvi) In Bhag§a Bharata it is said that Kasyapa was one of the Sapta Gurus (seven Preceptors) of Kubera. The other six Gurus were—Vasis§a, Atri, Gautama, Bharadv§a, Vis§vamitra and Jamadagni. (M.B. Anu§asana Parva, Chapter 150).

(xvii) In Bhagavata we see that Kasyapa and other sages were instrumental in bringing about the destruction of Yadu Varn§a. (For further details see under SAMA). 

KASYAPA II. A serpent. In Mahabharahata, Adi Parva, Chapter 122, we read that this serpent was present at the time of Arjuna's birth.

KASYAPA I. (KASYAPAL). 1) General. Two sages Kasyapa and Kasyapa are mentioned in the Pur§nas, and due to the close similarity in the names in some Pur§nas the two names are used one for the other. There is, therefore, considerable difficulty in distinguishing the one from the other and unerringly hitting upon the right person in certain contexts.

There is a very ancient sage the first cause or the original father of all living beings in the universe. He is described, in most of the Pur§nas, as the grandson of Brah§a and the son of Maric£. He was the husband of the original or first mothers of living beings, called Diti and Aditi. The interpretation that he was called Ka§yapa as he used to drink Ka§yam (liquor) is not founded on facts. No Pur§na refers to him as a drunkard.

The sage called Kasyapa was the foster father of Sakuntal$. The statement that he was called Kasyapa as he was born in the dynasty of Kasyapa is also not correct. Ka§va was not born in the dynasty of Kasyapa.

The genealogy of Kasyapa is as follows:

2) Genealogy. Descended from Vis§u thus: Brah§a—Atri—Candra—Buddha—Puru§ras—Ayus—Nahua—Yayati—Puru—Jana§jaya—Prac£van—Pra£r£a—Namasya—Vfibh§aya—§i£a—Bahuvidha—Sanyati—Rahov§a—Raudra—Matinara—Prithiratha—Medha§i§a—Ka§va (Kasyapa),

Medha§i§a was Ka§va's father. (Santi Parva, Chapter 208, Verse 27). According to the Agni Pur§na a son called Ka§va was born (Kasyapa) to Medha§i§a, son of King Prithiratha of the Pur§ dynasty. But, nothing about the family matters of Ka§va is mentioned therein. In the Mahabharahata itself the name Kasyapa is often used instead of Ka§va.

From the above facts it may be understood that Ka§va was born as a prince, and that later on, he became a sage. Moreover, the Agni Pur§na says that Santurodha, the brother of Ka§va's father, was the father of Dusyan§a. According to that Kasyapa and Dusyan§a were the sons of brothers, Kasyapa 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 Kasyapa was born twenty generations after Ka§va.

3) Kasyapa and Tak§aka. The story is told in the 2nd Skanda of Devi Bhagavata and in the Adi Parva of Bharahata that Tak§aka set out to bite King Par£sit and Kasyapa to cure him of Tak§aka's poison, but that Tak§aka bribed Kasyapa off his mission to save the King. But, the story as such is unfounded. It was Kasyapa and not Kasyapa whom Brah§a had taught the science of the treatment and cure of poison (see under Kasyapa) and, therefore, it should be Kasyapa whom Tak§aka bribed.

4) Kasyapa and Sakuntal$. See under KA§. VA.

5) Kasyapa and Rsya§rga. Father of Rsya§rga was one Kasyapa; may be Kasyapa or Kasyapa. The greater possibility is for Kasyapa to be the father. (See under RSYASRGA).

6) After a Yajña Vis£vakarman made a land-gift to Kasyapa once. (See under KASYA).

KASYAPA II. Priest of Vasudeva; this Kasyapa lived for years as a good friend of the P§ndavas. He is considered to be a very distinguished ascetic. (A§vamedha Parva, Chapter 16).

KASYAPA III. Son of Sage Kasyapa. This Kasyapa was member of Indra's assembly. (Sabha Parva, Chapter 7). He was present at the Yajña conducted by emperor Pithu.

KASYAPA IV. An Agni, the son of Kasyapa. P££cjan£a was born from the five Agnis, Kasyapa, Vasis§a, Pra§a, A§giras and Cyavana, all of whom were sons of Kasyapa. (Vana Parva, Chapter 220).

KASYAPA V. A haughty Vaisya once felled to the ground a brahmin youth called Kasyapa by hitting him with his chariot. (See under Indra, Para 36).

KASYAPA VI. Sons of Kasyapa like Vfibha§daka. Rs£darman, Vfibvasu, Indra, Aditya and Vasu, other Devas and other living beings born in Kasyapa's dynasty—all these are also called Kasyapas.

KASYAPADVIPA (ISLAND). An island in the shape of a hare visible in the moon. (Bh§ma Parva, Chapter 6, Verse 55).

KASYAPI. (Earth). The earth came to be known as Kasyapi as it had been given as a gift to Kasyapa by Par§urama.

"The whole of the earth was given to Kasyapa and thus it came to be called Kasyapi". (Brahma§da Pur§na, Chapter 89).

KATHAKA. A soldier of Skanda. (Sloka 67, Chapter 45, Salya Parva).

KATHASARTSAGARA. See under BRHATKATHA.

KATHOPANISAD. See under NACIKETAS.

KATVAKU (KATVAKU). A son of Vaivasvata Manu. Brahma§da Pur§na states that he was an ancestor of Ik§vuku.

In the beginning Manu, alias Vaivasvata, had a son named Kayvuku. He was the first of kings and he ruled
the world for a long time. On the banks of the river Sarayū he constructed a city called Ayodhya. Ayodhya was celebrated for its beauty and wise men of the eight guards of the universe or the city of even Brahā, the Creator.

KĀTYĀYANA I. A grammarian who wrote a commentary on Pāṇini's grammatical work entitled Āṣṭādhyāyī. He has also written Śrauta Sūtras and a book on "Dharma Sāstra".

KĀTYĀYANA II. Kathāsārītāgara says that "Kātyāyana" was another name of Vararuci.

KĀTYĀYANA III. A great sage who flourished in Indra's assembly. We see a reference to him in Mahābhārata, Sabhā Parva, Chapter 7, Verse 19.

KĀTYĀYANTI. 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 Maityrāī the other wife, being of a deeply spiritual nature, Kātyāyāni herself had to undertake the burden of all the material affairs. (Kṛdāranyakopānīṣad).

KAUKHĀKATA. An ancient country in South India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 60).

KAUKULIKĀ. An attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46, Stanza 15).

KAUMODAKI. The club of Śri Kṛṣṇa. It is mentioned in Mahābhārata, Ādi Parva, Chapter 224, Stanza 23, that this club was given to Śri Kṛṣṇa by Varuṇa the god of water, at the time of the burning of the forest Khaḍḍava.

KAUNAPA. A serpent born in the family of Vāsuki. This serpent was burnt to death in the Sarpa Sattra (sacrificial fire to kill serpents) of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 6).

KAUNAPĀŚANA. A famous serpent born in the family of Kaurava. (M.B. Ādi Parva, Chapter 35, Stanza 14).

KAUNDINYA I. See under Mitrabheda.

KAUNDINYA II. A hermit who lived in the Palace of Yudhīṣṭhirā. (M.B. Sabhā Parva, Chapter 4, Stanza 16). See under Dṛṣṭabuddhi.

KAUNDINYA III. A hermit. This hermit had erected his hermitage in Hastimātāsahāramatīsāgama 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 Vaiśuktī. (Padma Purāṇa, Uttara Khanda, Chapter 143).

KAUNIKUTSYA. A noble Brahman. It is mentioned in Mahābhārata, Ādi Parva, Chapter 8, Stanza 25, that this Brahmin visited Pramadvarā who died of snake-bite.

KAURAVA (S).

1) General Information. Those who were born in the family of the famous Kung Kuru. Descended in the order from Viṣṇu := Brahmā—Atri—Candra Budha—Puruṣaras—Āyus—Nahuṣa—Yayāti—Puru—Janamejaya—Pracīnvarī—Pravīra—Namasyu—Vitabhayya—Śūndu—Bahuviḍa—Sainyātī—Rahovādi—Raudrāśva—Matināra—Santurodha—Dusyanta—Bharastra—Suhotra—Suhotā—Gaḷa—Garda—Suketu—Brhatksétrā—Hasti—Ajamidhā—Rkṣa—Saṅvāraṇa—Kuru. This is the genealogy of Kuru. From Kuru the genealogy continues as follows:—Jaṅhu—Suratha—Viḍūra-tha—Śārvabhauma—Jayatena—Ravaya—Bhāvuka—Cakroddhata—Devātithi—Rkṣa—Bharata—Pratcca—Santanu. Santanu had two wives Gaṅga and Śatya-vati. Bhīṣma was born of Gaṅga. Vyāsa was born to Śatya-vati before her marriage, from the hermit Parāśara. After the marriage, from Santanu, two sons Gitrāngada and Viṣṭrīvijaya were born to her. A Gandharva killed Gitrāngada. Bhīṣma brought the three daughters of the King of Kāśī, Ambā, Ambikā and Ambāḷika as wives of Viṣṭrīvijaya, but on the way knowing that Ambā was in love with the King of Śālva, she was sent back. Ambikā and Ambāḷika became the wives of Viṣṭrīvijaya. Shortly Viṣṭrīvijaya also died. With a view to continue the royal family, Śatya-vati sent for Vyāsa, so that he might beget children of Ambikā and Ambāḷika. At the time of coition Ambikā closed her eyes to avoid seeing the uncouth face of Vyāsa. So she got as son Dhrtraśtra who was blind from birth. Seeing the ugly figure of Vyāsa Ambāḷika turned pale and so the son born to her was pale in colour. He was called Pāṇḍu. From Dhrtraśtra, Duryodhana and his brothers were born and from Pāṇḍu were born the Pāṇḍavas. All members born in the family of Kuru were known as Kauravas. But later, the sons of Dhrtraśtra came to be known by the name ‘Kauravas’.

2) The origin of Kauravas. (Duryodhana and his brothers). Dhrtraśtra married Gāndhārī the daughter of Suhala the King of Gāndhāra. Once Vyāsa reached the palace weary with hunger and thirst. Gāndhārī 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 Dhrtraśtra. Vyāsa granted the boon. Gāndhārī became pregnant. Even after two years she did not deliver. She heard that Kuntī, the wife of Pāṇḍu had given birth to a child. Gāndhārī became sad. She crushed her womb and gave 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 Gāndhārī to keep the pots in secret, Vyāsa went to the Himālayas. The pots were broken at the proper time and hundred sons and a daughter came out. Besides them Dhrtraśtra had another son named Yuyutsu by a Viśāya woman.

The hundred and one sons of Dhrtraśtra beginning with Duryodhana are the Kauravas.

3) Names of the Kauravas.

Aramathin, Dirgharoman, Suviravān, Dirghhabhu, Suvarmā, Kāñcanadhva, Kujādśin, Virajas, and Yuyutsu. Duṣsalā (daughter). (Mahābhārata. Adī Parva, Chapters 67 and 117). (For further details about the Kauravas see under Duryodhana and Duṣśāsana).

KAURAVYA. A noble serpent which was born of Airāvata. (M.B. Adī Parva, Chapter 218, Stanza 18).

KAUSALYA (KAUSALA). Skandadeva once changed the shape of his face to that of the face of goat. Then he got the name Kausala. (M.B. Vana Parva, Chapter 228, Stanza 4).

KAUSALYA I. A queen of King Daśaratha and mother of Śri Rāma. Daśaratha had three wives Kausalyā, Kaikēyī and Sumitā. Kausalyā gave birth to Śri Rāma, Kaikēyī to Bhārata and Sumitā to Laksmana and Śatrughna. (Vālmiki Rāmāyaṇa, Bāla Kauḍa, Sarga 16).

KAUSALYA II. Queen of the King of Kāśi. Ambā, Ambikā, and Ambālikā were daughters of this Kausalya. Of these daughters Ambālikā also was called Kausalyā. After the death of Pāṇḍu she went to the forest with Ambikā. (M.B. Adī Parva, Chapter 129).

KAUSALYA III. The queen of a Yādava King. She was the mother of the Yādava named Keśin. (Devī Bhāgavata, Skandha 9).

KAUSALYA IV. Wife of Puru, the son of King Yayātī. Janamejaya was born to Puru of his wife Kausalyā. (M.B. Adī Parva, Chapter 95, Stanza 11).

KAUSALYA 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.

KAUSALYA. A teacher, who belonged to the line of disciples of Vyāsa. Jāminī was the disciple of Vyāsa. Sumantu was the son of Jāminī. A son named Sutvā, was born to Sumantu. Sukarman was the son of Sutvā. Sukarman had two disciples Hiranyanābha, and Paus-piṇījī. Kausalya was another name of Hiranyanābha. (Viṣṇu Purāṇa, Aitītā 3, Chapter 6).

KAUSĀMBI. Four sons, Kuśamba, Kuśanābha, Asūtārajas and Vasu were born to Kuśa, the son of Brahmā, of his wife the princess of Vidarbha. According to the order of their father each prince built a city and began to rule over it. Kuśāmbī is the city built by Kuśamba. Kuśanābha built the city of Mahodayapura; Asūtārajas, the city of Dharmarāyaṇa and Vasu the city of Girivraja. (Vālmiki Rāmāyaṇa, Bāla Kandā, Sarga 32).

It is mentioned in Kathāsarasīgara that the city of Kuśāmbi stood in the middle of the kingdom of Vatsa and that Udayana born of the family of the Pāṇḍavas had once ruled this country with Kuśāmbī 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 Hāstināpura, Śrī Kṛṣṇa met this hermit on the way.

KAUSIKA IIII. A minister of Jārāsandha. It is mentioned in Mahābhārata, Sabhā Parva, Stanza 22, that he had another name Haśisa also.

KAUSIKA IV. While the Pāṇḍavas were leading forest life, the hermit Mārkandeya told the story of a noble Brahmā named Kausika, to Dharmaputra. Once this Brahmin sat under a tree and performed penance. A small crane which sat on a branch of the tree passed excreta on the head of the Brahmin. He became angry and looked at the bird, instantly the bird was reduced to ashes. The Brahmin sincerely repented and went to the countryside 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 husband forgot the Brahmin 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 Mithilāpura and to receive advice from the famous Dharma-vaṭha. Kausika repented his rash nature, went to Dharma-vaṭha and received advice from him. He returned home and lived peacefully with his parents. (M.B. Vana Parva, ten chapters from 206).

KAUSIKA V. A King of the Puru dynasty. Kapila was his father and Gṛtsapati was his brother. The four castes Brāhmaṇa, Kṣatriya, Vaiṣya and Śūdra originated from Gṛtsapati. (Agni Purāṇa, Chapter 278).

KAUSIKA VI. A hermit. This ancient hermit lived in Kurukṣetra. His sons Śvaspa, Krodhana, Himśra, Piṭāna, Kavi, Vāgḍusta, and Piṭvartū lived with 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 hunger 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 Piṭvartū 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. Piṭvartū was the sacrificer. Remembering the 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 Dāśapura. Because of the sacrifice and offerings to 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 Kālanjara hills. Because of their abstinence due to knowledge they cast off their lives by Prapatana (jumping down from the top of the mountain) and were born again as Ruddy geese in the Mānasasaras whentheir names were Sumanas, Kusuma, Vasu, Citrārṣi, Sudarśi, Īṣāṭa and Īñanāpāraga—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 because of their desire. They saw the pleasurable life led by Anuha the King of Pāñcāla who was immensely wealthy with many beautiful wives. At the sight of this, one of the geese—the Brahmin Piśṭavṛtti, 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 Piśṭavṛtti was born as Brahmadatta the son of Vaiśāhāja and the other two as sons of ministers with names Pundarīka and Subālaka. Brahmadatta was anointed as King of Pāñcāla in the great city of Kāmpīlya. That King was mighty, loving his father well, always desirous of giving offerings to Manes and harmonious with God, having the ability to read the hearts of every living being. He married Sannāti the daughter of Sudeva. 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 when they saw two ants 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-ant 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 the quarrel of the ant-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 the sons of a poor Brahmin in the same city of Kāmpīlya. They had the remembrance of previous births. Their names were Dhṛtimān, Sarvādaṇī, Vidyācandra and Tapodhika, 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 Dāsāpura
   Deer in Kālāñjara and in Māṇasa
   Ruddy geese, the same now are men.”

Brahmadatta who was not able to give 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 Bābhhravya the author of the science of love and Pundarīka son of Pāñcāla the author of the science of medicine 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 Visvaksena as King, Brahmadatta and his retinue went to Mānasasaras 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).

KAUSIKĀ. (GOMATI). A river. The hermitage of Viśvāmitra stood on the bank of this river. The modern name of river Kausikā is Kōśī. The river Kōśī flows through Bihar. Those who bathe in this river will obtain remission of sins. See under Gomati. (M.B. Vana Parva, Chapter 84).

KAUSIKĀÇĀRYA. The king Ākriti. It is mentioned in Mahābhārata, Vana Parva, Chapter 21, that this King ruled over Saurāstra and was known also by the name Kausikācārya.

KAUSIKAKUNDA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, that Viśvāmitra got his attainments in this place.

KAUSIKĀSRAMA. A holy place. It was at this place that Ambā, the daughter of King of Kāśī performed a severe penance. (M.B. Udyoga Parva, Chapter 156, Stanza 27).

KAUSIKYARUṆĀSAṅGAMA. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 84 that if a man fasts in this place, the confluence of Kausiki and Arunā rivers he will be absolved of all his sins.

KAUSTUBHA. A brilliant precious stone. It is mentioned in Agni Purāṇa, Chapter 3; Vālmiki Rāmāyaṇa Bālakanda 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 Viṣṇu.

“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 Hiranyanābha. Once this Brahmin youth went to the hermitage of King Janaka and entered into a controversy with the Brahmins there. In the argument Kauthumi became angry and killed a Brahmin. From that day he became a leper. The sin of Brahmahatyā (murder of Brahmin) also followed him. Finally according to the advice of his father he worshipped the sun God, with Śrāvya-saṁjñakaśūkta (a spell or incantation) and by the blessing of the Sun God he got deliverance from the sin of Brahmahatyā and the disease of leprosy. (Bhaviṣya Purāṇa, Brāhma Parva).

KAUTILYA. See under Cāṇakya.

KAUTSA. A noble Brahmin scholar. He was present at the sarpa-sattra (sacrificial fire to kill serpents) of
Kautsyā (Kautsa). A hermit who was the disciple of Varatantu. 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 Raghu. The emperor had just finished a sacrifice called Visvajit 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 Raghu by a shower of gold. The emperor Raghu gave Kautsyā fourteen crores of gold coins. (Raghubhāma).

Kavaca. A sage in the assembly of Indra. (M.B. Śantī Parva, Chapter 208, Verse 30).

Kavaci. One of the sons of Dhartrāstra. (M.B. Ādi Parva, Chapter 67, Verse 103). In Mahābhārata, Karṇa Parva, Chapter 84, it is said that he was killed by Bhīmasena.

Kāverī. A holy river in South India. Famous sacred places like Śrīraṅga and Kumbhakonā are on its banks. The Devī of the river lives in Varuṇa's assembly worshiping him. (Śabha Parva, Chapter 9, Verse 20).

The Skanda Purāṇa has the following story as to how Kāverī came down to earth:

Once Agastya propitiated Śiva at Kailāsa and sought the boon of some water for him to find a sacred place on earth. At the same time Kāverī also was worshiping Śiva. Śiva filled Agastya's bowl with Kāverī water. Agastya, on his way back from Kailāsa cursed the Rākṣasa called Kauṭsa and kicked the Vindhya mountain 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, Gaṇapati, 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. (Asurakāṇḍa, Skanda Purāṇa).

Kavi I. A son of Vaivasvata Manu. Vaivasvata Manu was the son of Śivasvāna. Manu had sixteen sons who were—Manu, Yama, Yamī, Āśvinikumāras, Revanta, Suduyumna, Ikṣvāku, Nṛga, Saryāti, Diśta, Dhṛṣṭa, Karuṇa, Nārisyaṇa, Nābhāga, Prśadhra and Kavi.

Kavi II. There is a reference to a sage named Kavi who was the son of the sage Bṛhgu, in Mahābhārata, Ādi Parva, Chapter 66, Verse 42. 'He was among the sages who stole the lotus of Agastya. (M.B. Anuśāsana 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 Bādvāgni. This agni has two other names also—Udāha and Įrdādbhakā. (M.B. Vana Parva, Chapter 219, Verse 20).

Kavi IV. In Mahābhārata, Anuśāsana Parva, Verse 132, Chapter 83, we find that three persons, namely, Kavi, Bṛhgu and Āṅgiras took their birth from the sacrificial fire at the famous Yāga of Bṛhma. Of them Bṛhma made Kavi his own son. This Kavi had eight sons known as the Āruṇas. One of them was named Kavi and another was named Kavyā.

Kavi V. Rgveda, 1st Mandala, 17th Anuśāvaka. 116th Sūkta refers to a blind sage named Kavi.

KaviRāja. A Sanskrit poet who lived in India in the 12th Century A.D. His chief works are "Rāghavapāṇḍaviya" and "Pārijātāharana". His real name was Mādhavabhāṭa.

Kaviśa. A sage. There was a person named Kaviśa among the sages who came to visit Śrī Rāma when he returned after his life in the forest. The sages who came there from the western country were, Vṛṣaṅga, Kavisa, Daumya, Raudreya, Nārada, Vāmadeva, Saubhā, Aṅtvākra, Śuka, Bṛhgu, Lomāsa, and Maudgalya. (Uttara Rāmāyana).

Kavya. Son of Kavi, one of the Prajāpatīs. (Anuśāsana Parva, Chapter 85). Also, a synonym of Śuka.

Kavya (M.). Agni Purāṇa, Chapters 390 to 400 contain a discussion on poetry, which is the basis for literary criticism in India. The above discussion in Agni Purāṇa, comprehends the forms and features of poetry, rasa (sentiment), style, the art of acting and the drama, and other matters related to poetry and art.

Kāvyamātā. Mother of Śuka, the preceptor of the Daitiyas. Kāvyamātā possessed extraordinary powers of penance. In the Devī Bhāgavata the following story is given; how she cursed Viṣṇu and how she made Viṣṇu and 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 Śukrācārya. But, as the Devas enjoyed the support of Viṣṇu, Śuka could not do anything for the asuras, and he therefore advised them to get on somehow or other for some time. After that Śuka 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 Kāvyamātā 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 Sudarśana Cakra, which arrived immediately and with the Cakra he cut off Kāvyamātā's head. Sage Bṛhgu then appeared on the scene and brought back Kāvyamitā 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).

Kavyavāhā (S). A group of Pitṛs. The Devī Bhāgavata, Skandhas 11 and 15 state that this group of Pitṛs 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 Sandhyā, the spiritual daughter of Bṛhma.

Kāyādhū. Wife of Hiranyakasipu. Prahlāda was born to her.

Kāyaśodhanatīrtha. A holy place in Kurnā. According to Mahābhārata, Vana Parva, 1

Śuka is also known as Kāya. Certain Purāṇas claim Śuka as the son of Bṛhgu, while certain others refer to him as the son of Kavi son of Bṛhgu. Pulomā was Bṛhgu's wife. But, the Purāṇas call the mother of Śuka Kāvyamātā. No mention is made about the wife of Kavi the son of Bṛhgu. Pulomā and Kāvyamātā are different persons. Therefore, Śuka might be the son of Bṛhgu by another wife, or he might be the son of Kavi.
Chapter 86, by taking a bath at this place the body would be purified.

KAYAVYA. A Caṇḍāla. He was born to a Caṇḍāla woman as the son of a Kṣatriya. But the Caṇḍālas who were impressed by Kāyavaya’s moral conduct, made him the headman of the village. He taught others that all people should honour Brāhmaṇas 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).

KEDĀRA. 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 Liṅgas consecrated in important places, is in Kedāra.

KEKARALOHITA. A great serpent which once took sage Cyavana to Pātāla. Cyavana, after worshipping Śiva at Nakuleśvara tirtha got into river Narmadā to take his bath when the nāga called Kekeiralohita 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. Cyavana went to the palace of Prahlāda accompanied by nāga damsels. On the request of Prahlāda Cyavana 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 Naimiṣāraṇya. (Vāmana Purāṇa, Chapter 8).

KEKAYA. The Mahābhārata mentions another Kekeya, a King of the solar dynasty. He wedded two Mālava princesses from the elder of whom were born Kīcaka and Upākicaka, and from the younger was born Sudeśṇā, also called Kaikeyi. This Sudeṣṇā married Mātśya, the Viṃśa King. (Viṃśa Parva, Southern text, Chapter 16).

KEKAYA (M). 1) General. A Kingdom in ancient India. Kaikeyi, one of Daśāratha’s wives, was a daughter of a Kekeya King.

2) Origin. The country got the name ‘Kekeya’ as it was ruled by King Kekeya. His genealogy is as follows. Descended from Viṣṇu thus:—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Anudruhu—Sabhnāra—Kālanara—Srījaya—Uśīnara—Śibi—Kekeya. Śibi had four sons called Bhadra, Suvira, Kekeya and Vṛṣadarpa. (Bhāgavata 9th Skandha).

Other details. (1) The King and the people of Kekeya were called the Kekeyas.

(2) Five heroic Kekeya princes met with their deaths in fighting Droṇa. (Strī Parva, Chapter 25, Verse 25).

(3) Two Kekeya Princes, Vinda and Anuvinda fought on the Kaurava side. (Karna Parva, Chapter 13).

KERAKA. People of an ancient country in South India. It is mentioned in Mahābhārata, Sabhāparva, Chapter 31 that Sahadeva the son of Mādrī conquered the Kerakas and Kerala.

KERALA. 1) 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 Gokarṇa 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 Kerala.

(1) For performing the funeral ceremony of the sons of Sagara whose ashes were lying in Pātāla (Nether world), Bhagiratha performed penance and brought the heavenly river Gaṅgā to the earth. (See under Gaṅgā). 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 Gokarṇa also, lying on the west coast of India. Those hermits who lived in the vicinity of the temple at Gokarṇa, escaped from the flood and went to Mahendra-giri and informed Parāsurāma of the calamity of the flood. Parāsurāma went with them to the sea-shore. Varuṇa did not make his appearance. The angry Parāsurāma stood in deep meditation for a little while. The weapons came to his hands. Varuṇa was filled with fear and he instantly appeared before Parāsurāma, who asked him to release the land swallowed by the sea. Varuṇa agreed. Parāsurāma sent his bow and arrow back to the sky. Then he took a winnowing basket (Śūrpa) 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 Gokarṇa which had been swallowed by sea was recovered. This land is called Kerala, which is known by the name ‘Śūrparaka’ also. (Brahmāṇḍa Purāṇa, Chapters 98 and 99).

(2) Parāsurāma went round the world eighteen times and killed all the Kṣatriya Kings. After that he performed the sacrifice of Aśvamedha (horse sacrifice). In the sacrifice he gave all the lands as alms to the Brahmins. Kaśyapa received all the lands for the Brahmins. After that he requested Parāsurāma to vacate the land. Accordingly Parāsurāma 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 Kerala. (M.B. Droṇa Parva, Chapter 70).

3) Kerala and Pātāla (Nether world). The ancient sages of the Purāṇas have grouped the worlds into three, the Svarga (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 Himālayan plateau was considered as Devaloka-Svarga (heaven), the planes between the Himālaya and the Vindhya as Bhūloka (the earth) and the regions to the south of the Vindhya as Pātāla (the nether world), by the ancient people of India. The seven worlds of Pātāla such as Atala, Vitala, Sutala, Talātāla, Mahātāla, Rasātāla and Pātāla might have been seven countries in this region. The following description which occurs in Devī Bhāgavata, Skandha 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, Vitala, Sutala, Talātāla, Rasātāla 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 Dānavas (a class of Asuras-demons) the nāgas (serpents) and others, with their families, with happiness and comfort. Chirping birds, pigeons, parrots, docile parrots etc. always play there with their inseparable mates. Trees bearing sweet fruits, plants covered with fragrant flowers, arbours with creepers growing thick, beautiful houses floored with white marble, and so many other things giving pleasure and comfort are seen there in plenty. In these things the Pāṭāla surpasses heaven. Dāiyas, Dānavas 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."

Pāṭāla, 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. Viṣṇu Kāla who has the attribute of 'tāmasa' (darkness) lives there under the name 'Ananta'. The real Ananta or Ādiśeṣa is the radiant embodiment of this Kāla. The daughters of the Nāga Kings are of fair complexion and very beautiful, with clean body. They use perfumeries such as sandalwood, aloewood, saffron, etc.

In this description, the words Dāiyas, Nāgas, Ananta, Sandalwood, aloewood etc. and the mention of natural beauty should be paid particular attention to. From the Rāmāyana we can understand that the Āryas referred to the Drāvidas as Asuras, Rākṣasas (Giants) etc. History says that the Nāgas were the early inhabitants of Kerala. The ancient word 'Ananta' denotes Trivandrum (Tiru-Ananta-puram). The temple of Śrī Padmanābha at Trivandrum answers to this description. The perfumeries such as sandalwood, aloewood (cidar) etc. are the wealth of Kerala. On the whole the description of Pāṭāla fits well with that of Kerala. So it is not wrong to infer that the description of Pāṭāla in the Purāṇas is entirely about Kerala in all its aspects.

4) The Primitiveness of Kerala. From the portions of Purāṇas given below it could be ascertained that Kerala had an independence of its own from the very ancient days.

(1) Among the Kings who attended the Svayamvara (marriage) of Sāikāla, the daughter of the King of Kāśi, such as, the King of Kuru, King of Mādra, King of Sindhu, King of Pāṇcāla, Kings of Kannātaka, Cola and Vidarbha, there was the King of Kerala also. (Devi Bhāgavata, Skandha 3).

(2) When describing the various places in the Southern part of Bhārata, names such as Dramida, Kerala, Mūsika, Kannātaka etc. occur in the Mahābhārata. So it is to be understood that when Vyāsa wrote Bhārata, there was the kingdom of Kerala and that it was separate from the country of Drāviḍa. (M.B. Bhīṣma Parva, Chapter 9).

(3) "Kārtavīryārjuna took his majestic seat in the midst of Cola, Kerala, Pāṇḍya and other Kings of the countries under the sea, who were standing round him to pay homage to him." (Brahmāṇḍa 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 Gāndhāra were born the powerful families of the Gāndhāras the Keralas, the Golas, the Pāṇḍyas and the Kolas.

(5) In Mahābhārata, Ādi Parva, Chapter 175, it is mentioned that the people of Kerala were considered as barbarians by the North Indians.

(6) In Bhāgavata, Skandha 10, it is mentioned that the Kings of Cola, Pāṇḍya and Kerala, from South India, had reached the capital city of Vidarbha to take part in the Svayamvara (marriage) of Rukmīṇī.

(7) Mention is made in Mahābhārata, Vana Parva, Chapter 254, Stanza 15, that in his conquest of the countries, Kaūra had conquered Kerala also.

(8) It is mentioned in Mahābhārata, Sahā Parva, Chapter 31, that Sahadeva, one of the Pāṇḍavas, conquered the Keralas and the Kerakas. It may be noted that the Kerakas are different from Keralas.

(9) Vālmiki mentions the countries which could be seen by the monkeys who were sent to the South by Sugriva to search lor Sītā.

"Nādim Godāvari caiva Sarvarnēvānupāyātā / Tathaśvāṅdrīn ca Paundrān ca Colān Pāṇḍyān ca Keralān. //

"You could see the river Godāvari and beyond it the countries of Āndhra, Paundra, Cola, Pāṇḍya and Kerala."

This is a proof of the primitiveness of Kerala.

(10) The King of Kerala had given Yudhiśthira, as presents, sandalwood, pearls, Lapis Lazuli etc. (M.B. Dāśinātayapātā, Sahā Parva, Chapter 51).

In several other Purāṇas also, mention about Kerala occurs.

5) The ancient administration of Kerala. Parimelazhakar, a Saṅga poet who was a great expounder of "Tirukkuṟal", has stated that from the beginning of the world the three kingdoms, Cera, Cola and Pāṇḍya had existed. Though there is a bit of exaggeration in this statement, there are enough proofs to say that a long time before the birth of Christ, Kerala was under a systematic rule.

In 'Tolkāppiyam' the first grammatical work in Tamil mention is made about the administration of Kerala. Megasthenes, a traveller of 4th century B.C. has stated about the rule of Kerala:

"There were five councils called the Paṅcamahāśabhas (the five great councils) to help the Cera Kings. It is stated that these councils were formed by the King Utiyana Cera of the Trākkāna 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 (Kaviṭi) were members. For convenience of administration the country was divided into tarakkāṭṭas (groups of houses—villages) and Nattukkūṭṭas (Districts—group of villages). Taras (villages) were ruled by four elders (Kāranavas). Four villages formed a Nāḷpādu (group) of four. Four Nāḷpadus formed a Kaṇzhaka (a division of the country with a chief temple within it) and four Kaṇzhakas formed a Peruṿakzhaka (greater Kaṇzhaka). Peruṿakzhaka was also known as Trākkala. The assembly hall of Trākkūṭta is called Koṭil. This hall was erected generally beside the temple. The chief officer of the temple was the chairman of the Trākkūṭta (assembly of the people). When a Trākkūṭta is assembled, sixty-four elders of the "taras", the "accas" (officers) of Kaṇzhakas,
the sixty-four Taṇḍāns and sixteen Nālpādies had to be present. The Nālpādies were the chiefs of four taras. The accas, 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 Andallūr, Rāmpallya, Kurvantaṭa, Turuttī etc., and so many Nālpādus and taras and the elders thereof had been retaining and enjoying titles and distinctions of rank.

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 Vāzhappally of the 9th century by Rajaśekhara is an important one in this connection. This emperor of the Ceras who is considered to be a contemporary of Śri Saṅkarācārya had the title beginning with “Rājadhirāja Paramesvāra Bhāṭṭāraka” (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 Tiruvottiyūr. It is stated in this edict that the people of Vāzhappally and the representatives of 18 Nādus or divisions had met in the temple and taken certain decisions.

The next one is the Kottayam 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 Ayyaṇaṭi tiruvvaṭikal the ruler of the Nāṭu (division), for the Cera emperor. It is mentioned as “including the Temple Officer Vaijayaṛākeṭavār”, which means that Vaijayaṛāka had been present on the occasion of granting the edict, as the representative of Emperor Sthāṇuravī. The Nāḍuvāṭhis (local chiefs or rulers of division) were not empowered to take decision in very important matters. Titles, rights, distinctions of rank etc. were granted by a council of Chief minister, Officers, Punattalappati and Polakkūṭṭapati (two high officials). Vaijyaṛākeṭavar, the Koil adhiḥkāri, was the representative of the emperor at Mahodayapurā. The supervising officials of temples were generally called the ‘Koil adhiḥkāri’. 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 Kulaśekhara declined, the family of Perumpadappu got this position of ‘Koil adhiḥkāri’. So the title ‘Koil adhiḥkāri’ is added to the names of the princes of Cochin.

Another one is the Mampally Edicts. This is a deed of granting some lands free to the temple of Airūr, in the name of Adiccaṇ Umayamma of Tṛkkalayapuram, by Veṇaṭṭu Śri Vallabhanākota in M.E. 149. Even 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 administrative council. These councils were controlled by Nāḍuvāṭhis and Deśavāṭhis (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 Nāṭṭukkūṭṭa 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 adhiḥkāris became puppets in the hands of the Namboothiris. In the Rāmeśvaram edict of M.E. 276 it is mentioned that King Rāmnarvama Kulaśekhara was punished with retribution for his ‘hatred’ of the Aryas. Finally the Nambūthiris (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 Kāṅkiṅkāri, Mutuvas, Mala Vetas, Pulayas, Kuravas, Nāṭṭis, Malayarayas, Malayāṭis, Malāpyāṭas, Malayáṭis, Mutuvan Pulāṭis etc. are said to have belonged to this group. They worshipped several things such as stone, banyan tree, cleni tree, Asclapia tree, Nim tree Terminatia Bellarica, Borassus flabelliformis, cassia fistula, Ghosts, thunder, rain, the sun etc. They worshipped good ghosts for welfare, and bad ghosts to avoid misfortunes. They had images of Māṭa, Gīta, Cāvū, Marut, Pettucāvū, Arukula, Preta, Vazhipinakki, Ayirimilī, Parakkutti, Kattutāti, Malayāṭhi, Mārīpi, Nāyāṭṭu Pe Māṅkāṭṭamma, Muniyappa, Veṭṭakkārān and so on. They worshipped in small bouses, open grounds or houses. They knew black magic such as cursing, giving poison in meals etc. These uncivilized people were very particular about cleanliness on the occasions of delivery, menstruation, death etc. They pleased bad ghosts by offering liquor, flesh and blood, and good-ghosts with milk, ghee, honey etc. They buried dead bodies with a little raw rice meant for food at the time of entering the other world. They had collective worship. They sang songs at the time of worship using some primitive musical instruments. For each village there were elders who were priests and rulers. They erected stone huts in the burial place and buried the dead inside these in graves. These graves were called ‘Pāṇḍukuzhy’. The Urālīs, continue the custom of posting two stones at either end of the grave. The custom of burial prevailed more than cremation.

Nair, Nambūtiri, Izhava, Christians, Muslims and such other castes came to Kerala from other places later. 7) Ibn Batuta and Kerala. Ibn Batuta who was born in the town of Ṭanjīr 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 29 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 Phattunannā’. 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. Travelling is on foot. Only Kings use horses. There is a conveyance called mancal (Palanquin). Slaves are used as Palanquin bearers. I have seen roads which could be used so fearlessly, only in Kerala and, nowhere 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 quarrels or clashes among them. The powerful do not have the desire to subjugate the less powerful. The inheritants of these kings are not sons, but nephews (sons of sisters). Besides the people of Kerala I have seen only the Muslims of the country of Salam on the banks of the Niger in Africa who have adopted the system of inheritance in the female line.”

Ibn Batuta has given some minor descriptions about the towns of Maṅgalāpuram, Ezhumala, Kannūr Calicut, Pāliyam, Crāṅgānūr and Quilon.

KESARĀ. A Mountain in Sākadvīpa (Sāka island). The air on this mountain was always filled with fragrance. (M.B. Bhīṣma Parva, Chapter 11, Stanza 23).

KESARĪ. A forest King who lived in the Mahā Meru. While Kesari was living in the Mahāmeru, Brahmā cursed a celestial maiden named Mānagarvā and changed her into a female monkey. She became the wife of Kesari, under the name Aṭjanā. For a long time the couple had no children. Aṭjanā worshipped Vāyu Bhagavān (Wind-God) for a child.

Once during this period the gods and hermits went to Pārvaṇa Śiva and requested him to beget a son to help Mahāvisṇu who was about to incarnate as Śrī Rāma to kill Rāvaṇa. Śiva and Pārvati 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. Pārvati who was pregnant was ashamed to come out. With Śiva she got on an Aśoka tree and sat there. Seeing that tree alone standing motionless in the big storm Vāyu god approached the tree and looked up. Śiva and Pārvati appeared before Vāyu. Pārvati refused to take the foetus in the form of monkey to Kailāsa. As Śiva had instructed, Pārvati gave the child in the womb to the wind-god. It was at this time that Aṭjanā had prayed to Vāyu for a child. Vāyu gave that child to Aṭjanā, who gave birth to it. That child was Hanumān. Thus Hanumān got the names, Aṭjanāputra (son of Aṭjanā), Vayuputra (son of Vāyu), Kesari putra (Son of Kesari) etc. (M.B. Vana Parva, Chapter 417).

KEŚAVA. See under Keṣaṇa.

KEŚAYANTRĪ. An attendant of Skandadeva. (M.B. Sālya Parva, Chapter 46).

KEŚI I.

1) General information. An Asura. It is mentioned in Mahābhārata, Ādi Parva, Chapter 65 that forty Asuras or Dānavas were born to Kaśyapa, the son of Marici, and the grandson of Brahmā, by his wife Danu, and that Keśi was one of them.

2) Keśi and Indra. Once a war broke out between the Devas and the Asuras. Disasters befell the Devas. Dāityasenaṇa and Devasenaṇa, the daughters of Prajāpāti were about to be carried away by Keśi. Dāityasenaṇa agreed to accompany him of her own accord, but Devasenaṇa cried aloud. Hearing her cry Devendra reached the spot. A terrible fight ensued and finally the defeated Keśi ran away. (M.B. Vana Parva, Chapter 223).

3) Keśi and Viṣṇu. Once there was a fight which lasted for thirteen days, between Keśi and Viṣṇu. (M.B. Vana Parva, Chapter 134, Stanza 20).

KEŚI II. A follower of Kaṁsa. This Asura, on the instruction of Kaṁsa, went to Ambājī (Gokula) taking the form of a horse, to kill Śrī Kaṇṭha. Śrī Kaṇṭha killed Keśi. It is seen in the Bhāgavata (Malayalam) that Śrī Kaṇṭha got the name Keśava because he had killed Keśi. (Skandha 10, Keśivadhā).

KEŚI III. In Bhāgavata there is another Keśi who was the son of Vasudeva.

“Pauravi Rohini Bhadrā Madirā Rocanā Ilā / Devakiṣramukhā āsan / Patnīya Ānakadundubbheḥ.”

Pauravi, Rohini, Bhadrā, Madirā, Rocanā, Ilā and Devakī were the wives of Vasudeva. From this statement made in Bhāgavata, Skandha 9, Chapter 24, it is clear that Vasudeva had a number of wives. Kausalyā, who was one of them, was the mother of Keśi. (Bhāgavata, Skandha 9, Chapter 24, Stanza 48).

KEŚINI I. A celestial woman. In Mahābhārata, Ādi Parva, Chapter 65 it is stated that the twelve celestial maids, Alambuṣa, Miśrekeśi, Vidutyparanā, Tilottamā, Aruṇā, Rakṣitā, Rambhā, Manorāmā, Keśini, Suratā, Surajā and Supriyā were born to Kaśyapa of his wife Pradā.

KEŚINI II. The wife of Ajāmīdha, a King of the Pūru dynasty. The three sons Jahnū, Vraja and Rāpiṇa were born to Ajāmīdha of his wife Keśini. (Agni Purāṇa, Chapter 278).

KEŚINI III. A maid of Damayanti. When Nala reached Kundinapurī, as Bāhuka the charioteer of Rūtaparṇa, Keśini approached Bāhuka at the request of Damayanti and by various tests found out that Bāhuka was Nala. (M.B. Vana Parva, Chapters 74 and 75).

KEŚINI IV. A servant of Pārvati. It is mentioned in Mahābhārata, Vana Parva, Chapter 231, Stanza 48 that once Pārvati with her servant Keśinī praised Śiva.

KEŚINI V. Once there arose a quarrel between Sudhanvā, the son of Aṅgiras, and Virocana the son of Prahlāda, because both wanted to marry the same girl named Keśinī. Sudhanvā was a Brahmin whereas Virocana was an Asura who argued that Asura was nobler than Brahmin and Sudhanvā said that it was the other way. Both wagered their lives and accepted Prahlāda as their judge. The decision of Prahlāda was
that the Brahmin was the nobler of the two. Because Prahlāda said the truth Sudhanvā did not kill Virocana. But Virocana had to wash the feet of Sudhanvā in the presence of Keśīṇī, feet Sudhanvā married Keśīṇī in the presence of Virocana. (M.B. Udyoga Parva, Chapter 35).

KEŚĪṆĪ VI. A wife of King Sagara. This Keśīṇī was the daughter of the King of Vidarbha. The son Asamajjas was born to Sagara of Keśīṇī. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 38).

KETAKI. (A flower). [Pandurnus odoratissimus] Though Ketaki is a flower which had been worn on Śiva's head, it is not worshipped for the following reason.

In Satyayuga Mahāvīra performed intense penance on the Śveta island for the attainment of eternal happiness. Brahmā also performed penance at a beautiful place for the annihilation of desires. During their tapas Viśu and Brahmā, 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 Śiva, in the form of a Liṅga, appeared between the two contestants and told them that he, who first found out his (Śiva's) head or feet was greater than the other. Accordingly Viśu went down and Brahmā went up on a tour of enquiry.

Though Viśu went down deeper and deeper for a long time to find out Śiva's feet he failed in the attempt and so returned and sat at the place whence he started for the search. Brahmā 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 Viśu and told him that he had found out Śiva's head and showed the Ketaki flower as proof of his discovery claiming that it was taken from Śiva's head. But Viśu did not believe Brahmā and asked the Ketaki flower to bear witness to Brahmā's claim. The flower gave false evidence in favour of Brahmā. Śiva got angry at this false evidence of Ketaki and cursed it. The Ketaki lost its place among the best flowers from that day onwards.

KETU I. (KETUMĀṆ). A Dānava. He was the son of Kaśyapa (grandson of Brahmā and son of Marici) by his wife Danu. This Asura, who exists in the shape of a planet or in the body of thirty-three brothers, i.e., Vipravati, Śambara, Namuci, Pulomā, Asiloma, Keśi, Durjaya, Ayaṭṭiras, Avaṭṭiras, Aṣva, Sāṅku, Mahābala, Garga, Amūrdhan, Vegavān, Mānavaṇ, Svarbhāṇu, Aṣvapati, Vṛṣaparvan, Ajaka, Aṣvagrīva, Śūkṣma, Tuhunḍa, Ekapāt, Ekacakra, Virūpākṣa, Harāhara, Nikumbha, Kapata, Sarabha, Salabha, Śūrya and Candramas. (Ādi Parva, Chapter 63).

But Ketu maintained closer relationship with Rāhu, a step-brother of his, being the son of Kaśyapa by another wife called Śīmhikā. Rāhu and Ketu are even today considered as inauspicious planets. Rāhu wears a half-moon and Ketu holds in his hands a sword and lamp. Amitaujas was Ketu reborn. (Ādi Parva, Chapter 67, Verse 11).

KETU II. A great sage of ancient India. He attained salvation by self-study. (Śānti Parva, Chapter 26, Verse 7).

KETU III. A synonym of Śiva. (Anuśāsana Parva, Chapter 17, Verse 38).

KETU IV. A King born in Bharata's dynasty. (Bhāgavata, 9th Skandha).

KETU V. (DHŪMAKETU). The following story is told in Viṣṇudharmottara Purāṇa about the birth of Dhūmaketu.

Noting that the population on earth had increased abnormally Brahmā created a damsel called Mṛtyu and asked her to kill people. At this command of Brahmā she began crying, and from her tear drops various kinds of diseases originated at the sight of which she took to penance. Then Brahmā 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 Dhūmaketu.

KETUMĀṆ I. The grandson of Priyavarta, the son of Manu. Agniḍhra, a son of Priyavarta married Pārvacitti. Nine sons were born to Agniḍhra of his wife Pārvacitti. KetumāṆ was one of them. His brothers were Nābhī, Kimpuruṇa, Hari, Ilāytra, Rāmyaka, Hiraṅmaya, Kuru and Bhradṛśa.

In old age Agniḍhra divided his kingdom among his sons. Later, the portion given to KetumāṆ came to be known as KetumāṆa. (Bhāgavata, Skandha 5).

KETUMĀṆ II. A holy place in Jambudvīpa. (M.B. Vana Parva, Chapter 89).

KETUMĀṆ III. (See under KetumāṆ I). KetumāṆ is the ninth division of Jambudvīpa. The people of this part of the earth are equal to gods (Devas). The women are very beautiful. In Mahābhārata, Sabhā Parva it is stated that Arjuna conquered this land. KetumāṆa is situated on the east of Mount Meru. In Mahābhārata, Bhīṣma Parva, Chapter 6, there is the description of KetumāṆa.

KETUMĀṆ I. Ketu the Asura (demon). (See under Ketu I).

KETUMĀṆ II. A King who was a luminary in the council of Yudhīśhṭhira. He was a warrior on the side of the Kauravas and a friend of Śrutayudha, the King of Kaliṇga. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 54, Stanza 77, that Bhīmasena killed this warrior in the battle of Bhūrata.

KETUMĀṆ III. In the Mahābhārata, another KetumāṆ who had fought on the side of Puravas, is stated. Dhruvāraṇa had praised the valour of this warrior. (M.B. Droṇa Parva, Chapter 10, Stanza 44).

KETUMĀṆ IV. A palace in Dvārakā. It is mentioned in Mahābhārata, Dākṣīṇāyat-pāṭha, Sabhā Parva, Chapter 38, that Sudattā, the wife of Śīrṣa lived in this palace.

KETUMĀṆ V. Antapāla (the guard of the boundary) of the west. At the beginning of the creation of the world Brahmā had appointed as guards of the boundaries, Sudhanvan in the east, Śaṅkhaṭapāḍa in the south, KetumāṆ in the West and Hiranyaromaka in the North. (Āgni Purāṇa, Chapter 19).

KETUMĀṆ VI. A King of the Puru dynasty. (See under Vaiśāyavi).

KETUMĀṆ VII. In Bhāgavata we see a KetumāṆ who was the son of Dhanvantari, who gave Ayurveda to the world.

"Who was the deva who made the Āyurveda in days of old? His son was KēṭumāṆ whose son was Bhīmara-tha." (Bhāgavata, Skandha 9).

KETUMĀṆ VIII. Son of Ekalavya. In Mahābhārata, Bhīṣma Parva it is mentioned that this King of the
forest tribes fought on the side of Duryodhana and was killed by Bhima.

KETUMATI. Mother of Prahasha, a minister of Rāvana. Ketumati had two sisters Sundarī and Vasudhā. These three were daughters of a Gandhārva woman. Giant Heti, the son of Brahmā married Bhayā and Vidyutkēśa was born to the couple. Sukēśa was born to Vidyutkēśa by his wife Sālakatākā. Three sons Mālyavān, Sumālī and Māli were born to Sukēśa by his wife Daivavatī. Sundarī, Ketumati and Vasudhā the three beautiful sisters mentioned above, were married by the giants Mālyavān, Sumālī and Māli respectively. Thus Ketumati became the wife of Sumālī. To Sumālī and Ketumati were born ten sons, Prahasha, Akampana, Vikāta, Kālākāmukha, Dhūmrakṣa, Dānda, Supārśva, Sainhrāda, Prakvata and Bhasakarna and four daughters Vekā, Puṣpotkāta, Kaikāśi and Kuṃbhinaśā. Most of the sons were ministers of Rāvana. (Uttara Rāmāyaṇa).

KETUŚRĪGA. A king of ancient India. (M.B. Ādi Parva, Chapter 1).

KETUVARMA. A prince of the country of Trigarta. He was the youngest brother of Suryavarṇā, the King of Trigarta. When Arjuna led the sacrificial horse of the horse-sacrifice of the Pāṇḍavas, Ketuvaraman accompanied Arjuna as a helper. (M.B. Aśvamedha Parva, Chapter 74).

KEVALA. A city of ancient India. It is mentioned in Mahābhārata, Vana Parva, Chapter 254, Stanzas 10 and 11 that Kaṇa conquered this city.

KHA. This syllable has the meanings ‘empty’ and ‘organ of sense’. (Agni Purāṇa, Chapter 348).

KHAḌGA. A warrior of Skandadeva. (Mahābhārata, Salya Parva, Chapter 45, Stanza 67).

KHAḌGĀḤU. See under Duṣṣāsana 11.

KHAḌGĪ. See under Kalki.

KHAḤA I. A nāga (serpent) born in the family of Kasīyapa. (M.B. Udyoga Parva, Chapter 103).

KHAḤA II. A synonym of Śiva. (M.B. Anuśāsana Parva, Chapter 17, Stanza 67).

KHAḤAMA. A Brāhmaṇa. In Mahābhārata, there is a story which describes how this Brahmā Khagama changed another Brahmā into a serpent by cursing him. The Brahmā Khagama and Sahasrapāt were friends. Once Sahasrapāt made a snake of grass and terrified Khagama at Agnihotra (Burnt offering in the holy fire) Khagama instantly cursed Sahasrapāt to become a serpent. Sahasrapāt 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 Sahasrapāt roamed about in several countries in the form of a serpent. Once Pramadvāra 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 Sahasrapāt. Instantly at the sight of Ruru, Sahasrapāt obtained his original form. (M.B. Ādi Parva, Chapter 11).

KHAḤAṆA. A king born in the family of Śrī Rāma. He was the son of Vajranābha and the father of Vidhṛti. (Bhāgavata, Skandha 10).

KHAḤOḌARA. See under Kahoḍa.

KHALĪ I. A synonym of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 17, Stanza 43).

KHALĪ II. An Asura dynasty. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 153, Stanza 22, that Vasiṣṭha once destroyed an Asura dynasty called Khalī with his eulogence.

KHALU. A river of ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 29).

KHANAKA. A messenger sent by Vidura, secretly to the Pāṇḍavas who were living in the wax-house. Vidura sent a message through Khanaka to the effect that Duryodhana had decided to set fire to the wax-house employing Purocana to do it on the 14th night of the dark lunar fortnight. (M.B. Ādi Parva, Chapter 147).

KHAṆḌAKHAṆḌA. A female attendant of Skanda. In Mahābhārata, Śalya Parva, Chapter 46, Stanza 20, mention is made about this woman.

KHAṆḌAPARASU. Śiva. A story occurs in Mahābhārata stating how Śiva got this name. The famous Dakṣa-yāga (sacrifice performed by Dakṣa) was performed at a time when the Nara Nārāyana were engaged in penance in Badaryārāma. Dakṣa did not invite his son-in-law Śiva. The angry Śiva sent his trident against Dakṣa. The trident destroyed the sacrifice of Dakṣa and then flew against the breast of Nārāyaṇa who was sitting in penance in Badaryārāma. By the power of the trident the hair of Nārāyaṇa became of munja (a grass) colour. From that day onwards Nārāyaṇa came to be known by the name Muṇījakēśa. 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 Sāntī Parva, Chapter 49, Stanza 33, it is mentioned that this axe was given to Parasurāma the disciple of Śiva. Thenceforward Śiva got the name Khaṇḍaparasu. (Parā'u means axe). (Mahābhārata, Sāntī Parva, Chapter 343. Stanzas 159-59, 167).

KHAṆḌAVADĀḤA. 1) Introduction. Long ago a King named Śvetaki began to perform a sacrifice of duration of 100 years. Many Brahmās took part in the sacrifice as priests conducting the rituals and ceremonies. These Brahmā 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. Śvetaki 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. Śvetaki recommenced 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 Khāṇḍava 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 Khāṇḍava forest.
The serpent Taksaka, a friend of Indra, lived in this forest with his wife and children. Indra knew that Agni had come to burn the Khandava forest and resolved to save Taksaka 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-Narayanas would take birth in the earth as Kṛṣṇa and Arjuna and that at that time it would be possible for fire to consume the forest Khandava.

2) **Kṛṣṇa and Arjuna in the forest of Khandava.** While the Pāṇḍavas were living in Indraprastha, once the hot season became so unbearable that Arjuna took Kṛṣṇa with him and went to the forest of Khandava. While they were playing in the river Yamunā with their wives Agni came there in the guise of an old Brāhmaṇ and told them all that had happened and requested their help for eating the Khandava 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 ‘Candradasana’ (Gāndiva), a quiver which would never become empty of arrows and a chariot having a flag with the sign of monkey and to Śri Kṛṣṇa the weapon of the discus. Varuṇa gave four white horses also with gold chains round their necks for drawing the chariot of Arjuna. With these weapons Kṛṣṇa and Arjuna got ready to help Agni. Śri 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 hermits who were dwellers of that forest ran to Indra 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 Taksaka.** At this particular time Taksaka had been away at Kurukṣetra. Aśvaseṇa the son of Taksaka was with Indra at Indraprastha. Seeing his mother (wife of Taksaka) swallowed him from tail to head. Then she ran to the boundary to throw the chariot into the outer region. Seeing this Arjuna got angry and cut at the head of Aśvaseṇa. But at the nick of time Indra sent a storm and made Arjuna swoon and Aśvaseṇa was saved. So Arjuna became furious and began to cut down every creature he saw. Arjuna, Kṛṣṇa and Agni together cursed Aśvaseṇa that he would get refuge nowhere. Aśvaseṇa kept up his hatred of Arjuna. In the Bhārata battle, Aśvaseṇa got on an arrow sent by Karna at Arjuna and knocked off the crown of Arjuna and returned. But due to the curse Karna 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 battle-field riding on his elephant Airāvata. Kāla (Time), Kubera, Skanda, Aśvinidevas and all the 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 who they were and informed him that Taksaka had gone to Kurukṣetra. Hearing this Indra blessed Kṛṣṇa and Arjuna and retreated from the battlefield. Agni began 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 Taksaka 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 that forest a hermit named Mandapaḷa had erected 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 no sons. The hermit came to the forest again to marry and beget sons. Mandapaḷa married a bird called Jāritā. Four sons named Jāritāri, Sārīśīka, Sīambamitā and Droṇa, were born to them. After this Mandapaḷa left Jāritā and her sons and went after another woman Lāpitā. Feathers were not yet grown on the body of Jāritā’s four sons. The burning of the forest began before it. Jāritā 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 Jāritā 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 abated.”

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 Jāritā flew away. Mandapaḷa thought of his sons. He separated from Lāpitā, and came to Agni and requested him to save his sons and Jāritā. Agni consumed the forest and cleared the birds. The young birds requested Agni to save them. Agni Deva saved them. Mandapaḷa and Jāritā 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 Khandava. (M.B. Adi Parva, Chapters 233 to 346).

KHANḍAVAPRASTHA. See under Indraprastha.

KHANḍAVĀYANA. Parasurāma gave all the countries conquered by him to Kaśyapa. Along with the lands he gave a golden dās also. The group of hermits called Khāṇḍavāyanas cut the dās into pieces and shared them with the permission of Kaśyapa. (M.B. Vana Parva, Chapter 117, Stanza 13).

KHANḍIKYA. A Kṣatriya King, Keśidhvaja was the son of his paternal uncle. Both had learned well the ways of union with the divine life. Khāṇḍikya had become an expert in Karmayoga (the path of action) for becoming one with the divine life whereas Keśidhvaja tried to achieve oneness with divine life by Jñāna.
Yoga (the path of knowledge or spiritual attainment). Each desired to subdue the other. Consequently Khāṇḍikīya lost his kingdom and had to live in a forest with his priest and minister. (Bhāgavata, Skandhas 9 and 13).

Keśīdhvajā who tried the path of knowledge to attain Absolution performed several sacrifices for that purpose and cut himself asunder from the bonds of action. Once, while he was performing a sacrifice, a tiger came to the place of sacrifice and killed the sacrificial cow. Then Keśīdhvajā 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 Kaśērū, who sent the King to the hermit Bhṛgu. Hermit Bhṛgu in his turn sent the King to the hermit Śunaka. But the matter did not end there. The hermit Śunaka could not dictate the atonement for the death of the sacrificial cow. So he sent the King to Khāṇḍikīya who was living in the forest. The moment Khāṇḍikīya saw Keśīdhvajā he stood ready to kill him. But Keśīdhvajā revealed everything to Khāṇḍikīya. When he understood the situation Khāṇḍikīya told him with sincerity the rites given in the Śāstras (Vedāṅgas) to atone the death of the sacrificial cow.

Keśīdhvajā returned and completed the sacrifice. The one item of 'gift to the teacher' alone remained. So Keśīdhvajā came to the forest again. Khāṇḍikīya raised the sword to cut him. Keśīdhvajā said that he had come to give Gurudakṣiṇā to the teacher. Khāṇḍikīya repented his rashness and requested Keśīdhvajā to tell him the ways of cutting himself asunder from the bonds of sorrow and grief. Keśīdhvajā advised him the ways to obtain eternal bliss. (Nārada Purāṇa).

KHĀṇīNETRA. The eldest son of Vīvaṁśa, a King of the solar dynasty. It is mentioned in Mahābhārata. Aśvamedha Parva, Chapter 4, that this King was driven away from the country as he harassed the people.

KHĀRA I. A giant (Rākṣasa). Khara and Atikāya were the reighths of Madhu and Kaitabha. For details see under Kaitabha and Atikāya.

1) Birth and genealogy. Mahābhārata mentions as follows about the birth of this giant:—Viśravas was born from Pūlaskya, the son of Brahmā. Kubera was born from Viśravas. Kubera ruled over Laśkā. Viśravas who had no one to help him once looked with anger at Kubera, who, understanding the wish of his father gave him three giantesses named Puspotaka, Rākā and Mālinī as attendants. They attended on him faithfully and Viśravas was pleased with them. To Viśravas two sons named Rāvana and Kumbhakarna were born by Puspot'āja, Viśbhīṣaṇa was born by Mālinī and the twin sister and brother Śūpanaṅkāh and Khara were born by Rākā. By and by Khara became a famous archer. Rāvana, Kumbhakarna and Viśbhīṣaṇa performed penance to obtain boons and Khara and Śūpanaṅkāh stayed with them to serve them. (M.B. Vana Parva, Chapter 275)

2) Other brothers. Khara had two other brothers Dūṣaṇa and Triśīrās. (Uttara Rāmāyaṇa).

3) The slaughter of Khara. While Śrī Rāma, Sītā and Laṃkṣaṇa were staying in the forest of Daṇḍakāranya Śūpanaṅkāh the sister of Khara came there once and tried to get one of the brothers Śrī Rāma and Laṃkṣaṇa as her husband. Laṃkṣaṇa cut off her nose and ears.

She went to Khara, Dūṣaṇa and Triśīrās and lamented before them. The three of them immediately started with an army of fourteen thousand giants and fought with Rāma and Laṃkṣaṇa, who killed every one of them. (Vālmīki Rāmāyaṇa, Arayayakānda, Sargas 19 to 30).

KHĀRA II. Another giant who helped Rāvana in the battle between Rāma and Rāvana. In Mahābhārata, Vana Parva, Chapter 285, Stanza 2, it is said that ‘Parvaṇa, Patana, Jambha, Khara, Krodhavāsa, Harī, Prarujā, Arujā, Praghāsa and others fought with Rāma.

KHĀRAJĀNGHA. A female attendant of Skanda. (M.B. Salya Parva, Chapter 46, Stanza 22).

KHĀRAKARMĪ. A female attendant of Skanda. (M.B. Salya Parva, Chapter 46, Stanza 26).

KHĀṢĀ. A wife of Kaśyapa Prājāpati. (Viṣṇu Purāṇa Anīśa I, Chapter 15).

KHASA (M). A country in ancient India. (M.B. Drona Parva, Chapter 122, Stanza 41).

KHĀŚIRA. A place situated on the North East corner of Ancient India. (M.B. Bhūṣma Parva, Chapter 9, Stanza 68).

KHATVĀNGA. 1) General Information. A King of the Ikṣvāku dynasty, known by the name Dīlīpa also. Bhāgavata Skandha 9, states that Khatvāṅga was the son of the grandson of Kalmāṣapāda. Aṃka was the son of Kalmāṣapāda, Mūlaka the son of Aṃka and Khatvāṅga the son of Mūlaka.

Khatvāṅga who 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. (Bhāgavata, Skandha 2).

2) Particular details. In Mahābhārata it is mentioned that Khatvāṅga was the son of the woman called Ilibilā and that he had the name Dīlīpa also. Khatvāṅga was one of the sixteen famous Kings of Bhārata. The sixteen Kings were Marutta, Suhoitra, Paurava, Śibi, Śrī Rāma, Bhagiratha, Khatvāṅga, (Dīlīpa) Māṇḍarāṣṭha, Yāyāti, Ambarīṣṭa, Śaśābindu, Gaya, Rantideva, Bharata, Pṛthu and Paraśurāma. Khatvāṅga performed one hundred sacrifices. At the time of sacrifice he made golden roads. Even Indra came to the sacrifice. The Devas blessed Khatvāṅga on that day. See under Dīlīpa. (M.B. Drona Parva, Chapter 61).

KHILA. There is an appendix to Mahābhārata called Khila. This Khila is known as Harivaṁśa also. This portion too was written by Viṣṇu.

KHVĀṬA. An attendant of Skanda. (M.B. Salya Parva, Chapter 46, Stanza 20).

KHVĀṬI I. A daughter of Prājāpati Dakṣa. The hermit Bhṛgu married her. A daughter named Lakṣmī and two sons named Dhātā and Vīḍhātā were born to Bhṛgu by Khyāṭi. (Agni Purāṇa, Chapter 20).

KHVĀṬI II. Daughter of Kuru, who was born of the family of Dhrvula. Six sons, Aṅga, Sumanas, Śvāti, Kṛatu, Aṅgiras, and Śibi were born to Kuru by his wife Āgneyi. (Viṣṇu Purāṇa, Arinīa I, Chapter 13).

Khyāṭi was a daughter born to them.

KICĀKA. Brother-in-law of Māṭya, king of Viṣṇu and son of Kckaya, king of the Śūtras.
1) General information. To Kekaya, king of the Sutas, was born of queen Mālavī, Kicaka and other 105 sons younger to him called Upa-Kicakas. Their only sister was called Sudeśṇā. (Bhārata, Southern text, Page 1898). Kicaka and Upa-Kicakas took their birth from an aspect of Bāṇa, the eldest of the Asuras known as the Kālakēyas. (See Bhārata, Page 1893). Mātśya, the Virāṭa king wedded Sudeśṇā; and from that day onwards, the brothers too lived in the Virāṭa palace. Kicaka was the chief-town of Virāṭa's army, and he had, many a time, defeated in war King Susarman of Trigarta.

2) Kicaka and Pāncālī. During their life incognito, the Pāṇḍavas lived in the Virāṭa palace after taking up various jobs. Pāncālī, under the assumed name Mālinī, served Sudeśṇā and her daughter Uttarā 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 Sudeśṇā to bring round Pāncālī to him somehow. Sudeśṇā asked Kicaka to be ready on the New Moon day with liquor and rice and promised to send Mālinī (Pāncālī) to him. Ordered by Sudeśṇā, she went to Kicaka with his plate of food much against her will. Kicaka caught hold of her, but she ran when the former caught her by the hair, felled her on the floor and killed her. A Rākṣasa, who was deemed for Pāncālī's security appeared on the scene in a trice and felled 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 kissed him. Bhima caught him in his iron grips and crushed 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 heart-rending cries of Pāncālī Bhima rushed to the spot and killed all the Upa-Kicakas and saved Pāncālī from death. In the presence of the Virāṭa king the cremation of Kicaka and the Upa-Kicakas took place.

KIKATA. A King born in the dynasty of Priyavarta, son of Manu. He was one of the nineteen sons of King Bharata, the other eighteen being Kuśavarmā, Ila-varta, Brahmaparta, Arvāvarta, Malayā, Bhadraketu, Sena, Indrasprk, Vidarbha, Kapi, Hari, Antarikṣa, Prabuddha, Pippalayanā, Avirhotra, Damidā, Camasa and Karabhajana. (Bhāgavata, 5th Skandha).

KIKATA (M). The country ruled by King Kikata.

KIMPURUSA. A river in Devaloka. It worship Varuna in his assembly. (Sabhā Parva, Chapter 9, Verse 20).

KIL (PARROT). 1) Origin. About the origin of Kilis (parrots) the following is stated in Canto 14, Aranyaka Kaṇḍa of the Rāmāyaṇa.

Kasyapa, the grandson of Brahmā and son of Marici married the eight daughters of Daksaprājapati, one of them being called Tāmrā. Tāmrā had five daughters called Kraucī, Bhāsā, Syenī, Dhātaraśtri and Sukī. Sukas or Kilis (parrots) are the offsprings of Sukī.

2) Parrots acquire talking faculty. Lord Śiva agreed to beget a son to kill Tārakāśura, at the request of the Devas. The coitus between Śiva and Pārvati for 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 Agnideva 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. (Kathāsārītāgāra, Lāvānakalambaka, Tārāngā 6 and Anuśāsana Parva, Chapter 85).

KIMPURUSA. A king called Agnīdhra was born in the dynasty of Priyavarta, son of Manu. He became lord of the Jambū island, and married an apsārā woman named Pārvaciti. To them were born nine sons called Nābhi, Kimpuruṣa, Hari, Ilavīta, Ramyaka, Hiraṇmaya, Kalva, Bhadrāsva and Kētumāla. Agnīdhra partitioned the kingdom among the nine sons. The land Kimpuruṣa ruled over was known as Kimpuruṣa or Kimpuruṣavarsa. It lay to the south of Hemakējha mountain. It was here that Hanumān spent his last days worshipping Śrī Rāma.

"The son of the wind God (Hanumān) lives in the country called Kimpuruṣavarsa in the worship of Śrī Rāma." (Bhāgavata, 5th Skandha).

According to the Sabhā Parva (Chapter 23, Verses 1,2) Kimpuruṣavarsa guarded by the sons of Druma is situated to the north of the Himālayas facing the Dhava mountain, and this country was once conquered by Arjuna."
KINDAMA

2) Other information.
(i) Kimpurūṣas were the sons of Pulaha Prajāpati. (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) In his conflict with Rāvaṇa, Kubera left behind him Laṅkā and his Puspaka Vīmāna, escaped towards the north and settled down on mount Gandhamādana with the help of the Kimpurūṣas. (Vana Parva, Chapter 275, Verse 33).
(v) Yakṣa women were their mothers. (Śānti Parva, Chapter 207, Verse 25).
(vi) They were present at the āsvamedha of Yudhisthira. (Āsvamedha Parva, Chapter 88, Verse 37).
(vii) Suka Brahmārśi reached Bhārata, crossing Kimpuruṣavāra. (Śānti 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 Pāṇḍu discharged his arrow against the he-deer. It assumed its original form as sage Kindama and told the King that it was wrong on his part to have hit him (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. Pāṇḍu could never have children of his own from his wives due to this curse. He forgot all about the curse once, embraced Mādri and fell down dead. (Ādi Parva, Chapter 117).

KINDANĀ (M). A sacred place in Kurukṣetra. A holy dip here is productive of innumerable auspicious results.

KINDATTAKUṆA. A holy pond. He who sows gingly seeds in the pond is redeemed from the three R̙̄ṇas (debts) i.e. R̙̄ṣī-R̙̄ṇa Pitṛ-R̙̄ṇa and Deva-R̙̄ṇa. The first is to be redeemed by Brahmacarya (celibacy), the second by house-holder's life and the third by yajnas. (Vana Parva, Chapter 88).

KINJAPYA. A particular holy place in Kurukṣetra. A bath here is productive of innumerable auspicious results.

KIṆKAṆA. A King born in the lunar dynasty. Namroci, Kiṅkana and Vṛṣṇi were the three sons of King Mahābhṛoja. (Bhāgavata, 9th Skandha).

KIṆKARA I. A Rākṣasa. Śakti, the son of Vasiṣṭha and King Kalmāśapāda of the solar dynasty once quarrelled with each other, and the King cursed and turned Śakti into a Rākṣasa. At this juncture Viśvāmitra invoked Kiṅkara, a Rākṣasa attendant of his, into the body of Kalmāśapāda, and induced by Kiṅkara, Kalmāśapāda killed all the sons of Vasiṣṭha. (Ādi Parva, Chapter 175).

KIṆKARA II. Name of Kāla's stick. It is with this stick that Kāla kills living beings. "Like Kāla who holds the stick Kiṅkara". (Karṇa Parva, Chapter 56, Verse 122).

KIṆKARA (S). A race of Rākṣasas. After building the palace at Indraprastha for the Pāṇḍavas Mayāsura put 8000 Kiṅkaras for guarding the palace. (Sabhā Parva, Chapter 3). These guards were able to remove the palace from one place to another. Yudhīṣṭhira, who started for the north to collect money is said to have met the Kiṅkaras on the Himalayas. (Āsvamedha Parva, Chapter 65, Verse 6).

KIṆKINIKĀSRAMA. 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 Viṇās in their hands. (Agni Purāṇa, Chapter 51).

KIRĀṬA. An urban region in ancient India. (Bhīṣma Parva, Chapter 2, Verse 51).

KIRĀṬARUṆIYA. 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 Pāśupatāstra by Śiva. The story is told in Chapter 167 of the Vana Parva. (See under Arjuna).

KIRĪTI I. A warrior of Skanda deva. (Śalya Parva, Chapter 45, Verse 71).

KIRĪTI II. A synonym of Arjuna. (See under Arjuna).

KIRMĪRA. A fierce Rākṣasa, brother of Baka and friend of Hidimba. Having heard about the death of Baka at the hands of Bhīma, Kirmīra who was living in Kāṃyaka forest planned a revenge against Bhīma. After being defeated in the game of dice the Pāṇḍavas came to the forest, and they confronted Kirmīra. In the duel with Bhīma, Kirmīra fell down dead. (Vana Parva, Chapter 11).

KIRĪTI I. Daughter of Śuka Brahmārśi, son of Vyāsa. Śuka wedded Pivāri, the beautiful daughter of the Pitr. Four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devāsruta and a daughter Kirti were born to Śuka and Pivāri. Kirti was wedded by Prince Aṇu, son of King Vibhrama, and a son called Brahmadatta was born to them, who grew up to become a great scholar and an ascetic. On the advice of Nārada, King Brahmadatta ultimately abdicated the throne in favour of his son, performed penance at Badaryāśrama and attained salvation. (Devi Bhāgavata, 1st Skandha).

KIRĪTI II. A daughter of Dakṣa-prajāpati. Śvayambhūva Manu wedded his own sister Sātārūpa, and to them were born two sons called Priyavrata and Uttānāpāda and two daughters called Praśāti and Ākūti. Dakṣa-prajāpati married Praśāti, and they had twenty-four daughters who were: Śraddhā, Lakṣmī, Dṛhti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhī, Lalajā, Vapus, Sānti, Siddhi, Kirti, Khyāti, Sāti, Sambhūti, Smrī, Priti, Kuṃsā, Sannatī, Anasīya, Urjā, Svāhā, and Svadhā. The first thirteen of the above twenty-five girls were married by Dharmadeva. The other eleven girls were married respectively by Bhṛgu, Śiva, Marici, Avigras, Pulastya, Pulaha, Kṛatu, Atri, Vaśītha, Agni and Pilī. (Viṣṇu Purāṇa, Part 1, Chapter 7).

KIRĪTI III. The Devi who is the basis and cause of all fame and reputation. (Vana Parva, Chapter 37, Verse 38).

KIRDHARMA. A Kṣatriya hero, who was a supporter of Dharmaputra. (Drona Parva, Chapter 158, Verse 39).

KIRTIMĀN I. The first son born to Vasudeva and Devakī. As a celestial voice had warned Kāṃsa that the eighth son of Devaki would kill him he had ordered that every child born to her should be taken to him. Accordingly the first-born son of Devaki was taken to him, but was returned to the parents as Kāṃsa thought
that he was not his enemy. He was brought up under the name Kirtimān. Afterwards Nārada visited Kaṁśa and explained to him about his former birth, the object of Kṛṣṇa's incarnation etc. This information so angered Kaṁśa that he got Vasudeva and Devakī chained in prison. Moreover he brought back the first-born son of Devakī and dashed him to death on a stone. Thus ended the life of Kirtimān.

Kirtimān II. Mahāviṣṇu mentally created a son called Virājas, and Kirtimān was his son. A son called Kardama was born to Kirtimān. (Sānti Parva, Chapter 59, Verse 90).


Kirtimukha. A Śiva gaṇa 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 Vāsuki. He made a love-marriage with Śrutārthī daughter of a brahmin, and a child was born to them. (Kathāśārītisāgara, Kathāpīṭhakalambaka).

Kirtisenā. A heroine who has firmly established her reputation in Sanskrit literature. An exceptionally good woman, Kirtisenā was the daughter of a merchant called Dhanapāla in Pāṭaliputra, and was married by another merchant called Devasena. Once Devasena left the country for purposes of trade, and during his absence from home the mother-in-law of Kirtisenā 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, Kirtisenā travelled a long distance in the forest, and at night climbed a tree and rested thereon. Presently a Rākṣasī woman with her children came to the foot of the tree. During this period the King of Vasanattapura 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 Rākṣasī 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.

Kirtisenā, who heard this medical advice from her seat 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. (Kathāśārītisāgarā, Madanaṁjaṭukalambaka, Taraṅga 3).

Kiskindaḥ. An ancient kingdom of the monkeys in South India. This kingdom is mentioned both in the Rāmāyaṇa and the Mahābhārata. During the Rāmāyaṇa period a monkey King called R̄ṣa-rāja was the ruler of Kiskindaḥ. He was childless. Once upon a time a son called Bāli was born to Arun-devī by Indra, and another son called Sugrīva was born to her by Śrīva. (See under Aruṇa). Both the boys were brought up in the Āśrama of sage Gautama. When they grew up, Indra handed them over to R̄ṣa-rāja, and thus Bāli and Sugrīva came to Kiskindaḥ. After the death of R̄ṣa-rāja, Bāli became King of Kiskindaḥ and Sugrīva lived in the service of his brother. At that time there was a very mighty Asura called Dundubhi. Finding no one fit to fight with, he challenged Varuṇa. Varuṇa directed him to Himavān, whose peaks he rent asunder, and played with. Then Himavān told Dundubhi that he was of a peaceful nature and that Bāli would be a match for him (Dundubhi). Accordingly Dundubhi fought with Bāli and got killed. Bāli cast away the corpse of Dundubhi. The blood oozing out from the nose of Dundubhi fell on the body of sage Mataṅga who was engaged in penance on the peak R̄ṣayāmūka. 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.

Dundubhi's son Māyāvi was enraged at the death of his father. He went to Kiskindaḥ to take revenge on Bāli, but got defeated by the latter in fighting. Māyāvi took to his heels; Bāli followed him, and Sugrīva followed his brother. Māyāvi took refuge in a cave followed by Bāli, and Sugrīva waited at the mouth of cave. Even after one year neither Bāli nor Māyāvi emerged out of the cave, but Sugrīva saw blood coming out of the cave and heard Māyāvi roaring. Taking it for granted that Bāli was killed, Sugrīva closed the mouth of the cave, returned to Kiskindaḥ, 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 Kiskindaḥ. There is a mountain called "Bāli-kerā-mala"—mountain prohibited to Bāli—in the eastern region of the former princely kingdom of Travancore. Is it in any way connected with R̄ṣayāmūkācala? Sugrīva founded a new kingdom at R̄ṣayāmūka mountain. Maṁda, Dvīvīda, Hanūmān and Jāmbavān were the ministers of Sugrīva. It was while Sugrīva was thus living on R̄ṣayāmūkācala that Rāma and Lakṣmana came that way in the course of their search for Sitā. In accordance with the agreement made between Sugrīva and Rāma, the latter killed Bāli and crowned Sugrīva as the King of Kiskindaḥ. (Vālmīki R̄ṣayāmāṇa, Kiskindaḥ Kāḍa, and Mahābhārata, Vana Parva, Chapter 280).

During the triumphal tour of Sahadeva in the South he fought against Kiskindaḥ, and after seven days' fighting the monkeys saw Sahadeva off with a present of costly gems. "Sahadeva fought against the monkey chiefs like Maṁda, Dvīvīda etc. for seven days, but neither of them got exhausted, and the monkey chiefs, with affection and gratitude asked Sahadeva to depart with gems." (Sabhā Parva, Chapter 31).

During this period nothing was heard of Sugrīva, Hanūmān and Jāmbavān in Kiskindaḥ. Might be Sugrīva was no more. Hanūmān, after the death of Śrī
Rāma, lived in Gandhāmādana in Kimpuruṣavāraśa. (Bhārata and Bhāgavata, 10th Skandha). From the story of Prasena it may be seen that Jāmbavan left Kiṣkindhā and lived in another cave with his sons and other relations. It was the other two ministers of Sugriva, Maina and Dividiva, who were ruling Kiṣkindhā when Sahadeva went there. The power and prestige of Kiṣkindhā had begun to set by then, and in course of time Kiṣkindhā ceased to exist but in name.

Kiṣkindhāguhā. A mountainous region in Dhaṇḍa district in South India. Certain scholars hold the view that this was the actual Kiṣkindhā.

Kīṭaka. A King born from an aspect of the Asura called Krodhavāsa. (Ādi Parva, Chapter 67, Verse 60).

Kītava(s). An ancient tribe of people. They once visited Yudhiṣṭhīra with many presents. (Sabhā Parva, Chapter 51, Verse 12).

Kohala. A Brahmin scholar. It is stated in Mahābhārata, Ādi Parva, Chapter 53, Stanza 9, that this Brahmin was present at the ‘Sarpa Satra’ (sacrifice to kill serpents) of Janamejaya. Once Bhagiratha gave this hermit as alms one lakh of cows with calves. (M.B. Anuśāsana Parva, Chapter 138, Stanza 27).

Koka. (Cakravāka bird), Ruddy Goose. To know the Purānic story about the origin of this bird (Ruddy goose) see under ‘Arayanna’ (Swan).

Kokāmukha. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 153, that those who bathe in this holy bath will get the faculty of remembering their previous births.

Kokananda I. A Kṣatriya King of ancient India. It is mentioned in Mahābhārata, Sabhā Parva, that at the time of the regional conquest of Arjuna, this King fell at his feet and sought refuge.

Kokananda II. A warrior of Skanda. (M.B. Sabhā Parva, Chapter 27).

Kokavaka. A country in ancient India. (M.B. Bhīsma Parva, Chapter 9).

Kokila. See under Diṇḍika.

Kokilaka. A warrior of Skanda. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 73).

Kollagiri. A mountain of South India. (Mahābhārata Sabhā Parva). Sahadeva conquered the people of this mountain.

Kolahala. A famous Asura. In the battle between the Devas and the Asuras carried on by Subrahmanyā, this Asura confronted Mālyavān and was killed. (Padma Purāṇa; Part IV, Chapter 13).

Kolaśvarūpa (Kolattunādu). After the decline of the second Cera empire in Kerala, several royal families such as Perumpaṭappu, Neduvirippu, Kolavārūpa, Venāṭu etc. came into power. Some details regarding the family of Kolasvarūpa are given below.

In ‘Kerala Māhāmya’, it is given that Parāsūrama had made a Soma-Kṣatriya, as King of Cirakkal or Kolattunādu. According to ‘Keralotpatti’ it was Cera-mān Perumāl who did this. Logan says that Kolasvarūpa came into being from the children born to the last Perumāl of the Venāṭu family. In the edicts Virāgāhavattiyar or Jītaśāsana no mention is made about Kolattunādu. Both the families of Venāṭu and Kolattunādu, from very early times had observed the customary rites of taint, pollution, defilement etc. It is said in ‘Keralamāhāmya’ that Parāsūrama 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 Kollavarṣa.

KoliKa (Kokila). This is the name of a rat. Kokila is a character in the story known as Biḍalopaṭkhyāna, told by Nārada to Dhrūtāraṣṭra. Once a cat began to perform penance holding up both of its hands, on the bank of the Gaṅgā. 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 Kokila. He understood the deceit played by the cat. So proclaiming independence he and his fellows ran away and saved themselves. (M.B. Udyogā Parva, Chapter 160).

Kolisorpa. A tribe. Formerly this tribe was of Kṣaṭriya Caste. A Brahmin once cursed them and made them Śūdras. (M.B. Anuśāsana Parva, Chapter 33, Stanza 22).

Kollagireya. An ancient country in South India. It is stated in Mahābhārata, Āsvamedha Parva, Chapter 83, that Arjuna conquered this country.

Kollavarṣa. (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 Saṅkunī Menon is as follows. The King Udayamārtanda-varmā called together at Quilon, an assembly of the learned men and astronomers of the time, in Kalivarṣa 3926 (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 Cinām (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 Tinneverly Stone-edicts and copper edicts.’ On the fifth day of Cinām 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 Ceraṁān Perumāl to Islam and his pilgrimage to Mecca. But there is impropriety 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 Saivite temple. Another argument is that a new era was started in memory of the exhortation of Śrī Saṅkaraçārya to the Brahmins of Quilon, to do away with the irregularities seen in the Hindu religion. The period of Saṅkaraçārya has not yet been decided definitely. The opinion accepted by scholars on this subject is that of K.B. Pathak, according to whom Saṅkaraçārya 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 other reasons.

Another opinion is that the new era was established to commemorate the independence given to the two Kolattiri Kings (North and South) by the Perumāḷ. The North Kolattiri family should have begun the new era on the first day of Kanni (the second month) and the South Kolattiri family on the first day of Cinñām (the first month). (Because in Malabar area, the era commences on the first day of Kanni.) Another opinion that is prevalent is that Kollavarṣa 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 Śaṅkaravijayā (the victory of Śaṅkarā) due to the fact that the Brahmins of the north and the south alike accepted the teachings of Śaṅkarācārya. But it is difficult to believe that the northerners and the southerners accepted the teachings of Śaṅkarācārya 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 the 'Tiruvonam' a grand festival of the Malayāḷes. 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 Perumāḷ to Mecca. But the conversion episode is more likely to be considered as a blasphemy and the Kings and people of Malayāḷa land are not likely to commemorate it. Prof. Sundaran Pillai has cut all the arguments given above and brought forward a new theory. His inference is that the new Era is the transformation of an old era known as Saptārśivatsara (year of the seven sages) or Śastrāsānivatsara (scientific year) which prevailed throughout India and is still in force in Kāṁśīrā. In A.D. 897 Saptārśi-Vatsara was 4972 and it was known as merely 72, and that if all the hundreds are taken away, the remaining figure will be the same as that of the Kollavarṣa. That is, at the expiry of each century the Saptārśivatsara begins as one, two and so on. But the Saptārśivatsara begins in the month of Mēṭam (9th month) whereas Kollavarṣa begins in Cinñām. He explains this difference also. His opinion is that the Namūṭīri Brahmins took some time to reach the country of Malayāḷa from North Indian countries and they had been using their Saptārśivatsara up to the time of their arrival in Malayāḷa and after their arrival they adopted some slight modifications in the era according to the requirements of the new settlement, and renewed the Saptārśivatsara. Gopala lyer, the great exponent of the Vedānta philosophy, says as follows about Kollavarṣa in his 'Chronology of Ancient India': "Kaliyuga and Kollavarṣa commenced in B.C. 1176." But Kollavarṣa is divided into groups of recurring thousands. This has a close connection with Saptārśi Vatsara, which also might have commenced in B.C. 1176. The year mentioned above completed 2000 by A.D. 824. The third recurring thousand begins in A.D. 825, under the name Kollavarṣa.

Princent, Buchanan and Burnell are the three memorable western scholars who have expressed their opinions about Kollavarṣa. Princent connected Kollavarṣa with Paraśurāma. Buchanan said that the Malayāḷes 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 Malayāḷam era has stated in his work called 'Saṅkaranārāyaṇiya' (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 Manuscripts Library at Trivandrum.

KONKAṆA. An ancient country of South India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 60).

KOPAVEGA. A hermit. This hermit had served Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 16).

KOṢA. A river. It is stated in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 27, that the water of this river was used for drinking by the ancient people of Bhārata.

KOṢAKĀRĀ. See under Nišākara II.

KOSALA I. The King and the people of the country of Kosala are called by the name Kosala.

KOSALA II. One of the wrestlers of Kaiśa. The famous wrestlers of Kaiśa were Cāṇūra, Muṣṭika, Kūṭa, Śāla, Kosala and others.

KOSALA.

1) General information. A wealthy and prosperous country on the banks of the river Sarayū. Ayodhyā was the Capital of this kingdom. This city was built by Manu, the father of Ikṣvākul. This city was twelve yojanas long with a breadth of three yojanas. It is understood from Vālmīki Rāmāyaṇa, Bālākaṇṭha, Sarga 5 that during the time of Daśaratha this city was modified to such an extent as to be on a par with any modern city.

2) Other details. (1) Bhīṣmāna once conquered Uṭṭara Kosala (north Kosala). (M.B. Sabhā Parva, Chapter 30).

(2) Sahadeva during his regional conquest, subdued Dakṣiṇa Kosala (South Kosala). (M.B. Sabhā Parva, Chapter 31, Stanza 12).

(3) Sri Kṛṣṇa once conquered the country of Kosala. (M.B. Drōṇa Parva, Chapter 21, Stanza 13).

(4) Abhimanyu, the son of Arjuna, killed the King of Kosala in the battle of Bhārata.

(5) Karna once conquered this country for Duryodhana. (M.B. Karṇa Parva, Chapter 8, Stanza 19).

(6) During the time of the battle of Bhārata a King named Kṣemadarśi ruled over Kosala. (M.B. Sānti Parva, Chapter 82, Stanza 6).

(7) At the time of the Śvayānvara (marriage) of Ambā, Bhīṣma defeated the King of Kosala. (M.B. Anuśāsana Parva, Chapter 44, Stanza 38).

(8) Arjuna who led the horse for sacrifice conquered the country of Kosala. (M.B. Aśvamedha Parva, Chapter 83).

(9) Those who bathe in the holy bath of Rṣabha tirtha in Kosala, will obtain the fruits of giving one thousand cows as alms. (M.B. Vana Parva, Chapter 85, Stanza 10).

KOṢALĀ (S). The Kṣatriyas of the country of KoṢalā. These KoṢalas once fled to the southern countries
KOŚṬHAVĀN. A mountain. It is stated in Mahābhārata, Aśvamedha Parva, Chapter 43 that this mountain was the overlord of many other mountains.

KOṬĀRĀ. An attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 14).

KOṬĀRAKĀ. A serpent born in the family of Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 12).

KOṬIKAṢYA (KOṬIKA). A King who was the follower of Jayadrata. While the Pāṇḍavas were living in the Kāmyaka forest once they went out leaving Pāñcāli alone in the hut. At that time Jayadrata, the King of Sindhu, the son of Vṛddhakṣatra came there and saw Pāñcāli. He sent his follower Koṭiékśya to entice Pāñcāli, who did not succumb to temptation. At last Jayadrata carried Pāñcāli away by force. This Koṭiékśya was the son of Śrūṇatha and was the King of Trigarta. (M.B. Vana Parva, Chapter 265).

KOṬĪLĪṆGA. This word was added to the names of the members of the Koṭuṇāllur royal family. Especially, Kuṇājjuṭṭan Tampurān is denoted by the name ‘Koṭilīṅgaśvar’ in some of his poetic works. The word ‘Koṭilīṅga’ is the Sanskrit form of the Dravidian word Koṭuṇāllur. This city was the Capital of the Cera Kings.

KOṬĪṢA. A serpent born in the family of Vāsuki. (M.B. Ādi Parva, Chapter 57, Stanza 5).

KOṬĪTIRTHA. A holy bath. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that those who bathe in this holy bath will get the fruits of performing the horse sacrifice.

KOṬṬUVĀ. (Yawning, Gape). In Devī Bhāgavata, Skandha 6, there is a story explaining how the living beings began to yawn. After getting boons from Brahmā, Vṛtrāsura swallowed Indra. The Devas were filled with fear and approaching Brahaspati they represented their grievance. According to the instruction of Brahaspati the Devas caused Vṛtrāsura to gape. After opening the mouth he found it difficult to shut, and the mouth remained open. In the meanwhile Indra jumped out of Vṛtra through the mouth. Gape came into existence from that time. (For details see under the word Vṛtra).

KRAMAJIT. A Kṣatriya King who was a constant follower of Dīrghaputra. (M.B. Śalya Parva, Chapter 4, Stanza 28).

KRAMAPA. A son born to Pulaha by his wife Kṣamā. Kramapa had a brother named Saliṣṭha. (Agni Purāṇa 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 Prāpta) in the Vedas (the scripture). Every word in the Veda is separated from its prefixes and suffixes. The second step is Krama-pātha or the study of joining prefixes and suffixes to each word got by the first step. Next step is Jaṭāpātha 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-pātha is taught. In this step the first step of Padapātha and the second step of Krama pātha are mixed together and intermingled from beginning to end and end to beginning. There are rules to make combined words by using prefixes and suffixes. These rules are called Prāṣṭakhyā. Because the Vedas are taught in this way with so much attention and care, their texts have never been subjected to changes and variations.

KRATHA I. A Kṣatriya King. He was the rebirth of an Asura called Krodhäusera. (M.B. Ādi Parva, Chapter 67, Stanza 61). See under Jyāmagnha.

KRATHA II. A King defeated by Bhimasena during his regional conquest. (M.B. Śalya Parva, Chapter 30, Stanza 7).

KRATHA III. A hermit. In Mahābhārata, Udyoga-Parva, Chapter 83, Stanza 27 it is stated that this hermit visited Śrī Kṛṣṇa on his way to Hastinapura.

KRATHA IV. There was a warrior named Kratha on the side of the Kauravas. (M.B. Droṇa Parva, Chapter 120, Stanza 10).

KRATHA V. A warrior of Skandadeva. (M.B. Śalya Parva, Chapter 45, Stanza 70).

KRATHA VI. A Yakṣa. (Demi-God). When Garuḍa reached the world of Devas he had to fight with this Yakṣa. (M.B. Ādi Parva, Chapter 32, Stanza 18).

KRATHA VII. An Asura (demon). It is stated in Mahābhārata, Ādi Parva, Chapter 67 Stanza 57 that this Asura was born as King Sūryākṣa on the earth in his re-birth.

KRATHA VIII. Name of a son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 116, Stanza 11).

KRATHA I. A famous King in Ancient India. The following details about this King are found found in the Mahābhārata.

1) He was the rebirth of an Asura called Rāhu, the son of Simhikā. (M.B. Ādi Parva, Chapter 67, Stanza 40).
2) Kratha attended the Svayativeda (marriage) of Draupadi. (M.B. Ādi Parva, Chapter 186, Stanza 15).
3) Śrī Kṛṣṇa defeated Kratha at the city of Jāruthi. (M.B. Vana Parva, Chapter 12, Stanza 30).
4) In the battle of Bhārata this King attacked Abhimanyu. (M.B. Droṇa Parva, Chapter 46, Stanza 26).
5) In the battle of Bhārata Kratha killed the prince of Kaśī, and a King from the mountain killed Kratha. (M.B. Karna Parva, Chapter 95, Stanza 15).

KRATHA II. A King of the Puru dynasty. (M.B. Ādi Parva Chapter 94; Stanza 58).

KRATHA III. A captain of the army of monkeys. (M.B. Vana Parva, Chapter 283, Stanza 19).

KRATHA IV. A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 70).

KRATHA V. A famous serpent. At the time of the death of Balabhadra this serpent came there to lead his soul to Pāṭāla (nether world). (M.B. Mauṣala Parva, Chapter 4, Stanza 16).

KRATHA (M). An ancient country in India. It is mentioned in Mahābhārata, Śabhā Parva, Chapter 21 that Bhīṣmaka the King of Vidarbha had conquered this country.

KRATU.

1) General information. One of the six mental sons of Brahmā. Marici, Aśvins, Atri, Pulastya, Pulaha and Kratu were the mental sons of Brahmā. (M.B. Ādi Parva, Chapter 65). Kratu is described as one of the 21 Prajāpatis (lords of emanation).
2) Some details. (1) It is stated in Mahabharata, Adi Parva, Chapter 65, Stanza 9, that the hermits called Bâlakhilyas were the sons of Kraunca.

(2) Kraunca was present at the birth-celebration of Arjuna. (M.B. Adi Parva, Chapter 122, Stanza 32).

(3) Kraunca came to save the Râkṣasas from the Râkṣasa sattrâ, (A great sacrificial fire meant for the Râkṣasas (giants) to jump into and die by themselves) performed by the hermit Parâśâra. (M.B. Adi Parva, Chapter 189, Stanza 9).

(4) Kraunca was a luminary in the councils of Brahman and Indra. (M.B. Sabha Parva, Chapter 7, Stanza 17).

(5) Kraunca was present at the Birth celebration of Skandadeva. (M.B. Sâlya Parva, Chapter 45, Stanza 10).

(6) There is a group of hermits called Citraśikhandins, of which Kraunca is a member. (M.B. Sânti Parva, Chapter 335, Stanza 27).

(7) By the blessings of Śiva, Kraunca got a thousand sons. (M.B. Anuśâsana Parva, Chapter 14, Stanza 87).

(8) Kraunca went to visit Bhîṣma who was lying on the bed of arrows awaiting death in the beginning of Uttarâyaṇa of the year. (M.B. Anuśâsana Parva, Chapter 26, Stanza 4).

KRAUNCA I. An Asura. In Vâmana Purâṇa, Chapter 57 it is mentioned that this Asura was killed by Subrahmanya.

KRAUNCA II. A mountain. There is a story about this mountain. Long ago there lived an Asura named Kraunca. He was leading a wicked life and was haughty and arrogant. Once Agastya went to Kailâsa and worshipped Śiva. Kâverîdevi 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 Vindhyâ by kicking and to establish a holy Tirtha (bath) on the earth. Śiva granted the boon. For making the tirthâ Śiva turned Kâverî into a river and placed her in the water-pot of Agastya. As Agastya was returning from Kailâsa with Kâverî in his water-pot, Kraunca the Asura took the shape of a mountain and hindered his way. The Asura 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 Asura 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 Subrahmanya, the son of Śiva. From that day onwards Kraunca the Asura had been standing there as a mountain. That mountain was called The mountain of Kraunca. (Skanda Purâṇa, Asura Kâṇḍa).

There is another statement in Harivanaṭa, Chapter 18, that the mountain Kraunca was the son of the mountain Mainâka, the son of Menâ. Subrahmanya fought a terrible battle with the Asuras. Many died. Bânâsura, the son of Mahâbali, fled from the battlefield and hid himself inside the mountain Kraunca. Subrahmanya left the mountain into two with the arrow given by Agni (Fire-god). Thus Kraunca was liberated from the curse. (M.B. Sâlya Parva, Chapter 46).

In ‘Meghadutâ’ Kâlidâsa mentions about the cleavage in the mountain Kraunca. In Mahâbhârata, Vana Parva, Chapter 225, Stanza 33, mention is made that through this cleavage swans and vultures fly to Mahâmeru. (For the story of how Parasurâma cut the Kraunca mountain see under Parasurâma).

KRAUNCA III. (A kind of snipe). A bird.

KRAUNCADVIIPA. (ISLAND OF KRAUNCA). One of the Saptadvîpas (seven islands). The seven islands are Jambudvipta, Plakṣadvîpta, Sâlmâladvîpta, Kusadvîpta, Krauncadvipta, Sâkadvîpta and Pûṣkârâdvîpta. (Devî Bhâgavata Skandha 9). Krauncadvipta is described as follows in Mahâbhârata, Bhîṣma Parva, Chapter 12:—In this island there are the mountains Kraunca, Vâmanâca, Andhâkâra, Mainâka, Govînda, Nîlîka, and Viśkambha. The various countries in this island are Kuśâla, Manonuga, Usâ, Prâvaraka, Andhâkâra, Munideśa, Dundubhvîsana etc.

KRAUMCANIŚUDANA. A holy place on the banks of river Sarasa. It is mentioned in Mahâbhârata, Vana Parva, Chapter 84, Stanza 160 that he who bathes in this place would get a Vîmâna.

KRAUNCAPADI. A holy place. He who makes oblations of balls of boiled rice in this place will obtain remission of sin of Brahmanyatä (sin incurred by killing a Brahmin). (M.B. Anuśâsana Parva, Chapter 25, Stanza 42).

KRAUNÇÂRUNÂVYUHA. Another name of Kraunca-vyûha (strategic disposition of an army). Dhruḍayumna formed the Kraunca-rûnâvîyûha. (Mahâbhârata, Bhîṣma Parva, Chapter 50).

KRAUNÇÂVYUHA. A strategic formation of the army in the shape of Kraunca bird (snipe). In the battle of Bhârata, Bhîṣma made the formation of Kraunca. (M.B. Bhîṣma Parva, Chapter 73). The Kraunca disposition has eight strategical positions, the face, eyes, head, neck, stomach, left flank, right flank and thighs. In the disposition formed by Bhîṣma, Drona stood at the face, Aśvatthâma and Kṛṣṇa stood at the eyes, Hardikya at the head and Śûrasena at the neck. The King of Prâgyojotisa stood at the stomach of the formation. The Tûṣâras, Yanavas, Śakas and Čûpvás guarded the right flank. Śrîyus and Bhûrîrâvas kept the thighs.

KRAUNÇI. A daughter born to Kaśyapaprajapati by his wife Tâmrâ the daughter of Dakṣa. Five daughters, Kraunçî, Bhâṣî, Śyeni, Dhrârâṣťir and Sukî were born of Tâmrâ. From Kraunçî, were born the owls, the Bhâsas from Bhâṣî, the hawks and vultures from Śyeni, the swans and ruddy geese from Dhrârâṣťir and Nârâ, the mother of Vinatâ from Sukî. (Viśmiki Râmâyaṇa, Sarga 14).

KRAVYÂDA (S). A particular group of the Manes or the deified ancestors that receive the souls of the deceased. Mention is made about the Krayâḍas in Mahâbhârata, Sânti Parva, Chapter 269, Stanza 15.

KRÎYA. One of the daughters of Dakṣa. Dharma deva married her and three sons Danâ, Naya and Vinaya were born to him of Krîya. (Viśv Putâna, Âśîa 1, Chapter 7).

KRÂKÅEYU. (KAKÅEYU). One of the ten sons whom King Raudrâśva of the Pûru dynasty begot of the Apsaras called Mîrâkasis. (Âdi Parva, Chapter 94, Verse 10).

KRMI I. A King of the royal dynasty of Aṅga. King Uśārā had five wives named Nṛgâ, Narā, Kṛmi, Daśā and Dvârâvati, and of them were born respective-
ly the sons Nṛga, Nara, Kṛmi, Suvrata and Śibi. (Agni
 Purāṇa, Chapter 227).

KṛMI II. A wife of Uśānara. (See under Kṛmī I).

KṛMI III. A Kṣatriya dynasty. (Udyoga Parva,
 Chapter 74, Verse 13).

KṛMI IV. A river. (Bhiṣma Parva, Chapter 9, Verse 17).

KṛMIBHOJANA. One of the twenty-eight hells. (See
 Naraka under Kāla I).

KṛMILA. A king born in the Puru dynasty. There was
 a king in the dynasty called Bāhyaśva, who had five
 sons called Sṛujaya, Bṛhadisu, Mukula, Kṛmila and
 Yavīnara. In later years they became famous as Pānca-
 cālas. (Agni Purāṇa, Chapter 278).

KṛMĪŚA. A hell known as Kṛmibhojanaka also. (See
 under Kāla I.)

KRODHAvI. A famous Asura born to Kaśyapa by his
 wife Kālā. (M.B. Ādi Parva, Chapter 65, Stanza 35).

KRODHAvI. It is stated in Bhāgavata that Krodha
 was born of the eye-brow of Brahma. There is a story
 about this Krodha in the 'Jaimiti-Asvamedha Parva'.
 Once, while the hermit Jamadagni was performing
 sacrificial offerings to the Manes, Krodha 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, Krodha
 became afraid of the hermit and approaching him said
 "Oh, hermit! I thought that the Bhārgavas (those
 born of the family of Bṛggu) would get angry quickly.
 Now I understand that it is wrong." Jamadagni pardoned
 him and said: "But you have appeased 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 Uṭechayvṛti
 at the palace of Dharma in the presence of Śrī Kṛṣṇa.
 Thus Krodha regained his former form.

KRODHAHANTĀ. A famous Asura. He was born to
 Prājapati Kaśyapa by his wife Kālā. The notorious
 Vṛtrārav was the brother of Krodhahantā. (M.B. Ādi
 Parva, Chapter 65).

KRODHANA. An attendant of Skanda. (M.B. Śalya
 Parva, Chapter 46, Stanza 6).

KRODHANA. A hermit of great importance in the
 palace of Indra. (Mahābhārata, Savbhā Parva, Chapter
 7, Stanza 11).

KRODHASATRU. A famous Asura who was born to
 Prājapati Kaśyapa of his wife Kālā. (M.B. Ādi Parva,
 Chapter 65, Stanza 35).

KRODHAvARDHANA. An Asura. In Mahābhārata,
 Ādi Parva, Chapter 67, Stanza 46, it is mentioned that
 in later ages this Asura was reborn under the name
 Dandadhara.

KRODHAvAŚA. A follower of Indrajit. In the battle
 between Rāvana and Śrī Rāma this Asura made himself
 invisible and attacked the monkeys. By the help of
 Vibhiṣaṇa, who was an expert in the art of vanishing,
 the monkeys killed Krodhavaśa in the battle. (M.B.
 Vana Parva, Chapter 269).

KRODHAvAŚA. Wife of Prājapati Kaśyapa. (Vālmiki
 Rāmāyaṇa, Aranyā Kanda, Sarga 14). The Asuras who
 were born to Krodhavaśa are also called Krodhavaśas.
 Most of these Krodhavaśas were employed to guard the
 lotus-lake of Kubera. (M.B. Vana Parva, Chapter 154).
 Bhimasena once entered the lotus-lake of Kubera and
 plucked the "Saugandhika" flower. The Krodhavaśas
 ran to Kubera to inform him of this theft. It is stated in
 Mahābhārata, Vana Parva, Chapter 285, Stanza 2
 that these Krodhavaśas were present in the army of
 Rāvana.

KROSANĀ. A female attendant of Skanda. (M.B. Śalya
 Parva, Chapter 46, Stanza 17).

KROSTHA. A son of Yadu, Sāhasrada, Payoda, Krośṭha,
 Nila and Ajīka were the five sons of Yadu. (Harivānśa,
 Chapter 38).

KRPAG. A King in ancient India. He never ate flesh.
 (Anuśāsana Parva, Chapter 115, Verse 64).

KRPACARYA. 1) Genealogy. Descended from Viśu thus:
 Brahmacari—Candra—Budha—Puruśavas—Ayus—Nahuṣa—
 Yayaṭi—Puru—Janamejaya—Prācīnavan—Pravīra—
 Namsuyu—Vitāhīya—Śūdūr—Bahuvidha—Śañjītyā—
 Rahovādī—Raudrāsya—Matināra—Santuropatha—
 Duṣyantā—Bharata—Suhotā—Gala—Garda—Suketu—
 Bṛhatkṣetra—Hasti—Ajamīdha—Nila—Śārī—Suśantī—
 Puruja—Arka—Bhavāya—Pānchala—Mudgala. A daugh-
 ter called Ahalaya was born to Mudgala. Maharsi Ga-
 tama married her. To Gauṭama was born Satānanda, to
 him Satyadhrti, to him Saradvān and to Saradvān was
 born Kṛpācarya. The Purāṇas refer to the generation
 preceding Gauṭama only in the maternal line. It is said
 in verse 2, Chapter 130 of the Ādi Parva, that Saradvān
 was the son of Gauṭama. According to Agni Purāṇa,
 Bhāgavata etc. Saradvān, father of Kṛpa was the son of
 the great-grand son of Gauṭama and grandson of
 Satānanda. (Agni Purāṇa, Chapter 278).

2) Birth of Kṛpa. Though born in a family of Sages
 Saradvān 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 Jānapati to the earth and
 she appeared before Saradvān 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 quit 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) Kṛpa in the Palace. One of the attendants of King
 Sāntanu, who had come to the forest to hunt, saw the
 children and took them to the King. The King felt Kṛpā
 (pity) for them and brought them up in the palace
 and as they were thus brought up due to his Kṛpa they
came to be called Kṛpa and Kṛpī. (Ādi Parva, Chapter
 130).

4) Kṛpa's mastery of Dhanurveda. While living in the
 forest engaged in penance Saradvān, 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 Kṛpa everything
contained in the four branches of Dhanurveda and the
various usages in archery. Gradually Kṛpa became an
ācārya (master) in Dhanurveda. Not only the Pāṇḍavas
the Kauravas, the Yādavas and the Vīśṇis but also
kings, who came from various regions of the country,
learned archery at the feet of Kṛpa. (Ādi Parva, Chapter
130, Verse 29).
5) **Krpa at the trial of skill in archery of the Kauravas and the Pāṇḍavas.** When the training of the Kauravas and the Pāṇḍavas in archery was over, a test was arranged for them. Spectators crowded to see it. Drona, Krpa, Somadatta, Bālāhika, Bhiṣma and Vidura and other great ones took their seats in the stadium. Arjuna and Karna entered the arena for contest when Krpa intervened and said that Arjuna was the youngest son of Kunti but Karna should specify his parentage. At this Karna stood stunned, and it was then that Duryodhana declared Karna to be the King of Áṅga. (Ādi Parva, Chapter 136).

6) **Activities of Krpa up to the great war.** (i) He attended the Rājaśūya yajña of Yudhīṣṭhīra. (Sabhā Parva, Chapter 34, Verse 8). There he acted as the custodian of money and distributed daksīṇās (monetary presents). (Sabhā Parva, Chapter 35, Verse 7).

(ii) It was he who instructed the spies deputed by Duryodhana as to how to detect the Pāṇḍavas during their life incognito. (Virāṭa Parva, Chapter 29). He also detailed to Duryodhana the various aspects of politics.

(iii) Krpa once told Duryodhana that he was powerful enough to annihilate the Pāṇḍava army within two months. (Virāṭa Parva, Chapter 193).

7) **Krpa in the war.** (i) On the first day of the war he fought with Bṛhatkṣetra. (Bhīṣma Parva, Chapter 45).

(ii) In the fight with Cekitāna he fell down and fainted. (Bhīṣma Parva, Chapter 84, Verse 31).

(iii) He wounded Sātyaki. (Bhīṣma Parva, Chapter 101, Verse 40).

(iv) Fought a duel with Sahadeva. (Bhīṣma Parva, Chapter 110, Verse 12).

(v) He fought with Arjuna and Bhiṣma. (Bhīṣma Parva, Chapter 113, Verse 114).

(vi) Fought with Dhṛtārāṣṭra. (Drona Parva, Chapter 14, Verse 33).

(vii) Fought with Vārdhakṣemi. (Drona Parva, Chapter 25, Verse 41).

(viii) His flag floated in the air and could be seen from anywhere in the battlefield. (Drona Parva, Chapter 105).

(ix) He killed the body-guards of Abhimanyu. (Drona Parva, Chapter 42, Verse 38).

(x) Fighting with Arjuna he fainted and fell down. (Drona Parva, Chapter 147 Verse 9).

(xi) During the fight he ridiculed Karna. (Drona Parva, Chapter 158, Verse 13).

(xii) He advised Aśvatthāmā to prevent Duryodhana from confronting Arjuna. (Drona Parva, Chapter 150, Verse 77).

(xiii) In the battle that ensued he defeated Śikhaṇḍī. (Drona Parva Chapter 169, Verse 39).

(xiv) When Drona fell down dead he fled from the battlefield. (Drona Parva, Chapter 193, Verse 12).

(xv) He was defeated by Sātyaki. (Drona Parva, Chapter 20 Verse 53).

(xvi) He killed Suketu, son of Citraketu. (Karna Parva, Chapter 54, Verse 28).

(xvii) Defeated Yudhāmāṇu. (Karna Parva, Chapter 61, Verse 55).

(xviii) He killed the Kalinda prince. (Karna Parva, Chapter 85, Verse 6).

(xix) He advised Karna to enter into a compromise with the Pāṇḍavas. (Śalya Parva, Chapter 4).

(xx) He ran away from the battlefield to Dwāerpāya lake. (Śalya Parva, Chapter 30, Verse 9).

(xxi) Yudhīṣṭhīra came to the lake with an army and Krpa ran away from there. (Śalya Parva, Chapter 30, Verse 60).

(xxii) He appointed Aśvatthāmā chief of the army on the suggestion of Duryodhana. (Śalya Parva, Chapter 65, Verse 43).

(xxiii) He fought during the night along with Aśvatthāmā. (Saupātika Parva, Chapter 5, Verse 35).

(xxiv) He killed the soldiers who ran away from the Pāṇḍava camp. (Saupātika Parva, Chapter 8, Verse 106).

(xxv) He set fire to the camp of the Pāṇḍavas. (Saupātika Parva, Chapter 8, Verse 109).

(xxvi) He cried at the pitiable condition of Duryodhana. (Saupātika Parva, Chapter 9, Verse 10).

(xxvii) He went to Hastināpura after telling Dhṛtārāṣṭra and Gândhārī that both the Kauravas and the Pāṇḍavas would be ruined. (Śṛṭī Parva, Chapter 11, Verse 21).

8) **End of Krpa.** The great war ended. Duryodhana and others were killed and, when Dhṛtārāṣṭra left for the forest with Gándhārī, Krpa desired to accompany them. But, Dhṛtārāṣṭra did not permit it. Yudhīṣṭhīra, as advised by Dhṛtārāṣṭra, put up Krpa with him. (Aśramavāsi Parva, Chapter 16, Verse 5). Before the Pāṇḍavas set out on their great journey Yudhīṣṭhīra appointed Krpa as the preceptor of Parīkṣit, the son of Arjuna. (Māhāprasthāna Parva, Chapter 1, Verse 4). During his last days Krpa went into the forest for penance and there he breathed his last. (Śṛṭī Parva, Chapter 296, Verse 14).

9) **Synonyms for Krpa.** Ācārya, Ācāryasattama, Bhara-tacārya, Brahmarṣi, Śāradvata, Śāradvataputra, Gautama, Krpa.

**KRPI.** (See Para 2 under Krpa II).

**Later history.** Krpī was brought up in the palace of King Śantana. She was duly married by Dronācārya and a son called Aśvatthāmā was born to them. (Ādi Parva, Chapter 130). Krpī lamented very much over the death of Drona in the great war. (Śṛṭī Parva, Chapter 23, Verse 33).

The terms Śāradvatī and Gautāmī are used as synonyms of Krpī in the Mahābhārata.

**KRŚA I.** A friend of sage Śrīgī. Since Krśa underwent a lot of sacrifices for the protection of dharma (righteousness) his body became very Krśa (lean). Hence he was called Krśa. It was Krśa, who told Śrīgī about King Parīkṣit who had once thrown a dead snake round his (Śrīgī's) father's neck. (Ādi Parva, Chapters 41 and 42).

**KRŚA II.** A prominent serpent born in the Airāvata family. The serpent was reduced to ashes at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 11).

**KRŚA III.** A great sage endowed with divine powers. He was also present in the company of sages who visited Bhiṣma on his arrow-bed. (Anuśāsana Parva, Chapter 26, Verse 7).

**KRŚADRATHA.** Son of Titikṣa, brother of the famous emperor Śibi. (Bhāgavata, 9th Skandha).
KRŚAKA. A nāga born in the Kaśyapa dynasty. (Udyogaparva, Chapter 106, Verse 15).

KRŚĀṆU. The sage who stood guard over Soma at the Yajña conducted by sage Kutsa. (Rgveda, Maṇḍala 1, Anuvāka 16, Śūkta 112).

KRŚĀṢWA I. The Prajāpati called Kṛṣṭīśva married Jayā and Suprabhā the daughters of Daksāṇaprajāpati and to both were born fifty sons each. All the sons were really arrows called Saināhāra. Viśvāmitra, by the power of penance made these hundred sons (arrows) of Kṛṣṭīśva his own. It was these arrows, which Viśvāmitra gave to Śrī Rāma and Lakṣmaṇa. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Cantos 21 and 26).

KRŚĀṢWA II. A king of the solar dynasty. (Bhāgavata, 9th Skandha).

KRŚĀṢWA III. A King who served Yama in his court. (Sabhā Parva, Chapter 8, Verse 17).

KRŚĪVALA. An ancient sage who lived in Indra's Vimāna to witness Arjuna, in the company of Uttara, the Vīrāṇa prince, fight during the lifting of cows. (Sabhā Parva, Chapter 56).

KRŚEYU. A King born in the Puru dynasty. (See under PŪRUVAMSĀ).

KRŚNA (ŚRĪ KRŚṆA). Born in the Yadava dynasty as the son of Vasudeva and Devaki, Śrī Kṛṣṇa was the ninth of the ten incarnations of Mahāviśu.


Ten sons called Vasudeva, DeVabhaṅga, Devaśravas, Anaka, Śriñjaya, Kākānika, Śyāmaka, Vasat, Kaṅkuka and Vasu were born to King Śūrasena by his wife Māriṣā. Of those ten sons Vasudeva married Devaki, the sister of Kaṁsa. He had also a second wife called Rohini and she was the mother of Balabhadrārama.

2) Śrī Kṛṣṇa's former births. Owing to a curse of Vaṣuṣa, Kaśyapaprajāpati was born on earth as Vasudeva and his (Kāṣṭa) wives Aditi and Suraśā were born as Devaki and Rohini. (See under Kaśyapa and Aditi). Like this Śrī Kṛṣṇa also had previous births.

Once upon a time from the heart of Brahmā was born the Prajāpati called Dharma, who was very truthful and wedded to righteous living according to the injunctions of the Vedas. He wedded the ten daughters of Daksāṇaprajāpati, and four sons called Hari, Kṛṣṇa Nara and Nārāyaṇa were born to him. Hari and Kṛṣṇa turned out to be great Yogins, and Nara and Nārāyaṇa ascetics. Naranārāyaṇas performed penance to please Brahmā for a thousand years at Badarikāśrama in the valley of the Himālayas. Celestial women, whom Indra had deputed to break their penance, approached them and requested them to take them (celestial women) as their wives. Ascetic Nārāyaṇa who got angry at the celestial women's request was about to curse them when sage Nara intervened and pacified him. Then sage Nārāyaṇa told them thus:—"You must protect my Vrata (penance) in this life. In that case, in the next birth I shall satisfy your desire. In the 28th Dvāparayuga 1 will be incarnating on earth on behalf of the Devas. Then you also may be born as princesses. I shall incarnate as Kṛṣṇa in the Yadu dynasty and marry all of you. (Bhāgavata, 4th Skandha).

Accordingly sage Nārāyaṇa was born as Śrī Kṛṣṇa in the Yadu dynasty, and sage Nara was born as Arjuna to be his companion.

The curse of Bhṛgu the great sage also contributed to Mahāviśu's incarnating himself as Śrī Kṛṣṇa. Once in a war which lasted for 100 years between the Devas and the Asuras most of the latter were killed. Then Śukra, preceptor of the Asuras went to Mount Kailāsa to secure exceptional weapons, and the Asuras took refuge under Kāvyamātā, the mother of Śukra. Devendra sought Mahāviśu's aid, and he cut off Kāvyamātā's head with his Cakra (discus). Bhṛgu was enraged at this killing of a woman. He cursed that Mahāviśu should be born as man. Owing to various reasons like the above Mahāviśu happened to be born as man in the Yādava dynasty, as the son of Vasudeva. (Devī Bhāgavata, 5th Skandha).

3) Vasudeva's wedding. To Śūrasena, the Yādava King of Mathurāpurī was born a son called Vasudeva, and Devaki was born as the grand-daughter of Devaka, the brother of Ugrasena, another Yādava King. Devaki was the sister of Kaṁsa. Devaki was given in marriage to Vasudeva with a dowry of twelve bharas (a particular weight) of gold and a chariot. Kaṁsa acted as charioteer in the wedding procession during which a celestial voice addressed Kaṁsa as follows:—"Asyāṁ tvām aśtamgarbho hantā' (Her eighth son will kill you). As soon as he heard the celestial voice Kaṁsa 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 Kaṁsa. Then Vasudeva promised to hand over to Kaṁsa all the children born to Devaki immediately after their birth. Accordingly Kaṁsa left them alone.

4) First-born son of Vasudeva. The first-born child of Vasudeva was duly handed over to Kaṁsa. 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 Kaṁtāṁ. On one of those days Nārada visited Kaṁsa and told him about his previous life, the object of Kṛṣṇa's incarnation etc. Then it was that Kaṁsa 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) Kaṁsa's excitement. The information imparted by Nārada upset Kaṁsa much. He shut his father Ugrasena in prison and himself became King. He deputed Asuras like Pralamba, Cāñṇāra, Trāṇavarta, Mustika, Arista, Keśi, Dhenuka, Agra, Vīvāda and Pātanā to harass the Yādavas, the Andhakas and the Vṛṣṇis. After the death of Kaṁtāṁ, Devaki, in the prison, delivered five sons. (See under Kaṁsa. Para 2 for the previous history of the first six sons of Devaki). Kaṁsa killed all the five children also as soon as they were born.
6) Birth of Śrī Kṛṣṇa. The Asuras killed in the old Devāsura 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 Brahma who took her to Śiva 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 back 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 Apsarā women as Gopikās on earth for his assistance.

Devaki conceived for the 7th time, and it was an aspect of Ananta. Mahāviṣṇu instructed Māyādevī 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 Yaśodā, wife of Nandagopa. You would be worshipped by the world in various names like Ambikā, Nārāyaṇī, Ṛtavr̥tā, Durgā, Bhadrakāli etc. The child transferred by you to the womb of Rohini will become known as Saṅkarṣaṇa, Balabhadra and Rāma. Accordingly Māyādevī transferred the child in Devaki’s womb to that of Rohini, and it was given out that the seventh child of Devaki was aborted in the womb.

Devaki conceived for the eighth time, and on Aṣṭami day in the month of Sīhā (Leo, August-September) when the Brāhma stars were collected on the same day was Śrī Kṛṣṇa born. Mahāviṣṇu incarnated himself as Kṛṣṇa 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 Śvayambhuva Manvantara the Prājāpāti called Sutapas with his wife Prṣṇi 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 Sutapas was born as Kaśyapa and Prṣṇi as Aditi, and I incarnated in the form of Vāmanas (Dwarf) as their son. Afterwards Kaśyapa and Aditi took various births, and I too took various births as their son. Now also, Kaśyapa and Aditi, are born as Vasudeva and Devaki. Just at this time a daughter has been born to Nandagopa and Yaśodā at Gokula. You shall take me over there and replace me with the child born at Gokula.” After having told Vasudeva the above fact, Kṛṣṇa 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 the doors of the prison opened by themselves. Vasudeva with the child Kṛṣṇa, started for Gokula and on his way the river Yāmuṇā changed its course for him to proceed. The doors of Yaśodā’s house were open. Owing to the divine prowess of Māyādevī, the child of Yaśodā, everybody in the house went into deep sleep. Vasudeva placed Kṛṣṇa by the side of Yaśodā and returned home with her child. As soon as he had thus returned the prison-guards woke up and reported to Kaṁsa about the delivery of a child by Devaki. Karṇa 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 Karṇa! thy prowess is not to be exhibited against women. Thy killer is born on earth, and search for him everywhere. (Śiva Purāṇa, Chapter 1).

7) Colour of Śrī Kṛṣṇa and Balabhadrarāma. Śrī Kṛṣṇa was dark in colour and Balabhadra white. There is a story in the Mahābhārata 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 Viṣṇu 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 Kṛṣṇa while the white one would enter Rohini and be born as Balabhadra. Accordingly Kṛṣṇa became of the colour of the cloud (black) and Balabhadra white in colour. (Ādi Parva, Chapter 199, Verse 31).

8) The incidents during the childhood of Śrī Kṛṣṇa.

(1) Pūtānāmokṣa (Salvation to Pūtānā). Pūtānā, a Rākṣasa and one of the assassins deputed by Karṇa to search out and kill Kṛṣṇa, went to Kṛṣṇa’s house disguised as a Gopā woman and fed him on her breasts. But the child extracted her life also with her breast-milk, and she assumed her original form and fell down dead.

(2) Sakaṭāsura killed. Karṇa next deputed the Asura called Sakaṭa to kill Kṛṣṇa. He approached the sleeping Kṛṣṇa in the form of a cart and raised great sound. Kṛṣṇa jumped awake and kicked the cart into hundreds of pieces. (See under Sakaṭa).

(3) Killed Trāṇārtāsura. Trāṇavarta, son of Tārakāsura, at the behest of Karṇa went to Ambādi in an invisible (formless) manner. Yaśodā was then breast-feeding child Kṛṣṇa, 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 up to the bed. At once, Trāṇavarta, in the form of a whirl-wind, rose up to the sky carrying Kṛṣṇa along with him. Ambādi (Gokula) was chokingly filled with clouds of dust; the Gopālas cried out. But, Śrī Kṛṣṇa 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 Trāṇavarta).

(4) Naming. During this period the famous sage Garga visited Kṛṣṇa at Ambādi, and he informed Vasudeva and Devaki of the actual facts relating to Kṛṣṇa. The son of Rohini was brought there, and the sage named him Rāma, and Yaśodā’s child Kṛṣṇa, and blessed them. Thenccforth Rāma and Kṛṣṇa grew up in Ambādi as the apple of the people’s eyes. (See under Garga).

(5) All the worlds in Kṛṣṇa’s mouth. The Gopākas once saw Kṛṣṇa 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 Skanda).
KRŚNA

(6) **Kṛṣṇa drags Ulūkha. (Mortar).** Yaśodā was once breast-feeding Kṛṣṇa when she noticed milk flowing out of the boiling pan, and she put the child on the floor and went to attend to the boiling milk. Anger at this Kṛṣṇa broke the milk-pot by throwing a stone at it. Yaśodā then tried to bind the child to the mortar with a cord. But, any number of cords could not reach round 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 Ulūkha 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 Nalakūbara and Manigrīva, the sons of Vaiśravaṇa, both of whom had been cursed into the form of trees by Nārada. (See under Nalakūbara).

(7) **Vatsāsura killed.** Śrī Kṛṣṇa and Balabhadrarakṣa were one day, engaged in sports along with the Gopālas on the banks of river Kālindī. At that time an Asura sent by Kāṁśa got into the ranks of the cows disguised as a cow. Śrī Kṛṣṇa understood it; Balabhadrarakṣa 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 peepal tree. The peepal tree and the one next to it were broken, and thus ended the life of Vatsāsura.

(8) **Baka killed.** On another occasion Kāṁśa deputed Bakāsura, brother of Pūtanā to kill Kṛṣṇa. He assumed the form of a bird, and lay there on the road with his 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, Śrī Kṛṣṇa stirred round and round within Baka's stomach and he was forced to vomit Kṛṣṇa out. Along with Kṛṣṇa he vomited blood and died. (See under Baka).

(9) **Killed Aghāsura.** Aghāsura, brother of Baka and Pūtanā, deputed by Kāṁśa to kill Kṛṣṇa assumed 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 Balabhadrarakṣa entered the serpent's mouth, and immediately its entire body shook 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 Aghāsa).

(10) **Brahmā placed in ridiculous situation.** On another occasion Brahmā saw Mahāviṣṇu, in the assumed form of man, playing on the banks of the Kālindī along with Balabhadrarakṣa and his companions. To test whether God possessed powers in the assumed form of man also Brahmā carried away the cattle of the Gopālas. The Gopālas were naturally upset at the disappearance of their cows. After consoling them Kṛṣṇa searched for the cattle on the heights 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. Divining 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. Brahmā 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 Viṣṇu. Moreover, he saw another Brahmā and Brahmaloaka. Upset and alarmed by the whole phenomenon he sang the praises of Mahāviṣṇu at which his illusion was lifted and he saw the actual Kṛṣṇa, the Gopālas and the cattle.

(11) **Dhenukāsura killed.** There lived in the Kadali forest on the banks of the Kālindī an Asura called Dhenuka with his followers. The forest was thick with palm trees. Out of fear of the Asura nobody dared to travel in the forest. Śrī Kṛṣṇa and Balabhadrarakṣa having heard the story about Dhenuka one day went to the forest with their companions. Balabhadrarakṣa shook down a lot of the palm fruits, the Gopālas loudly cheered him. The Asura rushed forth challenging them when Kṛṣṇa and Balabhadrarakṣa thrashed him to death.

(12) **Suppressed Kāliya.** There lived in Kālindī a fierce serpent called Kāliya with his 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 Kāliya rushed forward to him with his hoods spread out. Kṛṣṇa stepped on the hoods and danced thereon. Kāliya vomited blood, got exhausted and prayed to Kṛṣṇa for mercy. At the instance of Kṛṣṇa the serpent with its family emigrated to the Ramanāka island. (See under Kāliya).

(13) **Kṛṣṇa swallows fire.** When Kṛṣṇa came out of the waters after having suppressed Kāliya and taking with him the gem presented by Kāliya, the Gopālas covered Kṛṣṇa with embraces. People of Ambādī 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, 10th Skandha).

(14) **Killed Pralamba.** While the Gopālas were playing once under the shade of a giant peepal tree called Bhāndiraka an Asura known as Pralamba joined their games disguised as a Gopāla. Kṛṣṇa and Balabhadrarakṣa 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 Gopa called Śrīdāman defeated Kṛṣṇa. Vṛṣabha defeated Bhadrasena and Balabhadrarakṣa defeated Pralamba. According to the pledge Śrī Kṛṣṇa carried on his shoulders Śrīdāman, Bhadrasena carried Vṛṣabha and Pralamba carried Balabhadrarakṣa. But, Pralamba rose up to the skies with Balabhadrarakṣa, 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 Muṇīja 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 the wives of Brahmans.** 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 request for 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 Gopa women who were bathing in the Kālindī and climbed to the top of a tree with these clothes and played on his flute. The Gopa women came out of the river and saluted 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 Ambāḍī 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 Ambāḍī and it was enough for them to worship the mountain. The people of Ambāḍī, therefore, offered the Yajña they had arranged that year for Indra to Govardhana. Angered at this Indra let loose heavy rains on Ambāḍī. Kṛṣṇa uprooted and held Mount Govardhana like an umbrella lest the people should suffer from the heavy rains, and they took shelter under it. 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. Devasurabhi (cow of the Devas) came and saluted Kṛṣṇa and anointed him, as the Indra of the Gopālas. The Devas addressed him ‘Govinda’ meaning, he who protects the cattle. (Bhāgavata, 10th Skandha).

(19) **Nandagopa abducted by Varuṇa.** Once after having observed Ekādaśivrata Nanda bathed in the river Kālindī. At the instance of Varuṇa a Deva abducted and took him to the abode of Varuṇa. People of Ambāḍī were distressed at the disappearance of Nandagopa. Kṛṣṇa and Balbhadra dived into the Kālindī and rose up at Varuṇālaya. Varuṇa told them that he had abducted Nandagopa so that he might see Viṣṇu in person, and requested to be pardoned. Meanwhile the people of Ambāḍī, who came to Kālindī saw all the worlds reflected in it. Kṛṣṇa and Rāma returned to Ambāḍī with their father, Nandagopa. (Bhāgavata, 10th Skandha).

(20) **Rāsakṛṣṇā.** At the advent of the spring the melody of Kṛṣṇa’s flute rendered the Gopa women love-lorn. He went to Vṛndāvana with his flute, and all the Gopa women, both married and unmarried followed him. Kṛṣṇa made a futile attempt to send them back to their houses. But, the love-sick Gopa women did not. Suddenly Kṛṣṇa disappeared from among them, and the Gopa women mad with love roamed about Vṛndāvana with Rādhā calling “O Kṛṣṇa! O Kṛṣṇa!” Suddenly Kṛṣṇa appeared before them. He entered the waters of the Kālindī with them and satisfied them. Śrī Kṛṣṇa thus explained Bhakti-yoga to the world. (Bhāgavata, 10th Skandha).

(21) **Python swallowed Nandagopa.** One day the Gopas performed Maheśvara Pūjā (worship) in Devī forest, and they spent the night without going to sleep on the banks of the Kālindī. A python from somewhere began swallowing Nandagopa. Though the Gopas tried their best the snake did not loosen its grip on Nandagopa. 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 Āṅgira. (See under Sudarśana).

(22) **Killed Ariṣṭāsura.** (Kṛṣṇa). During this period Ariṣṭāsura, a follower of Kamsa, came to Ambāḍī 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 (Ariṣṭa) and killed it. (See under Ariṣṭa).

(23) **Killed Kesi.** Kansha then sent an Asura called Kesi to Ambāḍī. He approached Kṛṣṇa in the guise of a horse 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 Kṛṣṇa as he killed Kesi. (Bhāgavata, 10th Skandha).

(24) **Killed Vyomāśura.** Vyomāśura, son of Mayāśura was the last of the Asuras deputed by Kamsa to kill Kṛṣṇa. He joined the company of the Gopas disguised as a goat. Kṛṣṇa dragged him into a cave and killed him there. (Bhāgavata, 10th Skandha).

9. Śrī Kṛṣṇa quits Ambāḍī. When all the attempts of Kamsa to do away with Kṛṣṇa failed he resorted to another trick. Kamsa invited Śrī Kṛṣṇa and Balabhadra, feigning great affection, to witness the dhanur yajña (worshipping the bow) being held at Mathurāpurī, the capital of the country. The invitation was sent through Akrūra, a great devotee of Kṛṣṇa. He went to Ambāḍī with a chariot and delivered to Kṛṣṇa and Balabhadra Kamsa’s invitation to them for the fourteen days’ dhanur yajña. The Gopas and Gopis shed tears at the prospect of Kṛṣṇa leaving Ambāḍī. But, Kṛṣṇa and Balabhadra took leave of them and started for Mathurāpurī in the chariot brought by Akrūra. On their way to Mathurā they bathed in the Kālindī and when they dived in its waters Akrūra saw the Viśvārupa (Cosmic form of Kṛṣṇa). After the bath they continued their journey when Akrūra informed Kṛṣṇa in secret, about all the evil tactics of Kamsa, and requested him to kill the latter. (Bhāgavata, 10th Skandha).

10. Rāma and Kṛṣṇa in Mathurāpurī.

1. **Rajakovadha (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 when they saw a washerman carrying the washed clothes of Kansha. They asked him for some of the clothes but the washerman not only refused them the clothes but also ridiculed them calling them cattle-breeders. Śrī Kṛṣṇa thrashed the washerman on the spot 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. **Karicukakāra (tailor) given salvation.** Next, they saw a tailor who used to stitch shirts, turbans etc. for Kansha. He presented costly shirts and turbans to Rāma and Kṛṣṇa. Kṛṣṇa gave him salvation and distributed the clothes to the Gopas with him.

3. **Sudāman presents garlands.** Then Kṛṣṇa and Rāma entered the house of Sudāman who gave them each a garland. Kṛṣṇa blessed him.

4. **Straightened the hunch-back Trivakrā.** Rāma and Kṛṣṇa continued their walk when they saw a female hunch-back coming opposite to them with a beautiful vessel filled with aigārāga (fragrant things like sandal-
wood, musk etc. reduced into a paste to be smeared on the body). She told them that she was the maid-in-attendance of Kânîsa; her name was Trîvakrâ and the aîgârâga in the vessel was for the use of Kânîsa. She felt pure love for Kṛṣṇa and gave him the aîgârâga along with the vessel. Râma and Kṛṣṇa smeared their bodies with it. Kṛṣṇa stepped on her feet and with his right hand raised her chin upwards and she was cured of her hunch. Her love for Kṛṣṇa knew no bounds 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. Râma and Kṛṣṇa continued their walk into the Yajña hall of Kânisâ. A big bow was seen there, and Kṛṣṇa broke it with his left hand before the guards could approach him. With the broken pieces of the bow he killed the soldiers sent by Kânisâ to take him and Râma into custody. They again continued their walk. The sun set, and though they lay down to sleep thoughts about the underhand dealings of Kânisâ kept them sleepless.

(6) Kṛṣṇa killed the fierce elephant. That night Kṛṣṇa dreamt many an inauspicious dream. The next morning Kânisâ set up an arena for pugilistic combats. Yâdava chiefs like Nandagopa, many other important persons in Mathurâ and Kânisâ took their seats on the dais. Famous pugilists like Cânûrâ, Mûṣîkî, Kûta, Sala and Kosala also entered the scene. Kânîsa had stationed a fierce elephant called Kuvalâyapida on the way Râma and Kṛṣṇa had to take to enter the arena for pugilistic competition. The mahout prompted the elephant to catch hold of Kṛṣṇa, and in the fight that ensued with the animal Kṛṣṇa killed it and gave one tusk of it to Râma. Kṛṣṇa beat the mahout also to death with the tusk. After this they entered the scene.

(7) Kânisâ killed. The pugilistic competition started. Cânûrâ fought against Kṛṣṇa and Mûṣîkî against Râma and both Cânûrâ and Mûṣîkî were killed. Râma and Kṛṣṇa killed three other famous pugilists too, who confronted them following the death of Cânûrâ and Mûṣîkî. Thereupon the remaining pugilists ran away into the forest. Kânisâ, burning with anger, jumped up from his seat roaring, "Annihilate the Gopâlas, kill Nandagopa, drown Ugrasena, the friend of our enemies, in the Kâlînî" etc. Responding to Kânisâ's war-cry Śrî Kṛṣṇa jumped into the former's sofa and pushed him down. Kṛṣṇa jumped on to the back of Kânisâ and killed him. Balabhadrâ killed with his iron club the eight brothers of Kânisâ who rushed against Kṛṣṇa. After consoling the women, who lamented over the death of Kânisâ and others Śrî Kṛṣṇa got their dead bodies duly cremated. Râma and Kṛṣṇa released Vasudeva and Devaki and Ugrasena immediately from prison. Ugrasena was crowned King of Mathurâ.

(8) Farewell to the people of Ambâdi. Râma and Kṛṣṇa saluted Nandagopa and Yaśodâ, and entrusted to them their clothes and bows for safe custody. Then saying that they would return after strengthening the Yadu dynasty, Râma and Kṛṣṇa sent their parents and the other Gopas home. (Bhâgavata, 10th Skandha).

11) Education of Râma and Kṛṣṇa.

(1) After bidding adieu to the people of Ambâdi, Vasudeva, on the advice of sage Garga sent Râma and Kṛṣṇa for their studies to the Âstrama of the great sage Sândipani. During their education at the Âstrama Kṛṣṇa and Kucela became intimate friends. One day, at the instance of the wife of their preceptor, Kṛṣṇa and Kucela 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 dhanurveda (science of archery) at the feet of Sândipani. (Bhârata, Southern Text, Page 802; Sabha Parva, Chapter 38).

(2) Gûrudakṣînâ (Preceptor's fees). When Râma and Kṛṣṇa completed their studies they asked the preceptor as to what he wanted by way of tuition fee, and the guru wanted to get back his son, who was, years ago, drowned in Prabhâsa river. Accordingly Râma and Kṛṣṇa went in their chariot to Varuṇa at the sea coast. Varuṇa told them that it was the Asura called Pañcâjana, who lived in the sea in the form of a conch, who had killed their preceptor's son. Śrî Kṛṣṇa entered the sea and killed the Asura. But, the child was not to be seen inside the conch. Blowing this conch, which in later years became famous as Pañcâjana, Râma and Kṛṣṇa went to Yâma's abode, who on being told about the object of their visit returned the child to Râma and Kṛṣṇa. They presented the child to their preceptor. He blessed them and they returned to Mathurâpuri.

12) Uptî Kṛṣṇa's return to Duârakâ.

(1) Message through Uddhava. Râma and Kṛṣṇa who returned to Mathurâpuri after their studies at Sândipani's Âstrama thought about the people of Ambâdi. It was a long time since they had heard about them. So Kṛṣṇa sent a message to Ambâdi by his minisiter Uddhava. After duly delivering the message Uddhava stayed at Ambâdi four or five months after which he returned to Mathurâ with the presents given to Kṛṣṇa by Nandagopa, Yaśodâ and the other Gopas.

(2) Visited Trîvakrâ. Kṛṣṇa had promised to visit the house of Trîvakrâ at the time he cured her of her hunch, and she had been for long awaiting Kṛṣṇa. But only now he got the opportunity to fulfil his promise. He accepted her hospitality at her house and thus ended her grief.

(3) Interested himself in the Pândavas. By this time Pându had died. The Pândavas and Kûntî, sister of Kṛṣṇa's father were living at Hastinâpura along with the Kauravas. They were victims to all sorts of miseries. Hearing about the sad plight of the Pândavas Kṛṣṇa deputed Akûrâ to Hastinâpura to enquire about them. Kûntidevi, with tears in her eyes, told Akûrâ about the injustice being done against the Pândavas by the Kauravas and the continuous attempts being made to kill Bhîma. Akûrâ visited important persons like Vidura, Dîrtrâstra etc. Akûrâ exhorted Dîrtrâstra, who had succeeded Pându as King, to mete out equal justice to Kauravas as well as to the Pândavas. Akûrâ returned to Mathurâ and gave a report to Kṛṣṇa about his visit to the Pândavas.

(4) The Jârâsandha war. Asti and Prâpti, wives of Kânisâ complained about the killing of their husband by Kṛṣṇa to their father Jarâsandha, King of Magadhâ. Jarâsandha, aided by such famous Kings as Sâlva, Kûlînga, Cêdrîja, Dantavakra and Siûpûla besieged Mathurâpuri with a big army. Yâdava leaders like Kṛṣṇa, Balabhadrâ, Uddhava, Akûrâ and Krtvârman met the enemies in battle in which many kings got
killed. Balabhadra met Jarāsandha in duel, but let him off on the request of Kṛṣṇa. But, Jarāsandha, supported by Bāṇāsura and others besieged Mathurā again and again. When Balabhadra attempted to kill Jarāsandha, a celestial voice declared that it was not possible for the former to kill Jarāsandha, and the war, therefore, ended for the time being.

(5) Kṛṣṇa and Balabhadra meet Paraśurāma. The continuous war with Jarāsandha reduced the financial resources of the Yādavas and to replenish their treasury Śrī Kṛṣṇa and Balabhadra started for mount Gomantaka to the repository of gems and on their way they saw Paraśurāma engaged in penance under a peepal tree. Paraśurāma told them that there was a kingdom at the foot of the Gomantaka called Karavīra ruled by King Sṛgālavāsudeva and advised them to kill him and collect enough money and gems. Kṛṣṇa and Balabhadra did so and reached Pravarṣanagiri with money and gems so collected. There Garuḍa brought back to Kṛṣṇa his crown which had been, sometime back, stolen away by Bāṇāsura. Kṛṣṇa and Rāma returned to Mathurāpurī.

Since Sṛgālavāsudeva had been killed by Kṛṣṇa and Rāma, Jarāsandha attacked Mathurāpurī again, for the eighteenth time. Though during all the wars Jarāsandha was defeated, by that time the Yādava power had been weakened much and so Kṛṣṇa ultimately decided to leave Mathurā and found another kingdom somewhere else. Kṛṣṇa had two reasons to come to this decision. Firstly, Jarāsandha was the father-in-law of his uncle Kaniṣa. Next, it was Jarāsandha's object to conquer Mathurāpurī for Kaniṣa's sons. Taking into consideration the above two objects of Jarāsandha, Kṛṣṇa and Rāma voluntarily quit Mathurā with the Yādavas and went and lived in the city built for them by Vāyākarman on an island called Dvārakā in the western sea. (See under Kuśasthali). (Bhāgavata, 10th Skandha).

13) Kṛṣṇa killed Kālayavana. King Kālayavana wanted to conquer Mathurāpurī for which purpose he performed penance and secured from Śiva the boon that none of the Yādavas would be able to kill him. Kṛṣṇa had shifted to Dvārakā, somewhat deceived by the thought that Kālayavana could not be killed because of the protection accorded by Śiva's boon. Another thing also happened at this juncture. King Mucukunda, son of Māndhātā had on the request of Indra gone to Devaloka and defeated the Asuras in war. Indra asked him to choose his reward for this service and Mucukunda wanted to be shown a place for him to sleep as he had not slept for a long time. Indra, accordingly showed him a cave on earth and told him that he who disturbed him in sleep would be reduced to ashes by his very look. Mucukunda went to sleep in that cave. Kālayavana approached Kṛṣṇa to kill him and the latter, pretending to be in fear of Kālayavana, ran before him. Kālayavana followed Kṛṣṇa, who entered the cave where Mucukunda was sleeping and he followed Kṛṣṇa into the cave also. Kālayavana, mistaking Mucukunda for Kṛṣṇa, kicked him violently whereupon he jumped up from sleep and looked at Kālayavana, who was reduced to ashes. Then Kṛṣṇa appeared before Mucukunda who praised the former. On the advice of Kṛṣṇa he performed penance at Badarikāśrama and attained salvation. (Bhāgavata, 10th Skandha).

14) Śrī Kṛṣṇa escaped from fire. Balabhadra and Kṛṣṇa started for Dvārakā carrying all the riches of Kālayavana. They met Jarāsandha on their way and took to their heels. Jarāsandha followed them to the heights of Mount Pravṛṣanā where they disappeared. Jarāsandha set fire to the four sides of the mountain when Rāma and Kṛṣṇa escaped secretly from the fire to Dvārakā. Jarāsandha returned to Magadha believing that both his antagonists were burned to death. (Bhāgavata, 10th Skandha).

15) Wedding of Rāma and Kṛṣṇa.

(1) Balabhadra-Revati. Balabhadra married Revati, daughter of King Ānarta of Kuśasthali, former name of Dvārakā.

(2) Kṛṣṇa-Rukmīni. King Bṛīṣmaka of Vidarbha had five sons the eldest of whom was Rukmī. His sixth child was a daughter and she was named Rukmīni. Stories about Kṛṣṇa kindled in Rukmīni love for him. Rukmīni, who hated Kṛṣṇa, wanted to give his sister in marriage to Śīśupāla. Rukmīni sent through a brahmin a message about the affair to Dvārakā. On the day of Rukmīni's Śvayamvara Rāma and Kṛṣṇa also went to Kuṇḍinapurī, capital of Vidarbha, and Kṛṣṇa, in the presence of all Kings, carried Rukmīni away in his chariot. The Kings who, under the leadership of Rukmīni, attacked Kṛṣṇa were routed. A son called Pradyumna was born to Kṛṣṇa by Rukmīni. (See under Pradyumna).

(3) Kṛṣṇa-Jāmbavatī. Prasena, brother of the Yādava King Satrājīt, went aching wearing on him the gem called Syamantaka presented to the latter by the Sun-god. Jāmbavān 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 Jāmbavān. In the duel that ensued between Jāmbavān and Kṛṣṇa the former was defeated. He recognised Kṛṣṇa to be the Lord, and presented Syamantaka and also his daughter Jāmbavatī to Kṛṣṇa and Jāmbavatī thus became Kṛṣṇa's wife. (See under Syamantaka).

(4) Śrī Kṛṣṇa-Satyabhāmā. Śrī Kṛṣṇa returned Syamantaka to Satrājīt and he, in return, gave his daughter Satyabhāmā in marriage to Kṛṣṇa. Though Syamantaka was given to Kṛṣṇa by way of dowry he did not accept it. (Bhāgavata, 10th Skandha).

(5) Śrī Kṛṣṇa-Kuśasthali. The happy news that the Pāndavas had escaped from the lac palace and were living at Kuḥḍavapraṣṭha 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 Pāndavas were safe at Kuḥḍavapraṣṭha he went to them along with Yādava chiefs like Śāyaki and others. It was then that the fire-god Vāhāni, requested Arjuna for the Kuḥḍavā forest for his food and Arjuna consented to it. It was Kṛṣṇa who drove Arjuna's chariot in his fight with Indra at the burning of the forest by Agnideva. (See under Kuḥḍavādāhā). Arjuna saved Maya from the Kuḥḍavā forest and Maya, in return for the kindness, built a palace for the Pāndavas at Indraprastha. Kṛṣṇa also lived there for a few days. One day while Kṛṣṇa was strolling on the banks of the Kuḍiṇi in the company of Arjuna they saw a woman, who told them that her name was Kuḍiṇi and that
she would marry none but Kṛṣṇa. Kṛṣṇa then took her as his wife. (See under Kālindī). After staying at Indraprastha for three or four months Kṛṣṇa returned to Dvārakā with Kālindī. (Bhāgavata, 10th Skandha).

(6) Śrī Kṛṣṇa-Mitravindā. The King of Avanti had married Rājadhīdevī, sister of Kṛṣṇa's father and they had two sons called Vinda and Anuvinda and a daughter Mitravindā, who had fixed in her mind Kṛṣṇa as her husband. Kṛṣṇa, who was present at her Svayamīvara carried her off on his chariot to Dvārakā.

(7) Śrī Kṛṣṇa-Satyā. King Nagnajīt of Kosala, father of Satyā, had seven oxen like elephants in strength. The King proclaimed that his daughter would be married to the person who would tie down the oxen. Various Kings attempted the task but failed. Ultimately Arjuna and Kṛṣṇa went to Kosala and Kṛṣṇa assumed seven forms and tied down the oxen with cords. The seven oxen at once fell down. Kṛṣṇa took Satyā for his wife.

(8) Śrī Kṛṣṇa-Kaikeyī (Bhadrā). Kṛṣṇa married Kaikeyī, the daughter of Śrutakīrti, sister of Kṛṣṇa's father.

(9) Śrī Kṛṣṇa-Lakṣmāṇā. Lakṣmāṇā, daughter of King Madra chose Kṛṣṇa at her Svayamīvara and she became Kṛṣṇa's wife.

(10) Kṛṣṇa-16000 women. Brahmā had given the boon to the 16000 daughters of Narākāṣura in their previous birth that Viṣṇu would marry them in their next birth. While even the Devas were suffering on account of Narākāṣura, Śrī Kṛṣṇa along with Satyabhāmā mounted Garuḍa, went to Prajñāyoṣa, the kingdom of Narākāṣura, defeated him in fight 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 Narākāṣura).

(16) Kṛṣṇa's 16008 wives. The eight women, i.e. Rukmīṇī, Jāmbavatī, Satyabhāmā, Kālindī, Mitra-vindā, Satyā, Kaikeyī (Bhadrā) Lakṣmāṇā and the 16000 daughters of Narākāṣura constituted Kṛṣṇa's harem. (The 16000 daughters of Narākāṣura are not mentioned by name in the Purāṇas). (See under Sudattā and Ketumān IV.)

17) Gave Salvation to Ghanṭākārṇas. Ghanṭa and Karna were two demon brothers. Kṛṣṇa met them at Badarikāśrama where he had gone after his marriage with Rukmīṇī, to perform penance to Śiva for a child. Kṛṣṇa offered salvation to the two demon brothers, Ghanṭa and Karna.

18) Fight between Kṛṣṇa and Arjuna. (See under Gālavā).

19) Killed Murūṣaṇa. (See under Mura).

20) Killed Narākāṣura. (See under Narāka).

21) Plucked away Pārījāta. During the period when Narākāṣura 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 Devamātā, Indra sought Kṛṣṇa's help to suppress the Asura. Kṛṣṇa along with Satyabhāmā, mounted Garuḍa, went and killed the Asura and restored the royal umbrella to Indra and the ear-rings to Aditi. On their way back home Kṛṣṇa, as desired by Satyabhāmā, plucked by its roots the Pārījāta from Devaloka at which Indra fought Kṛṣṇa, but got defeated. The Pārījāta was brought to Dvārakā and planted in front of Satyabhāmā's palace. It is stated that Pārījāta was thus brought and planted by Kṛṣṇa to alleviate the grief caused to Satyabhāmā by the return by Kṛṣṇa of Syamanatka to Satrajīṭ. (Bhāgavata, 10th Skandha).

22) Kṛṣṇa's sons and grand-children. Ten sons were born to each of the eight chief wives—from Rukmīṇī to Lakṣmāṇa—of Kṛṣṇa. Names of the chief among those eighty sons are given below.

(1) Of Rukmīṇī—Pradyumna, Cārudekṣaṇa, Sudekṣaṇa, Cārudeha, Suchāru, Cāruguṭpa, Bhadracāru, Cāruncandra, Aṭīcāru, Cāru.

(2) Of Jāmbavatī—Śaṁba, Sumitīra.

(3) Of Satyabhāmā—Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumāṇa, Candrabhānu, Bhadabhānu, Hariṇabhānu, Śriṭhānu, Pratīhbhānu.

(4) Of Kālindī—Śruta.

(5) Of Mitra-vindā—Vṛkaḥmaṇa.

(6) Of Satyā—Bhānumaṇḍra.

(7) Of Bhadrā—Śaṁgrāmacitta.

(8) Of Lakṣmāṇa—Pṛaghobara.

A daughter called Rukmāvatī was born to Rukmīṇī, brother of Rukmīṇī. Pradyumna married Rukmāvatī and Aniruddha was their son. It was this Aniruddha, who wedded Uṣā, Āru, the daughter of Rukmīṇī who was married by the son of Kṛṭavarmā. (Bhāgavata, 10th Skandha).

23) Kṛṣṇa tested Rukmīṇī While Śrī Kṛṣṇa was once having a chat with Rukmīṇī 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. Kṛṣṇa had not completed his sentences when Rukmīṇī fell down unconscious. Kṛṣṇa then consoled her. (Bhāgavata, 10th Skandha).

24) Kṛṣṇa fought with Bāna. See under Bāna.

25) Kṛṣṇa killed Paunḍraka. See under Paunḍraka.

26) Nyga given salvation. See under Nṛga.

27) Śrīkṛṣṇa blessed Pāṇcālī at the time of her Svayamīvara (See under Pāṇcālī).

28) Subhādā given in marriage to Arjuna. Arjuna had to go on a pilgrimage for one year as atonement for having got into the palace where Yudhiṣṭhira was spending the days with Pāṇcālī. It was during this period of his pilgrimage that Arjuna married Subhādā, who was the younger sister of Kṛṣṇa due to whose cleverness alone Arjuna got her as his wife. (For details see under Subhādā).

29) Kṛṣṇa got the club called Kaumodakī and he saved Maya. See under Khaṇḍavadāsā.

30) Kṛṣṇa with the Pāṇḍavas. The rest of Kṛṣṇa's life was intimately connected with the history of the Pāṇḍavas. Important roles played by Kṛṣṇa 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 8, Verse 16).

(2) Permitted Yudhiṣṭhira to perform Rājasūya yajña. (Chapter 14, Sabhā Parva, M.B.).

(3) Along with Bhīma and Arjuna, he went to Mathurā in the guise of a brahmin and killed Jārāsandha. (See under Jārāsandha).

(4) He crowned Sahadeva, son of Jārāsandha, as King of Mathurā. (Sabhā Parva, Chapter 24, Verse 43).

(5) He gave a lot of money as donation at the
Rājasūya Yaśa of Yudhiṣṭhīra. (Sabhā Parva, Chapter 33, Verse 15).

(6) He was presented with ear-rings by Bhūmidevī (goddess Earth). (Sabhā Parva, Page 808, Southern text).

(7) He killed Śiśupāla. (See under Śiśupāla).

(8) He made the clothes of Pāṇcālī unending when Duryodhana tried to strip her naked in the royal assembly. (See under Pāṇcālī).

(9) He fought Śālva and Saubha. (See under Śālva and Saubha).

(10) He once took Subhadrā and Arjuna to Dvārakā. (Vana Parva, Chapter 22; Verses 47, 48).

(11) He consoled the Pāṇḍavas at the Kāmeyaka forest. (Vana Parva, Chapter 183, Verse 16).

(12) He ate the bit of a leaf of greens from Pāṇcālī’s vessel and was pleased with her. (See under Pāṇcālī).

(13) Attended the wedding of Abhimanyu at Uppalavanyagara and gave a lot of money to Jāharpāputra. (Virāṭa Parva, Chapter 72, Verse 24).

(14) He sent to the court of King Virāṭa a messenger, who explained to him the corrupt ways of the Kauravas and the righteousness of the Pāṇḍavas. (Udyoga Parva, Chapter 1).

31) Tested 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. (Bhāgavata, 10th Skandha).

32) Kṛṣṇa blessed Kucela. See under Kucela.

35) The story of Santānagopālām. 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. Both the 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 in a fix, and he had to promise 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. Dharmaputra requested Kṛṣṇa to find out means to avoid war somehow or other and Kṛṣṇa sent a message to Dhṛtarāṣṭra through Saṁjaya 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 Saṁjaya. On his way Kṛṣṇa held talks with many a great sage. From Dvārakā he returned to Hastinapura where he visited and consoled Kuṇḍi 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. Śri Kṛṣṇa at once exhibited his Viśva-rūpa (Cosmic form). The Kauravas were frightened to witness Brahmā on Kṛṣṇa’s forehead, Śiva on his chest, Aditya-Vasu-Rudras in his mouth etc. Śri 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) Kṛṣṇa 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 enthused him to fight by giving him advice, which came later to be known as the great Gītā. The Gītā contains the Sānkhya, Yoga, the characteristics of the wise people and the unwise, description about yajñās, greatness of knowledge, characteristics of Sānkhya and niṣkamakarma, yogins, jñānayogas etc. (Bhīṣma Parva, Chapters 26-42).

(2) At the commencement of the battle, Kṛṣṇa blew aloud his conch Pañcājanya. (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 106, Verse 33).

(5) He received on his chest the Vaiṣṇavāstā shot by Bhagadatta against Arjuna. (Drona Parva, Chapter 29, Verse 13).

(6) Consoled Arjuna, who was lamenting over the death of Abhimanyu. (Drona Parva, Chapter 72).

(7) Consoled Subhadrā, who was sunk in sorrow at the loss of her son. (Drona Parva, Chapter 77).

(8) Consoled the crying Pāṇcālī and Uttara. (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 illusory 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 Ghatotkaca to fight Karna. (Drona Parva, Chapter 173).

(15) He consoled Dharmaputra, who was grieving over the death of Ghatotkaca. (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 Dharmaputra, who had been wounded. (Karna Parva, Chapter 64).

(18) A sudden dispute arose between Dharmaputra and Arjuna, who drew his sword to kill the former. And Kṛṣṇa reconciled them by relating the story of Vyādha and Kauśika. (For the story see under Valāka).
Arjuna got ready to commit suicide: Kṛṣṇa dissuaded him from the attempt. (Karna Parva, Chapter 70).

Kṛṣṇa again prompted Arjuna to kill Karna.

In the fierce battle that ensued between Arjuna and Karna, Kṛṣṇa pressed down the platform of the chariot when the latter shot the nāgāstra (the serpent arrow). The arrow flew off with Arjuna’s crown. (Karna Parva, Chapter 90).

Arjuna killed Karna after which Kṛṣṇa prompted Dharmaputra to kill Śalya. (Salya Parva, Chapter 7).

Kṛṣṇa prompted Bhīma to kill Duryodhana in an illusory battle. (Salya Parva, Chapter 58).

As requested by Yudhiṣṭhira Kṛṣṇa left the battle-field for Hastināpura and returned after consoling Dhṛtarāṣṭra and Gāndhāri. (Salya Parva, Chapter 62).

Kṛṣṇa cursed Aśvatthāma who released arrows against pregnant women. (See under Aśvatthāma).

Kṛṣṇa explained to sages and Bhūmidevi some profound doctrines about God and the world. (Anuśāsana Parva, Chapter 167).

He gave permission to Bhīṣma to die. (Anuśāsana Parva, Chapter 167).

Consoled Gaṅgādevī who grieved over the death of Bhīṣma. (Anuśāsana Parva, Chapter 168).

He once again revealed the doctrine of the Gitā in the form of discussions between Siddhamahārṣis and Kaśyapa. (Aśramavāsika Parva, Chapter 16).

After the great war was over he went to Dvārakā with Subhadra and Śatyraki with the consent of Yudhiṣṭhira. (Aśramavāsika Parva, Chapter 57, Verses 54-58).

Sri Kṛṣṇa again at Dvārakā. When Kṛṣṇa returned to Dvārakā, Sage Uṭṭanaka visited him. The sage was told details about the Kauravas and the Pāṇḍavas by Kṛṣṇa. He detailed to the sage spiritual principles too and showed him his Viṣvarūpa (Cosmic form). Kṛṣṇa participated in festival held by the Yādavas on the Raivata mountain. Afterwards when he went to Dvārakā he told his father Vasudeva details about the war. He himself performed the obsequies of Abhimanyu. (Aśvamedha Parva).

Kṛṣṇa brought back Parīkṣit to life. Kṛṣṇa again went to Hastināpura. There Utārā, wife of Abhimanyu, delivered, but the child was born dead as the arrow of Aśvatthāma had hit her womb. Kṛṣṇa brought the dead child back to life on the request of Kunti. It was this child, who became later famous as Parīkṣit. (Aśvamedha Parva, Chapter 66).

The evening of Kṛṣṇa’s life.

The curse of Gāndhāri. Most of the heroes and distinguished archers like Duryodhana had been killed in the great war, and Gāndhāri overwhelmed with grief and anger at the death of her sons lamented over them loudly. She realised that Kṛṣṇa was the cause of all the destruction and cursed him as follows:—

“If I have gained any powers by my loyal and devout service to my husband, O! Kṛṣṇa 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, and you 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 Gāndhāri that the Yādava dynasty would be annihilated after thirty-six years was fulfilled. In the thirtysixth year another curse also befell the dynasty which contributed further to its annihilation.

Curse of the sages. The sages Viśvāmitra, Kanva and Nārada came to Dvārakā one. Some Yādavas brought Samba dressed as a pregnant woman before the sages and asked them derivisely what child, whether male or female, would Samba give birth to. Angry at this insult, the sages said that the ‘pregnant woman’ would deliver an iron rod, which would become instrumental for the destruction of the Yādava dynasty. Kṛṣṇa who was told about the curse said that it was as it was destined to be. Next day Samba delivered an iron rod. The Yādavas filed it into powder and threw the powder into the sea. Śrī Kṛṣṇa enforced prohibition of liquors in Dvārakā with the object of avoiding any untoward incidents in Dvārakā. It was declared that those who produced liquor would be hanged to death along with their families. (Mausala Parva, Chapter 1).

Evil omens. Signs of the destruction of the Yādavas began appearing. Agents of Kaśa visited house after house. Rats multiplied in numbers everywhere in the land, and they began gnawing the nails and hairs of people enjoying sleep. Sheep howled like jackals. Asses were born from cows and cats from mules. Dogs cohabitated with rats. The Cakrāuydha (Discus) given to Kṛṣṇa by Agnideva at the time of Khāṇḍavadāha disappeared into the sky while the Yādavas were looking on. Thus symptoms of an all-round destruction were witnessed.

 Destruction of the Yādavas. Śrī Kṛṣṇa, Balabhadrā, Uddhava and others were about to go on a pilgrimage, and the Yadus, the Vṛṣṇis and the Andhakas 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. Kṛṣṇa got terribly angry at the death of Śatyraki, Pradyumna 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.

Death of Rāma and Kṛṣṇa. During this period Balabhadrā went and seated himself under a tree in deep meditation. Kṛṣṇa stood near him. Dāruka and Bahbhu also arrived there. Kṛṣṇa deputed Dāruka to Hastināpura to inform Arjuna about the annihilation of the Yādava race. Then Kṛṣṇa 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 Pātāla through the sea. The serpent which was the soul of Balabhadra was duly received by the prominent Nāgas in Pātāla. 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 a deer and shot it with his arrows. Kṛṣṇa expired at once and rose up in the guise of Viṣṇu to Vaikunṭha. (Mausala Parva).

(6) Reason for Kṛṣṇa’s foot being hit by arrow. Durvāsas once went to Dvārakā 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, cating 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 whole body with the balance of it and Kṛṣṇa did so except the 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 be of 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:—

“Oh! 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 being hit 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. (Anuśāsana Parva, Chapter 159), (There is another story to the effect that Jara, the hunter, was Bāli (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 Dvārakā and cremated Kṛṣṇa. (Mausala Parva, Chapter 7, Verse 31).

(ii) After his death Kṛṣṇa, lives in the guise of Nārāyaṇa in the divine sphere. (Svarga-rōhana Parva, Chapter 5, Verses 24-26).

(iii) Anointed queens like Rukmini and Jāmbavati and some other wives of Kṛṣṇa entered his funeral pyre and ended their lives. (Mausala Parva, Chapter 7, Verses 73 and 74).

(iv) While Arjuna was leading the remaining wives of Kṛṣṇa away from Dvārakā 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 (Svarga-rōhana Parva, Chapter 6, Verse 25).

(8) Names of Kṛṣṇa.

KṛṣṇaKarnī


KṛṣṇaKesa. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 61).

KṛṣṇaNanda. A Sanskrit poet who lived in the 13th century A.D. He is the author of Saḥrdayānanda Kaṭya which contains fifteen cantos. The theme is the story of Nala.

KṛṣṇaNjana. Capital city of Nirṛti, one of the eight Guardians of the quarters. (Devī Bhāgavata, 6th Skandha).

KṛṣṇaNubhautika. A great sage. He visited Bīṣma on his bed of arrows. (Śaṅti Parva, Chapter 47, Verse 11).

KṛṣṇaParvata. A mountain in Kuśa island very dear to Viśu. (Bīṣma Parva, Chapter 12, Verse 4).

Kṛṣṇatreyā. A great sage of ancient India. It is said that this sage grasped the whole of Ayuṛveda and practised it by the strength of his penance (M.B. Śaṅti Parva, Chapter 210, Verse 21).

Kṛṣṇavartman. Another name for Agni. Agni was addressed by this word at the serpent yajña by Āstika. (M.B. Chapter 55, Verse 10).

KṛṣṇaVenī. A sacred river in South India. A bath in the Devakūṇḍa in this river (Jātismarhrada) will kindle in one remembrance about previous life. (Śaṅbh Parva, Chapter 9, Verse 20). Agni is supposed to originate from this hrada. (Vana Parva, Chapter 222, Verse 26).

Kṛta. I. A King of Janaka's dynasty. He was the son of Vijaya and father of Śunaka. (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. (Kathāśarītīgāra, Madana-mājukilambaka, Taranīga 2).

Kṛta II. A Viśvadeva (Universal Deva). (Amuśāsana 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 Vaṁśāvali).

Kṛtadyuti. Queen of King Citraketu. Though the King had many wives he had no children. He pleased Āngiras by means of his austerities and due to the latter's blessing Kṛtadyuti delivered a son. But, her co-wives poisoned the child to death at which both Citraketu and Kṛtadyuti fell down unconscious. Though Āngiras and Nārada appeared on the scene and tried their best to console the King and the queen they refused to be comforted. Then Āngiras returned to them the soul of the dead child. The soul saluted them and spoke as follows:- "Oh elders, during 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 went 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 on whose thigh Pārvatī was sitting then. Citraketu felt ashamed at the sight and questioned Pārvatī about her action whereupon she cursed and turned Citraketu into an Asura. The well known Vṛtrāsura was Citraketu thus reborn. Kṛtadyuti ended her life following the curse upon her husband. (Bhāgavata, 6th Skandha).

Kṛtagni. See under Dhanāśarma.

Kṛtagni. A King of the Yadu dynasty. Descended from Yadu thus: Sahasrājīt-Satajīt-Heheyā-Dharmā—Kuntī—Bhadrasena—Dhanaka—Kṛtagni. Kṛtagni was the brother of Kṛtvārīya, who was the father of Kṛtvārīyārjuna. Kṛtvārīya had three brothers called Kṛtvāni, Kṛtvārvān and Kṛtvāujas. (Kṛtyus).

Kṛtaksana. A King of Videha, who was a member in Yudhiṣṭhira's court. He made a present of fourteen thousand horses to Yudhiṣṭhira. (Śaṅbh Parva).

Kṛtamaḷā. The river in which Mahāviṣṇu first appeared as fish. (See under Matsyāvātāra).

Kṛtarpava. A King of the Yadava dynasty. (See under Yadava Varṣiṇī).

Kṛtaśaucam. A holy centre in Kuruksetra. He who bathes here will derive the benefits of conducting a Puṇḍarīka Yajñā. (Vana Parva, Chapter 83, Verse 21).

Kṛtāṣrama. A great sage, who had distinguished himself in the court of Yudhiṣṭhira. He lived a life of renunciation as a Vānaprastha and attained heaven. (Śaṅti Parva, Chapter 244, Verse 18).

Kṛtāśva. A great sage of ancient days. He was the son-in-law of Daśakṣaprajāpatī. Daśa had sixty daughters by his wife Vīraṇī, thirteen of whom were wedded to Kaśyapa, ten to Dharmā, twenty-seven to Candara, two to Bhṛgu, four to Arīśanemi, two to Kṛtāśva and two to Aṅgiras. (Devī Bhāgavata, 7th Skandha).

Kṛtajñas. See under Kṛtagni.

Kṛtāvāk. A great sage, who was an admirer of Yudhiṣṭhira. (Vana Parva, Chapter 26, Verse 24).

Kṛtavāmra. A King of the Vṛṣṇi dynasty. In the previous generation of Vṛṣṇi also a Kṛtvārman is noticed. The genealogy of both is given below.


Dhanaka had four sons called Kṛtvārīya, Kṛtvāni, Kṛtvārvān and Kṛtvāujas, and one of the four was the first Kṛtvārman.


Hṛṣīka had four sons, viz. Devāvāha, Gadaḥvan, Kṛtvārman and Śūra. And, Śūra begot of his wife, Māriṇā ten sons, i.e. Vasu, Devabhāga, Devāvāha, Anaka, Śrījaya, Kākānīka, Śyāmaka, Vatsa, Kavūka and Vasudeva. Śrī Kṛṣṇa was the son of Vasudeva. The Kṛtvārman referred to below was the brother of Kṛṣṇa's grand-father.

2) Kṛtvārman and Syamantakā. King Satrājīt had in his possession the famous gem called Syamantakā. 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 Śrī Kṛṣṇa had stolen the gem. But, Kṛṣṇa got back the gem from Jāmbavān and handed it over.
to Sastra, who in turn, gave his daughter Satyabhama in marriage to Krsna. Though Sastra wanted to give the gem—Syamantaka—to Krsna as dowry, the latter did not accept it.

Akrura and Krtavarman were bosom friends, and they incited another Yadava King Satadhanava, to grab the Syamantaka. Satadhanava killed Sastra and took possession of the gem. Hearing about this murder Sri Krsna and Balabhadra set out to kill Satadhanava, who, in great alarm, started for north after entrusting the gem to Akrura and Krtavarman. His horse died at Mithilapuri and he began running. Balabhadra and Krsna ran after him, caught and killed him. But, they did not get the Syamantaka.

Now Akrura and Krtavarman began their penance at Kasi. Seven years passed thus when famine broke out in Dwarka. When once upon a time famine stalked Kasi the king had brought Svapthaka, father of Akrura, over to Kasi, and there was no more famine in the country. Therefore, when famine broke out in Dwarka the Yadavas thought the presence of Svapthaka's son, Akrura would dispel the famine. Accordingly Akrura was recalled to Dwarka, and along with him returned Krtavarman also. Sri Krsna and Balabhadra decided that Syamantaka should be kept by Akrura himself.

3) Other Information relating to Krtavarman.

(i) He was a very famous archer. (Adi Parva, Chapter 67, Verse 81).
(ii) He was a great devotee of Sri Krsna. (M.B. Adi Parva, Chapter 63, Verse 105).
(iii) He was present at the Svayamvara of Panchali. (Adi Parva, Chapter 185, Verse 18).
(iv) He had once gone to Khandaqvaparvata with presents to Subhadra. (Adi Parva, Chapter 220, Verse 31).
(v) He was a member in the court of Yudhisthira. (Sabhava Parva, Chapter 4, Verse 30).
(vi) He was one of the seven Maharathas in the Vrsi dynasty, the other six being Sri Krsna, Caturdeksa, Saineya, Cakraidea, Pradyumna and Samba.
(vii) He was present at the marriage of Abhimanyu at Upaplayanagara (Viraja Parva, Chapter 72, Verse 21).
(viii) The Pandyas invited him to war against the Kauravas. (Udyoga Parva, Chapter 4, Verse 12).
(ix) As demanded by Duruyodhana he contributed an Akshauhinji (a particular division of army) to the Kaurava forces (Udyoga Parva, Chapter 7, Verse 32).
(x) As ordered by Sairyaki he stationed himself at the city gates to protect Krsna. (Udyoga Parva, Chapter 130, Verse 10).
(xi) On the first day of the great war he fought a duel with Sairyaki. (Bhisma Parva, Chapter 45, Verse 12).
(xii) Abhimanyu wounded him. (Bhisma Parva, Chapter 47, Verse 10).
(xiii) He was posted at the head of the Kauravas to set up by Bhisma. (Bhisma Parva, Chapter 75, Verse 17).
(xiv) Bhumasena defeated him. (Bhisma Parva, Chapter 82, Verse 61).
(xv) Sairyaki wounded him. (Bhisma Parva, Chapter 104, Verse 16).
(xvi) A duel was fought between him and Dhristadyumna. (Bhisma Parva, Chapter 110, Verse 9).
(xviii) He fought with Arjuna, Bhma and Sairyaki.

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KRTAYUGA. There are four Yugas (Eras) called Kṛta, Treta, Dvapara and Kali yugas. (For the set up etc. of the Yugas see under Manvantara).

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 Mahāviṣṇu will incarnate himself as Kalki and wipe out unrighteousness and establish Kṛtyuga once again.

KRTAYUS (KRTAUJAS). A brother of Kṛtāgni. (Sec under KRTAGNI).

KRTAYU. A king born in the Ānā dynasty.
KRTI I. A Sage who belonged to the order of the disciple of Vedavyāsa. Jaimini was the disciple of Vyāsa, and Sumanu the son of Jaimini. Sumanu had a son called Sutヴィ, and Sukarmā was the son of the latter. He had two disciples called Hiranyanābha alias Kausalya and Pauspinī. Kṛti was a disciple of Hiranyanābha, and he composed twenty-four Samhitās for the Śāmaveda and taught them to his disciples. (Viṣṇu Purāṇa, Part 3, Chapter 6).

KRTI II. A saintly King who flourished in the court of Yamarāja. (Sabhā Parva, Chapter 8, Verse 9).


KRTI IV. A synonym of Mahāviśnu. (Anuśāsana Parva, Chapter 149, Verse 22).

KRTI V. A King of Sūkaradeśa. He presented hundred elephants to Yudhiṣṭhīra. (Sabhā Parva, Chapter 52, Verse 25).

KRTI VI. A son of Nahuṣa. Nahuṣa had five other sons called Yatī, Yaṇāī, Śāṃśuṣā, Ayāī and Vīṣyā. Kṛti was the sixth son and the youngest of the lot.

KRTTIKĀ I. When Subrahmapya was born the Devas deputed six mothers to breast-feed him, and they are called Kṛttikās. Certain Purāṇas hold the view that six faces were caused to Subrahmapya 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 Pārvatī, who deputed the Kṛttikās. The child came to be known as Kṛttikīsena also as it was fed by the Kṛttikās. (Skanda Purāṇa, Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 37 and Kathāsārītāsāgara. Lāvānakālambaka, Tarāṅga 6).

After having fed Skanda the Kṛttikās entered into the sphere of the stars. (Vana Parva, Chapter 236, Verse 11). The star into which the Kṛttikās entered is called the Kṛttikā star. Nārada said once that if one feeds brahmínis with ghee and pudding on Kṛttikā day one may ascend to Devaloka. (Anuśāsana Parva, Chapter 64, Verse 5).

KRTTIKĀ II. A holy place. He who bathes here will derive the benefits of performing an Atriātra Yajñā. (Vana Parva, Chapter 84, Verse 51).

KRTTIKĀNGĀRAKA. A holy centre. He who bathes here and observes fast for two weeks will be absolved from sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KRTTIKĀŚRAMA. A holy centre. One who bathes here and worships the Pītris will be absolved from sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KRTTIVĀSÉVARA. See under Siva.

KRTVĪ. Kṛtīrī alias Kiritimati was the daughter of sage Śukā. Anuha, born in the family of Ajamīdhā, married Kṛtīrī, and Brahmadatta was their son.

KRTYĀ (KRTYAKĀ) I. A Rāķgāsi who is born when the black arts as enunciated in the Athsarveda are practised to annihilate enemies. Kṛtyā may appear in male form too. Some of the activities of Kṛtyā are given below.

(1) Carried off Durvōdhaṇa. While the Pāṇḍavas were living in exile in the forest, Durvōdhaṇa and others went in a procession to the forest. Though Durvōdhaṇa was taken into captivity in the forest by a Gāndharva, Arjuna saved him out of fraternal consideration for him. Durvōdhaṇa returned to Hastināpura. Now the question was: whether half of the kingdom should be given to the Pāṇḍavas or not. Śakuni and others advised Durvōdhaṇa to give it, but the latter remained adamantly against it. Dhṛtarāṣṭra decided to end his life and for the purpose spread darbha grass on earth and sat thereon. The Asuras heard about these developments and created a Kṛtyā by mantras. The Kṛtyā took Durvōdhaṇa to Pāṭalī where the Asuras 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 Kṛtyā took Durvōdhaṇa back to Hastināpura. (Vana Parva, Chapter 252).

(2) Kṛtyā born under the name Madana. Devendra once prevented the Aśvinīdevas from drinking Soma juice. (Devas drink a liquid-liquor extracted from the soma creeper, during yajñās, and that is called Somapāṇa). Agrieved at the orders of Indra the Aśvinīdevas wandered about the world in the course of which they approached sage Cyavana of the Bhāṛgava family. They restored sight to the blind Cyavana, who, in return, assured them that he would see to it that they got the right of drinking soma juice. Cyavana began a Yajña and Indra came for Somapāṇa. The sage invited the Aśvinīdevas also for Somapāṇa. Indra prevented them from doing so, and the sage opposed him. Then Indra drew his Vājrayudha against Cyavana. The sage made Indra’s hands paralysed. Further, he raised from the Yājñīc fire a Kṛtyā which appeared in male form under the name Madana. Sharp molar teeth hundred yojanas long, other teeth each 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 Kṛtyā, a really terrible being. Frightened at the sight of the terrible being Indra permitted the Aśvinīdevas to drink Soma.

(3) Kṛtyā against Ambariṣa. Ambariṣa once began the Ekādaśī Vrata and the Devas deputed Durvōsas to obstruct it somehow or other. Durvōsas came to Ambariṣa, who requested him to return after bath. But, though the vrata was over the sage did not return and Ambariṣa fed the Devas with the offerings (havis). Immediately after that Durvōsas returned and complained that what he was given was the left-overs of the havis. By means of black art he created a Kṛtyā, who charged against Ambariṣa’s throat. Ambariṣa prayed and the Sūdārṣaṇa Cakra of Viśṇu appeared and killed the Kṛtyā and drove Durvōsas round the three worlds. At last the sage sought refuge with Ambariṣa himself and thus saved himself. (Bhāgavata, 9th Skandha).

(4) Kṛtyā opposed Śrī Kṛṣṇa. While Kṛṣṇa was ruling Dwārakā, Paunḍrakavāsudeva was the King of Karuṣa. Once he sent a messenger to ask Kṛṣṇa to go and bow down before him as he was the real Vāsudeva. Enraged at this insolent demand Kṛṣṇa cut off Paunḍraka’s head with the Sūdārṣaṇa Cakra. The dead King’s son, Sudakṣiṇa, to gather power enough to fight Kṛṣṇa went to Kāśi and performed penance to please Śiva. Śiva appeared and taught him the method of creating Kṛtyā. Accordingly he created from fire, a Kṛtyā, who dashed against Kṛṣṇa roaring like hell. Kṛṣṇa used the Sūdārṣaṇa Cakra, which burnt to death not only the Kṛtyā, but also Sudakṣiṇa.
(5) Kṛtyā against Prahlāda. To change the nature of Prahlāda, a great devotee of Viṣṇu, his father Hiranyakāśipu 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 Kṛtyā from fire. The Śūlam, which Kṛtyā thrust against the throat of Prahlāda was broken into hundreds of pieces. Kṛtyā 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 I, Chapter 18).

Kṛtyā II. A river. Indians used to drink water from this river. (Bhīṣma Parva, Chapter 9 Verse 18).

Kṛūrā (KRODHĀ). A daughter of Prajāpati Dakṣa. She became the wife of Kaśyapa. A large number of Asuras were born to her. They all were very cruel and were called Krodhavāsas. (Mahābhārata, Adi Parva, Chapter 65, Stanza 32).

Kṛūra. A country in Ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 65).

Kṣa (s). This letter means (1) Kṣatriya (2) field (3) Nārāśimha (the lion-man incarnation of Viṣṇu) (4) Hari (Viṣṇu) (5) protector of temples and gate keeper. (6) Lightning (7) Destruction (8) A demon.

Kṣāmā. Wife of Prajāpati Pulaha. Three sons Kardama, Urvārīyān and Saṁhītū were born to Pulaha of his wife Kṣāmā. (Viṣṇu Purāṇa, Aini’a 1, Stanza 10).

Kṣamākya. A King of the Puru dynasty. (Agni Purāṇa, Chapter 278).

Kṣatradeva. The son of Śiṅhachāṇḍa. He was a famous archer. Bhagadatta wounded the right hand of Kṣatradeva in the Bhrārat-battle. He fought with Laksmana and Draṇa. Laksmana killed him. (M.B. Udyoga Parva, Chapters 57 and 171; Bhīṣma Parva, Chapter 95; Draṇa Parva, Chapters 14, 21 and 23; Karṇa Parva, Chapter 6).


Kṣatriya. See under Cāturvarṇya.

Kṣatta. I. Vidura.

Kṣatta. II. See under the word Varṇa.

Kṣemā. A celestial maid. This celestial maid took part in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 66).

Kṣema. 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 Krodhavāsa. In the Bhrārata-battle this King took the side of the Pāṇḍavas and was killed by Draṇa. (M.B. Draṇa Parva, Chapter 21, Stanza 53).

Kṣemārāsi. A King of Kosala. There is a story in the Mahābhārata stating how the hermit Kālakavrśīya 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 Kālakavrśīya 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 Kālakavrśīya 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 put the crow to death that night. When the King knew this he made Kālakavrśīya the minister and the country began to prosper. (M.B. Śānti Parva, Chapter 82).

On another occasion the treasury of the King Kṣema-arśi became empty. At this time King Janaka had come to war with this King. According to the sincere advice of Kālakavrśīya the King married the daughter of King Janaka. From that day onwards his country became prosperous. (M.B. Śānti Parva, Chapter 106).

Kṣemādhūrti. I. A Kṣatriya King of Ancient India. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 64 that this King was born from a portion of the Asura called Krodha. The King ruled over the country called Kūlūta. In the battle of Bhrārata he fought on the side of the Kauravas and was killed by Bhūmasena. (M.B. Karṇa Parva, Chapter 12, Stanza 44).

Kṣemādhūrti II. A King who took the side of the Kauravas. This King who was the brother of Bhṛṅgata, fought with Śaṭyakī in the Bhrārata battle. (M.B. Śālīya Parva, Chapter 21, Stanza 8).

Kṣemādhūrti III. A warrior. He fought with Bhṛṅgata and died in the fight. (M.B. Draṇa Parva, Chapter 107, Stanza 6).

Kṣemāgiri. Another name of Bhadrakāli (a goddess). In Agni Purāṇa, Chapter 12, it is mentioned that Āryā, Durgā, Vedagarbha, Ambikā, Bhadrakāli, Bhadrā, Kṣemāyā and Naikababā are also synonyms of Bhadrakāli.

Kṣemaka I. A Rākṣasa (giant). In Brahmaṇḍa Purāṇa, Chapter 2, it is mentioned that this Rākṣasa had lived in Kāśi and that the King Divodāsa killed this Rākṣasa and built a city there.

Kṣemaka II. A serpent (Nāga) born to Kaśyapa-prajāpati of his wife Kadrū. (M.B. Ādi Parva, Chapter 53, Stanza 11).

Kṣemaka III. A King who was a luminary in the palace of Yudhishṭhira. Mention is made in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 24, that the Pāṇḍavas had sent invitation to this King for the battle of Bhrārata.

Kṣemamūrti. I. A son of Dhrītarāṣṭra. (M.B. Ādi Parva, Chapter 67, Stanza 100).

Kṣemāṅkara. 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).

Kṣemāśarma. A warrior who fought on the side of the Kauravas. Kṣemāśarma stood and fought at the neck of the Gauḍavāyuḥā (the formation of the army.
into the shape of an eagle) made by Karṇa. (M.B. Drona Parva, Chapter 20, Stanza 6).

KSEMAVĀHA. A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 66).

KSEMAVṛDDHI. The minister of King Sālva. He was both minister and general of the army at the same time. Sāmba, the son of Śrī Kṛṣṇa defeated Ksema-vṛddhi. (Mahābhārata, Vana Parva, Chapter 16).

KSETRA (S). Sacred spots. In Malayālam 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 Grāmadevātā temples. These are temples in which goddess Bhadrakāli 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, Gaṅapatī and so on.

3) Grāmadevātā temples. Worship of Bhadrakāli existed in India from very early times. When Mahanjanodaro and Harappa were excavated idols of Devī (goddess) more than 4000 years old, were obtained from there. During the prevalence of Buddhism in India the goddesses Yakṣi and Hārīti were worshipped in India. Later when Hinduism was revived these goddesses took their places in it as the goddesses of Hindu Purāṇas and epics. The Kāli temples of Ujjainī and Calcutta are famous. In the Cidambaram temple also the main deity is Kāli. The legend is that Paramaśiva defeated Kāli in a dance. In Mysore Cāmūṇḍi (Kāli) is worshipped as chief goddess or family goddess. Kāmākṣi in Kannē, Mūnākṣi in Madura (South India), Mūkambikā in North Ċaṇḍīkā and so on are the gentle and peaceful forms of Kāli.

4) Devas (gods). In many of the temples in South India, Munīśvaran and Karuppan are the grāmadevātā (village gods). In some places Bhairava also is worshipped as grāmadevātā. In certain other places Vīraṇ, Iruḷan, Kāreṭṭi, Nōṇḍi and Paṇcarulī are worshipped. Sāṭā or Ayyappan has a prominent place among the village gods. Importance is attached to Sāṭā or Ayyappan mostly in Kerala and Tamil Nādu.

KSETRAPĀLA. Kṣetrapāla 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 Sāttvikā, Rājasa and Tāmasa (having the attributes goodness, ostentatiousness and sloth). 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 51 that Kṣetrapālas should be figures having trident in the hand.

KŚIRASĀGARA. Sea of Milk. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 102, that Brahmā drank too much of Amṛta and vomited. From 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 Kśirasāgara.

KŚIRAVATI. A holy bath. Those who bathe in this holy bath will obtain the fruits of performing the sacrifice of Vājapeya. (M.B. Vana Parva, Chapter 84).

KŚIRIN. A tree in the family of the Uttara 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).

KŚITIKAMPANA. A captain of the army of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 59).

KŚUDRAKĀ. There was a country known as Kṣudrakā in Ancient India. Those who inhabited this country were called Kṣudrakās. It is stated in Mahābhārata, Sabhā Parva, Chapter 52 that the Kṣudrakās had brought gifts to Dharma Putra. In the battle of Bhārata Duryodhena protected Śakuni with the help of the Kṣudrakās. (Bhīṣma Parva, Chapter 51, Stanza 16). It is stated in Mahābhārata, Bhīṣma Parva, Chapter 19 that the Kṣudrakās attacked Arjuna at the behest of Bhīṣma. Many Kṣudrakās were killed when Paraśu-rāma 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. Once 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 Rtvik (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 Kṣupa. He made Kṣupa his Rtvik. (Mahābhārata, Śānti Parva, Chapter 122). Rudra Bhagāvān 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 Iksvāku. In Mahābhārata, Sabhā Parva, Chapter 8, it is mentioned that Kṣupa stayed in the Palace of Yama after his death. In Mahābhārata, Śānti Parva, Chapter 166 it is stated that this King had received a sword directly from Vaivavasata Manu. Kṣupa was not in the habit of eating flesh. (M.B. Anuśasana Parva, Chapter 159, Stanza 67).

KṢURAKARMI. An attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 25).

KUBERA.


2) Birth. Pulastya Prajāpati wedded Mānini alias Hāvīr-bhū, daughter of sage Tṛṇabindu, and a son called Viṣṇavas was born to them, Viṣṇavas married Ilibilā alias Daivavārṇini, daughter of Bhaḍravājā. Rāvaṇa Kumbhakarṇa and Vībhīṣaṇa were the sons of Viṣṇavas by another wife. (Refer to the genealogy of Rāvaṇa). 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 Kṛtya-yuga the Devas went to Varuṇa, and after performing a Yajña for Kubera they told him thus: ‘In future you 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. Śiva became a particular friend of Kubera. (Sālya Parva, Chapter 47).

4) Kubera in Lankā. 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 Pañcagni. Brahmā appeared and asked him to choose any boon. Kubera requested that he might be made a lokapālaka (protector of the universe) and the custodian of wealth, and Brahmā responded by supplying Kubera the treasures Saṅkhaśidhi and Padmanidhi and also the Puspaka Vimāna as vehicle. He was also appointed one of the Aṣṭadikpālakas. (Indra, Agni, Yama, Nirṛti, Varuna, Vāyu, Kubera and Iśa are the eight protectors of the eight regions). Kubera's city is called Mahodaya.

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 Lāṅkā built by Maya on top of the mountain Trikūṭa in the middle of the south sea. From that day onwards Kubera took his abode in Lāṅkā. (It was originally built for Indra).

5) Old history of Lankā. Once upon a time when Brahmā was repeating the Vedas he felt hungry. He was annoyed that at that untimely hour he should have felt hungry, and from his angry face emerged the Rākṣasas called Heti. From his hunger emerged the Yakṣa called Praheti. The Rākṣasas turned out to be an unrighteous being, and the Yakṣa a righteous person. Heti married Bhayā, daughter of Kāla, and a son Vidyutkēśa was born to them, who wedded Sālakaṭaṅkā, daughter of Sandhyā. To them were born a child, whom they forsook in the valley of mountain Manthara and went their own way. Śiva and Pārvatī came that way just then, saw the forsaken child and blessed it. At once the child became a youth. Śiva named him Śukesa, and he married Devavatī, the daughter of a Gandharva called Maṇjimaya. To them were born three sons called Mālyavān, 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 Lāṅkā on the top of the Mountain Trikūṭa.

There is a story about the origin of Trikūṭa. Once a controversy arose between Vāsuki and Vāyuybhagavāṇ as to who was the greater of the two. To prove that he was greater than Vāyu, Vāsuki enveloped with his body mountain Mahāmeru so that Vāyu (wind) could not enter it, and Vāyu tried to blow off the mountain with the result that a dust storm concealed the whole world from view. The Devas took refuge in Viṣṇu, who pacified Vāsuki, and he then unwound one coil round the mountain. Vāyu took advantage of the opportunity and swept off one peak of the mountain to the South into the sea, and that peak is Trikūṭa.

Mālyavān, Sumālī and Māli settled down in Lāṅkā, and they married Sundari, Ketumati and Vasudhā, the three daughters of Narmāda, a Gandharva woman. Seven sons called Vaṭramuṣṭi, Viśūpākṣa, Durmukha, Suptaghna Yajītakōśa, Matī and Unmatī and a daughter called Nālā were born to Mālyavān and Sundari. Ten sons called Prahasta, Akampa, Viṣṇa-kā, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhirā, Prakāṇa and Bhāṣakarṇa and four daughters called Vekā, Puspotkāṭa, Kaṅkaśi and Kumbhūnasī were born to Śiva and Ketumati. Seven sons born to Anāla, Anīla, Aha and Sampāṭī (these four were the ministers of Viśvīṣṭa) were born to Māli and Vasudhā.

When the harassments of the Rākṣasas became unbearable, the Devas sought protection from Śiva, and Indra detailed to him about the unrighteous actions of Mālyavān, Sumālī and Māli. Śiva directed the Devas to Viṣṇu, who set out, to fight against the Rākṣasas. Māli cut at Garuḍa, and Viṣṇu killed him (Māli) with his Sudarśana Cakra. The other Rākṣasas retreated to Lāṅkā. As their presence in Lāṅkā was dangerous to the Devas, Viṣṇu directed the Sudarśana Cakra to go to Lāṅkā every day and kill the Rākṣasas in groups. The Cakra began its work, and the remaining Rākṣasas escaped to Pātāla. Lāṅkā became thus deserted and Kubera took his abode there. The Yaksas, born from the hunger of Brahmā roamed about without a leader and ultimately settled down in Lāṅkā under the leadership of Kubera. (Uttara Rāmāyaṇa).

6) Kubera left Lankā. The other sons of Viśravas like Rāvaṇa returned with boons from Brahmā for the conquest of the earth, and the first thing Rāvaṇa did was to drive away his brother Kubera from Lāṅkā. He also took by force the Puspaka Vimāna of Kubera, who cursed Rāvaṇa thus: "This will never be your vehicle, but will become that of his, who kills you."

Kubera, with the Yakṣas, Kinnaras etc. went north and settled on mount Gandhamādana. (Vana Parva, Chapter 275).

7) Kubera's sabhā. The assembly hall of Kubera is 100 yojanas 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 him. Gandharvas and Apsārās women entertain Kubera with music. Miśrakeśa, Rambha, Menaka, Urvāśi, Citrasena, Sucismitā, Gṛhṭaci, Puṇḍjakasthalī, Viśvāच, Sahahayanī, Pramloci, Vargcī, Saurabhcyī, Samicī, Budbudā, and Latā are among them, Maṇiṣhadra (Maṇiṣhadra), Dhanaḍa, Aśvata, Bhadra, Ghuhyaka, Kaśeraka, Gaṇḍakancu, Pradyota, Mahābala, Ka, Tumburu, Piśāca, Gaṇakarṇa, Viśāla, Varāhakarṇa, Tamroṣṭha, Galakacca, Halodaka Hamsaṇcita, Saṅkhāvartt, Hemantra, Viśvīṣṭa, Puspānana, Pingalaka, Sopītoda, Pravālaka, Vṛkṣābāpaniketa, Citravasas and Nalakabara are the chief members in the court of Kubera. Śiva, a good friend of Kubera, very often visits him. Gandharvas and sages like Viśvavasū, Hāha, Hūha, Parvata, Tumburu and Saḷīṣa live in Kubera's assembly. Nārada told Dharmaputra that the Kuberasabhā was thus always sweet and pleasant. (Sabhā Parva, Chapter 10).

8) Fight between Kubera and Rāvaṇa. Kubera got secret information that the Devas and the brahmins had decided jointly to complain to Mahāviṣṇu about their unbearable harassment by Rāvaṇa. He sent a messenger to his brother Rāvaṇa warning him to lead a more righteous life. Rāvaṇa got so much enraged at the
advice of his brother that he cut the messenger into pieces and served as food to the Rākṣasas.

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 Mahādara, Praheasta, Mārdaka, Sukha, Sāraña, Vajradāmśā, Dhūmāraka, Virūpākṣa, Yūpākṣa, Mahāphāra, Mātra, Unmatta, Vikaṣa, Suptaghīna, Yajñāntaka, Makara, Kumbhākaṇa, Atikāyaka and Aṣakaumāra, Rāvana marched to Alakāpūri where a fierce battle ensued between Rāvana’s and Kubera’s armies. Many Yaksas were killed by Rāvana’s army, and the Yaka hero Manicara killed a large number of Rākṣasas. As a last resort Rāvana thrashed Manicara on the head with a club and this turned the hair on his head to one side. From that day Manicara came to be known as Pārvamauli (head turned to one side). In the fight that followed between Kubera and Rāvana the former fell down unconscious. But, the Yaksas brought two Vimānas and carried Kubera to the palace. Rāvana plundered Kubera’s palace and carried off to Laiākā a lot of costly gems and other wealth. (Uttara Rāmāyana).

9) Kubera became a Chameleon. King Marutta once performed a Mahēsvara yajña to which were invited Indra, Varuṇa, Kubera and Kāla. 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 chameleon. After resuming his own form Kubera gave the Chameleon 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 Rāmāyana).

10) Kubera cursed Virūpākṣa. 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 Pāṣupata came in search of treasures to Alakāpūrī. He knew a very peculiar art, viz. he would go about with a lamp lighted with ‘the ghee of men’ (oily substance extracted from human body) and the lamp wouldumble down from his hands on earth exactly on spots where treasures lay hidden. Pāṣupata 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 (Pāṣupata) was killed the sin of brahmanatya affected the Yakṣa 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, and that he (son) would marry her. 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 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 as though at a reunion after a long separation. First the brahmin boy and after him his wife expired, and they returned to Alakāpūrī. (Kathāsārītaśāgara).

11) Kubera and emperor Prthu. While emperor Prthu was ruling the land in the best interests of his subjects, mountains, trees, Devas, Asuras, Saptarasī, 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. (Drona Parva, Chapter 69, Verse 24).

The Devas crowned Prthu as emperor, and, on that occasion imperial symbols were presented to him. The throne was presented by Kubera; the royal umbrella by Varuṇa; the crown by Indra and the sceptre by Yama. (Bhāgavata, 4th Skandha Chapter 15, Verses 14 and 15).

12) Kubera cursed Tumburu. The Yakṣa called Tumburu once displeased Kubera, who cursed him into a Rākṣasa. He was to be redeemed from the curse on his death at the hands of Śrī Rāma. Tumburu, who was born as Virādha, the Rākṣasa in Daṇḍakāranya attacked Rāma and Lakṣmana 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 Tumburu and returned to Kubera’s palace. (Vālmiki Rāmāyana, Aranya Kānda, Canto 4).

13) Kubera became Piṅgalākṣa. Kubera once looked with jealousy at Pārvatī seated on the left thigh of Śiva, and therefore, he became blind in one eye. When Pārvatī 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 Ekapīṅgala.

14) Agastya cursed Kubera. Kubera also was invited to the chanting of mantras held by the Devas at Kuśāvati. Kubera was on his way to Kuśāvati with Maṇīmān when the latter sat on the head of Agastya, who was performing penance on the banks of river Kālindi. Agastya cursed them thus:—“Oh Kubera, your attendant Maṇīmān 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 absorbed from this curse at the sight of the man, who had killed Maṇīmān and his army.”

Bhumasena, who went to mount Gandhamādā in search of the Saguṇḍhika flower could kill Maṇīmān and his soldiers because of this curse of Agastya. After killing Maṇīmān, Bhumā saw Kubera in person, and the latter got absorbed from the curse. (Vana Parva, Chapter 161).

15) Other information about Kubera. (i) He comforted the Pāṇḍavas once during their life in exile in the forest. (Vana Parva, Chapter 161, Verse 41).

(ii) During the war with Rāvana when Śrī Rāma fainted on the field, it was the water, purified by mantras, which Kubera sent through the Yakṣa, Guhıyaka, which brought Rāma back to consciousness. (Vana Parva, Chapter 289, Verse 9).

(iii) Kubera once cursed the Yakṣa called Sthūna-karṇa. He went to live in forest. Ambā the woman became a male by getting the penis of Sthūna-karṇa. (See under Ambā and Sthūna-karṇa).

(iv) Sukrācārya once gave Kubera a lot of wealth. (Bliśma Parva, Chapter 6, Verse 23).

(v) A King called Mucukunda once fought with Kubera. (Śānti Parva, Chapter 74, Verse 4). See under Mucukunda.
(vi) Sukra once carried off all the wealth of Kubera, who complained to Siva about it. Siva, in anger, raised his śūla, when Sukra stood on its top and pressed it down. Siva threw Sukra off, but he fell into the palms of Siva who threw him again. Sukra then entered the stomach of Siva and roamed about there finding no path to get out. Siva waited with the śūla to kill Sukra the moment he came out of his (Siva’s) stomach. Sukra came out as Siva’s son, and Pārvatī prevented Siva from killing Sukra on the plea that it was not proper to kill one’s own son. Sukra thus escaped and Kubera lost some of his wealth. (Śānti Parva, Chapter 289).

(vii) On another occasion Kubera entertained sage Aṣṭāvakra. (Anuśāsana Parva, Chapter 19, Verse 37).

(viii) Kubera should be installed in temples as seated on a goat with club in his hand. (Agni Purāṇa, Chapter 51).

(ix) The name of Kubera’s wife was Bhadrā. (Ādi Parva, Chapter 198, Verse 6).

(x) Kubera is called Nāravāha as also he rides in a vehicle drawn by men. He is also called Rājārājā, as he is King of Kings. (Ādi Parva, Chapter 275, Verses 1-3).

(xi) Viṣṇu got angry with Kubera, and from that day he deputed three Rākṣasa girls to serve his father. (Vana Parva, Chapter 275, Verses 1-3).

(xii) Synonyms for Kubera used in Mahābhārata. Alakādhipā, Dhanada, Dhanadeśvara, Dhanagoptā, Dhanādhipā, Dhanādhipati, Dhanādhyakṣa, Dhanesvara, Dhanapati, Dhanes, Dravinapati, Gaddāhara, Guhyakādhipā, Guhyakādhipati, Kaiśāsanilaya, Nāravāhāna, Nidhipā, Paunasya, Rājārājā, Rājārāj, Rākṣasādhipati, Rākṣasasvarā, Vaiśāravāna, Vittagoptā, Vittapati, Vīteṣa, Yakṣādhipati, Yakṣapati, Yakṣapravara, Yakṣarāj, Yakṣarājā, Yakṣarākṣasabhārā, Yakṣarākṣodhipā.

xiii) Kubera’s garden is called Caitrarathā, his son Nalakūbara, his capital Alakā and his mountain-scat Kailāsā.

xiv) Kubera once did tapas for hundred years when Siva appeared and granted him the boon that he would become King of the Yakṣas. (Padma Purāṇa, Ādiśākhaṇḍa Chapter 16).

KUBERATĪRTHA. A holy place on the banks of the river Sarasvatī. Once the Devas appeared to Kubera at this tīrtha and granted him lordship of wealth, friendship of Siva, Deva-hood and rulership of the world. The Marudgaṇas crowned him King. He got the son Nalakūbara also there. This place, thus important in many ways came to be reputed as Kubera-tīrtha in later years. (Sālya Parva, Chapter 97).

KUBHĀ. A river mentioned in the Rgveda. Kubhā, Sindhu, Suvāstu, Vitāstā, Asikī, Parusū, Vipāśā, Sātadrū, Sarasvatī and Yamunā are the important rivers referred to in the Rgveda.

KUBJĀ. An ugly woman about whom the following story is told in Chapter 126, of Uttarakaṇḍa in Padma Purāṇa.

Kubjā became a widow in her very childhood, and she spent eight years in observing auspicious ceremonies. As she took the ‘Māgha bath’ every year she attained salvation. This was the period when Sunda and Upasunda were harassing the world, and to destroy them Kubjā incarnated as Tilottamā and hooked them by her excellent beauty. They fought each other for her hand and got killed. Brahmadeva was pleased at this and granted Kubjā a place in Sūryaloka.

KUBJĀMRAKA. A holy place. A visit to this place is as good as offering a gift of a thousand cows. The visitor will also attain heaven. (Vana Parva, Chapter 34, Verse 40).

KUCELA. Sudāman, better known as Kucela was a brahmīn class-mate of Śrī Kṛṣṇa at the Ārāma of sage Śāndipani. One day Śāndipani’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 Dvārakā, and Kucela a house-holder with many children, and starvation gripped the family. One day, at the instance of his wife, Kucela started for Dvārakā 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. Rukmini prevented him from a second helping of the flakes. After spending some time most happily with his 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. (Bhāgavata, 10th Skandha).

KUHA. A prince of the Sauvira kingdom. He was a follower of Jayadratha. (Vana Parva, Chapter 265, Verse 11).

KUHARA. A King of Kaliṅga. He was born from an aspect of the Asura called Krodhavasā. (Ādi Parva, Chapter 67, Verse 65).

KUHĪ. Daughter of Aṅgiras, one of the Prājapatis. To Aṅgiras, by his wife Śiṁti were born four daughters called Sīṅvāli, Kubhī, Rākā and Anumati. (Viṣṇu Purāṇa, Part I, Chapter 10).

KUJA. Kuja is an individual belonging to the Deva-gaṇa. His weapon is called Śakti. He wears the aksamāla. (Rudrākṣa garland).

KUJRMBHA. A very powerful and valiant Rākṣasa who possessed an iron rod named Sunanda. 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 Nīrvindhyā. Once he abducted Mudāvati, the beautiful daughter of Vidurātha, King of Vaishāli. At last Vatsapri, the son of Bhālandana made Mudāvati touch the iron rod of the Asura, which became powerless because of the touch of a woman, and then he (Vatsapri) killed the Asura. Vatsapri then married Mudāvati. (Mārkandeya Purāṇa, Chapter 116).

KUKKURA. A wicked monarch of Piṇḍārakadeśa. He had to be born in Pretayoni (womb of a ghostess) due to his many sins, and once he came to the ārāma of Kahoḍa, and the sage recognised him as his former disciple and absolved him from his ghosthood. (Padma Purāṇa, Uttarakaṇḍa, Chapter 139).

KUKKURA I. A King of the Lunar dynasty, the founder of the Kukkura dynasty.
KUKKURA II. A noble sage who distinguished himself in Dharmaputra's court. (Bhishma Parva, Chapter 4, Verse 19).

KUKKURA (M). An urban region in ancient India. (Bhishma Parva, Chapter 9, Verse 42).

KUKKUTIKA. A female attendant of Skanda. (Bhishma Parva, Chapter 46, Verse 15).

KUKUDMIN. A son, Anarta, was born to King Saryati, the son of Vaivasvata Manu. Revata, the famous Rājārshi, who ruled from his capital at Kuśasthali island, was the son of Anarta. Anarta had hundred sons, the eldest being Kukudmin, and also a daughter called Revati. (Devi Bhāgavata, 7th Skandha).

KUKURA. (KUKURA). A King of the Vṛṣṇi dynasty. From Vṛṣṇi the descendants are in the following order:—Yudhājī—Śiśi—Satyaka—Satyaki (Yuyudhāṇa)—Jaya—Kuni—Anamitra—Pṛṣṇi—Citraratha—Kukura. As Kukura was a very reputed King his successors were also called Kukuras. The Kṣatriyas of this dynasty were subject to the orders of Sri Kṛṣṇa. (Udyoga Parva, Chapter 28). Members of the Kukura and Anandha dynasties became drunkards, and at last quarrelled with one another and died. (Mausala Parva, Chapter 3).

KUKUKI. (Udyoga Parva, Chapter 103, Verse 10).

KUKUNA. (M). An urban region in ancient India. (Bhishma Parva, Chapter 9, Verse 60).

KUKŚI I. To Śvāyambhuva Manu the son of Brahmā were born two sons called Priyavrata and Uttānapāda by his wife Satārūpā, and Kardama Prājāpati married the daughter of Priyavrata. And, to them were born three sons called Samrāt, Kuṣki and Virāt. (Agni Purāṇa, Chapter 18).

KUKŚI II. A well-known Asura King. An aspect of this Asura was later born as King Pārvaṭīya. (Ādi Parva, Chapter 67, Verse 56).

KULACA. (KULAPARVATA). Kulaparvatas are seven in number, Vīz, Mahendra, Malayā, Sahya, Sūktimān, Rksavān, Vindhya, Pāriyātra. (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 Kṛṣṇa at Kuruksetra.

In the decline of a family, its time-honoured usages perish; with the perishing of such rites impiety over-takes the entire family.

With the growth of impiety 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-destroyers through caste admixture; for, their ancestors fall deprived of balls of rice and libations.

The ever-lasting caste virtues and the family merits get ruined because of the chaos 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. (Bhīṣma Parva, Chapter 25 and the Gītā).

KULAMPUNA. A river which ought to be daily remembered. (Anuśasana Parva, Chapter 165, Verse 20).

KULAMPUNA. A holy place. A bath here brings about sanctification of the entire family. (Vana Parva, Chapter 83, Verse 104).

KULATTHA. A holy centre in ancient India. (Bhīṣma Parva, Chapter 9, Verse 66).

KULIKA. A prominent serpent born of Kadru. (Ādi Parva, Chapter 65, Verse 41).

KULYA. A Rṣi who belonged to the line of disciples of Vyāsa. (Bhāgavata, 12th Skandha).

KUMARA I. Skanda or Subrahmanya. (For details see under Skanda).

KUMARA II. A King in ancient India. He was invited by the Pāṇḍavas to help them in the great war. He was defeated by Droṇa. (Udyoga Parva, Chapter 4, Verse 24).

KUMARA III. A sage reputed as Sanatkumāra. (For details see under Sanatkumāra).

KUMARA IV. One of the prominent sons of Garuḍa.

KUMARA V. An urban region in ancient India. King Sreṇīmān of Kumāra was defeated by Bhīma during his triumphal tour. (Sabhā Parva, Chapter 30, Verse 1).

KUMARA (S). Sanaka, Sanandana, Sanatkumāra and Sanatśujāta were the sons of Brahmā endowed with eternal youthfulness. They are known as the Kumāras.

KUMARADASA. A Sanskrit poet of the 7th century A.D. His chief work is the great poem called Jānaki-harapam consisting of twenty cantos.

KUMARADHĀRA. Guardian of the mother of the Vaiṣṇava called Māśika. (See under Māśika).

KUMARĀKA. A river which has its source in Brahmasaras. Those who bathe in the river will become intelligent and wealthy. (Vana Parva, Chapter 84, Verse 180).

KUMARAKA. A prominent serpent born in the Kuruva dynasty. It was burnt to death at the serpent yajña of King Janamejaya. (Ādi Parva, Chapter 57, Verse 13).

KUMĀRAKOṬI. 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).

KUMĀRAVĀNA (M). The place where King Sudyumna got changed into a woman. When once Sanaka and other sages went to Kumāravāna to see Śiva he was seated there with Pārvaṭī on his lap. Seeing the sages Pārvaṭī got angry and cursed that those who entered the forest in future would be turned into women. King Sudyumna went to hunt in the forest ignorant of this curse, and as soon as he set foot in the forest he was turned into a woman. Purūravas was the son born to this woman by Budha. (Devi Bhāgavata, 1st Skandha).

KUMĀRAVARSA. A place near mount Raivataka. (Bhīṣma Parva, Chapter 11, Verse 26).

KUMĀRĪ I. A princess of the Kekaya kingdom. She was the mother of Pratiśravas, and wife of Bhīma, a King of the Puru dynasty. (Ādi Parva, Chapter 95, Verse 43).

KUMĀRĪ 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 Kumārīs and they used to eat unborn children in the womb of their mothers.

KUMĀRĪ III. Wife of the serpent called Dhanañjaya. (Udyoga Parva, Chapter 117, Verse 17).

KUMĀRĪ IV. A river in ancient India. (Bhīṣma Parva, Chapter 9, Verse 36).
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 Pūjas. When the sun set, as usual the sage sat before the sacred fire for Pūja. But, the cow had not come. With his divine vision he found out the reason for the absence of the cow. He cursed that the region where the keepers of the cows lived be turned into a desert, and the kingdom of Kaśi became a desert place, whereupon King Divodāsa went to the banks of the Gomati and founded a new kingdom there. (Brahmānda Purāṇa Chapter 2).

KUMBHAKĀRNA.
2) Birth. Pulastya, one of the Prajāpatis married Havirbhūti (Mānine) and a son called Viśravas was born to them.
Rāvana and Kumbhakārna were born to Viśravas of Puspokatā, and Viṣṇiṣaṇa was born to him of Rākū, and Khara and Sūrpaṅkha were born to him of Māline. The above version is based on verses—1 to 8 in Chapter 275 of the Vana Parva. But, according to Utrata Rāmāyaṇa, Rāvaṇa, Viṣṇiṣaṇa and Kumbhakārna were born to Viśravas of his wife called Kaikasi. According to the Agni Purāṇa, Puspokatā and Kaikasi were one and the same.
3) Former births of Kumbhakārna. Rāvaṇa and Kumbhakārna were originally the two Devas called Jaya and Vijaya. Viṣṇu appointed them as gate-keepers at Vaikuṇṭha. Once they stopped sages like Sanaka 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 Hiranyākṣa and Vijaya as Hiranayakaśipu, both of them Asuras. Mahāviṣṇu incarnated himself as a Boar and killed Hiranyākṣa and as Narasimha he killed Hiranyakaśipu. Hiranyakaśa and Hiranayakaśipu were reborn as Rāvaṇa and Kumbhakārna respectively. Mahāviṣṇu, during his incarnation as Śrī Rāma killed both Rāvaṇa and Kumbhakārna. Rāvaṇa was reborn as Śīsūpāla and Kumbhakārna as Dantavakra. Both of them were killed by Mahāviṣṇu during his incarnation as Śrī Keśa. Thus the Deva called Vijaya, on account of the curse of Sanaka and other sages, passed through three lives as Hiranyakaśipu, Kumbhakārna and Dantavakra and finally reached Vaikuṇṭha. (Bhāgavata, 7th Skandha).
4) Kumbhakārna secured boons. Kumbhakārna spent his childhood with his brothers at the āśrama of his father on mount Gandhamādana. Kubera was at the zenith of his glory at that time, having been crowned king of the Yakṣas, and also having got the Puspaka Viṃāna. The reputation of Kubera kindled jealousy in Kumbhakārna 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. Khara and Sūrpaṅkha stayed there serving their brothers. Even after the second thousand years Brahmā did not appear. Then Rāvaṇa cut off his ten heads and made offerings of them to Brahmā. Then Brahmā appeared. Brahmā restored his heads to Rāvaṇa.
and he was granted the boon that he would not be killed by anybody but a man. The Devas shuddered at the gift to Rāvana, 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 nidrāvatvam (sleep). Brahmā granted him nidrāvatvam; he said that Kumbhakarna would sleep for six months of the year continuously. Vibiṣiṇa got the boon that he should remember righteousness in danger and use the Brahmarśa without any training in its use. The brothers returned home after securing the boons, and, after driving off Kubera, the lord of Laṅkā, Rāvana and his brothers took their abode there. (Vana Parva, Chapter 275 and Uttara Rāmāyaṇa).

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 ministers and Lakṣmana fought with him. But, none of them could kill him. At last, Śrī Rāma’s arrows killed him. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 67).

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 Śrī 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 Śītā without consulting us, and we would not therefore be responsible for 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.”

These weighty words of Kumbhakarna throw considerable light on the character of Kumbhakarna. (Vālmiki Rāmāyaṇa, Yuddhakāṇḍa, Chapter 12).

KUMBHAṆĀṆĪṢĀṆA. A holy place. He who visits this place will enjoy the respect of others. (Vana Parva, Chapter 84, Verse 157).

KUMBHĀṆĀṆ. Minister of Bāṇāsura. Citralekhā, companion of Usā, the daughter of Bāṇa was the daughter of Kumbhanātha. (See under UŚA). (Bhāgavata, 10th Skandha).

KUMBHĀṆĀṆĀṆODĀṆA. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 69).

KUMBHAṆETĀS (RATHAPRABHU, RATHADHIṆĀṆA). Bharadvāja, the first son of Śaniya married Virā, and an Agrideva was born as their son. This Agni is known by the names KumbhaṆetās, Rathaprabhu and Rathadhivāna. (M.B. Vana Parva, Chapter 220, Verse 9).

KUMBHAṆARAVAS. An attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 26).

KUMBHAVAKTRA. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 75).

KUMBHAṆ convey to Skandadeva. (Śalya Parva, Chapter 45, Verse 75).

KUMBHAṆODYA I. Agastyā. (See under Agastya).

KUMBHAṆODYA II. A Deva woman who danced in Indrasahā when Arjuna came to Indraloka. (Vana Parva, Chapter 43, Verse 30).

KUMBHAṆADI. Daughter of Sumāli the Rākṣasa, by Ketumati. She was abducted by the King of Mathurā called Madhupa. Rāvana killed him. (See under Madhupa).

KUMBHAṆASA. An asura and a notorious philanderer. (Anuśāsana Parva, Chapter 39, Verse 7).

KUMBHAṆAS I. Wife of Aṅgāraparāṇa, a great Gandharva. When Arjuna was about to kill Citraraṅha Kumbhaṇasi requested Yudhiṣṭhira to save her husband, and he was accordingly set free. (For details see under Aṅgāraparāṇa).

KUMBHAṆAS II. A daughter born to Vīśvāvasu of Analā. A Rākṣasa called Madhupa abducted and made her his wife. The famous Lavaṇāṣu was their son.

KUMBHAṆĀṆA (M). One of the twentyeight narakas (hells). It is intended for the cruel folk, who kill for food harmless animals and birds. Since such cruel folk are roasted in Kumbhi 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 Skandha; also see under Pīṭṛṛtha).

KUMUDA I. A prominent serpent. (Ādi Parva, Chapter 35, Verse 15).

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 15).

KUMUDA IV. A son of Garuda. (Udyoga Parva, Chapter 101, Verse 12).

KUMUDA V. One of the five attendants given by Brahmā to Skanda. (Śalya Parva, Chapter 43, Verse 59).

KUMUDA VI. A warrior who fought with Skandadeva. (Śalya Parva, Chapter 45, Verse 56).

KUMUDA VII. A synonym of Mahāviṣṇu. (Anuśāsana 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, Meru and Suśra being the other three. According to the 8th Skandha of the Devī Bhāgavata there are other twenty mountains on the four sides of Mahāmeru, viz. Kuraṅga, Kuraga, Kuśumbha, Viṅkaṅkata, Trīkūṭa, Śīrā, Patārī, Rucaka, Nila, Niśadh, Sītivāsa, Kapila, Śāṅkha, Vaidūrya, Cāudhi, Hāṁsa, Rśabhā, Nāga, Kāḷaṇā and Nārada.

KUMUDĀDI. One of those Vedic scholars, who belonged to the line of Vyāsa’s disciples. His forte was the Atharvaveda. Jaimini was a reputed disciple of Vyāsa. His son, Sumantu, taught his disciple Kabandha the Atharvaveda. Kabandha divided it into two between Devadarśa and Pathya. Medhā, Brahma- bali, Sautkayani and Pippalāda were the disciples of Devadarśa, and Jābali, Kumudādi and Saunaka were the disciples of Pathya. (Viṣṇu Purāṇa, Part 3, Chapter 6).

KUMUDĀṆA. A prominent serpent. (Ādi Parva, Chapter 35, Verse 15).

KUMUDAMĀṆI (KUMUDAMĀṆI). One of the four attendants given by Brahmā to Skanda, the other three being Nandīsenā, Gaṇṭakaṇāra and Lohītākṣa. All the four were very powerful, as swift and speedy as
KUMUDARA

wind and noted for their sexual energy. (Śalya Parva, Chapter 45, Verse 25).

KUMUDODARA. A particular region in the Śāka island. (Bhīṣma Parva, Chapter 11, Verse 25).

KUMUDVATI I. Wife of King Vimarsana of Kīrāta-deśa. 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 Śiva temple at Pampāpura. It was Caturdāśī day, and thousands of people had gathered there, and I stood there looking at the Śivalinga. 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 Śiva; 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 Pārvati 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 Pārvati temple thrice you are now born as a queen.”

Vimarsana told her this also that in the next birth she would be born as the daughter of King Śṛījaya, as the daughter of the King of Kaliṅga in her third rebirth, as the daughter of the King of Magadhā in her fourth birth, as the daughter of King Daśārṇa in her fifth birth, as the daughter of Yāyāi in her sixth birth, as the daughter named Vasumati 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 Saurāśṭra in his third birth, as the King of Gāndhāra in his fourth birth, as King of Avanti in his fifth birth, as King Anarta in his sixth birth, as King of the Pāṇḍyas 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. (Śiva Purāṇa, Caturdāśīmāhātmya).

KUMUDVATI II. Wife of Kuśa, son of Śrī Rāma. Kuśa lost the ornaments on his hands in water once while he was sporting in the river. Angry at the loss Kuśa was about to shoot his arrows at the Sarayu when the nāga called Kumuda not only returned to him his lost ornaments but also gave Kumudvati as wife to him. (Ananda Rāmāyana).

KUNÀDIKA. A warrior of Skanda deva. (Śalya Parva, Chapter 45, Verse 58).

KUNDA. A very erudite Brahmārṣi. He was present at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 33, Verse 8).

KUNDA. One of the five attendants given by Dhātā to Skandadeva, the other four being Kusuma, Kumuda, Dambara and Ādambara. (Śalya Parva, Chapter 45, Verse 38).

KUNDABHEDI. A son of Dḥṛtarāṣṭra; Bhīma killed him. (Drona Parva, Chapter 127, Verse 60).

KUNḌANDANTA. A Vīdēha brahmin, Kuṇḍanta gave up his worldly possession for the attainment of spiritual knowledge, and sought the help of sage Kadamba. Finding that he had not yet completely mastered the senses Kadamba sent him to Ayodhyā, where he lived with Śrī Rāma, and Vasiṣṭha taught him the necessary texts on the subject so that he attained spiritual knowledge. (Yogavāśīṣṭa).

KUNḌADDHĀRA I. A son of Dḥṛtarāṣṭra. He is known as Kuṇḍodara also. Bhīmasena killed him. (Bhīṣma Parva, Chapter 88, Verse 23).

KUNḌADDHĀRA II. A serpent worshipping Varuṇa in his court. (Sahā Parva, Chapter 9, Verse 9).

KUNḌADDHĀRA III. A cloud. None of the Devas condescended to bless a poor brahmin, who once performed penance in the forest when a cloud called Kunḍadhāra appeared and told him that, if the Devas would permit, he (cloud) would bless him. Immediately the Deva called Manibhadra requested the cloud to bless the brahmin. The cloud did so and the brahmin attained salvation. (Śaṅti Parva, Chapter 271).

KUNḌAJA (KUNḌABHEDI. A son of Dḥṛtarāṣṭra; Bhīma killed him. (Bhīṣma Parva, Chapter 96, Verse 26).

KUNDALA I. A serpent born in the Kaurava dynasty. It was burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 16).

KUNDALA II. An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 63).

KUNDALAPURUṢA. See under Śāmundrika Śāstra.

KUNḌALI I. One of the children of Garuḍa. (Udyoga Parva, Chapter 101, Verse 9).

KUNḌALI II. A river the water of which was drunk by the Indians. (Bhīṣma Parva, Chapter 9, Verse 21).

KUNḌALI III. A son of Dḥṛtarāṣṭra, also known as Kuṇḍasi. He was killed by Bhīma. (Bhīṣma Parva, Chapter 96, Verse 24).

KUNḌALI IV. A synonym of Śrī Kṛṣṇa. (Anuśāsan Parva, Chapter 149, Verse 110).

KUNḌAPARĀNTA. An urban area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 49).

KUNḌĀRIKA. A female attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 15).

KUNḌĀSI. See under Kuṇḍali III.

KUNḌIKĀ. Great-grandson of King Kuru of the lunar dynasty, and son of Dḥṛtarāṣṭra. (Ādi Parva, Chapter 94, Verse 58).

KUNDINA. The capital of ancient Vidarbha. Damayanti was born and brought up in this city. (See under Damayanti).

KUNḌIVIṢA. An urban region in ancient India. (Bhīṣma Parva, Chapter 50, Verse 50).

KUNḌIVRṢA. An urban region in ancient India. (Bhīṣma Parva, Chapter 56, Verse 9).


KUNḌODARA II. A prominent serpent. (Ādi Parva, Chapter 35, Verse 16).

KUNḌODARA III. Sixth son of King Janamejaya. The King had eight sons, Vīz. Dḥṛtarāṣṭra, Pāṇḍu, Bāhlīka, Nisādha, Jāmbūnada, Kuṇḍodara, Padāti and Vasiṭṭi. (Ādi Parva, Chapter 94, Verse 57).
KUÑIGARGA. A reputed sage. By severe austerities he increased his spiritual powers, created a girl by his mental power, and afterwards entered into Sañadhī. 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 to attain salvation. At this juncture Nārada told her that salvation was not for unmarried women. She, therefore, gave half the power of her penance to a young man called Śrīgavān and lived as his wife for one single night. She thus attained salvation (Śalya Parva, Chapter 52).

KUṆINDA. A noble brahmin. He presented a divine conch to Yudhiṣṭhira at his Kājasūya Yajña. (Śabhā Parva, Chapter 51, Southern text).

KUṆJA. A reputed sage. Once he enjoyed the company of Pramlocā, the celestial woman. (See under Pramlocā).

KUṆJALA I. A warrior of Skanda. (Śalya Parva, Chapter 45).

KUṆJALA II. A wise parrot which lived on the banks of the river Narmadā. The Padma Purāṇa (Chapter 85, Bhūmikhaṇḍa) has the following to say about the parrot.

KuṆjala, the wise parrot, had a wife and four sons called Ujvala, Samujjvala, Vijvala and Kapitījala. These brothers used to feed themselves on sweet fruits etc. on the planes, mountains and other places. They also used to carry tasty fruits to their parents. The four brothers thus led a happy life in every way. (See under Subālu).

KUṆJARA I. A great monkey. Añjanā mother of Hanumān was the daughter of KuṆjara. (Vālmiki Rāmāyaṇa, Kiśkindhā Kāṇḍa; Canto 66, Verse 9).

KUṆJARA II. A well-known serpent. (Ādi Parva, Chapter 33, Verse 15).

KUṆJARA III. A prince of the Sāuvira country. He was a follower of Jayadratha, and was killed by Arjuna. (Vana Parva, Chapter 27).

KUNTAKA (KUṆTALA). A Sanskrit poet who flourished in the eleventh century A.D. He was a contemporary of Abhinavagupta, and a critic who maintained that the 'life' of real poetry was Vakrokti (expressing ideas in an artistically round-about way instead of in a blunt and plain manner).

KUNTALA. The King of the country Kuntala. Kuntala was a Kingdom in ancient South India. The King of the country was called Kuntala and the people were known as Kuntalas. (Śabhā Parva, and Bхиṣma Parva).

KUṆṬI (PRTHĀ). Wife of King Pāṇḍu and the mother of the Pāṇḍavas, Kunti is a noble heroine in the Mahābhārata.

1) Birth. Kunti was the sister of Śrī Kṛṣṇa's father Vasudeva. Her real name was Prthā. Vasudeva and Prthā were the children of King Śūrasena of the Yādava dynasty. King Kuntibhoja was the son of Śūrasena's sister. He had no issues. Śūrasena had promised to give the daughter first born to him as the adopted daughter of Kuntibhoja, and accordingly his first-born daughter Prthā was given to Kuntibhoja, and Kunti was brought up in his palace. From that day onwards Prthā came to be known as Kunti. (Ādi Parva, Chapter 111).

Kunti, Mādrī and Gāndhārī were born from aspects respectively of the three celestial women Śiddhi, Kṛti and Māttī. (Ādi Parva, Chapter 67, Verse 160).

2) Kunti and the mantra. To treat brahmmins who came to the court of Kuntibhoja with worshipful offerings etc. was the duty of Kunti. Once sage Durvāsas visited Kuntibhoja, and as he knew that the sage was easily annoyed Kunti was specially deputed for his service, and she served him to the utmost. One day, to test Kunti, 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 sit for meals. By that time Kunti had managed to cook his food, which she placed before him in a plate. The food was too hot and steaming, and the sage meaningfully looked at the back of Kunti. Realising the meaning of the look, Kunti 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. Pleased at her behaviour the sage taught her a mantra and blessed her to the following effect.

"Repeating this mantra you invoke whichever Deva you like and thanks to his favour you will get children. (Kathāsaritsagara, Lāvāṇakalambaka, Tarāligā 2 and Bhārata (Malayālam) Chapter 111).

3) Kunti tested the mantra. After the departure of Durvāsas from the palace, Kunti 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 brahmin youth. Kunti got alarmed. Owing to disinclination to become an unmarried mother Kunti could not make up her mind to welcome the brahmin youth. But, Sūrya deva argued that his coming could not be in vain, and Kunti had to yield. She requested Sūrya for a son adorned with helmet, ear-rings etc. (Vana Parva Chapter 207 Verse 17).

Sūrya assured Kunti that even though a child was born to her from him, that will not affect her virginity and departed. Kunti delivered a son in due course of time in secret. She locked up the child in a box and floated it in the Yamunā. An old charioteer called Adhiratha picked up the child from the river and brought it up as though it were his own son. That boy grew up to become the famous Karna. (Ādi Parva, Chapter 112).

4) Kunti's wedding. In due course Kuntibhoja celebrated Kunti's Śvayānvāra and she chose King Pāṇḍu of the lunar dynasty as her husband, and Pāṇḍu took her to Hastināpura in all pomp and glory. (Ādi Parva, Chapter 112).

5) Kunti's wedded 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 Kindama, 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 Śataśriṅga 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, Kunti and Mādrī did not agree to it. Then Kunti told Pāṇḍu about the
boon she had got from Durvāsas, and with his permission she bore three sons called Dharmaputra, Bhūma and Arjuna respectively from the three Devas, Dharma, Vāyu 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 (Ādi Parva, Chapter 122, Verses 77, 78).

But, as Pāndu desired that Mādrī also should have children by Kunti's mantra she used the remaining mantra and two sons, Nakula and Sahadeva from the Aśvinīdevas were born to her.

6) Kunti widowed. During a winter when the forest was fragrant with flowers, Pāndu forgot all about the Sage's curse and indulged in sexual joys with Mādrī, and immediately he expired. Kunti and Mādrī competed with each other to end their life in the funeral pyre of their husband. But, as the sages and other relations insisted that one of them should live to bring up the children, Mādrī alone ended her life, and Kunti returned to Hastināpura with the five children. (Ādi Parva, Chapter 125).

7) Kunti at Hastināpura. At Hastināpura differences cropped up between the Pāṇḍavas and the Kauravas. Kunti and the five Pāṇḍavas removed themselves to the 'Lac palace' built at Vārānāvata. When the palace was gutted by fire Kunti and her sons escaped through a secret tunnel to the forest, and Bhūma carried the worn out Kunti on his shoulders. In the forest the Rākṣasa woman Hiḍimbi, requested Kunti to permit Bhūma to become her husband, and Kunti advised Bhūma to beget a child by Hiḍimbi, and thus was born Ghaṭotkaca. At the city named Ekacakrā, Vṛṣaṃa consoled Kunti. There the brahmins complained to Kunti about the depredations of Bakāsura. Kunti got Baka killed by Bhūma and asked the brahmins to keep the matter secret.

On the advice of a brahmin who came there accidentally Kunti and others visited the Pāṇcāla kingdom, and there Arjuna, having defeated all the Kings present at Pāṇcāla's Sva-yānvara wedded her. The Pāṇḍavas who returned with Pāṇcāla at dusk time were asked by Kunti to enjoy that day's bhikṣā (Alms received) together among themselves. Accordingly Pāṇcāla became the wife of all the five Pāṇḍavas. Vidura, at the court of the Pāṇcāla King saluted Kunti and presented to her various varieties of gems. Kunti and Vidura talked about the painful incidents of the past, and Vidura escorted the Pāṇḍavas back to Hastināpura.

Arjuna led a solitary life in the forest for one year, and then returned to Hastināpura with Subhadrā whom he had married meanwhile. Kunti received Subhadrā heartily. In the game of dice with Durvodyana, Dharmaputra was defeated, and the Pāṇḍavas again started for their life in the forest. During this period Kunti lived in Vidura's house. Meanwhile Śrī Kṛṣṇa one day visited Kunti, and she told Kṛṣṇa about the fate of her sons with tears in her eyes. Durvodyana refused to give half of the kingdom to the Pāṇḍavas, who returned after twelve years' life in exile in the forest and one year's life incognito. Śrī Kṛṣṇa prompted the Pāṇḍavas to war with the Kauravas, and both the parties began preparations for war. (Ādi Parva, from Chapter 135 to Sabhā and Vana Parvans and Udyoga Parva, upo 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 Gaṅgā where just then Karna was engaged in 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 Pāṇḍava 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 Pāṇḍavas. You shall always have five sons alive. If Arjuna were to be no more I would be there for you in his 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 Pāṇḍava side also many were killed. Though the Pāṇḍavas won the war their hearts no more enjoyed peace or happiness. Kunti suffered as though caught in a wild fire. She asked the Pāṇḍavas to perform the obsequies for Karna also. When she let out the secret that Karna was her first-born child Dharmaputra burst into tears. Kunti consoled Subhadrā and Uttrā who were lamenting over the death of Abhimanyu. She requested Śrī Kṛṣṇa to cremate the dead son of Uttrā.

Then Kunti went to Gāndhārī, who stood there bathed in tears. Grief-stricken, Dhrtaraṣṭra and Gāndhārī started for the forest. Holding Gāndhārī's hand in hers Kunti led the way. The Pāṇḍavas 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 Bhūma and Pāṇcāla. But, the Pāṇḍavas wanted to follow their beloved mother into the forest. Pāṇcāla and Subhadrā stationed themselves behind Kunti, who shed copious tears at the sight. Dhrtaraṣṭra and Gāndhārī, who also felt deeply pained at the sight tried their best to dissuade Kunti from following them to the forest. But, Kunti consoled her sons and daughters-in-law by means of sympathetic words and followed Dhrtaraṣṭra and Gāndhārī to the banks of the Gaṅgā, where all of them lived together. The Pāṇḍavas 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 Gaṅgā. Kunti embraced Sahadeva with tears in her eyes. Though Yudhishthira and Sahadeva wanted to stay with Kunti in her service she did not allow that. Kunti, Dhrtaraṣṭra and Gāndhārī performed penance in the forest near the Gaṅgā, taking food only once in a month. The three of them died there in a wild fire. (Āśramavāsīka Parva, Chapter 37, Verse 31). Their relations immersed their bones in the Gaṅgā and performed the necessary obsequies. (Śrī, Śántī, Āśramavāsīka and Āśvamedhika Parvans).


KUNTI II. A particular region in ancient India. The warriors there were known as Kuntis. (Sabhā Parva, Chapter 34, Verse 11).
KUNTIBHOJA.  
1) General. A King of the Yadu dynasty; son of the sister of Śūrasena, who was the father of Vasudeva and grandfather of Śrī Kṛṣṇa. (For genealogy see under Śrī Kṛṣṇa.) Kuntibhoja was also the foster-father of Kunti, the daughter of Śūrasena. (See Para 1, under Kunti 1.)
2) Other information. (i) Sahadeva, during his triumphal march over the southern kingdoms subjugated Kuntibhoja. (Sabhā Parva, Chapter 31, Verse 16).
(ii) He participated in the Rājasūya Yajña of Yudhishṭhīra. (Sabhā Parva, Chapter 34, Verse 12).
(iii) The son of Kuntibhoja also became famous under the same name, and Puruṣjt was the son of this Kuntibhoja. Both of them were uncles of the Pāṇḍavas. (Karna Parva, Chapter 6, Verse 22).
(iv) On the first day of the Kurukṣetra war Kuntibhoja and his sons fought with Vīndha and Anuvinda. (Bhiṣma Parva, Chapter 45, Verse 72).
(v) It was Kuntibhoja who occupied the netraśāhā (eye-position) of the Krauṇcavyuha set up by Dhṛṣṭadyumna. (Bhiṣma Parva, Chapter 50, Verse 47).
(vi) Kuntibhoja and Satānīka occupied the Pāḍaśāhā (foot position) of the Makaravṛyāṇa on the Pāṇḍava side. (Bhiṣma Parva, Chapter 75, Verse 11).
(vii) He possessed a noble and high-bred horse. (Drona Parva, Chapter 23, Verse 46).
(viii) In the great war he fought with Alambaṣa. (Drona Parva, Chapter 16, Verse 183).
(ix) Ten of his children were killed by Aśvatthāmā. (Drona Parva, Chapter 96, Verse 18).

KUPAṬA. An Asura son of Kaśyapa by Danu. (Adi Parva, Chapter 65, Verse 26).

KURAṆGA. One of the mountains which encircle Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KURAṆGAKŚETRA. A holy place. He who bathes here and observes fast for three nights will attain salvation. (Anuśāsana Parva, Chapter 25).

KURAṆKU. (The Malayalam word for monkey).

Kaśyapa, the grandson of Brahmā and son of Marici married eight daughters of Dakṣaprajāpati and one of them Krodhaśvāśa delivered ten daughters. Monkeys and lions were born from Harih, one of those ten daughters. Thus they are brothers, and both are called 'hari'. (Vālmiki Rāmāyaṇa, Aranyaka Kanda, Canto 14, Verse 24).

KURAPARVATA. One of the mountains which encircle Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KURĀṆKU. One of the sons of Viśvāmitra. They were Brahmavādins, (expounders of Brahman) (Anuśāsana Parva, Chapter 4, Verse 53).

KŪRNA. I. A prominent serpent, son of Kadrū. (Adi Parva, Chapter 65, Verse 41).

KŪRNA II. (Turtle). The second incarnation of Mahāviṣṇu. (See under Avatāras).

KŪRNAṆAṆKU. One of the eighteen Purāṇas. (See under Purāṇas).

KURU I. A King called Kuru was born in Dhrūva's dynasty.

Genealogy. Descended from Viśu thus: Brahmā —

Śrīyambhuva Manu—Uttanāpāda—Dhrūva—Śiśṭi—Rīpu—Kāśyapa (Kāśyapa Manu)—Kuru.

Kuru Kuru was the grandfather of the reputed Vena and the great grandfather of emperor Pṛthu. Ånga was the father of Vena. Not much is said about this Kuru in the Purāṇas. Kuru had ten brothers called Puru, Īru, Satadūṣyam, Tapasvī, Satyavāk, Śuci, Aṃgaṇīthu, Aṃhiratha, Śudvyumna and Ahbhimanyu. Kuru had by his wife Ātreya seven sons called Ānga, Sumanas Śvātī, Kṛatu, Aṃgirā, Gaya and Śībi, and to Ånga was born by his wife Sunītha the son, who became reputed as Vena. Pṛthu was Vena's son. Pṛthu had five sons called Antardhāna, Vādī, Śīta, Māgadha, Pāli. To Antardhāna was born of his wife Śikhiṇḍini a son called Havirdhāna, to whom were born by his wife Dhiśanā six sons called Prācinabharīs, Śukra, Gaya, Kṛṣṇa, Vṛja and Ājina. The above is the only information available about this Kuru dynasty in the Purāṇas. (Viśu Purāṇa, Part 1, Chapter 13).

KURU II. Two sons, i.e. Uttanāpāda and Priyavrata were born to Śrīyambhuva Manu of his wife Satārūpā. One King Kuru born in the dynasty of Uttanāpāda 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 Barhiṃṣat fourteen sons called Agnighra, Idhamaiḍha, Yaḍnābāhu, Mahāvīra, Ghrāprṣṭha, Sava, Hiraṇyaretā, Medhāthī, Viśhitroha, Kavi, Uṛjapati, Uttama, Tāmasa and Raivata. To Agnighra by his wife Pūrvacitti were born nine sons called Nābhi, Kimpuruṣa, Hari, Īḷvītra, Ramyaka, Hiraṇmayā, Kuru, Bhadrāsva and Ketumāla. One King Kuru appears among them; but nothing more than the fact that he married a woman called Nāri is known about him. (Viśu Purāṇa).

KURU III. A King, the brother of Rancīvata. (See under Rancīvata).

KURU IV.  

To Kuru were born four sons called Parikṣit, Sudhanus, Jahu and Nisādhāsya. The genealogy of the Kuru Kings is as follows: Sudhanus-Čyavana — Kṛṣṇa-pari-carvara — Bhārdrathā — Kusāra — Rāṣṭha — Puspa-vān — Jahu.

Jārasandha was another son of Bhādrathā. Jārasandha had four sons called Soma, Sahadeva, Turya and Sruṭasru. From Jahu, the following sons were born: —Sruṭa — Viḍūratha — Sārvabhaumā — Jaya-sena, —Kaviya — Bhāvika — Caitrodhata — Devatīthi — Rkṣa — Bhima and Pratīca. Pratīca had three sons called Devāṇi, Sāntu and Bālikha. Sāntu is known as Mahābhāsak, also, Dhṛtarāṣṭra and Pāṇḍu were the successors of Sāntu, and they came to be known as Kauravas also as they belonged to the dynasty of Kuru. But, since the sons of Pāṇḍu were born of Devas they may not be called Kauravas.
2) Other Information. (1) Kurukṣetra became holy
and sanctified on account of Kuru's tapas. (Ādi Parva, Chapter 94, Verse 30).

(ii) While Kuru was once ploughing a land in Kurukṣetra Indra appeared there, and they had a talk. (Śalya Parva, Chapter 53 Verse 6).

(iii) While Kuru was once performing a yajña at Kurukṣetra, the river Sarasvatī went there under the name Surenu (Oghavati) and watered the land. (Śalya Parva, Chapter 38, Verses 26 and 27).

KURU V. One of the sages who visited Bhīṣma on his bed of arrows. (Sānti Parva, Chapter 47, Verse 8).

KURU VI. A son born to Sārivarāṇa of Tapatī. The boy, following his naming and other consecratory rites, grew up like fire in which was offered havis (ghee). At the age of ten he became omniscient. At the age of sixteen he married Sudāmīni, daughter of Sudāman. (Vāmana Purāṇa, Chapter 21).

KURUJĀNGALAM (KURU). A kingdom in ancient India of which Hastināpura was the capital. This kingdom acquired the name Kurujāngala from Kuru. (Ādi Parva, Chapter 94, Verse 49).


KURUKŠETRA. 1. General. Made famous by the Mahābhārata, Kurukṣetra is a sacred place situated to the south of the river Sarasvatī and north of Dṛṣadvati. People who live in this region really live in heaven. (Aranyakāṇḍa, Chapter 83, Verse 4).

According to Pulastya even those who come into contact with the dust blown by the wind from this place meet with auspicious end.

2. Other details. (i) Takṣaka lived on the banks of the river Iksumati in Kurukṣetra (Ādi Parva, Chapter 31, Verse 139).

(ii) Kurukṣetra became a sacred place as King Kuru did tapas there. (Ādi Parva, Chapter 14, Verse 50).

(iii) Two sons called Citrāṅgada and Vīcitrāṅvīra were born to Santanu of Satyavatī. Once while hunting in a forest Citrāṅgada met a Gandharva, whose name also was Citrāṅgada. The Gandharva got angry that a man bore his name and so he killed Citrāṅgada. The incident took place at Kurukṣetra (Ādi Parva, Chapter 101, Verses 8 and 9).

(iv) Sunda and Upasunda, who conquered all the worlds lived in Kurukṣetra (Ādi Parva, Chapter 209, Verse 27).

(v) Before the Khāṇḍava forest was burnt down Takṣaka left the place and went to Kurukṣetra and lived there. (Ādi Parva, Chapter 226, Verse 4).

(vi) During their life of exile in the forest the Pāṇḍavas visited Kurukṣetra (Vana Parva, Chapter 5, Verse 1).

(vii) King Maṇḍhātā once conducted a yajña within the boundaries of Kurukṣetra. (Vana Parva, Chapter 126, Verse 43).

(viii) The reputed sage Mudgala lived here. (Vana Parva, Chapter 260, Verse 3).

(x) Once a fierce fight took place here (Kurukṣetra) between Bhīṣma and Paraśurāma. Paraśurāma wanted Bhīṣma to accept Ambā, daughter of the King of Kaśī as his wife.

(xi) Bhīṣma lay wounded on the bed of arrows here. (Bhīṣma Parva, Chapter 119, Verse 92).

(xii) Kurukṣetra had been formerly known as Samantapaṇcaka. Since King Kuru made this place holy it came to be known as Kurukṣetra thereafter.

(xiii) It was at Kurukṣetra that the Pāṇḍavas and the Kauravas waged a fierce war and it was here that Śri Kṛṣṇa taught Arjuna the Gītā. (Bhīṣma Parva, Chapter 258, Verse 42).

(xiv) Emperor Sudārśana, son of Agni, who was famous for his hospitality, lived here. (Anuśāsana Parva, Chapter 2, Verse 40).

KURUPĀNCALĀ (M) The combined name for Kuru and Pāṇcāla in ancient India. (Bhīṣma Parva Chapter 9, Verse 56).

KURUTA. A Sage mentioned in Rgveda. He is also known as Rṛjasva. (For details see under Rṛjasva).

KURUTĪRTHA. A sacred place to the south of Taḷjaśatīrtha in Kurukṣetra. He who takes a bath here will enter Brahmālokā. (Vana Parva, Chapter 83, Verse 166).

KURUVAMŚA. See under Kuru.

KURUVARŚAKA. An urban area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 56).

KURUVARŚA (M) The country ruled over by Kuru came to be called Kuruvārga.

KURUVINDA. An urban area in ancient India. The people of Kuruvinda were called Kuruvindas. (Bhīṣma Parva, Chapter 87, Verse 9).

KUSA I. A great sage of ancient India. He was as effulgent as burning fire. The famous Sage Viśvāmitra was born in Kuśa's dynasty. (For genealogy etc see under Viśvāmitra).

KUSA II. One of the two sons of Śri Rāma, the other, being Lava.

1) Birth. To Śītā forsaken by Rāma a son called Lava was born while she was living at the aśrama of Vālmiki. One day Śītā took Lava to the stream to bathe him, and Vālmīki, who did not know about it was upset not to see the child in the aśrama. He feared that it might have been eaten up by some animal, and fearing that Śītā might die when she missed the child he created a child with Kuśa grass and laid it there where Lava was lying before. When Śītā returned to the aśrama with Lava after their bath Vālmīki explained the whole situation to Śītā. Since the second child was created with Kuśa grass he was called Kuśa, and he was made the second son of Śītā (Uttara Rāmāyaṇa and Kathāsārītāgara, Alāṅkāravatīlamba, Tarāṅga 1).

2) Kuśa went to Ayodhya. Śri Rāma decided to conduct an Āśvamedha yajña. It was ordained that the emperor, who conducted a yajña should have his wife. As Śītā had been abandoned, Rāma had no wife for the purposes of the yajña. It was laid down that in the absence of the wife a statue of hers may be made with palāsa wood. But, Vaśiṣṭha decreed that a statue of Śītā might be made with gold. The yajña was to be held in the Naimiśa forest. During the triumphal tour of Satruṅgha with the yājñikī horse he reached the banks of the river Tamasā near the aśrama of Vālmiki where
Lava and Kuśa captured the horse. Śatrughna could not defeat Lava and Kuśa, and they routed the additional force also which arrived under the leadership of Lakṣmaṇa to help Śatrughna. Then Vālmiki intervened and the horse was returned to Śatrughna. Afterwards, Vālmiki, Sītā and Lavakūsas also attended Śrī Rāma's yajña where Lava and Kuśa recited the poem Rāmāyana composed by Vālmiki. Rāma recognised the boys and they were made to live in Ayodhya. Thus did Kuśa visit Ayodhya.

The Kathāsaritsāgara tells the following story about Kuśa's visit to Ayodhya. Vālmiki 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 āśrama and worshipped with its flesh the liṅga, which Vālmiki used to worship daily, and as a result of that the sage became ill. Sītādevī requested for penance for the action of her children, and Vālmiki said that Lava should bring golden lotus flowers from Vaśiśravaṇa's pond and flowers of Kalpakavrksa from his garden, and that Lava and Kuśa together should worship the Sivalinga with those flowers. Lava then went to mount Kailāsa and after killing many yakṣas collected the flowers. On his way back he rested for some time at the foot of a tree. Just then Lakṣmaṇa, who was on the look-out for a human being for the naramedha (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 Lakṣmaṇa took Lava captive by using mohanāstra (arrow which makes the opponent unconscious) and took him to Ayodhya. Sītā was pained that Lava had not returned yet, and Vālmiki with his divine vision understood the reason for his absence. He deputed Kuśa to Ayodhya to bring back with him Lava somehow or other. When Kuśa reached Ayodhya, Śrī Rāma was conducting the Aśvamedha yajña, and Kuśa, successfully confronting a number of people, got into the yajña ground. In the combat that ensued between Kuśa and Lakṣmaṇa the latter was defeated, as he could not defeat Kuśa due to the greatness of Vālmiki. When Śrī Rāma asked Kuśa why he had not returned, Kuśa told him that he was the brother of Lava and that he had heard from his mother Sītā that both of them were the sons of Śrī Rāma. Rāma was overjoyed to hear that and he covered the boys with kisses. Sītā also was brought down from the āśrama of Vālmiki, and all of them lived very happily. (Kathāsaritsāgara, Alākāravatīlambaka, Tarāṅga 1.)

3). Kuśa's reign. Following the demise of Lakṣmaṇa Śrī Rāma divided the country between Kuśa and Lava. A city called Kuśāvati was built in the Kosala Kingdom and Kuśa was crowned King thereof. Thirty-two out of the sixtyfour akṣauhiṇīs 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 Sarāvati was built for him, and the other half of the army, ministers etc. became his share. While Kuśa and Lava were ruling the country thus, Śrī Rāma immolated himself in the depths of the river Sarayū (Uttara Rāmāyana).

4). Kuśa's successors. Descended from Śrī Rāma thus: Kuśa—Adiū—Niśadha—Nabhas—Puṇḍarīka—Kṣema-


KUŚA III. A king born in the Kuru dynasty. To Kuru, who built Kurukṣetra was born a son called Sudhanvā, and to him was born Subhrota, who became the father of Cyavana. Subhrota begot of another wife Gīrikā seven sons called Bhṛdradra, Kuśa, Yadu, Pratyragna, Bala, Matsyakāla and Vira. Kuśa was one of the seven sons. (Agni Purāṇa, Chapter 78).

KUŚABINDU. An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 56).

KUŚACĪRĀ. A river the water of which Indians of ancient days used to drink. (Bhīṣma Parva, Chapter 9, Verse 24).

KUŚADHĀRA. A river the water from which Indians used to drink. (Bhīṣma Parva, Chapter 9, Verse 24).

KUŚADHVĀJA I. A brahmin, son of Bhṛaspati. Penniless and poor, the brahmin once sought the help of King Sālva. The miserly king did not give him anything. Thereafter he began worshipping Bhagavati with the object of making some money. While meditating upon Bhagavati a girl emerged out of his mouth. She was named Devavatī. When she came of age an asura called Śambhu desired to marry her; but Kuśadhvāja did not agree to the proposal. Enraged at the refusal Śambhu killed Kuśadhvāja while the latter was asleep one night. But Devavatī cursed and reduced the asura into ashes. Then she took herself to penance to secure Mahāvīśu as her husband when Rāvya happened to come there, and he tried to make her 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 Devavatī, who was, in her next life, born as Sītā, daughter of King Janaka (Uttara Rāmāyana).

KUŚADHVĀJA II. Brother of King Janaka, father of Sītā. He lived on the banks of the river Ikṣumāti. (Vālmiki Rāmāyaṇa, Bālakanda, Canto 70). See under JANAKA I.

KUŚADHVĀJA III. A King. The following story about him is quoted from the Skanda Purāṇa. Kuśadhvāja was a monkey in his former birth, and as he had then performed the auspicious action of swinging Śiva in a cradle throughout day and night, in the next birth he was born as King Kuśadhvāja. One day the King abducted the daughter of the Sage Aṅgīvēṣa 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 regain his human form on the day on which he helped Indradyumna.

KUŚADVĪPA. One of the seven islands. Kuśa island is rich in pearls. (Bhīṣma Parva, Chapter 13). Jambū, Plakṣa, Śālmali, Kuśa, Krauṇca, Śāka and Puṣkara are the seven islands (Saptadvīpas). Śālmali island has double the area of Plakṣa. Each island, in this order, is twice as large as the preceding one. (Devi Bhāgavata, 8th Skandha).

Kuśa island encircles the sea of Surā (Wine.) Jotyśīmān was the chief over the island. He had seven sons called Udbhida, Venuṃān, Vairatha, Lambana, Dṛhti, Prabhākara and Kapila. The Subcontinents, are called by their names. In Kuśa island, along with Daityas and
Dānavas, Men, Devas, Gandharvas, Kinnaras and Kimpurussas live. There are four castes of people there called Damis, Śuṣmis, Snehas and Mandehas, all of them leading righteous lives. The above four castes form the Brahmīn, Kṣatriya, Vaiśya and Śūdra people in the island. There are six mountains there called Vidruma, Hemaśaila, Dyutimān, Pus pavān, Kuśēśaya, and Harimandira. There are also seven rivers there called Dūhatāpā, Śivā, Pavitra, Sammati, Vidyut, Ambhā and Mahi. These rivers annihilate sins. There are also smaller rivers there. There is a Kuśastambha (a cluster of Kuśa grass) in the island. The stambha which grows like fire illuminates the island by its light and lustre. (Bhāgavata). The Kuśa island is encircled by the Gṛtā ocean. (Viṣṇu Purāṇa Part II, Chapter 4).

KUŚĀDYA. A Kingdom in ancient India. (Bhīṣma Parva, Chapter 9, Verse 44).

KUŚĀLA. A holy place near mount Kraūnca. (Bhīṣma Parva, Chapter 12, Verse 21).

KUŚALAVA (S). Kuśa and Lava, the two sons of Sitā. (For details see under Kuṣa).

KUŚALAYA. A holy place in ancient India. (Bhīṣma Parva, Chapter 9, Verse 4).

KUŚĀMBA I. The third son of Uparicaravasu. Kuśāmbo is also known as Mañjīvāha. Vasu had five sons called Bhadrathā, Kuśāmbo, Māvella, Yadu and Rājanya.

KUŚĀMBA II. 1) General. A son of Kuṣa. The city he built was called Kuṣāmbo. (See under Kuṣa). 2) Other information. (i) Kuśāmbo had a daughter called Āravangi, who was married by Bhadrāsena, the solar King. (Brahmadatta Purāṇa, Chapter 2). (ii) Two sons, Sakra and Gādhī were born to Kuśāmbo and to Gādhī was born a daughter, Satyavrata. Viśvāmitra was Gādhī's son. (Brahmadatta Purāṇa, Chapter 57).

This statement is not quite correct. Certain other Purāṇas maintain that Gādhī, the father of Viśvāmitra was the son of Kuśānabha, who was the son of Kuṣaika and brother of Kuśāmbo. (See under Kuśānabha).

KUŚANĀBHA. A son born to Kuśa of Vaiḍabarī. (For Genealogy see under Viśvāmitra). Sage Kuśa had four sons, namely Kuśāmbo, Kuśānabha, Asūrtarajas and Vasu, and Kuśānabha built Mahodayapurā and lived there. One hundred daughters were born to him of his wife Gṛtā. Vāyuyahagāvan 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 Kuśanābha felt very sorry about this cruel fate of his daughters.

To Somadā, daughter of a Gandharva woman called Ürmilā, had been born a son, Brahmadatta, due to the mental power of the sage Cālī. Kuśanābha 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.

Kuśanābha conducted the yajña called Putrakāmeṣṭi, and Kuśa, who was so pleased by the yajña blessed him to have a son called Gādhī. Viśvāmitra was the son of this Gādhī. Viśvāmitra had also a sister Satyavrata, whom Rāṣṭrika wedded. (Viṃśi Rāmāyaṇa, Bālakāṇḍa, Cantos 32-35).

KUŚAPLAVA (KUŚAPLAVANAM). A holy place. He who bathes and spends three nights there will derive the benefits of an asvamedha yajña. (Bhīṣma Parva, Chapter 12, Verse 21). It was here that Dītidevi, 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 Dīti and cut into pieces the child in the womb. Kuśapalava became famous because of the above happenings. (Viṃśi Rāmāyaṇa, Bālakāṇḍa, Canto 46).

KUŚASTAMBHA. A sacred centre in the Kuśa island. He who bathes here attains a place in heaven surrounded by Deva women. See under Kuśadvipa. (Anuśāsana Parva, Chapter 25, Verse 28).

KUŚASTHALI. The ancient name of Dvārakāpurī; an island. It was emperor Revata, son of Anarta, the grandson of Vaivasvata Manu, who first built a city in Kuśasthalī and ruled the country. Their genealogy: Descended from Viṇḍu thus: Brahmā—Marici—Kaśyapa—Vivasvān—Vaivasvata Manu—Sārīyātī (Sāyātī)—Anarta—Revata. Certain Purāṇas state that it was Anarta, who first built forts at Kuśasthalī. It would not be incorrect to say that Anarta 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 Śrī Kṛṣṇa 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 Gujārat. Even today there is a place called Dvārakā on the coast of Indiā to the west of Gujārat. (Devi Bhāgavata, 7th Skandha and Bhāgavata, 10th Skandha).

KUŚĀŚVA. An Ikṣvāku King son of King Sahadeva and father of King Somadatta. (Viṃśi Rāmāyaṇa, Bālakāṇḍa, Canto 47).

KUŚAVĀN. A deep region in the lake called Ujjānaka near Mānasa lake. (Vana Parva, Chapter 130, Verse 18).


KUŚAVARTA II. A holy place in ancient India. (Anuśāsana Parva, Chapter 25, Verse 13).

KUŚAVATI. A city in Devaloka, 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 Maṇjūmā (Vana Parva, Chapter 161, Verse 34).

KUŚESA. One of six great mountains in the Kuśa island. Durdurāṣa, Dyutimān, Pus pavān, Kuśēśaya, Kumūda and Hari are the six mountains. (Bhīṣma Parva, Chapter 12, Verses 10 and 11).

KUŚIDA I. A sage belonging to the order of Vyāsa's disciples. (Bhāgavata 12th Skandha).

KUŚIDA II. To live on the interest of money lent to others. Agriculture, breeding of cows, commerce and Kuśida are the professions ordained for brahmins in emergency. (Agni Purāṇa, Chapter 152).

KUŚIKA I. A very famous monarch in the Puru dynasty. He was the grandfather of Viśvāmitra and father of Gādhī.

2) Indra as son. Kuśika began tapas for a son who would be equal to Indra and could not be killed by others. Pleased with his tapas Indra voluntarily took birth as Kuśika's son. Gādhi was that son; in fact he was an incarnation of Indra. (Śānti Parva, Chapter 49).

KUŚIKA II. A sage who came to see Pramādvarā who died of snake poison (Ādi Parva, Chapter 8, Verse 25). On his way to Hastināpura he saw Śrī Kṛṣṇa. (Udyoga Parva, Chapter 83, Verse 27).

KUŚIKĀŚRAMA. A holy aśrama on the banks of the river Kośi where the sage called Kuśika is believed to have lived. (Vana Parva, Chapter 84, Verse 131).

KUSMĀNDAKA. A prominent serpent. (Ādi Parva, Chapter 35, Verse 11).

KUSTUMBURU. A Rākṣasa in Kubera's court. (Sabhā Parva, Chapter 10, Verse 16).

KUSUMA. One of the five attendants given to Skanda- deva by Dhatā. Kunda, Kusuma, Kumuda, Dambara and Adambara were the five attendants. (Sālīya Parva, Chapter 45, Verse 39).

KUSUMBHA-PARVATA. One of the mountains around Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KUSUMBHI. A forest near Dvarākā. (Sabhā Parva, Chapter 38).

KUṬA. One of the pugilists deputed by Kaṁsa to kill Śrī Kṛṣṇa and Balarāma when they went to Mathurā to witness the dhanuryajña. Cāṇūra, Muṣṭika, Śāla and Kosala were the other prominent pugilists deputed by Kaṁsa for the purpose. (Bhāgavata, 10th Skandha).

KUTAPA. Afternoon, considered to be auspicious for performing obsequies. The offerings made to Pīrṣ at Kutapa are the best. (Ādi Parva, Southern text, Chapter 93).

KUṬHĀRA. A prominent nāga. He was present among the nāgas, who went to receive Balabhadrā when he went, in the form of nāga, into the sea. (Mausala Parva, Chapter 4, Verse 15).

KUṬHĀRA. A nāga born in Dheṭarāṣṭra's family. It was burned to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 15).

KUṬHILA. See under Pārvaṭī.

KUTSA. Son of a Rājarṣi called Rūru. Kutsa is mentioned with reference to Indra in many places in the Ṛgveda.

KUṬṬĀLA (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 Tirukkuṭṭalam (Kuṭṭālam) in the Tirunelveli Zilla on the southern borders of Tamil Nadu. The temple there was dedicated to Viṣṇu, and the Vaishnavas (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 Linga. Since then the temple has remained a Śiva Temple. (Skanda Purāṇa).

KUVALAYĀPIDA. Name of the elephant posted at the gates of Mathurāpuri to kill Śrī Kṛṣṇa and Balabhadrārāma, who went there to witness the dhanuryajña. But, they killed the elephant. (Rādhagovinda samāśīdya

Tasmin nāgamavasthitam /

Apasyat Kuvalayāpidaṁ

Kṛṣṇoṁ mbaśṭapacraditām

(Bhāgavata, Daśama Skandha, Chapter 49, Verse 2).

KUVĪRĀ. A river. (Bhīṣma Parva Chapter 27).

KUYAVA. An asura referred to in the Ṛgveda. (Ṛgveda, Mandala 1, Anuvāka 15, Sūkta 104).

L

LA (ṛ) This letter means the Creator. (Chapter 348, Agni Purāṇa).

LADHANĀSA. See under Paṁcataṇtra.


LAJJA. One of the thirteen daughters of Daksaprajā- pati. The other daughters were, Śraddhā, Kāmsi, etc. (Chapter 7, Aśvita 1, Viṣṇu Purāṇa).

LAKṢĀGRHA. The house of lac (a kind of red dye). (See for details under Arakkilam).

LAKṢĀNĀ I. Daughter of Duryodhana. Wife of Śāmba. (See for details under Śāmba).

LAKṢĀNĀ II. A celestial maiden. This maiden took part in the birth day celebrations of Arjuna. (Verse 62, Chapter 122, Ādi Parva, M.B.).

LAKṢĀNĀ (LAKṢĀNĀ) III. One of the eight queens of Śrī Kṛṣṇa. Lakṣāṇā was the daughter of Bhṛatsena, King of Madra. (Śrītī Khaṇḍa, Padma Purāṇa). Śrī Kṛṣṇa got ten sons of her some of whom are Praghoṣa, Gātravān, Śīrṣa and Bala. (10th Skandha, Bhāgava- vata).

LAKṢĀNA. Son born to Daśaratha of Sumitrā.

1) Short history. Since details about Lakṣāna are included in the story under ‘Rāma’ only a short description is given below:

Daśaratha, King of Ayodhyā had three wives, Kausalyā, Kaikēyi and Sumitrā. To obtain children Daśaratha performed a sacrifice named Putrakāṃśi requesting the great sage Bṛhasprāṇa 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, Kaikēyi to Bharata and Sumitrā to Lakṣāna and Satrughna. Lakṣāna was an incarnation of Ananta and so Rāma and Lakṣāna had more attachment to each other.

Viśvāmitra once took Rāma and Lakṣāna to the forests to give protection to the sages against the demons who gave them trouble. In the course of that Viśvāmitra took them to the Svayahvāra held at the court of Janaka and [Śrī Rāma married Śītā and Lakṣāna married Urmiḷā.}
When the coronation of Śrī Rāma was about to take place, Kalkeyī demanded of Daśaratha, on the strength of the two boons granted to her on a previous occasion, to send Śrī Rāma to the forests for fourteen years and crown Bharata her son as King. Daśaratha was compelled to accede to her request and so Śrī Rāma went to the forests. Sitā and Laksmaṇa accompanied him. Laksmaṇa during the fourteen years of their exile followed his brother Rāma like a shadow. Laksmaṇa cut off the breasts and nose of Sūrpaṇakhā, the demoness who made amorous overtures to them. Laksmaṇa acted promptly and bravely when the notorious trio, Kharā, Dūṣāna and Triśūrā attacked them and he was responsible for the slaughter of the three. Rāvana, coming to know of that, carried away Sitā to Lankā.

Grief-stricken, Rāma and Laksmaṇa roamed about in the forests searching for Sitā. At last they came to Sugriva with whom they made an alliance. Rāma and Laksmaṇa went back for Sugriva his kingdom of Kīśkindhā and Sugriva in return helped Rāma and Laksmaṇa to fight Rāvana. Accompanied by an army led by Sugriva Rāma and Laksmaṇa went to Lālīka and defeating Rāvana took back Sitā to Ayodhyā. Śrī Rāma was crowned King and Laksmaṇa helped his brother in his duties. When there arose a scandal about Sitā from the people, Śrī Rāma asked Laksmaṇa to take Sitā away to the forest and leave her there. In the Āsvamedha conducted by Śrī Rāma, Laksmaṇa led the sacrificial horse and the horse was blocked and captured by Lava and Kuśa and Laksmaṇa fought against them.

When the purpose of the incarnation of Rāma was over, god of Death in the garb of a sage approached Śrī Rāma for a private talk. Rāma and the sage were closeted in a room and Laksmaṇa was asked to keep watch over the door with instructions not to allow anybody inside. After some time sage Durvāsas came there and Laksmaṇa entered the room to give his brother the information of his arrival. Rāma was angry and abandoned Laksmaṇa and, feeling repentant later, Śrī Rāma jumped into the river and drowned himself before a huge crowd of weeping subjects. Laksmaṇa immediately ended his life by drowning himself at the same place where his brother did so.

2) Birth. Laksmaṇa was born on the day of Asleṣā in the lagna of Karkataka. (Śloka 15, Chapter 18, Bāla Kāndā, Vālmiki Rāmāyana).

LAKŚMAṆA II. A very brave son of Duryodhana. He was a great archer. The Mahābhārata gives the following information about him.

(i) In the great battle Abhimanyu defeated this Laksmaṇa. (Śloka 32, Chapter 73, Bhīma Parva).
(ii) Laksmaṇa fought against Kaśtradeva. (Śloka 49, Chapter 14, Droṇa Parva).
(iii) Abhimanyu killed him in the battle-field. (Śloka 17, Chapter 46, Droṇa Parva).
(iv) After the great war when once, at the request of Kuntī and Gāṇḍhārī, Vyāsa by his yogic powers arrayed the dead warriors for Kunti and Gāṇḍhārī to see, this Laksmaṇa was also among them. (Śloka 11, Chapter 32, Śrīramavāsīka Parva).

LAKŚMAṆA. One of the queens of Śrī Kṛṣṇa. (Chapter 33, Subhā Parva, Dākṣiṇātyapātha).

LAKŚMI I. Consort of Mahāviṣṇu.

1) Origin. Devī originated from the left side of Paramātmā (Supreme Being). The beautiful Devī by a command from the Supreme Being divided herself into two enchanting damsels both equal in figure, splendour, age, majesty, adornment and love. One of these was Lakṣmīdevi and the other Rādhādevī. That born of the left was Rāmā and that of the right, Rādhā. Rādhā wedded herself to the two-handed Śrī Kṛṣṇa and Lakṣmī also wanted the same person and so Bhaga-van himself became two, Śrī Kṛṣṇa from the left side as a two-handed person and as four-handed Viṣṇu from the right side. (9th Skandha, Devī Bhāgavata).

2) Different incarnations of Lakṣmī. Lakṣmī had many incarnations and she had been on earth in different forms at different times. They are given below:

(i) Birth from the ocean of milk. Once the Devas became aged and afflicted with rudgosity and grey hairs by a curse of Durvāsas. Indra lost his majesty and was ousted from Swarga. Śrīvākaṁ Śrīvākaṁ descended Devaloka and went to Vaikuṇṭha and merged with Mahālaksmaṇa.

The Devas were greatly aggrieved on account of this plight of theirs and they went to Satyaloka and appealed to Brahmā to find a solution to their difficulties. Brahmā was helpless in the matter and so they all together went to Vaikuṇṭha and represented their grievances before Mahāviṣṇu. Viṣṇu smiled and told Mahālaksmaṇa thus: "You go and be born as Kṣira-sāgarakanyākā using a part of your inherent power and do give relief to the Devas." Accordingly when the Devas conducted the churning of the ocean of milk (Kṣirābdhimatha) Mahālaksmaṇa, the goddess of beauty, wealth and prosperity arose from the ocean as Kṣirāsāgarakanyākā (Daughter of the ocean of milk) and blessed the Devas and put a Vanamālā (garland of wild flowers) on Mahāviṣṇu. The Devas got back all their lost wealth and prosperity and they, on going to Devaloka, worshipped Lakṣmīdevi properly. (9th Skandha, Devī Bhāgavata).

(ii) Mahālaksmaṇa was born as a mare. (See under Ekāvīra, Para 2).

(iii) Mahālaksmaṇa was born as the Tulasī plant. (Holy Basil. (See under Tulasī).

(iv) Mahālaksmaṇa was born as Sitā and Vedavati. (See under Sitā).

(v) Other births : Mahālaksmaṇa was born as a daughter to the sage Bṛgu of Khyāti. When Mahāviṣṇu incarnated as Sūrya, Lakṣmī rose up from the lotus. When Viṣṇu became Paraśurāma, Lakṣmī became the earth. When Mahāviṣṇu incarnated as Śrī Rāma, Lakṣmī became Sitā and when Viṣṇu was born as Kṛṣṇa Lakṣmī became Rādhā. Thus whenever and wherever Mahāviṣṇu changed his form, Mahālaksmaṇa also changed hers to form part of the changed life. (Chapter 9, Amśa 1, Viṣṇu Purāṇa).

3) Mahālaksmaṇa cursed Viṣṇu. Once Mahālaksmaṇa cursed Mahāviṣṇu, her husband, that his head would drop off from his body. (See under Cītal).

4) Two forms of Lakṣmī. Mahālaksmaṇa has two forms, Viṣṇu-priyā Lakṣmī and Rājya-laksmaṇa. The former is the embodiment of chastity and virtuousness. The latter goes about courting Kings. Rājya-laksmaṇa is fickle and unsteady. This Lakṣmī enters all places where virtue and charity are found and as soon as these two vanish
from any place Rājyalakṣmi will also vanish from that place.

5) Lakṣmi in cow-dung. The people of Bhārata consider cow dung as very sacred and there is a story in the 82nd Chapter of Anuśāsana Parva as to how cow-dung became so sacred:

Once a herd of cows was grazing in a large grassy ground when Lakṣmi happened to pass that way. Mahālakṣmi was pleased at the cows and bade them ask for any boon they wanted. The cows were prosperity incarnate and contented and they rejected the offer of Lakṣmi and when pressed again by her, said that they would like to have prosperity deposited in their dung also. Mahālakṣmi did so and so even today it is believed that the cow-dung is embedded with prosperity.

6) Other details:

(i) Lakṣmi stays in the court of Kubera. (Śloka 19, Chapter 10, Sañh Parva).
(ii) Mahālakṣmi is installed in temples as an idol carrying a lotus in her right hand and a Bilva fruit in her left hand. (Chapter 50, Agni Purāṇa).
(iii) Lakṣmīdevī stays in the court of Brahmā also. (Śloka 41, Chapter 11, Sañh Parva).

LAKŚMĪ II. A daughter of Daksaprajāpati. She was married to Dharmadeva. (Śloka 14, Chapter 66, Ādi Parva).

LAKŚMĪDĀSA. A Sanskrit poet who was the author of Śukasandesā.

1) Birth. He was born in the former state of Cochin in Kariṅgāmpilly Mana. This Mana (house) was near the temple of Trīpūtāmangala in Vellārappilly in Cochin (Kaṅayamūr taluk). The Kariṅgāmpilly Mana was bearing the position of Tāliyātiri in the village of Īrāṇikula. It is over two hundred years since that Mana became extinct. (The houses of Namboothiri brahmins are called Manas).

2) It is believed that the famous ‘Śukasandesā’ was written in 112 M.E. There is one set of historians who hold that it was written in 666 A.D. But the famous scholar and poet Īllār states with authority that it was written in the 10th or 1st century A.D.

2) Stories about 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 Śukasandesā the poet went on a pilgrimage in South India. One night he came to a brahmin’s house but was not given any food or a place to sleep. He slept in an open veranda on the outside. He was lying awake when he heard his ‘Śukasandesā’ being read inside by a few people. At a stage they were not able to follow the import of a verse when Lakṣmīdāsa shouted the meaning from outside. A door opened and a voice enquired in Tamil ‘Are you Kariṅgāmpilly?’ When he said yes they were extremely happy and took him inside and treated him with respect.

4) Works. No major work other than Śukasandesā has been found. Two small poems are available.

Śukasandesā has been written on the model of the famous Meghasandesā of Kālidāsa. Many commentaries on this have come to light; of these the one written by Mānavedan Rāja of Kozhikode Palace named Vilāsinī is the best. Other commentaries named Varavarṇaṇī, Cintāmilaka and Vyākṛti are also worth mentioning.

LĀLĀHAKSAM. A hell. (See under Kāla 1).

LALĀMA. A division among horses. The white patch on the forehead of a horse is also called Lalāma and so horses with lalāma are called Lalāmas. (Śloka 13, Chapter 13, Drona Parva).

LALĀṬĀKṢA. A country of ancient India. The King of this country was present at the yajña of Yudhishthira with very many valuable presents. (Śloka 17, Chapter 51, Sañh Parva).

LALITĀ. See under PUNDĀRĪKAMUKHA.

LALITÁ. A Gandharva. This Gandharva was born by a curse and by observing a vrata called Kadāda Ekādaśī he obtained relief from the curse and became Gandharva again. (Uttara Khanda, Padma Purāṇa).

LALITĀKA. An ancient holy place of Bhārata. If one bathes in a sacred pond there, one will be free from sins. (Śloka 34, Chapter 84, Vana Parva).

LALITTĀ. A country of ancient Bhārata. The people of the place were called Lalīttas. They fought on the side of the Kauravas in the great battle. Lalīttas boasted that they would kill Arjuna in the big battle. The King of the Lalīttas attacked Abhimanyu. Arjuna killed them all in the battle. (Śloka 47, Chapter 5, Karna Parva).

LAMBĀ. A daughter of Daksaprajāpati. Asikñi wife of Daksaprajāpati got a hundred daughters and ten of them were married to Dharmadeva. Lambā was one of them. (Chapter 15, Arisna 1, Visūna Purāṇa).

LAMBANT. A follower of Subrahmanya. (Śloka 18, Chapter 46, Śalya Parva).

LAMBAPAYODHARĀ. A follower of Subrahmanya. (Śloka 21, Chapter 46, Śalya Parva).

LAMPĀKA. A place of Purānic fame. In the great epic battle the people of Lampāka fought on the side of the Kauravas. They attacked Śātyaki and he destroyed the Lampākas. (Śloka 42, Chapter 121, Drona Parva).

LAŚGALI. A celebrated river of Purānic fame. This river worships Varuṇa in the form of a Devī. (Śloka 22, Chapter 9, Sañh Parva).

LAŚGHATI. A river of Purānic fame. This river sits in the court of Varuṇa and worships him.

LĀNKA. The kingdom of Rāvana.

1) Origin. It is believed that the present island of Ceylon was the Lānka of the Purāṇas, the city of Rāvana. This city of Lānka was situated on the top of the mountain Trikūṭa. This Trikūṭa was a peak of Mahāmeru. Because of a fight between Vāsuki and Vāyubbagavān this peak broke away from Mahāmeru and fell into the ocean. (See Para 5 under Kubera).

2) History. Vīsvakarmā constructed a magnificent city on the top of the mountain Trikūṭa for the use of Kubera. Kubera lived there adored and worshipped by all. One day Kubera travelled by air in an acroplane 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 Lānka on the mount Trikūṭa 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 Śiva conducted a victory march as an arch-opponent.
of all living forces and drove away Kubera from Lāṇkā and took possession of Lāṇkā as the place of his abode. He took along with him all the demons residing in Pātuḷāloka.

3. The design of Lāṇkā. Viṣṇukarmā, the celebrated architect designed the beautiful Lāṇkā and the supreme building ability of Maya brought it into form the enchanting city. On the top of Trikūţā was the all important Nāvaramārga and on a spacious plateau on its top stood the majestic city of Lāṇkā. In the centre was the ten-storied palace of Rāvaṇa and around it in eight different places stood the nine-storied buildings of the great ministers of Rāvaṇa. The nine edifices were like the Navagrahas (nine planets) of Lāṇkā. 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 the sun avoided passing over these buildings and changed his path either a bit to the north or to the south making what is known as the Dākṣiṇāyana and Uttarāyana. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

4. No sand in Lāṇkā. The ancient belief is that there is no sand in Lāṇkā The fourth taraṅga of Kathāmukha-lambaka of Kathāsaratīṣāgara gives a story relating to the reason for this belief.

Garuḍa flew to Devaloka 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 āśrama of Kaśyapa for his food. He sat on a huge banyan tree to eat them. On the ground below the Bīlakhilies were performing penance. The branch on which Garuḍa sat with his food sagged and before it broke Garuḍa took away the elephant and tortoise and deposited them on the mountain Gandhamadana near the ocean. The branch broke and fell into the ocean and the city of Lāṇkā was built on the branch and that was why the ancient people believed there was no sand in Lāṇkā.

5. Other details.
(i) Sahadeva sent Chāṭukacca to collect tribute from the King of Lāṇkā for the Rājasūyayajna of Dharmaputra. (Chapter 31, Dākṣiṇāyapāṭha).
(ii) The people of Lāṇkā attended the Rājasūyayajna of Dharmaputra and took charge of serving rice in the feast. (Śloka 23, Chapter 53, Vana Parva).
(iii) Hanumān once burnt the city of Lāṇkā with a fire from his tail. (See under RĀMA).
(iv) It was Brahmā who gave Lāṇkā at first to Kubera. (Śloka 16, Chapter 274, Vana Parva).
(v) After the death of Rāvaṇa, Vībhīṣaṇa was crowned the King of Lāṇkā (Śloka 5, Chapter 291, Vana Parva).

LĀṆKĀLAKŚMI. A Devi who was relieved of her curse by a hard stroke of his hand by Hanumān.

1. How she came to Lāṇkā. Lāṇkālakśmi was Vijayalakśmi 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 Rāvaṇa". She begged for relief and Brahmā said, "During the incarnation of Viṣṇu as Rāma his wife Sītā will be carried away by Rāvaṇa and Hanumān will come in search of her to Lāṇkā. 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 be then released from the curse and come back to me."

Vijayalakśmi accordingly was born in Lāṇkā and became the watch-girl of Rāvaṇa’s palace.

2) Release from the curse. Hanumān coming to Lāṇkā in search of Sītā tried to find an opening through which to enter Lāṇkā. Then he saw a huge tower-gate on the northern side of the mountain Suvaḷagiri. 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 ferocious woman of enormous size rushed to the gate with a piercing roar and blocked it. Hanumān found the situation dangerous and so 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. Lāṇkālakśmi then took leave of Hanumān and leaving Lāṇkā went to Śrī Rāma and worshipped him. Rāma blessed her and she returned to Satyaloka and started doing her duties as before. (Sundara Kāṇḍa, Kamba Rāmāyaṇa).

LĀṆṆĪTIKĀ. A holy place. If a man visits this place he will get the benefit of conducting a Vājapeya yajña. (Śloka 15, Chapter 38, Vana Parva).

LĀṆPITĀ. The second wife of a sage called Mandapāla. (See for details under Mandapāla).

LĀṬĀ. A celestial maiden. She was the companion of another Devī of name Vargā. Though she became a crocodile by the curse of a brahmin she was set free by Arjuna. (See under Pañcatirtha).

LĀṬA. A particular division of the Kṣatriyas. Because a set of the Kṣatriyas showed jealousy towards the Brahmins they became Lāṭas. (Śloka 17, Chapter 35, Anuśāsana Parva).

LĀṬĀVEṢṬA. A mountain situated on the southern side of Dvārakā. It had five colours and so resembled the Indracāpa. (Chapter 33, Dākṣiṇāyā Pāṭha, Sabhā Parva).

LAUḤĪṬYA I. A country of Purāṇa fame. This country of out-castes was conquered by Bhima and he took from there different kinds of diamonds. (Śloka 28, Chapter 30, Sabhā Parva).

LAUḤĪṬYA II. A sacred place constructed by the powers of Śrī Rāma. If one bathes in a pond there one would become golden in colour. (Śloka 2, Chapter 83, Vana Parva and Chapter 25, Anuśāsana Parva).

LAVA. A son of Sītā. (See under Kuṣa II for more details).

LAVĀṆA(M). A hell. (See under Kāla I).

LAVĀṆA I. A demon. He was the son of a demon called Madhū. Madhuvana on the banks of the river Kālindī was the abode of this demon. This demon was a great oppressor of the Devas and Sātrughna had to kill him. Sātrughna then constructed a beautiful city there and lived there. In recognition of the increasing prosperity of the city it was named Madhuvāra. After the death of Sātrughna his two sons lived there. (4th Skandha, Devī Bhāgavata).

LAVĀṆA II. A King who was a grandson of Harīścandra. He once conducted a Rājaśuṣya in his imagination and became a Cāḍāla. (story in Jñānavāṣiṣṭha). This story was narrated to Śrī Rāma by Vasiṣṭha to teach him the truth that man does not realise that this whole universe is an illusion only because of his ignorance.
Lavaṇa was the King of Uttarapīṇḍa, a country of great fame. He was the grandson of Harīcandra and wished to earn fame by performing Rājaśūya yāga as Harīcandra had done. Lavaṇa decided to perform the yāga in his mind only. He made grand preparations for the yajña. He invited the Rtvikis and after invoking the devas inflamed the sacrificial fire. For one year he observed yāga like that and in the end gave gifts to the brahmīns and the poor. It was all an 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 Rājaśūya will have to bear woes and sorrows for a period of twelve years and since Lavaṇa had performed it mentally, Indra sent his agent to give Lavaṇa worries mentally. Indra's agent appeared in the court of King Lavaṇa in the guise of a magician. The magician bowing before the King with awe said, “Lord, I shall show you a magic. See it sitting on your throne. It will be as astounding as if seeing 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 addressed the King thus: “Lord, this horse is as good as Uccaiśrvās and it has been sent by the King of Sindhu 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 stat-ment 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 staring 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 me a long distance deviating from the main path and I soon found myself in the dark depths of a huge 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 Jāṅgala. There I found 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 of 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.

Her name was Harakeyūrī. As soon as her father came from the fields she told him everything. The candāla 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, fowl 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 Harakeyūrī 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 Harakeyūrī 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 Lavaṇa 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 I 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 candāla 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 candāla wife. The King and ministers were surprised to find that his vision was real and within that short period of his meditation he had lived a life of years. This perplexed the King. He then gave the old lady whatever she wanted and after consoling her started for the palace thinking about the wonderful happenings and mysteries of life.

LAVĀṆA III. A demon who lived in the island of Rāmaṇīyaka. He had come to the island long before the serpents came to that place. The serpents saw him when they went there to live. (Śloka 2, Chapter 27, Adī Parva).

LAVĀṆA IV. Another King of the family of Hariścandra. Yogavaisiṣṭha says that this King had participated in several Rājasūya yajñas.

LĀVĀṆĀKA (LĀVĀṆĀKA). A place of Purānic fame near the country of Magadha. There are many forests in this place suitable for hunting and so several kings used to come and stay at Lāvāṇaka in times of old.

LAVĀṆĀSA. A sage. This sage showed very high respect to Dharmaputra. (Śloka 23, Chapter 26, Vana Parva).

LAYA. A King of old. He was a member of the court of Yama. (Śloka 21, Chapter 8, Sarhī Parva).

LEKHĀ (Ś). A deva-gaṇa (set of celestial beings) of Kaivata Manvantara. In this set there are eight Devas named Dhruva, Dhruvakṣit, Pragḥāsa, Pracetas, Bhṛhaspati, Manojaya, Mahāyasās and Yuvanas. (Brahmāṇḍa Purāṇa, 2, 36, 76).

LIKHIṬA 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, Śaṅkti Parva).

It was a time when the celebrated King Sudyumna was ruling over a country of the river Bāhudā in that country there lived two sages, Saṅkha and Likhiṭa, in two separate hermitages of their own. Once Likhiṭa went to the ārama 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 walked in and he deemed 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 at that time to the offender. Saṅkha sent Likhiṭa to the King. The King received the sage respectfully and gave him a seat. The sage then told him all that had happened and then Sudyumna ordered the hands of Likhiṭa to be cut off. Blood was oozing from his hands when Likhiṭa went and bowed before his brother. The brother congratulated him on his accepting the punishment for his crime and asked Likhiṭa to go and take a dip in the Bāhudā river. Likhiṭa 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 and then Saṅkha said that it was due to the power of his penance that Likhiṭa got his hands. Then Likhiṭa asked his brother why he did not purify him by his power before. Saṅkha replied that the power of punishing was vested in the King and the King Sudyumna had become great by executing the law correctly.

LIKHIṬA II. An evil-natured priest of Harihāsdhvaja, the King of Campakapurī. Saṅkha his brother also was the King's priest. Harihāsdhvaja blocked the sacrificial horse of the Āśvamedha yajña of Dharmaputra and Arjuna attacked the King to get the horse released. To mobilise 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 oil.

By early morning the next day all the soldiers excepting the son of the King arrived at the palace. Sudhanvā, the King's son, was a general of the army and his absence annoyed the King. Harihāsdhvaja was hesitating whether his son should be punished when Likhiṭa advised the King to execute the punishment.

The King put Sudhanvā into a big cauldron of boiling oil but Sudhanvā escaped from it unscathed to the surprise of all. Likhiṭa and Saṅkha said that Sudhanvā escaped because the boiling of the oil was incomplete and uneven. So they boiled the oil again and threw Sudhanvā into it. At this moment a huge palm tree split into two and fell on them and they were killed. (Jaimini Āśvamedhāparva).

LILĀDHYA. A son of Viśvāmitra. He was a Brahmāvādi (Śloka 53, Chapter 4, Anujāśa Parva).

LILĀTILAKAM. The first book of Literary criticism in Malayālam. The author of the book is unknown. The book is divided into eight parts. Manipravāla, Malayālaśabdas, Alāṅkāra, Kāvyagūnas, Kāvyadoṣas and Rasā are critically examined in this book.

LILĀVATI I. Wife of Dhruvasandhi, King of Kosala. (For details see under Dhruvasandhi).

LILĀVATI II. A prostitute who attained Svarga by simply observing the Śuklātstamīvrata in the month of Prōṣṭhapada in which was born Rādhādevī. Chapter seven, Brahmāhṇḍa of Padma Purāṇa contains the following story.

In times of old in Kṛtyugya there was a beautiful prostitute of the name Līlāvati. Once she went away from her own town to another in search of better prospects. There she saw a big assemblage of people in a temple. They were observing Rādhāṣṭamīvrata and worshipping their deities with scented flowers and incense of sweet fragrance. Some were reciting prayers, some were singing and yet others were dancing. The whole atmosphere was filled with devotion. Līlāvati went to them and enquired about it. They told her that that day was the birthday of Rādhādevī, the Śuklātstamī of the month of Prōṣṭhapada, and if anyone observed Vrata on that day worshipping Rādhādevī he would be absolved of all sins.

On hearing that, Līlāvati decided to observe the Vrata. She joined the devotees of the temple and observed the Vrata with great devotion. Soon she 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 Yamadūtas could touch her, Pāśadas of Mahāvisuṣu wearing the insignia of Saṅkha, Cakra, Gaḍā and Padma came to her with a chariot drawn by kingly swans and took her to heaven.

LIŚGAṆAPURĀṆA. See under Purāṇas.
LIPI (ALPHABET, SCRIPT).

1) Origin. Lipi is the record in writing of the utterances by mouth. There are scientific and non-scientific 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 conception. Purāṇas give a different version. People of Java believe that the script originated from Java. The voice of Indonesia, a government organ, published once a purānic story relating to the origin of the script. Lipi came into being in 78 A.D. Ajaśikha, a saint among the Buddhists, was the originator of the lipi. He had two disciples named Dora and Sempādā. All the three went and stayed in a village in the valley of the mountains of Kontāṅg. The country of Menrāṅgkāmanāl was then ruled by a King called Baka. Ajaśikha heard about 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 subdue this tyrant. One day they approached Ajaśikha and requested him to find out a way to get relief from this cruel King. Ajaśikha sent them back promising to do something to help them. Ajaśikha sat in meditation for some time and then told his disciples thus: "I have decided to help the people of Menrāṅgkāmanāl. Dora also should come with me. Sempādā should stay here keeping guard over my sword and clothes. Never give them to anybody but me. You should be prepared to give your life for it."

Ajaśikha and Dora went to see Baka. People discouraged them and advised them not to go to the King. But they did not heed that and straight away went to the presence of Baka. Baka started to kill them but then Ajaśikha said, "Oh King, you can eat me tomorrow. In return please give me today land as big as my headwear." Baka agreed to that and Ajaśikha spread his clothes 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 Ajaśikha. But Baka was slain in the duel.

The people burst into joy and made Ajaśikha their King. Ajaśikha then sent Dora to his āśrama to fetch his sword and apparels, little thinking of the instructions he had given to Sempādā. Dora went and asked for the sword and apparels. But Sempādā did not give and a fight ensued in which both were killed.

Ajaśikha felt very sorry when he heard about the death of his disciples. He cursed himself for giving contradictory orders to his disciples and so wrote four lines, each containing five letters, to keep alive the memory of his dutiful disciples. Those twenty letters are the first ones written not only in Java but the whole world. They were the following:

He no co ro ko — There were two disciples.
To so to vo lo — They became enemies because they obeyed the orders of their guru.
Po dho jo yo ṭo — Both of them were brave men.
Mo go bo do ṭo — Both of them died.

3) Bhārata lipis. Different kinds of lipis were prevalent in ancient Bhārata. Lalitavistara mentions about sixty-four kinds of lipis in Bhārata during the time of Buddha. From inscriptions on stones and other historical records it can be gathered that the basis of all the lipis had been two main lipis named Brāhmi and Kharoṣṭhī. Kharoṣṭhī 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 Drāviḍi.

Kharoṣṭhī lipi was written from right to left and the Brāhmi from left to right. 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 lipis 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. 800. 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 Bulhar says that the Brāhmi lipi came from the Semitic languages. But Lassen and Cunningham refused it.

There is a bundle of leaves in the hand of the idol of Brāhmā in the temple of Bādāmi. Hindus believe that the Brāhmi lipi found in those leaves was written by Brāhmi himself. The Aryans forgot that lipi and Vṛṣa found it out. This is a statement by the Arab traveller Albarūnī 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 Vēṭṭeluttu is a changed form of the Brāhmi lipi. The great lipi expert L.A. Ravi Varma says that 'Elutta' has come from the word 'Elu' or 'Alu' meaning 'to mark by cuts'. 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 'Koleluttu'. Vēṭṭeluttu, Koleluttu and Malayānma were the three lipis in use in Kerala. Vēṭṭeluttu was in vogue in Tamilnadu also. But the Pallavas who were using Prākṛta language when they conquered the northern Tamilnad introduced Granthākṣara and Granthatamil there. T.K. Krishna Menon says that Granthākṣara was a false creation to write Sanskrit easily. In Pāṇḍyadēśa and Malanādu Vēṭṭeluttu was in use even then.

The influence of the Pallavas began to wane and the Tamil lipi slowly rose into prominence. Even then Vēṭṭeluttu was in vogue in the empire of Cera comprising of Malanāḍu, Mysore, Coimbatore, Salem and Tondāmāndalam. When Tamilnadu came under the emperor of Vijayanagara those kings introduced Nāgarī lipi there. Vēṭṭeluttu was called Nānām Monam also. In the south instead of using 'Hari Śrī' people used to say 'Namonārayaṇaya' and the first syllable 'Na' and the second one 'Mo' were used to name the language 'Nānām Monam'.

When the Malayālīs started liking the Maniṇpravīḷā they started using 'Arya elutta' a form of Granthalipi. This script was known as Tulu-Malayālām also. This was also born of the Brāhmillipi. Gradually Vēṭṭeluttu and Koleluttu was in use in the north of Keralā among Muslims. The Alphabets now in use by the different
languages of south India took shape only about two centuries ago. The lipi of Malayāḷam now in use came into shape by the time of Eluttaśān spreading the belief that it was Eluttaśān who had made the alphabet. It is wise to believe that the Malayāḷam script came into use gradually from Ārya elutta than to give credit to one individual for its origin.

LOBHA I. One of the spiritual sons of Brahmā. Matsya Purāṇa mentions that Lobha was born from the lip of Brahmā while Bhāgavata mentions that he was the son of Māya.

LOHA I. An Asura. When the Pândavas were living igno-

rudu. At once the devas made him blind and thus helped the Pândavas. That place later became famous as Lohaṇapura. (Skanda Purāṇa 1, 2, 65).

LOBHA II. An ancient place of India. Arjuna conquered this place during his victory march. (Sloka 25, Chapter 27, Sabhā Parva).

LOHAJANGHA. See under MAKARADAMŚTRA.

LOHAMEKHALA. A follower of Subrahmanya. (Chapter 46, Sloka 18, Sālā Parva).

LOHAVAKTRA. A soldier of Subrahmanya. (Sloka 75, Chapter 45, Sālā Parva).

LOHITA I. (ROHITA), Son of Hariścandra. (For details see under HARIŚCANDRA).

LOHITA II. A king of ancient India. This king was conquered by Arjuna. (Sloka 17, Chapter 27, Vana Parva).

LOHITA III. A serpent. This serpent is a member of the court of Varuṇa. (Sloka 8, Chapter 9, Sabhā Parva).

LOHTAGANGA. A place of Purānic fame. Śrī Kṛṣṇa killed five notorious demons like Pañcāja and Virūpākṣa at this place. (Chapter 33, Dākṣīṇātya Pātha, Sabhā Parva).

LOHTĀKSA I. One the four Pārśadas given to Subrah-

manya by Brahmā. The other three are Nandisena, Gaṅṭākarna and Kumudamālī. (Sloka 24, Chapter 45, Śalī Parva).

LOHTĀKSA II. A sage who was a Rtvik in the Sarpasatras of Janamejaya. It was this sage who prophesied through a brahmin that the Sarpasatras would never be complete. (Āṣramavāsika Parva, Ch 45, Verse 15; Ch 51, Verse 6; Ch 53, Verse 12).

LOHTAKŚI. A follower of Subrahmanya. (Sloka 22, Chapter 46, Sālā Parva).

LOHTĀRANI. A river of Purānic fame of ancient India. (Sloka 18, Chapter 9, Bhūma Parva, M.B.)

LOHTĪŚAVĀ (ROHITĀŚVA). Son of Hariścandra. (See under HARIŚCANDRA).

LOHTIYANI. Daughter of Red Sea and one of the foster-mothers of Subrahmanya. Lohtīyani was a worshipper of the Kadamba tree. (Sloka 40, Chapter 280, Vana Parva).

LOHTYĀ. A great river. The present name of this river is Brahmaputra. The devi of this river sits in the court of Varuṇa and worships him. (Sloka 22, Chapter 9, Sabhā 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 Mahāviṣṇu alone stood as the Eternal, unseen, unheard, unknown entity. Then there was neither sky nor day, nor night. When the time of creation came Prakṛti entered Viṣṇu as Puruṣa creating emotion. From emotion arose Mahat or the Great Principle and from Mahat arose cosmic egoism (Ahaṁkāra). Ahaṁkāra divided itself into Vaiṣṇā, Taiṣa and Tāmasa. From Ahaṁkāra arose Ākāśa with the quality of sound and from Ākāśa came the air having the quality of touch and from air came fire having the quality of colour and from fire came water having the quality of taste and from water came earth with the quality of smell. All these were born of tāmasic egoism. From tājasic egoism came into being the organs of sense. From the Vaiṣṇā egoism came the ten Vaiṣṇā devas and the eleventh organ of sense, the mind. After that Mahāviṣṇu discharged his virility into water and that virility is life. (Chapter 17, Agni Purāṇa).

(ii) Mahāviṣṇu 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 Brahmā was born from that egg. Mahāviṣṇu 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 Prajāpati, Kāla, Manas, Vāk, Kāma, Krodha and Rati. Then he created thunder, lightning, clouds, rainbows and birds. Then for yajñāsiddhi he created from his face Ṛgveda, Yajurveda and Sāṃveda. He did sacrifices with them. From his hands he created the different Bhūtagrāmas and Sanaṭkumāras. He created Rudra out of Krodha. From his mind were born Marīci, Atri, Āṅgiras, Pulasta, Pulaha, Kratu and Vasiṣṭha. He made these seven Brahmās. These seven Brahmās and Rudra began to create the prajās. Then Prajāpati divided his body into two. One half of it became man and the other woman. Brahmā started creation through that woman. (Chapter 18; Agni Purāṇa).

(iii) In the beginning Mahāviṣṇu 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 which said:—

![Voice of the Supreme Being](https://example.com/voice.png)

(All these are 1. There is nothing eternal except me). The Lord was surprised by the voice and there appeared before him Mahādevi with four hands bearing the Saṅkha, Cakra, Gādā and Pañcāla one in each hand. She wore divine garments and ornaments and was accompanied by Prosperity as her maid. She was surrounded by such forces as Rāj Rājśī, Viśvākāra, etc. by Rājśī's surrounding by the influx of great powers. The Supreme Being is without quality of any kind. We are all with quality. You have predominance of Sattavaguna. From your navel will arise Brahmā who will be dominated by Rajoguna and from the centre of the forehead of Brahmā will be born Rudra with Tamoguna predominant in him. Brahmā by the power of his pen.

LOBHA 455. LOKA
The constitution of Brahmanḍa. The Brahmanḍa 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 envelopes 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 Brahmanḍa longitudinally the one in the extreme interior is the earth. Then come Bhūvar-loka, Saṃstha-loka, Mahāloka, Janaloka, Tapaloka, and Satyaloka in succession. The worlds in the lower half are called Pātāla, Rasātala, Mahātala, Talātala, Vātaloka, and Atalā. From Satyaloka to Atalā there are fourteen lokas. The Brahmanḍa consists of the Sūrya, Candra, Sūrya, Sūrya, Sūrya, Sūrya, Sūrya, Sūrya, and Sūrya. From these fourteen lokas to the earth the Bhu-loka, the Bhūvar-loka, the Mahā-loka, the Janaloka, the Tapaloka, and the Satyaloka, there are twentyeight hells. (Vīṣṇu Purāṇa, Ainusa 1.)

Rāhu is ten thousand yojanas below Sūrya. Ten thousand yojanas below Rāhu is the loka of Siddhavīdayādharas. Below that up to the path of the clouds is the loka of the demons, ātma and ātman. Hundred yojanas below this is the Bhūloka (earth). Ten thousand yojanas below the earth and as many yojanas below the world above each are Ataḷa, Vītalā Sutala, Talātala, Mahātala Rasātala and Pātāla. (5th Skandha, Bhāgavata.)

3) Origin of life. Brahman originated from the navel of Mahāviṣṇu. Brahman started creation after obtaining permission from Vīṣṇu. In the beginning Brahman created from the mind Marici, Aṅgiras, Atri, Vasiṣṭha, Pulaha, Kruṭa, and Pulastiya. They are therefore called the Mānasaputras of Brahman. (Manas = mind, Putra = son.) From his wrath came Rudra, from his lap came Nārada, from his right thumb Daksā, from his mind Sanaka and others and from his left thumb, Vīraṇi. Daksā married Vīraṇi. Daksā got five thousand sons of Vīraṇi. They also got sons. When the population began to increase thus Nārada intervened and questioned the advisability of increasing the population before knowing the capacity of the earth. The sons of Daksā realised the sense in it and started to have a survey of the earth. Daksā was disappointed that the children left him without showing any interest in the work of creation. So he produced another five thousand sons and asked them to start the work of creation. But they were also sent away as before by Nārada. Daksā became angry and he created sixty daughters.

He gave thirteen daughters to Kaśyapa, ten to Dharma, twentyseven to Candra, two to Bhṛgu, four to Arīṣṭane, two to Kṛṣṇa, and two to Aṅgiras. Of these most of the living things in the world were born to Kaśyapa. (7th Skandha, Devī Bhāgavata.)

Kaśyapa was the last of the Prajāpati. Kaśyapa married the daughters of Daksā named Aditi, Dīti, Daṇu, Kālikā, Tāmrā, Krodhavāṣa, Manu, and Anālā. Aditi got thirtythree sons and their family consists of the thirtythree crores of Devas. From Dīti were born the daityas or asuras. From Daṇu was born the dānava Hayagrīva. Kālikā got two sons, Naraka and Kālaka. Tāmrā got five daughters, Kanuṣṭī, Bhiṣā, Śyāṇa, Dhrta-rāṣṭri and Sūkhi. Kānūṣṭī gave birth to owls, Bhiṣā to Bānas and Śyāṇa to Śyena in Vultures (Vultures, Kites etc.). Dhrta-rāṣṭri gave birth to Hamisas, Kalahamisas and Koka. Sūkhi gave birth to Natā and Nātā in turn to Vinatā. Krodhavāṣa gave birth to ten daughters; Mṛgī, Mrgamandā, Hāri, Bhadrāmadā, Mātaṇī, Sārđūlī, Śvetā, Surabhī, Surasā and Kādrā. Of these Mṛgī gave birth to beasts, Mrgamandā to trees and plants. Lions and monkeys are the children of Hari, Bhadrāmadā got a daughter named Irāvati. Irāvata was the son of Irāvati. From Mātaṇī were born the elephants and from Sārđūlī the tigers. The Aṣṭadigajas are the sons of Śvetā. Surabhī got two daughters named Koṇiṇi and Gandharvī. Cows are the children of Koṇiṇi and horses are the children of Gandharvī. Serpents are the sons of Surabhī and Kādrā gave birth to snakes. From Manu were born men. Trees are the sons of Anālā. Vinatā got two sons named Aruṇa and
Garuda. To Aruṇa were born two sons, Jaṭāyu and Sampati.

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 ‘Pralaya’. 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).

LOKĀLOKA. There is a mountain between Loka and Alokā. This is called Lokālokaparvata and the land beside it is called Lokāloka. The mountain is as long as the distance between Mānasottara and Mahāmeru. This place is golden in color 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. Brahmā has posted four diggajas named Vṛṣabha, Puspaçūḍa, Vāmana and Aparājitā in the four corners of this mountain. (8th Skandha, Devī Bhāgavata).

LOKAPĀLA. Indra, Agni, Yama and Varuṇa are called lokapālas. (Śloka 35, Chapter 57, Vana Parva).

LOKAPĀLASYABHĀKHYĀNAPARVA. A sub-divisonal Parva of Sabhā Parva. The chapters five to twelve are included in this.

LOKODDHĀRA. A sacred place of Purānic importance in India. Lord Viṣṇu raised all the worlds at this place. If anyone bathes 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 Siddhavirā. Lola in his later birth was born of a queen named Upalāvati. His name then was Tamasama. (Mārkaṇḍeya Purāṇa).

LOMAHARSAṆA. Father of Sūta who told Purānic stories. (1st Skandha, Devī Bhāgavata). He was a member of the court of Yudhiṣṭhira. (Śloka 12, Chapter 4, Sabha Parva).

LOMAPĀDA I. (ROMAPĀDA). A King of the country of Aṅga.


2) Other details.

(i) He was a friend of Daśaratha. (Śloka 53, Chapter 110, Vana Parva).

(ii) Once there was no rain in the country of Lomapāda. It was due to a curse from the brahmans and to remove the curse Lomapāda brought Rṣyaśṛṅga to his country. Sāntā, daughter of Daśaratha was living with Lomapāda as his adopted daughter at that time. Lomapāda gave her in marriage to Rṣyaśṛṅga and made him live in his country. The country got rains from that time onwards. (See under Rṣyaśṛṅga and Sāntā).

(iii) Lomapāda constructed a new hermitage for Rṣyaśṛṅga. (Śloka 9, Chapter 113, Vana Parva).

LOMAPĀDA II. A King born of the Yadu dynasty.


2) Birth. Rukmavaca, grandfather of Lomapāda conquered many countries and gave them all as gifts to those brahmans who participated in his Āsvamedha-yaṭa. He got five brave sons, Rukmeṣu, Pṛthurukma, Jyāmagha, Parīgha and Hari. Of them he made Parīgha and Hari great and rule in Vidyaha. Rukmeṣu ruled his father’s country and Pṛthurukma 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 Narmadā. He had neither servants nor the means for his daily food. He lived on the mountain Rṛṣavān eating only roots and fruits. He was very old and his wife Saibyā 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.” Saibyā 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, Saibyā got a handsome son named Vidarbhā. Vidarbhā married her and got two wise sons, Kratha and Kaśika and a third son Lomapāda, who was righteous, virtuous and wise. All the three were great warriors also. Descending in order from Lomapāda came Babhrutruti-Kaśika-Citi. From this Citi came the Cedi dynasty of Kings. (Sṛṣṭi Khanda, Padma Purana, Bhāṣmapustya Sāṁvīda).

LOMAṢA I (ROMAṢA) I. A sage, who was a great story-teller. Many of the stories found as episodes in the Purāṇas were told by this sage. Mahābhārata gives the following details about him.

(1) Lomaṣa was very virtuous and longlived. (Śloka 18, Chapter 31, Vana Parva).

(2) Once Lomaṣa entered the court of Indra and spoke to Indra about Arjuna sitting sharing a half of his seat before him. (Śloka 1, Chapter 47, Vana Parva).

(3) Lomaṣa returned to Kāmyakavana from the court of Indra and gave Yudhīṣṭhira the messages from Indra and Arjuna. (Śloka 33, Chapter 47, Vana Parva).

(4) He prophesied to Arjuna that he would get divine weapons from Śiva. (Śloka 10, Chapter 91, Vana Parva).

(5) Lomaṣa consolved Yudhīṣṭhira when he came to the
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forests in exile leaving all his happy surroundings in the country. (Sloka 17, Chapter 94, Vana Parva).

(6) He told Dharmaputra the story of Agastya. (Chapter 96, Vana Parva).

(7) Lomaśa told Dharmaputra the stories of Śri Rāma and Parārūma. (Sloka 40, 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 Dādhīca. (Chapter 100, Vana Parva).

(9) Lomaśa mentioned to the Devas a trick to kill Vṛtrāsura. (Chapter 101, Vana Parva).

(10) The story of Bhaṅgirathā, the episode of Rṣyasrīgā etc. were all told by Lomaśa. (Chapters 103 to 113, Vana Parva).

(11) Lomaśa told Yudhisṭhira the story of the Yāga of King Gaya, the story of the river Payoṣṇi, the glory of the mountain of Vaiḍūrya and the river Narmādā, and the story of Ciyavana the great sage. (Chapter 121, Vana Parva).

(12) He told the Pāṇḍavas the story of Māndhātā. (Chapter 126, Vana Parva).

(13) Lomaśa told Yudhisṭhira the story of Somaka and Jantu. (Chapter 127, Vana Parva).

(14) He praised the glory of the holy place Yamunā-tirtha, known as Plaṅkāparasravaṇa also, near Kuruksetra. (Chapter 129, Vana Parva).

(15) It was Lomaśa who told the story of the emperor Śibi who gave his own flesh to protect a dove which went to him for refuge. (Chapter 130, Vana Parva).

(16) Lomaśa told the story of the sage Āstāvakra to the Pāṇḍavas. (Chapter 133, Vana Parva).

(17) He described the story of Yavakrīta and Medhāvī to the Pāṇḍavas. (Chapter 135, Vana Parva).

(18) Dharmaputra heard the stories of Bharadvāja, Raibhya, Arvāvasu and Parāvasu from Lomaśa. (Chapter 137, Vana Parva).

(19) Lomaśa told Dharmaputra the story of Narākṣa-sura and the incarnation of Viṣṇu as Vāraṇa. (Chapter 142, Vana Parva).

(20) Lomaśa visited Bhīṣma lying on his bed of arrows. (Śanti Parva).

(21) Lomaśa praised the glory of giving rice as charity, (Sloka 10, Chapter 67, Anūśāna Parva).

(22) Lomaśa was a sage from the north. (Sloka 46, Chapter 165, Vana Parva).

(23) Lomaśa relieved many nymphs like Prahmohini from their curses. (See under Prahmohini).

LOMAŚA II. A cat. (See under Dīndika).

LOPĀMUDRĀ. Wife of Agastya. (For details see under Agastya).

LUŚA. A Rgvedic hermit. It is mentioned in Rgveda that Luśa and Kutsa were rivals to win the mercy of Indra. Once Luśa and Kutsa invited Indra at the same time, but Indra refused Luśa and put him in prison. Even from the prison Luśa prayed to Indra to visit him. (Rgveda, Maṇḍala 10, Anuvāka 88, Śūkta 5; Jāmiṇīya Brāhmaṇa I.128).

M. MA. This letter has the following three meanings--Prosperity, honour and mother. (Agni Purāṇa, Chapter 348).

MACAKRUTA. A sacred place on the border of Kurukṣetra. A Yakṣa of name Macakruta keeps guard over this place. If one bows down before this Yakṣa one will have to his credit the benefit of a thousand Godānas (giving away cows in charity). (Chapter 83, Vana Parva, M.B.).

MĀDA I. An Asura. This demon came out of the sacrificial fire of Ciyavana to kill Indra. (See under Ciyavana).

MĀDA II. One of the Mānasaputras (spiritual sons) of Brahmā. Matsuṛa Purāṇa states that Mada was born of the Pride of Brahmā.

MĀDADHĀRA. A mountain. Bhīmaśena, while on his victory march to the cast conquered this mountain. (Sloka 9, Chapter 30, Sakha Parva).

MĀDĀLĀŚA I. A Vidyādhara. She was married to a Vidyādhara named Campaka. (See under Campaka).

MĀDĀLĀŚA II, Wife of Rtaḥvajā, King of Kāśi. Once a demon named Pātaḷaketu carried away Mādālāśa and Rtaḥvajā took her back after defeating Pātaḷaketu in a fight. Alarka was the son of this couple.

MĀDANAMĀLĀ. A celebrated prostitute of the city of Praṭiśṭhāna. Narasimha, King of Praṭiśṭhāna, did not surrender himself to Vikramāditya, emperor of Pāṭaliputra. The resourceful Vikramāditya went to Praṭiśṭhāna and caught hold of the prostitute Mādamaḷā first and then through her subdued the King Narasimha. After that Vikramāditya took Mādamaḷā to his place and made her stay there. (Taranga 4, Ratnaprabhālambaka, Kāthāśātrasāgara).

MĀDANAMĀNCUKĀ. A heroine of 'Vatsarājracarita'. Her mother was a nymph in her previous birth. By a curse of Devendra she was born on earth as Kaliṅgasenā and lived serving in the palace of Udyāna, King of Vatsa. So when the time came a Gandharva named Madanavega fell in love with Kaliṅgasenā. Knowing that Kaliṅgasenā was in love with Udyāna the Gandharva followed her in the garb of the King Udyāna and at last they were married. Kaliṅgasenā soon delivered Madanamāncukā, an incarnation of Rājadevi. When she grew up she married Naravāhanadatta, son of Udyāna. (Madanamāncukālambaka, Kāthāśātrasāgara, Taranga 8).

MĀDANAVEGA. A Gandharva. (See under Madanamāncukā).

MĀDANIKĀ. A nymph, a daughter of Menakā. A demon named Vidyuḍrūpa married her. But Kandhara of the family of Gaura killed Vijyuḍrūpa and took Madaniκā for himself. They got a child named Tārkāsī. (Mārkaṇḍeya Purāṇa, Chapter 2).

MĀDAYANTI. Wife of King Kalmāṣapāda. He was known as Mitrasaha and Saudāsā also. When Kalmāṣapāda lay cursed Vasistha begot a child of Madayanti named Aśma. Madayanti gave her ear-rings to the sage Uttanka. (For details see under Uttanka and Kalmāṣapāda).

MĀDHAVA I. A synonym of Śri Kṛṣṇa. Because Śri Kṛṣṇa could be properly understood by Manana, Dhyāna and Yoga he got the name Mādhava. (Sloka 4, Chapter 7, Udyoga Parva).

MĀDHAVA II. Son of Vikrama, King of Tālaḥdvajā. The Kriyā Khaṇḍa of Padma Purāṇa gives the following story about him.

Mādhava desired to marry a beautiful and good-natured Kaṭariya girl named Candragalā. She was not
prepared for that and she informed Mādhava thus:

"There is a princess in the island of Plāka 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 Plāka 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-daśa 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 Suseṇa and stayed there as a servant wearing the robes of a male, calling himself Viravara.

Viravara, i.e, Sulocanā 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 Nāga wife Dhūnnaravanā. The renowned Yādava dynasty was established by this Yadu and his son Mādhava.

(Mahāvīra)

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 ninth chapter of the Gītā. Mādhava did so and the goat got salvation. (Uttara Kāhanā, Padma Purāṇa).

MĀDHAVI I. Daughter of King Yayāti. A lady recluse she always wore a cover to hide her garment and went on observing a Vṛata called Mrgavṛata: Yayāti gave this daughter in marriage to Gālava. (Śloka 12, Chapter 145, Udyoga Parva). Mādhavī bore a son named Vasūman alias Vasūmanas to Haryāsa, King of Ayodhyā. She got of Divodāsa, King of Kāśi, another son named Pratardana; of the King of Uśīmara she got a son named Śibi. Besides these she got a son named Aṣṭaka of Viśvāmitra. (See under Gālava). When the accrued merit of Yayāti was exhausted and he fell down from heaven Mādhavī consented to part with half of her stock of merit to Yayāti. (See under Yayāti).

MĀDHAVI II. A follower of Subrahmanyā. (Śloka 7, Chapter 46, Śalya Parva).

MĀDHU I. One of the Asuras born from the ear-wax of Mahāviṣṇu. The other was named Kāṭabha. (For details see under KĀṬABHA).

MĀDHU II. Once there lived in a forest-garden on the shores of the Yamanā an Asura of name. Mādhu. Śatrughna killed this Mādhu and established there a city called Mathurāpuri. (Uttara Kaṇḍa, Kamba Rāmāyaṇa). While Indrajit, son of Rāvaṇa, was performing penance Mādhu carried away a demoness named Kumbhīna and there ensued a fight on that account between Mādhu and Rāvaṇa 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, Saṁhitā Parva).

MĀDHUÇHANDAS. A sage who observed correctly the Ātraṇa of Vānaprastha. He was one of the Brahmāvāddī sons of Viśvāmitra. (Śloka 50, Chapter 4, Anuśasana Parva). Viśvāmitra had a hundred sons like Madhucchandas. (10th Skandha, Bhāgavata). The first Sūkta of Rgveda was written by this sage.

MĀDHUΚĀṬABHA(S). Two Asuras named Madhu and Kāṭabha. (See under KĀṬABHA).

MĀDHUΚUMBHA. A follower of Subrahmanyā. (Śloka 19, Chapter 46, Śalya Parva).

MĀDHU Li. A follower of Subrahmanyā. (Śloka 19, Chapter 46, Śalya Parva).

MĀDHUṀĀN. A place of habitation of ancient India. (Śloka 53, Chapter 9, Bhīṣma Parva).

MĀDHUṀARKA. One of the children of Garuḍa. (Śloka 14, Chapter 11, Udyoga Parva).

MĀDHUṀA. A soldier of Subrahmanyā. (Śloka 71, Chapter 45, Śalya Parva).

MĀDHUṀARŚVARĀ. A celestial maiden. She once conducted a dance performance in honour of Arjuna. (Śloka 30, Chapter 43, Vana Parva).

MĀDHUṀ ŚAKTA. An Asura. During the time of the emperor Prthu, the earth was turned into a cow and people milked from her the things they wanted. Madhuśakta was the person who did the milking for the Asuras.

MĀDHUṀRĀVA. A sacred place in Kurukṣetra, situated near another holy place called Prthūdaka. If one bathes in a pond there one will have to his credit the benefit of making a thousand Godānas. (Śloka 15, Chapter 83, Vana Parva).

MĀDHUṀSUḌANA. Another name for Śrī Karṇa. Because he killed an Asura named Madhu he was called Madhusudana. (Śloka 16, Chapter 207, Vana Parva).

MĀDHUṀYAṆDA. A sage who was the son of Viśvāmitra. (Sarga 62, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

MĀDHUṀVANA. A forest-garden owned by the great monkey-King Sugriva. After finding out the whereabouts of Śīta, Hanumān and Agāda accompanied by other monkeys entered this garden and drank honey to their heart's content. (Chapter 282, Vana Parva and Sundara Kāṇḍa, Vālmiki Rāmāyaṇa).

MĀDHUṀVARĀ. A soldier of Subrahmanyā. (Śloka 72, Chapter 42, Śalya Parva).

MĀDHUṀVAṬṬ. 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).

MĀDHUṀVIDYĀ. A special mystical lore of the Devas. This was imparted to the sage Dadhiyān by Indra. (See under DADHYĀN).

MĀDHUṀVILĀ (MADHUVILĀ). A river which flows in the neighbourhood of Kardamila kṣetra. This river has another name Samaṅga. This is a very sacred tirtha. Indra who became a Brahmahatyā-sinner by killing Vṛtrāṣura was absolved of his sins by taking a bath in this river. Aṣṭāvakra, the sage with eight bends in his body, got himself perfect by taking a bath in this river obeying the orders of his father Kahoḍaka. (Chapter 135, Vana Parva).
MADIRĀ. Wife of Vasudeva, father of Śrī Kṛṣṇa. Vasudeva had seven wives named Rohini, Bhadrāmānī, Madirā, Hā, Rοcānī, Pauravi and Devaki (9th Skandha, Bhāgavata). Of these Devaki, Rohini, and Bhadrā abandoned their lives by jumping into the funeral pyre of Vasudeva. (Śloka 18, Chapter 7, Mausala Parva).

MADIRĀKSA (MADIRĀŚVA) I. A brother of Viṣṇu, King of Matsya. When the Kauravas made Trigarta carry away the cattle of Viṣṇu it was Madirāksa who faced Trigarta in a fight. A great light ensued between Trigarta and Madirāksa. He had shown as one of the chieftains of the army of King Viṣṇu. He was a very charitable man well-versed in Dhanurveda (archery). He was killed in the big battle by Dronācārya. Chapters 31, 33, 82 Viṣṇu Parva; 171, Udyoga Parva and 9, Karṇa Parva).

MADIRĀKSA II (MADIRĀŚVA). A king of the dynasty of Ikṣvāku. He was the son of Daśāva. Madirāksa was a saintly king well-versed in archery. He was a very righteous person also. (27-8, Anuśāsana Parva). Madirāksa had a son named Dyumīman and a daughter named Sumadhīyā. (2, 8, Anuśāsana Parva.) After giving Sumadhīya in marriage to a sage named Hiranyahasta Madirāksa attained Svarga. (226: 34 Śaṅti Parva, and 137 : 24 Anuśāsana Parva).

MADOTKĀJA. A feroce lion mentioned in Pānca- tantra (See under Pānca-tantra).

MADRĀ. One of the ten wives of Atrīmahārṣi. Atri got of Madra a son named Soma. (Brahmāṇḍa Purāṇa).

MADRĀ (M). An ancient place of habitation in Bhāratā. This is situated near the river Jhelum. Mādrā, the wife of Pāṇḍu was a princess of this place. Bhiṣma went to Madra and brought Madrī for Pāṇḍu. (Chapter 112, 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 Madra". Aśvakī, father of Sāvitrī, was a king of Madra. Karna condemned Madra and Vāihu as countries which had fallen low in virtue. (Chapter 44, Karṇa Parva).

MADRĀKA I. A Kṣatrīya king of ancient Bhārata. He was born of the maternal spirit of the demon Krodhavāda. (Śloka 59, Chapter 67, Ādi Parva).

MADRĀKA II. Soldiers of the country of Madra were called Madrakas. Madrakas were included in the Kaurava army. (Śloka 7, Chapter 51, Bhiṣma Parva).

MADRĀKALĀNGA. A place of habitation of ancient India. (Śloka 42, Chapter 9, Bhiṣma Parva).

MADRĀVARŚI I. Wife of Parīkṣit, son of Abhimanyu. She was the mother of Jñānemjaya. (Śloka 85, Chapter 95, Ādi Parva).

MADRĀVARŚI II. Another name for Madrī, wife of Pāṇḍu. (Śloka 56, Chapter 52, Sabhā Parva).

MADRĒYAJĀNGALA. A place of habitation of ancient India. (Śloka 39, Chapter 9, Bhiṣma Parva).

MADRĪ. Mādrī who was the second wife of Pāṇḍu was a daughter of the King of Madra. She was the sister of Salya. Nakula and Sahadeva took birth from Mādrī. Pāṇḍu 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 PĀΝDU).

MADYA. Wine. There is a story in the seventh Skandha of Devi Bhāgavata showing how Madya happened to be an intoxicant. Once Indra sent out the Aśvinidevas from Devaloka and banned wine to them. They took refuge in Cyavana a great Sage. Cyavana conducted a special Yāga and invited the Aśvinidevas to partake of the Yajñāṇa. Indra objected to this and Cyavana had to face Indra in a fight. Then Cyavana produced from the sacrificial fire a demon named Madā and he rushed at Indra to kill him. Indra then bowed down before Cyavana and craved for pardon. Cyavana withdrew the demon and charming 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 Iruppa and Kūtampuli, and sweet toddy of palm tree were not considered alcohol. Surā (liquor) chiefly meant Paiṣṭi (liquor made out of rice paste). Drinking of Surā was banned to the three castes, Brahmāṇa, Kṣatrīya and Vaiśya. If they drank Surā 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 Surā one should wear dress made of animal hair. Even if one drinks water in a pot in which Surā was taken, one should observe Vrata for seven days. (Chapter 173, Agni Purāṇa).

MAGĀ (S). The brahmins residing in the island of Śāka are generally called Magas. The Brahmāṇḍa Parva of Bhaviṣya Purāṇa and the Samba Purāṇa speak about the Magas thus:

Śāma, son of Kṛṣṇa, did severe penance to please Śrīyadeva and pleased with the unwavering devotion of Śāma, Śrīyau gave him a luminous replica of himself for worship. Śāma constructed a beautiful temple by the side of the Candrabhāga river and installed the idol there. He then brought from Śākadvipa the brahmins called Magas for conducting the ceremonies of the temple. All the eighteen families of Maga brahmins came and stayed near the temple at the request of Śāma.

MAGADHA. A famous city of ancient India. Its present name is Rājagriha. The Purāṇas mention many great Kings who had ruled Magadha. Brhadratha was once King of Magadha. (Śloka 30, Chapter 63, Ādi Parva) Jayatsena one of the Kālākeyas was once the King of Magadha. (Śloka 48, Chapter 67, Ādi Parva). Pāṇḍu father of the Pāṇḍavas once attacked Magadha and Dirgha the then King of Magadha was killed by Pāṇḍu. (Chapter 112, Ādi Parva). While Bhadratha was ruling Magadha he passed an order that each and every house should worship the demoness Jārā as a house-goddess. (Śloka 10, Chapter 13, Sabhā Parva). During the time of the Mahābhārata Jarāsandha was the King of Magadha. Śrī Kṛṣṇa made Bhimasena kill Jarāsandha. After his death Śrī Kṛṣṇa made Sahadeva brother of Jarāsandha the King of Magadha. (Śloka 43, Chapter 24, Sābhā Parva). Bhimasena conquered this country during his victory march. The people of Magadha offered gifts to Yudhīṣṭhira at his Rājasūya. (Śloka 18, Chapter 52, Sābhā Parva). The King of Magadha and the people there fought on the side of the Pāṇḍavas in the great battle. (Śloka 2, Chapter 53, Udyoga Parva).

MĀGADHAS. A particular tribe of people. If the work of Śūtas was to drive chariots and the work of Pulkasas to hunt, the work of the Māgadhas was that of an adulator. (Chapter 151, Agni Purāṇa). This work of a flatterer was given to them by Brahmā. When the
emperor Prthu was born, Brahmā conducted a Yāga. On the day of sūtyā at the place of Somābhīśava of the Yāga a very intelligent Sūta was born. At the same yāga a Māgadhā also was born. He was a great scholar. Then the sages told Māgadhā and Sūta thus: “Praise this king Prthu, who is the valorous 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. Based on what should we sing praises of him?” Hearing this the sages said that they should praise him for the qualities which he would be possessing in future. The king was pleased to hear that. Sūta-Māgadhās started singing eulogistic songs based on the qualities and exploits of a Prthu to be. Prthu then appointed Sūta as his charioteer and Māgadhā as his adulator. From then onwards the Sūta family became charioteers and the Māgadhā family flatterers. (Chapters 13—70 Anīsa 1, Viśṇu Purāṇa).

MĀGADHĪ. A river which flows through the middle of five mountains. (Sarga 32, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

MAGHĀ I. A sacred place. If one visits this place one would get the benefit of performing the yajñas like Agni-stoma and Airātra. (Śloka 51, Chapter 84, Vana Parva).

MAGHĀ II. One of the twentyseven 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 Magha many unhappy incidents occur in the world. (Śloka 14, Chapter 3, Bhīṣma Parva).

(ii) If Candra stays near Maghā it is an ill omen. (Śloka 2, Chapter 17, Bhīṣma Parva).

(iii) If one gives away land in charity on the day of Maghā one will be rich in children and cattle. (Śloka 12, Chapter 64, Anuśāsana Parva).

(iv) If one gives pudding to the poor on the day of Maghā which comes in the black half of the month of Tūla (October) the Manes will be pleased. (Śloka 7, Chapter 88, Anuśāsana Parva).

(v) If one worships the Manes on the day of Maghā sitting in the shade of an elephant, the manes will be satisfied. (Śloka 8, Chapter 88, Anuśāsana Parva).

(vi) If one conducts the obsequial rites and acts of charity on the day of Maghā one would become the most excellent member of the family. (Śloka 89, Anuśāsana Parva).

MAGHĀ. A Sanskrit poet who lived in the 7th Century A.D. The only work of his which has come to light is Śiśūpālavadha known popularly as Magha.

Upamā Kālidāsaya
Bhāraveraṭhagauravam /
Daṇḍinaḥ padalāliyāṁ
Māghe santi trayo gunāḥ //

This is a very famous verse meaning thus: “The simile of Kālidāsa, the depth of the meanings of Bhāravi and the simplicity of language of Daṇḍin are all present in Magha”. This indicates how great a poet Magha was.

From the last part of this Kāya it can be surmised that Magha was the son of Dattaka and grandson of Suprabhadeva. Suprabhadeva was the minister of a King called Dharmadeva. Māgha was born in Gujarat. A literary critic named Jacobi fixes the period of Māgha as the 6th century A.D. while others fix it as the 8th century A.D. Māgha has made references to the drama ‘Nāgānanda’ written by Harṣa. Harṣa was a King during the period 606 to 649 and that is why the period of Magha is fixed after that period.

MĀGHA. A month (February). This is so called because it is closely associated with the constellation Maghā. This month is between the months of Pauṣa and Phālguṇa. Mahābhārata 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 Brahmins 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 Dvādaśi day of Māgha one will get the benefit of conducting a Rājasūya yajña. (Śloka 5, Chapter 109, Anuśāsana Parva).

(v) Bhīṣma expressed his desire to Kṛṣṇa to end his life on the aṣṭāṁ day falling in the bright fortnight of the month of Māgha. (Anuśāsana Parva, Chapter 167, Śloka 28).

MAHĀBĀHU. One of the hundred sons of Dhitrarāṣṭra. 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 Subrahmanya. (M.B. Śalya Parva, Chapter 45, Verse 71).

MAHĀBALI. See under the word Bali.

MAHĀBHĀUMA. Son of Aṛiha, a King of the Puru dynasty. He had a son Ayutanāyī by his wife Suyaṅja. (M.B. Ādi Parva, Chapter 95, Verse 19).

MAHĀBHAYA. A Rākṣasa. He was born to Adharma by his wife Nīrīti. Mahābhaya had two brothers named Bhaya and Mṛtyu. (M.B. Ādi Parva, Chapter 66, Verse 54).

MAHĀBHĪṢAK. A King of the Ikṣvāku dynasty. He had another name Śantanu. (For further details see under Śantanu).

MAHĀBHŌJA. A Yādava King. (Bhāgavata, 9th Skandha).

MAHĀCODĀ. A woman follower of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Verse 5).


MAHĀDEVA. Śiva. (See under Śiva).

MAHĀDUTI 1. A King in ancient India. (M.B. Ádi Parva, Chapter 1, Verse 232).

MAHĀDUTI 11. One of the sons of the Yaksā Maṇḍhapa by Punyajāni.

MAHĀGĀṆGA. A holy place. Mahābhārata, Anuṣāsana Parva, Chapter 25, Verse 22 says that abstaining from food for a fortnight after a bath in this place will secure admission to Svargaloka.

MAHĀGAṆKĀ. A prominent river in India. (Mahābhārata, Bliśuna Parva, Chapter 9, Verse 33).

MAHĀGOG. A river (Nāḍa) celebrated in the Purāṇas. It is also known as “Sonabhādarā” and Mahāśoṇa. It is after crossing this river that Kṛṣṇa, Bhīma and Arjuna entered Magadha, the capital of Jārāsandha. (M.B. Sabhā Parva, Chapter 20, Verse 27).

MAHĀHANU. A nāga born in the family of Taksaka. In Mahābhārata, Ádi Parva, Chapter 57, Verse 10, we read that this nāga was burnt to death in Janamejaya’s ‘Sarpasatra’.

MAHĀHANUS. One of the sons of Vasudevā by Rohiṇī. (Matsya Purāṇa).

MAHĀHAYA. A King of the Yayāti dynasty. (Bhagavata, 9th Skandha).

MAHĀHRA. A holy place. One who takes a bath here will never be in misfortune. M.B. Anuṣāsana Parva, Chapter 25, Verse 48 says that one who takes bath here and spends a month fasting with a pure heart will attain salvation.

MAHĀJĀN. A Brahmaṇa. When Pramadvarā lay bitten by a serpent, this Brahmaṇa came near her with tearful eyes. (See under Pramadvarā).

MAHĀJAYA. A woman follower of Subrahmanya. (M.B. Salya Parva, Chapter 46, Verse 22).

MAHĀJAYA. One of the two Pārśadas presented to Subrahmanya by Vāsuki, the King of serpents. The other one was Jaya. (M.B. Salya Parva, Chapter 45, Verse 52).

MAHĀṆĀLA. A hell. (See under Kāla 1).

MAHĀKĀDAMB. A tree standing on the tall peak of Supārśva 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 Supārśva mountain and flow through the western side of Śrīvatsa.

MAHĀKĀL. A sacred place situated in the Śrīvatsa river valley in Ujjain. The Śivalinga in-talled in this place is called “Mahākālā.” Mahābhārata, Vana Parva, Chapter 82, Verse 49 says that those who take a bath in the Kotīṭhṛtha at this place, get the same effect as tho of an A’vamedha yāga.

MAHĀKAPĀLA. A minister of the Rāksasa Dūśaṇa. (Valmiki Rāmāyaṇa, Aranyā Kānda, 23rd Sarga).

MAHĀKAPĀLA 11. A Rāksasa who attacked Rāma and Laksmaṇa at Paṇĉaṭa. In Valmiki Rāmāyaṇa, Aranyā Kānda, 26th Sarga we read that when Rāma and Laksmaṇa fought with Kharā, Dūśaṇa and Triśiras there were three terrible Rāksasas named Mahākapāla, Sthūlāśaṇa and Pranāthin.

MAHĀKARNI 1. A wicked minister of Ambubīca, King of Magadha. There is a reference to him in Mahābhārata, Ádi Parva, Chapter 203, Verse 19.

MAHĀKARNI 11. A woman follower of Lord Subrahmanya. (M.B. Salya Parva, Chapter 263 Verse 26).

MAHĀKĀS. A particular subcontinent in the Śaka island. (M.B. Bhīṣma Parva, Chapter 11, Verse 25).

MAHĀKĀYA. A woman follower of Lord Subrahmanya. (M.B. Salya Parva, Chapter 46, Verse 24).

MAHĀKRAUNCA. An island in the Krauṇca island. (M.B. Bhīṣma 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 absorbed of all sins.

MAHĀMĀL. A Rāksasa hero of Rāvaṇa’s army. He was killed in the battle at Paṇḍavaṭi between Rāma and Laksmaṇa on one side and Kharā, Dūśaṇa and Triśiras on the other, over the affair of Śrīpaṇkaḥ. Mahāmālī appeared on the scene as a commander of Kharā’s army. (Valmiki Rāmāyaṇa, Aranyā Kānda, 26th Sarga).

MAHĀMANAS. Grand-son of Janamejaya, a King of the Anga dynasty. Mahāśāla was the son of Janamejaya and Mahāmanas was the son of Mahāśāla. Usūnara was the son of Mahāmanas. (Agni Purāṇa, Chapter 277).

MAHĀMĀT. The seventh son of the sage Angiras. There is a reference to him in Mahābhārata, Vana Parva, Chapter 218, Verse 7.

MAHĀMERU. The golden coloured peak of Himāvān. 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 35 crores of gods dwell on the sides of this Mountain. (M.B. Ádi Parva, Chapter 17).

There are seventy peaks on Mahāmeru. Mahā Viśnu and Brahmā have their places in Mahāmeru. Viśnu’s place is in the east. There is a special place there for the residence of Mahārṣis. 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 Devakūṭa. On the western side there are two mountains, Pavamāna and Pārīyātra. On the southern side are the two mountains, Kaivala and Karavāra and on the northern side, the two mountains, Triśira and Makara. Thus Mahāmeru shines like the sun in the midst of eight mountains. In the middle of Mahāmeru is situated Brahmaloka, the abode of Brahmā in a square extending over 10,000 yojanas. This region is of inexpressible splendour. At eight places around this Brahmapuri, are situated the eight posts or abodes of the Aṣṭadikpālas, each of the abodes being 25000 yojanas in extent. Thus there are nine Puris or Cities
MAHĀMUKHA

MAHĀRAUDRA

on the top of Mahāmeru. They are:—(1) Brahmā's Manovatī in the centre. (2) Due east of it, Indra's Amarāvati. (3) In the south-east corner, Agni's Tejovatī. (4) On the southern side, Yama's Saniyamāni. (5) In the south west corner, Nṛti's Krṣṇājanā. (6) On the western side, Varuna's Śraddhāvatī. (7) In the north-west corner, Vāyu's Gandhāvatī. (8) On the northern side, Kubera's Mahodaya.(9) In the north east corner, Iśān's Yaovatī. (Devī Bhāgavata, 8th Skandha).

2) Mahāmeru and Laikā. Rāvaṇa's place of abode Laikā was really a peak of Mahāmeru. (For further details, see the previous history of Laikā in Para 5 under the word Kubera).

3) How Mahāmeru got its golden colour. The Purāṇa 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 axe of his chariot for a short while on Mahāmeru. The mountain agreed to it. The grateful Sun-god (Sūrya) blessed Mahāmeru that it would henceforth have golden colour. Until it received this blessing, Mahāmeru had the colour of ordinary mountains.

4) Other details.

(i) Two daughters named Ayati and Niyati were born to Mahāmeru. They were married by Dāhāt and Vīdhātā respectively. (Viśu Purāṇa, Part I, Chapter 10).

(ii) Vasiṣṭha had an āśrama near Mahāmeru. (M.B. Ādi Parva, Chapter 99, Verse 6).

(iii) Mahāmeru attends on Kubera in Kubera's assembly. (M.B. Sabhā Parva, Chapter 12, Verse 73).

(iv) The extensive Jambū Vṛkṣa stands on the southern side of Mahāmeru. (M.B. Sabhā Parva, Chapter 38).

(v) At the time of Emperor Pṛthu, the earth was turned into a cow and all living beings obtained all their necessities by milkling her. It was Mahāmeru who stood as 'milk-king man' on behalf of the mountains. (M.B. Droṇa Parva, Chapter 69, Verse 18).

(vi) In Tripuradahana, it was Mahāmeru which was erected as the flag-staff in Siva's chariot. (M.B. Droṇa Parva, Chapter 202, Verse 78).

(vii) Mahāmeru presented two Pārśadas named Kāñcanā and Meghamālī to Subrahmanyas. (M.B. Śalya Parva, Chapter 45, Verse 48).

(viii) Mahāmeru once presented heaps of gold to Emperor Pṛthu. (M.B. Sānti Parva, Chapter 59, Verse 1).

(ix) Mahāmeru is anointed as the King of mountains. (M.B. Sānti Parva, Chapter 222, Verse 18).

(x) Mahābhārata, Sānti Parva, Chapter 341, Verse 22 says that Vyāsa once stayed on Mahāmeru with his disciples.

(xi) Sthūlāirās and Badaviṃukha once performed tapas on Mahāmeru. (M.B. Sānti 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 Pāncalī by Jayadratha.

MAHĀN I. A King of the Pūru dynasty. He was the son of Maṅināra. (M.B. Ādi Parva, Chapter 94, Verse 14).

MAHĀN II. The son of the Agni Bhārata, who was a Prajāpati. Mahābhārata, Vana Parva Chapter 219, Verse 8 states that he was a much revered person.

MAHĀNANDA. A Rākṣasa. In Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, we see that he was a Minister and the uncle of Rāvaṇa.

MAHĀNANDI I. A river, celebrated in the Purāṇas and flowing through the region Utkala (Orissa). Arjuna once took a bath in it. Mahābhārata Vana Parva, Chapter 84, Verse 84, states that those who bathe in this river will obtain "Akṣayaloka".

MAHĀNANDI II. A river in the Śāka island. (M.B. Bhīṣma Parva, Chapter 11, Verse 32).

MAHĀNANDA I. See under Tāraka II.

MAHĀNANDA II. A King of Madra land. Dama, the son of Nāriṣyanta killed Mahānanda at the Svaayāvarta of Sumanā. (Mārkandeya Purāṇa, 130,52).

MAHĀNANDĀ III. A holy place. Mahābhārata, Anuśasana Parva, Chapter 25, Verse 45, says that those who worship in this place will obtain entry into Nandanavana.

MAHĀNANDI. A Magadha King who was the son of Nandivardhana. He was the last King of the Śiśūnāga dynasty. King Nanda was the son of Mahānandi by a Śūdra woman. According to Mātṛṣya Purāṇa, Vāyu Purāṇa and Brahmanḍa Purāṇa, he ruled the country for 46 years.

MAHĀPADMA I. The first King of the Nanda dynasty. According to Vāyu Purāṇa and Matsya Purāṇa, Mahāpadma was the son of Mahānandi, the last King of the Śiśūnāga dynasty. He was the son of Mahānandi by a Śūdra woman. He killed his father and founded the Nanda dynasty.

MAHĀPADMA II. An elephant in Ghaṭotkaca's elephant army during the Bhārata Yuddha. (M.B. Bhīṣma Parva, Chapter 60, Verse 51).

MAHĀPADMA III. One of the Asādīgajas. (The eight elephants guarding the eight cardinal points). (M.B. Bhīṣma Parva, Chapter 64, Verse 57).

MAHĀPADMAPURA. An ancient place in the south of the Ganga river valley. (M.B. Sānti Parva, Chapter 353, Verse 1).

MAHĀPĀGA. A famous river in ancient India. There is a reference to this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 28.

MAHĀPARIṣADEśVARA. A follower of Lord Subrahmanyas. (M.B. Śalya Parva, Chapter 45, Verse 66).

MAHĀPĀRṢVĀ I. One of the heroic warriors of Rāvaṇa. In the battle between Rāma and Rāvaṇa, all those warriors were killed. (Agni Purāṇa, Chapter II).

MAHĀPĀRṢVĀ II. 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, Anuśasana Parva, Chapter 19, Verse 21.

MAHĀPRASTHĀNIKA PARVA. A subsidiary Parva in Mahābhārata which describes the Mahāpārṣṭhāna conducted by the Pāṇḍavas after the Bhārata Yuddha.

MAHĀPUMĀN. A mountain. (Mahābhārata, Bhīṣma Parva, Chapter 11, Verse 26).

MAHĀPURA. A holy place. Mahābhārata, Anuśasana Parva, Chapter 25, Verse 26 states that if one takes a bath in this place and leads a pure life here for three nights, one will become fearless.

MAHĀRAUDRA. A Rākṣasa who was the friend of Ghaṭotkaca. He was killed by Duryodhana at the battle
of Kurukṣetra. (M.B. Bhīṣma Parva, Chapter 91, Verse 20).

MAHĀRAURAVA(M). A narakā (hell). (See the section on Narakā under the word Kāla I).

MAHĀRAVA. A King of the Yadu dynasty. In Mahābhārata, Adī Parva, Chapter 218, we read that this Kṣatriya King had participated in the festival conducted by Yādavas at the Raiavatāka mountain.

MAHARLOKA. A world which was believed by the ancient people to be situated one crore yojanas above the "Dhruvāpāda". Vīṣṇu Purāṇa, Part II, Chapter 7 says that it is there that sages like Bhṛgu live till the end of Kalpa.

MAHĀROMĀ. A King of the Solar dynasty. He was the son of Kṛitrāta and father of Svaṁaromā. (Bhāgavata, 9th Skandha).

MAHĀŚĀLĀ. A King of the Aṅga dynasty. He was the son of Janamejaya and father of Mahāmanas. (Agni Purāṇa, Chapter 277).

MAHĀŚĀNKHĀ I. A crocodile celebrated in the Purāṇas. He had a head named Saṅkhinī. The seven children born to Saṅkhinī became the Maruts in the Svārociṣa Manvantara. There is a story in Chapter 72, Vāmana Purāṇa about these children who became Maruts.

Ṛtadhvaja, son of Svārociṣa Manu had seven heroic sons. They went to Mahāmeru and began to worship Brāhmaṇ for gaining Indra’s place. Indra was alarmed. He sent the Apsarā woman Pūtānā to the sons of Ṛtadhvaja to obstruct their tapas. There was a river flowing by the side of their āśrama. Ṛtadhvaja’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 emission of semen. Saṅkhinī, wife of the crocodile Mahāśānkha swallowed it. The princes whose tapas was interrupted returned to the palace. Pūtānā returned to Indra and reported the matter.

After some years, Saṅkhinī happened to be caught in a fisherman’s net. The fisherman caught her and informed Ṛtadhvaja’s sons about his catch. They took her to the palace and put her in a tank there. In due course Saṅkhinī 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 Brāhma appeared to them and told them not to cry and assured them that they would become the Devas of “Vāyu Skandha”. He took them up to the sky and put them in Vāyuskandha. These children were the Maruts of the Svārociṣa Manvantara.

MAHĀŠĀNKHĀ II. A Nāga. Bhāgavata, 10th Skandha says that this Nāga revolves along with the sun in the month of Mārgaśīra.

MAHĀSENA I. Another name for Subrahmanyā. (M.B. Vana Parva, Chapter 225, Verse 27).

MAHĀSENA II. A prince of Ujjayinī. (See under Angāraaka I).

MAHĀŚĪRAS I. An ancient sage. In Mahābhārata. Sabhā Parva, Chapter 4, Verse 10 we find that this sage shone in the assembly of Dharmaputra.

MAHĀŚĪRAS II. A Nāga. Mahābhārata, Sabhā Parva, Chapter 9 states that this Nāga worships Varuṇa in Varuṇa’s assembly.

MAHĀŚRAMA. A holy place. Mahābhārata, Vana Parva, Chapter 84, says that a person who spends a night here observing a fast, would obtain “Subhaloka”.

One who spends three months like that will become a “Paramasiddha”. (M.B. Anuśasana Parva, Chapter 25, Verse 17).

MAHĀŚŪRA. One of the Asura leaders who fought against Subrahmanyā. (Skanda Purāṇa, Asura Kānda).

MAHĀŚVA. A King celebrated in the Purāṇas. Mahābhārata, Sabhā Parva, Chapter 8, Verse 19 says that this King now lives in Yama’s assembly.

MAHĀŚVĀNA. A follower of Subrahmanyā. (M.B. Śalya Parva, Chapter 40, Verse 26).

MAHĀTALA. A section of Pāṭala. The descendants of the serpent Kadrū live here. These serpents are many-headed and terrible monsters. Chief among them are Kakaḥa, Taṅkaka, Suṣena, 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 Garuḍa and so live quietly with their families in Mahātala. (Devī Bhāgavata, 8th Skandha).

MAHĀṬAPAS. A great sage. Varāhī Purāṇa states that this sage advised King Suprabhā to worship Vīṣṇu.

MAHĀṬEJAS. A warrior of Subrahmanyā. (M.B. Śalya Parva, Chapter 45, Verse 70).

MAHATT. Nārada’s Viṇā (Lute). It was this Mahatī which became the lute in the world, as the result of a curse. (See under Nārada).

MAHATTARA. One of the five sons of the Agni Pāancajanya. (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. (Śloka 22, Chapter 4, Udyoga Parva).

MAHĀUJAS II. A dynasty of Kṣatriyas. King Varayu was born in this dynasty. (Śloka 15, Chapter 74, Udyoga Parva).

MAHĀVEGĀ. A woman follower of Subrahmanyā. (M.B. Śalya Parva, Chapter 46, Verse 16).

MAHĀVĪRA I. A son of Priyavrata. Śvāṃbhuvā Manu had two famous sons named Priyavrata and Uttānapāda. Of them, Priyavrata married Surūpā and Barhiṃmati, the two beautiful and virtuous daughters of Viśvakarma Prajāpati. By his first wife Surūpā, Priyavrata had ten sons, namely, Agnīdhra, Indhamajīva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātiḥi, Vīthotra and Kavi. The youngest of his children was a daughter named Urjjasvatī. (Devī Bhāgavata, 8th Skandha).

MAHĀVĪRA II. Mahābhārata, Adī Parva, Chapter 67, Verse 68, refers to a Mahāvīra, who was the re-birth of the Asura Krodhavaśa.

MAHĀVYASAS. A woman follower of Subrahmanyā. (M.B. Śalya Parva, Chapter 46, Verse 28).

MAHENDRA I. Father of the princess Pāṭalī. (See under Pāṭalīputra).

MAHENDRA II. One of the holy mountains. This mountain has great Purānic importance.

(1) After slaughtering the Kṣatriyas to extinction sage Parasūrāma made Mahendra his place of abode. (Śloka 53, Chapter 129, Adī Parva).

(2) Once Arjuna visited the mountain Mahendra. (Śloka 13, Chapter 214, Adī Parva).

(3) The presiding deity of this mountain sits in the court of Kubera worshipping him. (Śloka 30, Chapter 10, Sabhā Parva).
(4) If one bathes in the pond of Rāmatirtha on the top of this mountain one would get the benefit of performing an Āṣvamedhayāga. (Sloka 16, Chapter 83, Vana Parva).

(5) Brahmā went once to this mountain and conducted a ṛgga there. (Sloka 22, Chapter 87, Vana Parva).

(6) Yudhisṭhira during his pilgrimage visited this mountain. (Sloka 30, Chapter 114, Vana Parva).

(7) Paraśurāma gave a dārāsāna (Interview) to Yudhisṭhira on a Caturdāsi day on this mountain. (Sloka 16, Chapter 117, Vana Parva).

(8) Hanumān when he was going in search of Sitā visited this mountain also along with the other monkeys. (Sundara Kāṇḍa, Vālmiki Rāmāyaṇa).

MAHENDRAVIKRAMAVARMĀ. A Sanskrit instructor in histrionics who lived in the 7th century A.D. He was a Pallava King and ruled his country during the period 600 to 630 A.D. He is the author of the drama Mattavilāsa. Many verses from Mattavilāsa have been quoted later in many other books. Kānē was the capital of Vikramavarmā.

MAHESA. An incarnation of Siva. When once Vētāḷa, his gatekeeper was born on earth, Śiva and Pārvatī incarnated as Mahēśa and Sārādā on earth. (Sūtrasudra Sanshitā, Śiva Purāṇa).

MAHESVARA. Another name of Śiva.

MĀHESVARAPURA. A holy place. If one worships Śaṅkara (Śiva) at this place, all desires would be fulfilled. (Sloka 129, Chapter 84, Vana Parva).

MĀHESVARIDHĀRA. A holy place. He who visits this place would have to his credit the benefit of doing an Āṣvamedhayājāṇa. (Sloka 117, Chapter 84, Vana Parva).

MĀHEYA. A place of habitation of ancient India. (Sloka 49, Chapter 9, Bhīṣma Parva).

MĀHIDĀSA. An ācārya (Preceptor). He is believed to be the author of “Aitareya Brāhmaṇa” and “Aitareya Aranyaka”.

According to Čhāndogyoṇaṇiḍsad and Jaiminiya Upaniṣad Brāhmaṇa, Mahīḍāsa lived for 117 years. Although this ācārya was a victim of diseases he was quite indifferent to the painful sufferings caused by them. (Chāndogyoṇaṇisad 3; 16; 7—Jaiminiya Upaniṣad Brāhmaṇa; 4; 2; 11).

MĀHIJIT. A King of Māhiṣmatī who lived in Dvāpara Yuga. He was childless and got a son by observing Vrata on the Ekādaśī day falling in the bright lunar fortnight in the month of Śrāvaṇa (August). (Uttarakhanda, Padma Purāṇa).

MĀHIKA. A place of habitation of ancient India. (Sloka 46, Chapter 9, Bhīṣma Parva).

MAHILAROPYA. See under Pañcatantra.

MAHIŅĀN. An Ādiya. Bhāgavata 6th Skandha says that Mahinān was the son of Bhaga by Siddhi.

MAHIMABHAṬṬA. A Sanskrit critic who lived in India in the 11th century A.D. His chief work was entitled “Vyaktiviveka”, a treatise on “Alaṅkāra”. The book is divided into three parts. He was a scholar in logic also. He was the author of another book “Tattvotkītokā”.

MAHĪRATHA. A King who earned great merit by observing Vrata in the month of Vaṣaṭkha (May). This King gave to those in hell his one day’s punya and all of them were released from hell.

Mahīratha was a King who became prosperous by accrued punya. Kaśyapa 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 Kaśyapa gave Dharma-padeśa to Mahīratha. 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-natured without either virtue or knowledge. Secondly, there is the virtuous one with good conduct. Thirdly, there is the agonising 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 virtuous deeds and I shall now make you enjoy the benefits of Vaiṣākhaśaṇa (a bath with religious rites in the month of Vaṣaṭkha (May).

After that Kaśyapa made him take the bath and worship with proper Vedic rites in the month of Vaṣaṭkha. The King became old and died. At once the servants of Kāla (King of Death) came to fetch the soul of Mahīratha. But angels from Mahāvisṇu came and thrusting aside the agents of Kāla took charge of the soul of Mahīratha. Nymphs from above sang in praise of the King whose sin had waned because of Vaṣaṭkharāṭasāṇā (early morning bath in the month of Vaṣaṭkha). The angels from Viṣṇu carrying the soul of the King to Svarga took him through hell. The King heard the agonising cries of those 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 Vaṣaṭkhaṇvṛata. At once all those in hell were released from the agony and were sent to heaven. (Vaṣaṭkhamāhātmyaparākaraṇa, Padma Purāṇa, Pātaḷākhanda).

MAHĪṢA. An Asura.

1). Birth. Long ago there was a famous Asura King named Danu. Two sons named Rāmbha and Kāraṃbha were born to him. Having no issue, they decided to worship Mālāvaṇa yaks, praying to be blessed with children. They started tapas, Kāraṃbha, in the middle of water and Rāmbha in the middle of Pañcāgni. Indra was alarmed at their taps. He took the form of a crocodile and went into the water in which Kāraṃbha was standing and caught hold of his feet, pulling him down. Kāraṃbha was drowned. The mighty Rāmbha 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 Rāmbha 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 to visit Mālayakṣa, who was attended to by Yaksas. There, they had a treasure 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 fate would have it, a sexual union took place between them.

The she-buffalo became pregnant and Rambha took her with him to his own house in Pātāla. 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 a forbidden act. So he returned to Mālavatya-kṣa. The pretty she-buffalo accompanied her husband to the holy Yakaša- maṇḍala.

While they were living there, she gave birth to an attractive buffalo-calf. 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 Mahiṣi (she-buffalo) sought the protection of the Yaksas. They saved her from the Mahiṣa (He-buffalo). The disappointed and love-stricken Mahiṣa drowned himself in a holy lake and was reborn as a mighty and heroic Asura named Namara. The Mahiṣi 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 Mahiṣas. Mahiṣa who was the son of Rambha alone was spared. He was the Asura named Raktabīja. He defeated all gods like Indra, Rudra, Śūrya, Vāyu and others.

Mahiṣāsura became the King of the Asuras. The alarmed Devas (gods) abandoned their posts of honour. All the worlds were plunged in darkness. (Vāmana Purāṇa, Chapter 17).

2) Mahiṣāsura’s Reign. Mahiṣāsura 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. Cīkṣura who was puffed with pride and an expert in military Science, was installed as War-Minister and Tāmra, the gifted economist as Finance Minister. The Prime Minister was Asilomā. Bīḍāla was Foreign Minister. Udaraka became Military Commander. Bāṣkalā, Trinetra and Kālabandhaka were assigned the posts of Members of the Executive Council. Skṛcārya 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 Brāhmaṇas offered the share of yajña to Mahiṣāsura and prostrated 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 Mahiṣāsura. Indra answered with utter contempt to the messenger and his master Mahiṣa. The messenger returned and reported the matter to Mahiṣāsura who began to tremble with anger.

Although Indra sent away 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 Mahiṣāsura. Brahmanā and Indra, accompanied by the other Devas set out to hailāsa. From there, taking Paramāśiva with them, they proceeded to Vaikuṇṭha. On arrival there, they offered prayers to Mahāviṣṇu who appeared before them. They submitted to him their grievances and sufferings under the rule of Mahiṣāsura. After deep deliberations, Mahāviṣṇu supported the proposal for war. Thus the war between Devas and Asuras started.

4) Devāsura Tuddha. 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 with his Thunderbolt. The Asura named Andhaka encountered Mahāviṣṇu. The five arrows of that Asura were broken to pieces by Mahāviṣṇu 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. Bāṣkala fought against Indra, Mahiṣa against Rudra, Trinetra against Yamadhama, Mahāhanu against Śrīḍa, and Asilomā against Pracetas. 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 Śārīga and tried to kill Andhaka with a shower of arrows. But the Dāitya warrior countered all of them with 50 arrows which he shot at Viṣṇu. Viṣṇu smashed all of them and sent his destructive weapon “Sudarṣana 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 “Kaumodaki” 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
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Mahiša. When he tried to pierce the Asura's chest with his trident, the latter thwarted the blow with his own lance and aimed it at Śiva's breast. Although it actually hit him, Śiva disregarded it and gave another thrust to Mahiša with his trident. By this time Mahāviṣṇu had recovered from his swoon. At once he returned to the field of battle and joined Śiva in his attack on Mahiša. When Mahiša saw that both Śiva and Viṣṇu were launching a combined attack against him, in his wild fury he assumed his own buffalo form and lifting 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 “Pāñcācajanya” and drowned the sound of his roar. Just as the roaring of the asura frightened the Devas, the sound of Pāñcācajanya struck terror in the minds of the Asuras.

5) Mahiša's Death. The Asuras were terrified at the sound of Pāñcācajanya. In order to encourage them, Mahiša assumed the form of a lion and rushed into the midst of the army of Devas roaring. Even the Trimūrtis were alarmed for a short while when they saw the fierce beast advancing through their battle-array killing and mauling hundreds of the Devas on either side. Mahāviṣṇu at once sent his weapon Cakra against the lion. The lion was reduced to ashes by it, but Mahiša rose up again in the form of a buffalo and rushed forward. He gave a severe cut on Mahāviṣṇu's chest with his long and powerful horn. Mahāviṣṇu started fleeing to Vaikuṇṭha. At the sight of this, Śiva concluded that Mahiša was proof against killing and so he also fled to Kailāsa riding on his bull. When Viṣṇu and Śiva took to their heels, Brahmā also flew to Satyaloka, riding on this swan. Although the leaders left the field, the rest of the Devas under the leadership of Indra, encountered Mahiša again. Indra drew his Vajra. The Aṣṭadikpālakas assisted him. The battle raged fiercely again. The Devas began to flee for life. Taking this opportunity, Mahišāsura forced his way into Heaven. He planted his Dāitya flag high. 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 took them again to Vaikuṇṭha. Śiva also arrived there. The Devas submitted their grievances to Viṣṇu. They prayed to him to devise some method by which Mahiša could be killed. Brahmā had given him a boon that no Man was capable of killing him.

Mahāviṣṇu said to them:—"By Virtue of the boon, Mahiša 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 her all our weapons."

As soon as Mahāviṣṇu 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 peculiar powers and qualities of Viṣṇu, Śiva, Indra, Kubera, Vārūṇa 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 Devī herself. The devas supplied her with jewels and ornaments and gorgeous clothes. Decked in all glory and with fascinating beauty, riding on a lion, she took her stand at the entrance of Devaloka and challenged Mahiša. At the very first sight of Devī, Mahiša fell in love with her. She declared she would become the wife of the person who could defeat her in battle.

So Mahiša made up his mind to defeat her in a fight. It was a terrible battle. All the Ministers of Mahiša, like Bāṣkala, Durmukha, Tāmra, Cīkṣura, Asilomā and Bīḍāla were slain. At last Mahiša himself appeared on the scene to fight with Devī. Mahiša started with a shower of arrows and Devī countered them all with her own arrows. In the end she attacked him with Viṣṇu's Cakra. The Cakra cut off his throat and he dropped down dead. The devas raised a thunderous shout of joy and triumph. (Devi Bhāgavata, 5th Skandha).

MAHISĀDA. A woman follower of Lord Subrahmanya. (M.B. Salya Parva, Chapter 46, Verse 28).

MAHISĀKA. (MAHISĀKA): A special tribe. They were once Kṣatriyas but they became Śādāras by their evil mode of living. (Ślokas 22, 23, Chapter 33, Anuśāsana Parva). Arjuna during his victory march conquered this tribe in the south. (Chapter 83, Ā śvamedha Parva).

MAHISĀKA (M). The name given by the Ancient people to modern Mysore. (M.B. Bhīṣma Parva, Chapter 9, Verse 59).

MAHISĀKA. An Asura who came into conflict with Subrahmanya. (Skanda Purāṇa).

MAHISĀNANĀ. A follower of Subrahmanya. (Śloka 25, Chapter 46, Salya Parva).

MAHISMĀN I. A King of the Hēhaya royal family. It was this King who constructed on the banks of the river Narmada, Mahimsta, the capital city of Kārtavīryārjuna. It got the name of Mahīṃsta because it was constructed by Mahīṃsta (Chapter 2, Brahmandā Purāṇa).

MAHISMĀN II. A King of the Vṛṣṇi dynasty. He was the son of a King called Kuṇi. (Kuṇi is called Kuṇi in some of the Purāṇas). Kuṇi had three other sons named Sabhājīt, Bhadrasesa and Durdama. (9th Skandha, Bhāgavata).

MAHĪŚMATI. Sixth daughter of Aṅgiras. Mahīṃstati was known as Anumati also. (Śloka 6, Chapter 218, Vana Parva).

MAHĪŚMATI. An ancient city on the banks of river Narmadā. 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 Mahīṃstati as its capital. Sahadeva, one of the Pāṇḍavas during his victorious march to the south conquered this country. (Chapter 31, Sabhā Parva).
(ii) Daśāva, tenth son of Iksväku, had made this city his capital. (Sloka 6, Chapter 2, Anuśāsana Parva).

(iii) Kārtavīryārjuna who had made Māhīśmati the capital of his kingdom had subdued many kings. (Sloka 3, Chapter 152, Anuśāsana Parva). (See under Kārtavīryārjuna.)

MAHODARA I. A serpent born to Kaśyapa of his wife Kadru. (Sloka 16, Chapter 35, Ādi Parva).

MAHODARA II. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great battle. (Sloka 19, Chapter 157, Droṇa Parva).

MAHODARA III. An ancient sage. (See under Kapālamocana).

MAHODARA IV. An army chief of Rāvaṇa. (Uttara Rāmāyana).

MAHODARĀ V. A friend of Ghaṭotkaca son of Bhīma. When Ghaṭotkaca started for Prāgyotisapura to conquer Kāmakaṭikāta, Mahodara also followed him. (Skanda Purāṇa).

MAHODARA VI. One of the sons of Rāvaṇa. In the Rāma-Rāvaṇa battle Mahodara fought first with Aṅgada and later in a combat with the monkey soldier Nila, he was killed. (Sargas 70, 81, Yuddha Kāṇḍa, Vālmīki Rāmāyana).

MAHODARA VII. The minister of Sūmāli, grandfather (maternal), of Rāvaṇa. In the Rāma-Rāvaṇa battle Mahodara accompanied Sūmāli when he came to help Rāvaṇa. (Uttara Kāṇḍa, Vālmīki Rāmāyana).

MAHODARA VIII. One of the sons of Viśravas born of his wife Puspotkaṭā. Hanūmān killed this demon in the Rāma-Rāvaṇa battle. (Yuddha Kāṇḍa, Chapter 70, Verse 66, Vālmīki Rāmāyana).

MAHODARYA. A King who is worthy of being thought of every morning. (Sloka 55, Chapter 155, Anuśāsana Parva).

MAHOĐAYA. One of the sons of Vasiṣṭha. Once Trīṣāṅku, King of Ayodhya, conducted a yāga with Viśvāmitra as Ritvik and for that yāga Viśvāmitra invited Vasiṣṭha and his son Mahodaya also. But Mahodaya refused to respond to the invitation and sent a message picturing both Viśvāmitra and Trīṣāṅku as Caṇḍālas. Enraged at this insulting message Viśvāmitra cursed Mahodaya to become Śūdra. (Verses 20-21, Bāla Kāṇḍa, Chapter 59, Vālmīki Rāmāyana).

MAHODAYAPURI. The capital city of Kubera. This is called Alakāpurī also. (8th Skandha, Devī Bhāgavata).

MAHOTTHA. A Janapada of Purāṇic fame in Bhirata. The chief of this place, Akroṣa was conquered by Nakula during his victory march. (Sloka 6, Chapter 32, Sabhā Parva).

MAINĀKA I. 1) General information. A mountain. This mountain was the son of Himavān and father of Krauñca. (Sloka 13, Chapter 18, Harivarṇa).

2) How the mountain helped Hanūmān. There is an unbreakable tie between Maināka and the Kings of Iksväku family. There is a story in Bhrāmaṇḍa Purāṇa that the sāgara (ocean) was constructed by the sixty thousand sons of the King Sagara of Iksväku family. This sāgara once gave refuge to Maināka 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 Vāyu (wind) took away his friend Maināka and put him in the ocean. From that day onwards Maināka and the ocean developed an intimacy which even death could not wipe off. Hanūmān was the son of Vāyu, the friend and saviour of Maināka. It was because of that that Maināka gave refuge for Hanūmān on his way to Lanka. Because the ocean gave refuge to Maināka after its escape from the sword of Indra and because the ocean (Sāgara) was the creation of the sons of Sagara, a King of the Iksväku race, Maināka felt indebted to Sagara and the entire race to which he belonged. Maināka thus had great respect for Śrī Rāma who belonged to the Iksväku race. This was also responsible for Maināka giving relief to Hanūmān on his way to Lanka. (See under Parvata).

2) Other details.
(i) This mountain is situated near the lake Bindusarovara which was to the north of Kaśīlāsa. Bhagiratha did penance to bring Gangā to the earth on this mountain. (Chapter 3, Sabhā Parva).
(ii) Paṇḍavas who went to the north crossed the mountain Maināka and went further. (Sloka 1, Chapter 139, Vana Parva).

MAINĀKA II. A holy place on the west coast on the banks of the river Narmadā. This is also on a mountain. (Sloka 11, Chapter 89, Vana Parva).

MAINĀKA III. Another mountain. (This is in Krauñcadvipa. (Sloka 18, Chapter 12, Bhīṣma Parva).

MAINDA. One of the monkeys who helped Śrī Rāma in the search for Śītā. Purāṇas give the following information regarding this monkey:

(i) Mainda lived in a cave in Kiśkindhā. While he was living there Sahadeva one of the Paṇḍavas came that way during his victory campaign in Daḵśaṇa Bhārata and fought with him. Sahadeva was defeated. But Mainda was pleased with him and gave him many valuable presents and advised him that no difficulties should be put against Dharmaputra achieving his object. (Sloka 18, Chapter 31, Sabhā Parva).
(ii) Mainda was the minister of Sugrīva, King of the monkeys. He was mighty, intelligent, and kind to others. (Sloka 23, Chapter 28, Vana Parva).
(iii) Mainda was one of the leaders who led the monkeys who went in search of Śītā. (Sloka 19, Chapter 283, Vana Parva).
(iv) In the Rāma-Rāvaṇa battle Mainda and others also fainted along with Lākṣmaṇa and others. It was only when they washed their faces with the water given by Kubera that they could see things clearly.
(v) Mainda was the son of Aḥvinīdevas. (10th Skandha, Bhāgavata).

MAITRA I. A demon tribe. Once a sage named Loma’a persuaded Dharmaputra to attack this tribe.

MAITRA II. An auspicious time (Muhūrta). Śrī Kṛṣṇa started on his historic journey to Hastināpura at Maitramuhūrta. (Sloka 6, Chapter 83, Udyoga Parva).
MAITRA III. A constellation. Kṛtavarmā joined the Kaurava side on the day of this constellation. (Sloka 14, Chapter 35, Sālyā Parvā).

MAITRĀVARUṆA. Another name for Vasiṣṭha. Agastya also is known by this name. Because they were born as the sons of Mitra and Varuṇa they got this name. How they came to be reborn as the sons of Mitrāvaruṇas is told in Devī Bhāgavata.

There was once a celebrated emperor named Nimi in the Iksvāku line of Kings. Nimi was the twelfth son of Iksvākū. The agrahāra found near the āśrama of Gautama Mahārṣi, 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 Bhūrgu, Aṅgiras, Vāmadeva, Pulastya, Pulaha and Rṣīka. 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 Mahārṣi as the chief priest. It took five hundred years for Nimi to complete the yāga. After five hundred years Vasiṣṭha after completing 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 bodiless. But powerful Nimi cursed Vasiṣṭha also and separated his soul from his body.

Griefstricken, Vasiṣṭha went to Brahmā and complained to him. Brahmā said, "Oh son, you go and merge with the brilliance of Mitrāvaruṇas 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 Brahmā and prostrated before him and then went to the āśrama of Mitrāvaruṇas. He then abandoned his body there and merged with the brilliance of Mitrāvaruṇas. One day Urvaśī with her companions came to the āśrama of Mitrāvaruṇas 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, (Skandha 6, Devī Bhāgavata).

MAITREYA. A sage of great brilliance of ancient India.

1) Genealogy. Descending in order from Viṣṇu:—

Somā was born as the son of Maitreya.

2) Other details.
(i) Once Maitreya went to Hastināpura and told Duryodhana that he should behave kindly to the Pāṇḍavas. Duryodhana 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 Bhīma would one day break Duryodhana's thighs. (See under Duryodhana).
(ii) Maitreya was a courtier of Yudhiṣṭhira. (Sloka 10, Chapter 4, Sahā Parvā).
(iii) Maitreya was one among the sages who visited Bhīṣma while he was lying on his bed of arrows. (Sloka 6, Chapter 4', Saṁśā Parvā).
(iv) Once he discussed with Vyāsā topics on Dharma. (Chapter 120, Anuśāsana Parvā).
(v) When Śri Kṛṣṇa died, the spiritualistic ideology of Dharmanātha became more dominant and he approached Vidura for Dharma. Vidura sent him to Maitreya. Dharmanātha went to the Āśrama of Maitreya on the banks of the river Gaṅgā and after paying respects to him accepted Dharma (Instruction in law, duty and morals) from him. (3rd Skandha, Bhāgavata).

MAITREYī. Wife of the sage Yājñavalkya. 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 splendour see under Candrāṅgada).

MAITRĪ. Daughter of Dakṣa. Thirteen daughters of Dakṣa were married to Dharma. Maitrī was one of them. Maitrī bore a son named Abhaya to Dharmadeva. (4th Skandha, Bhāgavata).

MAJJANA. A soldier of Subrahmanyā. (Śloka 70, Chapter 45, Sālyā Parvā).

MĀKANDI. A city of the King Drupada. This city was on the banks of the river Gaṅgā. (Śloka 73, Chapter 137, Adī Parvā). See under KAPATAHĪKṢU.

MAKARADAMŚTRA. A prostitute of Mathurā, the birth place of Śri Kṛṣṇa. The story of this woman who had made prostitution and cheating her aim in life was told to Vasavadattā wife of Udayana by Vasantaka. The curbing of the arrogance of Makaradaṁstra by a poor brahmin of name Lohajaṅgha with the help of Vībhīṣaṇa, emperor of the demons, is the theme of the story. Makaradaṁstra had a daughter named Rūpinikā. The mother tried to make the daughter also a prostitute. Once Rūpinikā went to a far-off temple for worship as instructed by her mother. There she met a poor brahmin named Lohajaṅgha and Rūpinikā was attracted to him by his handsome features. She sent word through her maid requesting Lohajaṅgha to come to her house. Rūpinikā came back and waited for her lover to come. After some time Lohajaṅgha came. Makaradaṁstra scrutinised the new-comer with suspicion but Rūpinikā took him to her bed-room. Both of them remained there making love. Makaradaṁstra 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 dusk. The twilight of love remains for a few seconds only. So do send away this brahmin who has no money."

Rūpinikā discarded the advice of her mother and Makaradaṁstra felt annoyed. She decided to send out Lohajaṅgha somehow. One day a prince came that way and Makaradaṁstra enticed him to her house and requested the prince to accept Rūpinikā and send Lohajaṅgha out of her house.

The prince accepted the request of the mother-prostitute. At that time Rūpinikā had gone to the temple-
and Lohajangha for a walk. After some time Lohajangha came as usual and entered the house and Makara-}
danstra introduced Lohajangha to the prince. At once the
servants of the prince beat Lohajangha and carrying him
away out of the house put him in an excrement pit.
Lohajangha 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 the carcass of an elephant.
Jackals entering through the buttocks had eaten all
llesh and the animal lay hollow inside with the skin in
tact on the skeleton. Lohajangha entered the inside
of the elephant and slept there. That night it rained
heavily and the hole at the buttocks contracted with
little space for Lohajangha to get out. The rains continu-
ed, the water-level in the river Gaiga 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 pecked
it open it found a man inside and frightened
left it there and flew away. By this time Lohajangha
awoke from his slumber and while he was looking
around him in surprise he saw two demons approaching
him. The demons thought he had come to the place
crossing the ocean like Šri Rāma to bring disaster
to them and so they immediately ran up to Vibhīṣaṇa
and told him of the incident. Vibhīṣaṇa asked his ser-
vants to bring Lohajangha before him and when he
was brought before him enquired very politely who he
was and why he had come there and how he had come.
In reply to the enquiries Lohajangha 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 Vibhīṣaṇa, and he will give you enough wealth
to live happily’. It was in a dream and when I awoke
I found myself on this shore. I do not know how it all
happened.”

Vibhīṣaṇa was immensely pleased to hear the story
of Lohajangha and gave him immense wealth including
many precious diamonds, golden replica of the emblem
of Viṣṇu consisting of Sankha, Cakra, Gada and
Padma and a small kite from the mountain of Svarga-
mūla. Accepting all these Lohajangha 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 Rūpinikā and addressing Rūpinikā in private
said, “I am Viṣṇu. I have come to you for a union
because you are virtuous” Hearing that Rūpinikā
respectfully surrendered herself to him. Before dawn
Lohajangha left the house and flew back to the deserti-
ed place. Rūpinikā 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. Rūpinikā then told her
mother all that had happened on the previous night.
Makaradanstra wanted to confirm the story of her
daughter and so she kept awake that night to see what
took place. She found Lohajangha arriving as Viṣṇu
on the back of Garuḍa and fully believing him to be
Mahāviṣṇu was overjoyed at the fortune of her daughter
and running to her the next morning said “Oh, dear
daughter, by the grace of Šri Narāyana 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-
god.”

Rūpinikā agreed to do so. That night she told the fake
Viṣṇu the desire of her mother. Then Lohajangha said:
“Your mother who is a great sinner is not eligible to go
to Svarga in her present state. Day after tomorrow
on the Dwādaśi day the gates of heaven will open.
Early morning on that day the goblins of Śiva would
enter Svarga. I shall then try to send your mother
along with them. But your mother should then appear
as a goblin. The hair on the head should be shaved at
five places and the remaining hair 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 char-
coal 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 Maheśvara
(Śiva) and then there will be no difficulty for me to allow
her to enter Svarga.

Lohajangha left the place early in the morning and
Rūpinikā told her mother all that her husband told her.
Makaradanstra dressed herself as instructed by
Lohajangha and awaited the arrival of the fake Mahā-
viṣṇu. Lohajangha came at night and Rūpinikā
showed him her mother dressed as desired by her
husband. Lohajangha took Makaradanstra 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. Lohajangha 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 avoid 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 prays
and reciting devotional songs about Viṣṇu. Makara-
danstra sat there for a while dreaming about the hap-
piness in store for her in Svarga and awaiting her
daughter's husband to come and take her. But Loha-
jangha 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 Makaradanstra sitting
on the wheel of the flagstaff felt uneasy. She could not
sit there any longer and she cried aloud, “Oh, I am fal-
ling”. People mistook her for Māri and cried back, “Oh,
goddess, do not fall” It became morning and in the
sunlight they saw a figure sitting on the top of the flag-
staff 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
Makaradanstra, they all clapped their hands laughing
loudly. Hearing the news Rūpinikā 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 other people? If he comes before me
now I will give him my crown and Kingdom". Hearing
that Lohajângaâha appeared before the King and con-
fessed that he had done the mischief. He then narrated
his story to the King and placed before the king the
golden Scâl of Visûn's emblem which Vibhûsaâ had
given him. The king as per his promise gave Lohajâ-
ngaâha his kingdom and Rûpinîkâ once more became
his. The arrogance of Makaradânsîâ was thus curbed.
(Kâthâmukhabalbaka, Kâthâsarîtâsagara).
MAKARAGIRI. A mountain near Mahâmûr. Mahâ-
meru 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 Trîśîrâ
are on the north side. On the east are Jâhara and
Devakûta, on the south are Kailâsa and Karâvîra and on
the west are Pâvamâna and Pâriyâtā. (8th Skandha,
Devî Bhâgavata).
MAKARAKSA. Son of the demon Khara. In the epic
battle between Râma and Râvana after the death of
Kumbha and Nikumbha the most prominent fighter
who entered the battle-field on the side of Râvana was
Makaraksâ. He gave a great fight to Râma but was in
the end killed by him. (Sarga 79, Yuddha Kânda, Vâl-
mîkî Râmâyana).
MAKARADHVJAJA I. A son of Hanûmân. He was born
to a crocodile living in the ocean as the possession
drops fell on her from Hanûmân. (Sârakânda,
Ananda Râmâyana).
MAKARADHVJAJA II. One of the sons of Dhârtarâstra.
He was killed in the great battle by Bhûmascâ. (Chap-
ter 92, Droño Parva).
MAKARI. A river of Purânic fame. (Sloka 23, Chapter
9, Bhûsha Parva).
MAKSTOPETA. A dâitya. This dâitya whirls round along
with an Aûditya, known as Viûsa in the month of
Kârttika. (November) (12th Skandha, Bhâgavata).
MALA. A place of habitation of ancient India. (Sloka
39, Chapter 9, Bhûsha Parva).
MALADÀ. One of the wives of Sage Atri. (Brahmânâ
Pûrâña, Chapter 38 Verses 74-87).
MALADÀ (S) A community of people who lived in
ancient India. From Mahâbhârata, Droño Parva,
Chapter 27, we learn that they were the partisans of
the Kauravas.
MALAJA. An ancient town celebrated in the Purânas. It
is also known as "Aûgâmalajâ". (See under AûGA-
MALAJA).
MALATIKÂ. A follower of Subrahmanya. (Sloka 4, Chap-
ter 46, Salya Parva).
MALAVÎ. A Purânic river to be remembered. (Sloka
25, Chapter 165, Anuśasan Parva).
MALAVA. An ancient country on the west coast of India.
Mahâbhârata contains the following statements regard-
ing Mâlava :
(i) The people of Mâlava participated in the Rásâ-
ûya of Yudhîshthira. (Sloka 11, Chapter 34, Sâbha Parva).
(ii) Armed young Kâsîtriyas of Mâlava presented
Yudhîshthira with great wealth. (Sloka 15, Chapter 52,
Sâbha Parva).
(iii) Karna conquered Mâlava desa. (Sloka 20, Chapter
254, Vana Parva).
(iv) Mâlava was one of the prominent and renowned
countries of ancient India (Sloka 60, Chapter 9, Bhûsha
Parva).
(v) Obeying the order of Bhûsha the people of Mâlava
attacked Arjuna. (Sloka 76, Chapter 59, Bhûsha
Parva).
(vi) Sri Kûpa once conquered Mâlavadesa. (Sloka 16,
Chapter 19, Droño Parva).
(vii) Parasâûrama exterminated the Kâsîtriyas of Mâlava-
desa. (Sloka 11, Chapter 70, Droño Parva).
MALAVA(S). The Kâsîtriyas born to king Aûvapati of
his wife Mâlavî are known as Mâlavas. (Sloka 49,
Chapter 297, Vana Parva).
MÂLÂVI. The queen of Aûvapati king of Madra. She
was the mother of Savîtrî. Aûvapati begot of Mâlavî
a hundred sons called Mâlavas.
Yama took to Kâlapuri the soul of Satyavân who was
shortlived. Savîtrî, wife of Satyavân, followed Yama.
Yama blessed Savîtrî and said she would have many
children and gave life to Satyavân again. Yama said
"Satyavân will live for four hundred years and you will
get a hundred sons of him. Your father Aûvapati also
will get a hundred sons of Mâlavî and the earth will
get the name of Savîtri also". Accordingly Mâlavî got
a hundred sons and they were called Mâlavas. (Chapter
297, Vana Parva).
MALAYA I. A son of King Rûabhadeva belonging to the
Priyavatra dynasty. (Bhâgavata, 5th Skandha).
MALAYA II. A son of Garûda. (M. B. Sâbha Parva
Chapter 99, Verse 11).
MALAYA III. A son of Garûda. (Sloka 14, Chapter 101,
Udyoga Parva).
MALAYA IV. A mountain in South India. The following
pieces of information are gathered about this mountain
from the Purânas:
(1) The sovereign deity of this mountain attends on
Kubera in Kubera's assembly. (M. B. Sâbha Parva,
Chapter 10, Verse 32)
(2) The Pândya and Cola Kings collected Sandal Paste
essence from the Malaya and Dârdura mountains, filled
them in golden pots and presented them to Yudhîshthira.
(M. B. Sâbha Parva, Chapter 52, Verse 33).
(3) The monkeys who went in search of Sîtâ crossed
this mountain. (M. B. Vana Parva, Chapter 269, Verse
44).
(4) Malaya is considered as one of the seven chief
mountains of India. (M. B. Bhûsha Parva, Chapter 9,
Verse 11)
(5) Once Mrtyu deity performed tapas on this mountain.
(M. B. Droño Parva, Chapter 54, Verse 26).
(6) In Tripuradahana, Siva used this mountain as the
flagstaff of his chariot. (M. B. Droño Parva, Chapter
102, Verse 73).
MALAYA V. In Mahâbhârata there is a description
of another Malaya Mountain besides the Malaya mount-
ain of South India. When the sage Sûka ascended
Heaven, he saw a Malaya mountain on the way. The
celestial women, Urvâśî and Vipracitî used to dance
there daily. This Malaya is somewhere above Kailâsa.
(M. B. Sânti Parva, Chapter 332, Verse 21).
MALAYADHVJAJA (PÂNDYA). In Mahâbhârata,
Karna Parva, Chapter 20, we read about a Pândya King
named Malayadhvaja who took part in the Kurukshetra
battle and was killed in the fight against Aûvathmâ.
MALAYAPRABHA. A King celebrated in Purânas. He
ruled over Kurukshetra. Once when there was a famine
in the land, King Malayaprabha 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 Malayaprabha's son Induprabha pleaded 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 "Kalpa-vrksa" and the subjects were his "Kamadhenus." But the King did not heed the advice of his son. He jokingly said that Induprabha was also their "Kalpa-vrksa". Stung by this taunt, Induprabha took a solemn oath that he would either become a "Kalpa-vrksa" 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, Induprabha returned to his capital and stood there as a "Kalpa-vrksa". He fulfilled the desires of the people. A few days later, Indra came to the tree to test Induprabha. He told Induprabha: "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 Induprabha for his subjects and agreed to take all his subjects also with him. Induprabha gave up the form of the tree and resuming his own shape, accepted "Bodhisattvacarya".

Kathasaritasagara, Sauadhavat lambaka, 5th Tarara)  
MÆLEYA(S). The collective name of the ministers of Vibhișana. The four ministers were: Anala, Anila, Hari and Sampați. (Utar Kânda, Vâalmiki Râyâya) MÀL.I. A demon of great valor.

1) Genealogy and birth. There were two very brave brothers in the demon tribe named Heti and Praheti. They were inseparable companions of Mahâbali. Praheti was unmarried and spent his time in religious pursuits. Heti married Bhayâ sister of Kâla and got a son named Vidyutkesha. Vidyutkesha married Sâlakatañkâ daughter of Sandhîyâ and got a son named Sukeâ. Sukeâ married Devavatî, daughter of Grâmañi, alias Mañmeyâ. Devavâtî delivered three sons, Mâli Sumâlî and Mâlyavân.

2) Boon to Mâli: The three brothers, even while young decided to acquire great strength and started performing penance. When their penance became very fierce Brahma 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'. Brahma granted the boon asked for.

3) Family life. After obtaining the boon they went to Vişvakarmâ and asked him to construct a place of abode for them. Vişvakarmâ was frightened and he hastened to suggest a beautiful place for them to live. He said, 'There is a mountain named Trikûta on the shores of the southern sea. There is a mountain on it called Subala. Its main top grazes the sky. Its four sides have been beautifully chiselled. No birds fly to its top. I have constructed there 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 Lânkâ and you, demon-lords, can stay there. You will get glory and prestige which even Indra could not acquire in his Aamarâvâti. If you live in Lânkâ with your followers you will be unconquerable'.

The happy demons with their people went to Lânkâ. They married the daughters of a Gandharva woman named Narmadâ. Mâli married Vasudhâ; Sumâlî, Ketumâtî; and Mâlyavân, Sundari. Mâli begot of his wife Vasudhâ four sons named Anila, Anala, Hari and Sampați. Suñâli got of his wife Ketumâtî ten sons named Prahasta, Akampana, Vîkañ, Khâkamukha, Dhûmrakâsa, Dânḍa, Supârîva, Samâhrîda, Prakâvâtâ and Bhâsakârâ and four daughters named Vekâ, Puspot-kâtâ, Kalka and Kumbhinas.

4) Death. The three brothers attacked Devaloka under the leadership of Mâli and a great fight ensued and Mâli died by the discus of Mahâvisû. (Uttara Râmâyana).

MÀLÍNÌ I. A river which flowed by the side of the ashrama of Kàyû Mûni. The river Cûkka which flows through the district of Saharanpur today was the Mâlini of old. Some believe that Mâlini starts from the Hímâyayas. Sakuntalâ was born on the shores of this river. (Sloka 10, Chapter 72, Ádi Parva).

MÀLÍNÌ II. One of the seven mothers of Subrahmanyâ. (Sloka 10, Chapter 228, Vâna Parva).

MÀLÍNÌ III. A demoness. This maiden was sent to serve Viśravas, father of Râvanâ, by Kubera. Vibhîśana was the son born to Viśravas of Mâlini. (Sloka 3, Chapter 275, Vâna Parva).

MÀLÍNÌ IV. A city of Purânic fame in the country of Aniga. Jarâsandha gave this city to Karna. (Sloka 6, Chapter 5, Sahâ Parva).

MÀLÍNÌ V. The name of Sabari in her previous birth. (See under Sabari).

MÀLÍNÌ VI. A nymph born to Puṣkara of Pramlocâ. (Chapter 8, Verse 14, Viśrâ Parva). King Ruci married this nymph and they got a son named Raucya. The lord of Raucyanvantara was this Raucya. (Mârkandeya Purâna).

MÀLÍNÌ 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 Sukladvâdâri Vrata and so was born again as the nymph Urvaśî. (2. 7. 24, Skanda Purâna).

MILLARÄSTRA. A country in ancient India. The capital of Millarästra was the present city of Kuśi. At the time of Mahâbhârata, this country was ruled by a King named Pârthiva. There is a statement in the Mahabhârata that this King was defeated by Bhimasena. When the Pândavas discussed the countries in which they were to live "incognito", the name of Millarâstha was also mentioned. (Mahâbhârata, Sabhâ Parva, Chapter 30, Verse 3; Bhîsma Parva, Chapter 9, Verse 44; Viśrâ Parva, Chapter 1, Verse 13).

MÄLÝAPINĐAKA. A serpent born in the family of Kaśyapa. (Sloka 13, Chapter 103, Udyoga Parva).

MÄLÝAVÄN I. A Pârśada of Siva. The most intimate friend of Mâlyavân was Puṣpadanta.

1) Curse of Mâlyavân. Once Siva was telling Pârvatî a story of the Gandharvas and Puṣpadanta heard it as he sat hiding in a place nearby. Pârvatî got angry and was about to curse when Mâlyavân intervened and recommended for mercy. Pârvatî got angrier and cursed them both to be born on earth as men. They begged for relief and Pârvatî said: "In the deep depths of the forest of Vindhyâ mountains there lives a Yakṣa named Suprattkâ who has been turned into a devil called Kânhabhûti by a curse. Puṣpadanta should narrate the story he has now heard to Kânhabhûti and he will then be released from the curse. Kânhabhûti would narrate to Mâlyavân what he has heard from Puṣpadanta and
Kānabhitū would then be released from his curse. Mālyavān should then make public the story he has heard and then he will also be released from the curse". Puspadanta was born as Vararuci in the city of Kauśambī and Mālyavān as Guṇādhyā in the city of Supraṭiṣṭhita. (See under Guṇādhyā).

2) Another curse to Mālyavān. By another curse Mālyavān was born as a spider and Puspadanta as an elephant in the south of Bhārata. (See under Puspadanta).

3) Part in Devāsura battle. Released from curses Mālyavān reached the presence of Siva. It was the time of the Devāsura battle and Mālyavān fought on the side of the devas. Mālyavān played a prominent part in the battle. Mālyavān had to fight against a fierce archer named Kolāhala. Kolāhala sent three arrows one each on the forehead and the two shoulders. Mālyavān returned the fight with arrows. Then Kolāhala showing his swiftness of hand tormented him with several different weapons. Unmindful of this vehement attack Mālyavān plucked a hilllock and threw it at Kolāhala. 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 Mālyavān faint by the terrible heat it gave out. Mālyavān accepted defeat and ran away to the mountain.

(Chapter 13, Part 4, Agni Purāṇa).

MĀLYAVĀN II. Son of the demon Sukeṣa. He was the brother of Mālī and Sumbali.

This Mālyavān was the father of Rāvaṇa's mother. They were all living in Pāṭāla but when Rāvaṇa obtained his boon he sent away Kubera from Lāṅkā and became the ruler of Lāṅkā. Mālyavān and other demons followed Rāvaṇa to Lāṅkā and stayed with him confirming his sovereignty over the place.

In the Rāma-Rāvaṇa battle Sugrīva stole the crown of Rāvaṇa and kicked him on his face. Ashamed of the insult Rāvaṇa went back to his palace and the first person he saw was Mālyavān. The old man had come to advise Rāvaṇa to give back Sitā to Śrī Rāma. But Rāvaṇa did not like the advice and tore to pieces the letter of advice. (For more details see under Mālī).

MĀLYAVĀN III. A mountain. This mountain is situated between the mountains of Meru and Mandara in the country of Hāvrta. This mountain shines like gold.

(Chapter 7, Bhīṣma Parva).

MĀLYAVĀN IV. Another mountain near the Hīmālayas. The Pāṇḍavas visited this mountain on their way to the mountain Gandhamadāna from the Āṛtmā of Āṛṣṭiṃ. (Chapter 153, Vana Parva).

MĀLYAVĀN V. A mountain situated in the country of Kiskindhā. The fight between Bāli and Sugrīva took place near this mountain. This is on the banks of the river Tūīgabhadrā. Uttara Rāmaṇya states that the palace of Sugrīva was on the top of this mountain. Śrī Rāma stayed on the beautiful peak of this mountain for four months. (Sloka 40, Chapter 280, Vana Parva).

MĀMĀNKAM. Māmāṅkam was a very important national festival of Kerala. This festival used to be conducted on the sandy beach of Tirūnāvāya. It represented the crowning ceremony of the sovereign of Kerala. There used to be a grand assembly of all the artists of Kerala. There was an exhibition of the arts, trade and commerce of the land attracting a huge crowd of people from different parts of Bhārata. Scholars believe that the word Māmāṅkam is derived from the Sanskrit word "Māḥa-maghā". Some say that it was so called because it was conducted on the day of Māghā in the month of Māgha.

The festival was conducted under the auspices of the supreme power in Malabar. For a long period Perumāls were in power in Malabar and so Māmāṅkam was conducted under the control of the Perumāls. The last of the line of Perumāls handed over the right to the then mighty chief, the King of Valluvanād and for several years Māmāṅkam was conducted under his auspices. The foreign traders who came to Malabar, the Mohammadians and the Portuguese, persuaded Sāmūṭiri (zamorin) to take control of this festival and with the help of the foreigners Sāmūṭiri wrested the right of conducting the Māmāṅkam. After some time the King of Valluvanād made an attempt to get back the right from Sāmūṭiri. This enraged Sāmūṭiri 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 Sāmūṭiri was compelled to relinquish his right but by resorting to many sly tactics he retained the right. The strength of Sāmūṭiri increased and he became a great power in Malabar. He was bold enough to send away the Portuguese from the coast and Sāmūṭiri maintained his position till the advent of Tippu Sultan to Malabar in the year 1788 A.D. Every twelve years Sāmūṭiri had to show his might to retain the right of the Māmāṅkam and those of exhibiting strength were ghastly.

The place of this Māmāṅkam was at Tirūnāvāya in Tirūr taluk. A Siva temple of historic fame stands on the shores of the river Bhārata flowing through Tirūr taluk. There was an expansive sand beach on its shores, become famous by being the scene of many socio-political events there. It was the venue of the mighty Nambūdīris of Malabar to discuss matters of socio-political importance. Every year on the full-moon day in the month of Māgha all the ruling chiefs of Kerala would assemble there and on a special dais there Sāmūṭiri would sit with royal robes and a sword in his right hand presiding over the assembly. The sword was given to the Sāmūṭiris by Ceramān Perumāl and was considered the symbol of undisputed sovereignty of Kerala. It was also a sanction to conduct the Māmāṅkam. The Sāmūṭiris came prepared to give a fight if their authority was challenged by anybody. The ruling Sāmūṭiri would send an invitation to all chiefs of Kerala. On either side of Sāmūṭiri would sit the relatives and friends of Sāmūṭiri. There would be an army of Naiks and Tiyyas ready outside and only after defeating them could anybody approach the dais of Sāmūṭiri. The dais was called Nilāpattutuṭa. The whole atmosphere would resound with drummings and shots from pop-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 1735 A.D. By the
time of Mārtanda Varmā the centre of power shifted from Malabar to the south. Even today the memories of the same are brightening spots in the history of Malabar.

MAMAYA. Mother of the sage Dirghatamas. (See under Dirghatamas).

MAMMATA. 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 "Kāvya Prakāsa". It is divided into ten chapters. Each chapter is entitled "Ullāsa". There is a view expressed by some people that Mammtā wrote only the first nine chapters of this book and the last chapter was written by another scholar named Alaka. Numerous commentaries on Mammtā’s Kāvya Prakāsa have been published. It is said that Patañjali’s commentator Kyayata was the brother of Mammtā. "Sabda Vyāpāra Vicitra" is another book written by Mammtā.

MAMTA I. The disciple of Gautama and the guru of Ātreya. (Bṛhadāranyaka Upanisad).

MAMTA II. A devotee of Śiva. He was the father of the famous Kālabhūti. (See under Kālabhūti).

MĀNAGARVĀ. A celestial maiden who was born as a she-monkey in the vicinity of the Himalayas by a curse of Brahmā. She became the wife of a monkey named Kṣara. She was named Ațijānā and was the mother of Hanūmān. (For details see under Hanūmān).

MĀNAS A. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 5, Chapter 57, Ādi Parva).

MĀNAS A II. A serpent born of the family of Dhrtāraṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

MĀNAS A IV. (MĀNASASARASAS). A lake on the peak of the Himalayas. Arjuna visited this lake once. (Śloka 4, Chapter 8, Sabhā 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 that pond would acquire mokṣa. Mānasasara is called Ujñānaka also. Vasistha and Arundhati became realised souls at this place. (Śloka 14, Chapter 130, Vana Parva). A sage who lived in Mānasasara in the form of a swan visited Bhīṣma while he was lying on his bed of arrows. (Śloka 98, Chapter 119, Bhīṣma Parva). Once a Devī named Upaśuti pointed out Indra who was hiding amongst the lotus stems in Mānasasaras. It was Brahmā who made this lotus lake and the river Sarayū starts from here. (Bālākīṇḍa, Vālmiki Rāmāyana).

MĀNASĀDEVI. A devi born of the mind of Kaśyapa Prjāpāti. She is known as Jaratkārū also. (For details see under Jaratkārū II).

MĀNASADVĀRA. A mountain near Mānasasaras. Because the entrance to the lake of Mānasasara was through this mountain it got the name of Mānasadvāra. In the centre of this was an aṭarāma of Parasurāma. (Śloka 12, Chapter 130, Vana Parva).

MĀNASAPUTRAS. The Prjāpātis created by Brahmā from his mind are called the Mānasaputras or spiritual sons of Brahmā. They are Bhṛgu, Pulastos, Puḥala, Kratu, Anīgiras, Maṛići, Dakṣa, Atri and Vasīṣṭha. They are nine in number. (Chapter 7, Aṛiśa I, Viṣṇu Purāṇa). They are all Prjāpātis and their wives are in order Khyāṭī, Bhūti, Sambhūti, Kṣamā, Priti, Sannāti, Īrijā, Aṇāṣī and Praṣūtī.

MANASVINI. A daughter of Dakṣaprjāpati. She became the wife of Dharmarāja, Candra was born of this Manasvini. (Śloka 19, Chapter 96, Vana Parva).

MANASYU. A King of the Pūru dynasty. He was the grandson of Pūru and the son of Pravīra. His mother was Sūrasenī. Manasyu begot of his wife Saurī three sons named Śakta, Suśāhana and Vāmī. (Śloka 6, Chapter 94, Ādi Parva).

MĀṆĀVA. A scholar and an authority on Dharmāśra. He was the author of three books namely, Māṇavapurāṇa, Māṇavārautasūtra and Māṇavavāstulakṣaṇa.

MĀṆĀVARĀ. She was the wife of Arthalaobha who was the house-keeper of Bāhubala, King of Kāṇeś. This Māṇavarā divorced her husband to marry one who was more wealthy. (Kathāśārītāgara).

MĀṆĀVĀRJĀKA. A place of habitation of ancient India. (Śloka 50, Chapter 9, Bhīṣma Parva).

MĀṆĀVĪ. A prominent river of ancient India. (Śloka 32, Chapter 9, Bhīṣma Parva).

MĀṆĀDĀGA I. A river of Purānic fame. (Śloka 33, Chapter 9, Bhīṣma Parva).

MĀṆĀDĀGA II. A place in the island of Śaka. The Śādras who reside there are all virtuous people. (Śloka 38, Chapter 9, Bhīṣma Parva).

MĀṆĀDAKA I. One of the sons born to the Yakṣa Manibhadra of his wife Pūnayajī. (Śloka 43, Chapter 9, Bhīṣma Parva).

MĀṆĀDAKA II. A place of habitation of Purānic fame in ancient India. (Śloka 43, Chapter 9, Bhīṣma Parva).

MĀṆĀDĀKĀRNĪ (ŚATĀKĀRNĪ). 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 ‘Paṇḍācāparā’. Rāma and Laksmanā during their exile in the forests with Śītā visited this place. (Sarga 11, Aranyakāṇḍa, Vālmiki Rāmāyana).

MĀṆĀKĪNĪ I. A maid who fell in love with Bhrīṛhari. (See under Bhrīṛhari).

MĀṆĀKĪNĪ II. A river which flows near the mountain of Citrakūṭa. If one bathes in this river one will have to one’s credit the benefit of performing one Aṣva-medha yajña. If one lives there bathing in that river daily, one will become possessed of Rājālakṣaṇī (wealth and majesty of a King). (Śloka 29, Chapter 25, Anuśāsana Parva).

MĀṆĀKĪNĪ III. A river celebrated in the Purāṇas, taking its source from the chain of Kedāra mountains in Uttarā khaṇḍa. It is also known as Mandāgni and Kālīgaṅgā. (M.B. Bhīṣma Parva, Chapter 89, Verse 34).

MĀṆĀKĪNĪ IV. Kubera’s park. Since this park is watered by Gaṅga, it acquired the name Mandākinī. (M.B. Anuśāsana Parva, Chapter 19, Verse 82).

MĀṆĀKĪNĪ V. Ākāsa Gaṅgā.

MĀṆĀKĪNĪ VI. One of the two wives of Vitalavas, son of Pulastya. A son, Kubera was born to her by the blessing of Śiva. (Padma Purāṇa, Pātāla Khaṇḍa).
MANḌALAKA

MANḌALAKA, A serpent born of the family of Taśaka. This was burnt to death in the Sarpasatra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

MANḌAPĀLA. 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 para under Khaṇḍadvadāhā).

MANḌARA I. A tortoise which is a character in the book Pañcatantra. (See under Pañcatantra).

MANḌARA II. A brāhmaṇa who is greatly extolled in Sivapurāṇa. (See under Śrāvaka).

MANḌARĀ. One of the wives of Viśvakarmā. The monkey named Nāla was the son of Mandarā. This monkey was the chief of those who helped Śrī Rāma to build a bridge to Lanka. Viśvakarmā had once blessed Mandarā saying that her son would one day become great. (Sarga 22, Vālmiki Rāmāyaṇa).

MANḌARĀ I. Eldest son of Hiranyakāśipu. Receiving a boon from Śiva he fought with Indra for crores of years. Mahā Viṣṇu’s weapon Cakra and Indra’s weapon Vajra, were smashed to pieces when they hit his strong body. (M.B. Anuśasana Parva, Chapter 19, Verse 32).

MANḌARĀ II. A son of the sage Dhaumya. He married Śamikā, the virgin daughter of the Brāhmaṇa Auvra who was a native of Mālava land. (Gaṇeśa Purāṇa, 2, 34, 14).

MANḌARALAKŚMI. Queen of the King named Siṁhadvajā. (See under Siṁhadvajā).

MANḌARAPARVATA (MANḌARĀCAŁA). A mountain of Purāṇic fame. The following information is gathered from Mahābhārata regarding this mountain: (1) This mountain rises up ten thousand yojanas and also goes down to ten thousand yojanas. (Chapter 18, Śloka 17, Ādi Parva). (2) During the time of the churning of Kṣīrādbhī (ocean of Milk) the serpent Ananta brought this mountain as per instructions from Mahāviṣṇu. (Śloka 6, Chapter 18, Ādi Parva). (3) It was this mountain that was used as the Mantha (churning stick) when the milk-ocean was churned. (Śloka 13, Chapter 18, Ādi Parva). (4) During the time of churning the Milk-Ocean many inhabitants of Pātāla and animals in the ocean were killed because of the rubbing of this mountain. (Śloka 26, Chapter 18, Ādi Parva). (5) This mountain resides in the court of Kubera as Devātmā. (Śloka 81, Chapter 10, Sabhā Parva). (6) This mountain is situated near Kailāsa. Eighty-eight thousand Gandharvas and four times as much of Yaśakinnaras reside on the top of this mountain, along with Kubera and a yakṣa named Manīvara. (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, Droṇa Parva). (8) In destroying the notorious demon trio called Tripuras, Śiva used this mountain as a bow. (Śloka 76, Chapter 202, Droṇa Parva). (9) Once when the Sage Aṣṭāvakra was conducting a tour of the northern parts he stayed on this mountain for some time. (Śloka 54, Chapter 19, Anuśasana Parva).

MANDĀRAVATI. A heroine in Kathāsarīṭāgara. She is the heroine of the story told by the second Vētāla to King Trivikramaśena. (See under Vētāla).

MĀNDAVI. Wife of Bharata. Rāma married Śrī Rāma married Sītā; Bharata, Māndavī; Laksmana, Urmilā and Sātrughna, Srutakirti (Sarga 73, Bālakāṇḍa, Vālmiki Rāmāyaṇa). Māndavī, Urmilā and Srutakirti were the daughters of Kuśadvajā, brother of Janaka. (Bīla Kāṇḍa, Kamba Rāmāyaṇa). Bharata got two sons of Māndavī named Subhā and Śrūṣasena. Both of them defeated the Gandharvas and established cities one on each side of the river Sindhu. (Uttara Rāmāyaṇa).

MĀNDAVISARPİṇI. A louse, a character in a story of Pañcatantra. (For details see under Pañcatantra).

MĀNDAYYA. A sage. He is known as Anjāmāndavīya also. Once Rāvaṇa beat Māndavīya because of his not respecting Rāvaṇa. That day Māndavīya cursed him saying “You will also be beaten like this by a brave monkey”. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa). (More details can be had from the entry Anjāmāndavīya). The āśrama of Māndavīya is considered a holy place. Once the King of Kāśi went to this āśrama and performed severe penance there. (Chapter 186, Udyoga Parva).

MĀNDEHA(S). See the 2nd para under Pakal.

MĀṇḍHĀTA. A King of pre-eminence in the dynasty of Ikṣvāku.


2) Birth. Yuvanāśva, father of Māṇḍhātā had a hundred wives. Still he had no children. Greatly grieftwrenched 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. Yuvanāśva 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 yāga 'Indra-devatāv'. They brought a jug of water made pot in front of the pot in the yāga-devatā. 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 yāga-devatā and finding a jug there full of water drank from it and quenched his thirst, little knowing that it contained the water made pot for a specific purpose by the sages. The next day when the sages went to the yāga-devatā 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 āśramas. 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 “Mām Dhātā”, meaning it would drink me. That was how the child got the name ‘Māndhātā’. Indra thrust the child’s big toe into its mouth and the child began to suck milk through it. Māndhātā who grew thus drinking its own toe became a mighty man of renown. (7th Skandha, Devī Bhāgavata).

3) Administration of the state and marriage. When Māndhātā became a man of great strength his father died and he ascended the throne and became an Emperor of great fame. He conquered many kingdoms. He made his enemies flee from him. Because he intimated the dasyus he got the name Trasadasyu. He married the perfect-figured chaste daughter Bindumati of Śaṭābindurāja. She got two sons named Purukutsa and Mucukunda.

The Purāṇas state that Māndhātā had another son named Āmbariṣa and fifty daughters who were all married to a sage named Saubhari.

4) How he caused rains in the country. Māndhātā ruled the country very virtuously without at any time going against truth and justice and his country became prosperous. Once it so happened that there were no rains for three successive years in the country and the greatly worried King went to the forests to know from the great sages there the reason for such a calamity. The sages told the King thus: "Oh King, of all yugas Kṛta-yuga is the best. This yuga is a brahmin-predominant one and Dharma stands on four legs. Penance is for brahmins only and no man of any other caste can do penance in this yuga. But in your country a Śūdra is performing penance and that is why the clouds refuse to shower rains. Kill him and then the evil will go". Hearing this Māndhātā 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 Vṛata on the ekādaśī day. (Eleventh day in each half of a month). The ekādaśī which falls in the bright half of Bhādrapada is called ‘Padmanābha’, and if you observe it by its cogency 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 ‘ekādaśī’ along with his subjects of all the four castes and then it started to rain. Rains came in plenty and all the crops were rich. The subjects became happy. (Chapter 59, Padma Purāṇa).

5) Other details.

(i) Māndhātā had to fight once against Lavaṇāśura but had to accept defeat before the god-given spear which Lavaṇāśura possessed. (Uttara Rāmāyaṇa).

(ii) Aśvinidevas once helped Māndhātā in his work as an owner of land. (Ślokta 112, Anuvāka 16, Maṇḍala 1, Rgveda).

(iii) Māndhātā became pure by yajña and attained Svarga. (Ślokta 5, Chapter 257, Vana Parva).

(iv) Once Nārada spoke to Saṁjaya about the greatness of Māndhātā. (Chapter 62, Droṇa Parva).

(v) At another time Śṛ Kṛṣṇa spoke in glowing terms about the yajña of Māndhātā. (Ślokta 81, Chapter 29, Śanti Parva).

(vi) Once Mahāviṣṇu came to Māndhātā disguised as Indra and conversed with him on ‘Rajadharma’ (duties and responsibilities of a King.) (Ślokta 16, Chapter 61, Śanti Parva).

(vii) Utatthya, son of Āṅgiras, once taught Māndhātā the outlines of Rajadharmā. (Chapter 90, Śanti Parva).

(viii) Māndhātā conquered the whole world in one day. (Ślokta 16, Chapter 124, Śanti Parva).

(ix) On another occasion Bṛhaspati conversed with him on the subject of Godāma. (The giving away of cows as gifts). (Ślokta 4, Chapter 76, Anuśāsana Parva).

(x) Māndhātā gave away as gifts millions of cows. (Ślokta 5, Chapter 85, Anuśāsana Parva).

(xi) Māndhātā hated non-vegetarian food. (Ślokta 61, Chapter 115, Anuśāsana Parva).

MĀNDODARĪ I. (MĀNDODARĪ). (In South India the name Māndodarī is current). Wife of Rāvana. The Uttrā Rāmāyaṇa contains a story about the previous history of Māndodarī.

Māya, an asura, was born to Kaśyapaprajāpati of his wife Danu. Once Māya went to Devaloka to see the dances of the celestial maidens there. Devas came to know that Māya was in love with the nymph Hemā and they married her to Māya. Māya went to the southern valley of Himāvān and lived there with Hemā constructing there a city called Hemapura. They got two sons Māyāvi and Dundubhi. But they grieved over the lack of a daughter and she went to a side of Himāvān and started penance there to get the blessings of Śiva. Once a celestial damsel named Madhurā after observing Somavāravāta went to Kailāsa to pay obeisance to Śiva. Pārvatī was absent from the place then, having gone to attend the birthday celebrations of one of her sons. So Madhurā met Śiva sitting lonely and this led to a clandestine sexual union between them. When Pārvatī returned she saw traces of the ashes from the body of Śiva on the naked breast of Madhurā and Pārvatī in her anger cursed Madhurā to live in a well for twelve years as a frog. Śiva was stupefied at the curse and he went to the well and consol ed 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 valour. 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 Māndodarī. Rāvana returning after his victory march 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 Lanka. Rāvana got three sons of her, Meghanāda, Aśvatthāya and Aśkatumūra. Māndodarī was a very beautiful woman. Haṁmān when he entered the bed-room of Rāvana in search of Sītā was dumb-founded at the beauty of Māndodarī and mistook her for a second for Sītā. (Vālmīki Rāmāyaṇa).

MĀNDODARĪ II. A virtuous princess of the kingdom of Siṁhala. She determined to live an unmarried life.
but was forced by destiny to marry a cruel and uncharitable husband. The story of this Mandodari as related to Devī by Mahāśīvā is given below.

Candrasena, King of Sinhala, got of his wife Guṇavatī 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 Kambu-grīva son of Sudhanvā, King of Madrādeśa and informed his daughter about his desire to make him his son-in-law. But Mandodari replied that she never intended to marry and desired to spend her life worshipping God. Candrasena felt miserable at her reply.

Years went by and Mandodari became a blooming lady and yet she remained firm in her determination. One day she was playing in the royal gardens with her companions when the prince of Kosala, Virasena came that way by mistake. The extraordinary beauty of the princess attracted him and he made a request to her through her companions to marry him. But Mandodari refused.

Time rolled on, and soon the marriage of her younger sister Indumati came. Candrasena invited all the neighbouring Kings for that. The King of Madrādeśa was also present for the marriage. The King was very charming to look at but was 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 Cārudeśa.

Mandodari went to the palace of Cārudeśa and they lived happily for some time. One day she saw her husband having sexual acts with the wife of one of 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.

MĀḌḌUKA. A class of horse. These high-class horses helped Arjuna in his campaign of victory. (Ślokā 6, Chapter 28, Sabhā Parva).

MĀḌḌUKA (S). A tribe. The King of this tribe was Ayus. The daughter of Ayus, Suśobhā was married to Parīkṣita of Ikṣvāku dynasty. They had three sons, Saḷa, Dala and Bala. (Chapter 190, Vana Parva).

MĀṆGALA. A deity in the form of Kuja or Planet Mars. There are different versions in the Purāṇas regarding the birth of Maṅgala.

(1) Sati committed suicide at the Dakṣayāṇa and Śiva greatly grieftrenched at the loss of his wife started penance. A sweat drop fell from the forehead of Śiva doing severe penance and Maṅgala was the son born of that drop. Śiva then installed Maṅgala among the Navagrahas and according to the science of astrology this Graha is considered the protector of the landed property and the wife of a person. (Śiva Purāṇa, Rudra Sāṁhitā 1-10 and Skanda Purāṇa 4-1-17).

(2) Śiva married Viśekā daughter of Hiranyāṅkā. One day while they were engaged in sexual plays Agni came to their presence. Enraged at this the eyes of Śiva blazed with anger and a drop of hot water from his eyes fell on the face of Viśekā and she became pregnant. After some days Viśekā found it impossible to bear the embryo of Śiva 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 Maṅgala. (Skanda Purāṇa).

(3) Maṅgala was born of the blood drops of Śiva. (Bhaviṣya Purāṇa).

(4) Maṅgala was the son of Bhūmidevi. (Ganeśa Purāṇa).

(5) Maṅgala was the son of Bhūmidevi. Devas, sages, Brahmans, Manus and Gandharvas all worshipped him at the time of Varāhakalpā. It is also said in the Vedas that Bhūmidevi is the wife of Mahāviṣṇu's incarnation as Varāha. Maṅgala alias the planet Mars was born to Bhūmidevi of Mahāviṣṇu as Varāha. (9th Skanda, Devī Bhāgavata).

MĀṆGALACANDIKĀ. A devī. Vedas and Vedavīds alike praise this goddess who is always interested in granting the requests of her devotees. Because she shows prosperity on her devotees she became known as Maṅgalacandikā. There is another version that she got the name because she was worshipped by Maṅgala (Kuja) and because she grants the requests of Maṅgala. Yet another version is that she got the name because she was worshipped by the King Maṅgala chief of the seven islands. Born of the species of Durgādevi she is very kind and affectionate to her devotees. Paramaśiva worshipped this Devī before he went to destroy the demon-trio Triputras. (9th Skanda, Devī Bhāgavata).

MĀṆI I. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death in the Saropasatra of Jannomajaya. (Ślokā 19, Chapter 57, Aḍi Parva).

MĀṆI II. A sage. This sage was a member of the Brahmasabhā. (Ślokā 24, Chapter 11, Sabhā Parva).

MĀṆI III. One of the two Pāṇḍadas given to Subrahmanyā by Candra. The other one was named Sumanī. (Ślokā 32, Chapter 45, Śaḷya Parva).

MĀṆI IV. A son born to Kaśyapaprājapati of his wife Kadrā. Maṇi lived near the city of Girivraja. This serpent did penance to please Śiva and obtained a boon that Garuḍa should give refuge to him. (31 : 6, Aḍi Parva and Brahmapāḍa Purāṇa).

MĀṆĪBHADRA I. A Yakṣa. He who worships this Yakṣa would get his desire fulfilled. This Yakṣa is installed in a temple near the city of Tāmrālīḍi. If anybody commits adultery in that place Maṇībhadra would take him to the temple and keep him there for the night. Next morning he would take the couple before the King and exposing the sin would get them killed by the King.

Once a Vaiśya named Samudradatta committed adultery and another house-holder found it out and took them to the temple of Maṇībhadra and kept them there. Śaktimati, the virtuous wife of Samudradatta, came to know of the mishap to her husband and the intelligent woman went to the temple with materials for worship and under the pretext of worshipping made the priest of the temple open the doors. When she entered Samudradatta felt ashamed and sat with his head bent down. Śaktimati gave the other woman her own dress taking hers in return and sent her out as Śaktimati without raising the least suspicion in the priest. Then she remained with Samudradatta, and when in the morning officers of the King came to take them they were surprised to find that the culprits were really husband and wife. The house-holder was punished for giving
wrong information and Samudradatta was set free with his wife. (Kathamukhalambukâ, Kathásarsítâgâra).

MAÑIBHADRA II. A King of the Lunar dynasty. This King had many children of his wife Kavikâ. Of these seven sons learned magic from Maya. The seven palm trees which Śrī Rāma broke by an arrow while on his search for Śītā were but the cursed forms of these seven sons. The Pûrâṇic story relating to Śrī Rāma giving them relief from the curse is narrated in the Kiśkindhâ Kânda of Kamba Râmâyana.

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 Rşıamûkâcala. They saw the sage Agastyâ coming that way and just to tease him they coiled that cobra and hid 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 cursing, “May you stand like this for ever”. The princes knew the hideousness of the curse and pleaded for redress and the sage said, “After centuries the incarnation of Viṣṇu as Śrī Rāma would come and give you salvation”.

The princes stood there as trees grown to unusual heights with round black trunks 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. Śrī Rāma and party reached the place of the seven trees. Suddenly Rāma 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 Râma 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 trees. 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 Śrī Râma. They were all cut at once and before they had time to fall down the serpent coiled itself again and regained his original position and so the trees fell down in the circle in which they stood. All these happened so quickly that nobody was 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.

MAÑIBHADRA III.

1) General information. A Yakṣa. He was a deity of merchants and travellers. (Śloka 130, Chapter 64, Vana Parva).

2) Other details.

(i) He stays in the court of Kubera. (Śloka 15, Chapter 10, Sâbha Parva).
(ii) Once this Yakṣa on the request of a cloud named Kunḍadhâra gave a boon to a brahmin. (Śloka 21, Chapter 171, Sânti Parva).
(iii) The sage Aṣṭâvaktra once welcomed this Yakṣa. (Śloka 33, Chapter 19, Añusâsana Parva).
(iv) When Arjuna went to Marutta to bring his wealth Arjuna worshipped this Yakṣa and the Yakṣa blessed him. (Śloka 7, Chapter 65, Asvamedha Parva).

MÂNIKYAVÂCAKAR. A Pârśada of Śiva. (See under Candra-sena II).

MÂNICÂRA. A Yakṣa. In the fight between Râvana and Kubera this Yakṣa helping Kubera created great havoc in the army of Râvana. (Uttara Râmâyana).

MÂNIDVIPA. The abode of Devî. Devi resides in this island which is far beyond Kailâsa. (3rd Skandha, Devi Bhâgavata).

MÂNIGRIVA. A brother of Nalakûbara. (See under Nalakûbara).

MÂNJALÂ. A prominent river in Śâkadvipa. (Śloka 32, Chapter 11, Bhirâma Parva).

MÂNIKÂNCANA. A land portion of Śâkadvipa situated near Śyâmâgiri. (Śloka 26, Chapter 11, Bhirâma Parva).

MÂNIKÛTTIKÂ. A follower of Subrahmanyâ. (Śloka 20 Chapter 46, Salya Parva).

MÂNIKYAVÂCAKAR (MÂNIKKA-VÂSAHAR). A devotee and poet who lived in Tamilnâdu. He is believed to have lived during the period between the eighth and ninth centuries A.D. He was born in Tiruvâdâvûr in an Adîśâva brahmin family. Tiruvâdâvûr was a village near Madura, the capital of Pândya kingdom. His father was Sambhupâdâsrîta and mother Sivajâhnanavatî. The name given by his parents to Mâniyâvâcâkar is still unknown. Because he was born in Tiruvâdâvûr everybody called him Tiruvâdâvûr. He became a scholar in his sixteenth year. The Pândya king called him to his palace and appointed him as his minister. He gave him the honour of the title ‘Tennavar Brahma-râyâr’. Mâniyâvâcâkar showed more interest in devotional matters than in matters of the state.

Once when the King was holding his durbar he got information that in one of the eastern ports had landed a set of good war-horses for sale. He sent Tiruvâdâvûr to that place. The minister, when near the port of Tirupperundural, heard a sound of Vedic utterances and he immediately went to the place from where the sound came. He saw Lord Śiva sitting under a tree in the guise of a Guru. Forgetting all state affairs he became engrossed in the meditation of Śiva. Suddenly he developed a talent for poetry and music and sweet attractive poems in praise of Śiva started flowing from his tongue. Śiva was immensely pleased and gave him the name Mâniyâvâcâkar meaning that every Vâcaka (sentence) coming out of his tongue was equal in value to a mânîkya (Ruby). The guru gave him a ruby too. Mâniyâvâcâkar in the garb of a mendicant joined a troop of Śiva devotees and spent all the money he had for the service of the devotees of Śiva and also for the reconstruction of a dilapidated Śiva temple in Tirupperundural.

Mâniyâvâcâkar reached Madura and informed the King that the horses would arrive at the palace on the day Avâni-mûlâ (Mûlâ star in the month of Srâvana) and presented the king with the ruby which his Guru had given him. The king was not satisfied and he imprisoned him. On the Avâni-mûlâ day at the stipulated time the horses arrived at the palace. The horses were led by strange foreigners. It was Śrî Paramêsvara himself who had come as the chief of the horsemen. Mâniyâvâcâkar 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 resented this but the
troopers went back without any trouble. The horses were put in stables and Manikyavacakar 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 Manikyavacakar 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 waters. The king then realised his mistake and begged pardon of Manikyavacakar. Manikyavacakar 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 servants of 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 to work for her. When the king came to inspect the work he found the young man not doing 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 Manikyavacakar went to Cidambaram. The king repented.

Manikyavacakar saw Siva in person several times. Many wonderful events happened at the Cidambaram temple after the arrival of Manikyavacakar there. The King of Lāṇkā hearing about the greatness of Manikyavacakar brought his dumb daughter to him and he gained the power of speech. The Buddhist saints of Lāṇkā came to Manikyavacakar and entered into philosophical discourse with him. They became dumb. The king of Lāṇkā and his followers became devotees of Siva. Manikyavacakar sat in his āśrama and composed divine songs. Once Siva 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 Siva. The divine songs in praise of Siva by Manikyavacakar constitute the eighth Khaṇḍa of Śaivite hymns by name “Tirumurai”. They include “Tiruvacakam” and “Tirukkovaṭṭam”. The Tiruvacakam contains 654 verses in 51 hymns and the Tirukkovaṭṭam contains 400 verses. All these are songs in praise of Siva sung on different occasions. (Divyacaritam).

MANIMĀṆ I. A king, Mahābhārata gives the following details about him.

(i) ManimāṆ was born of an aspect of Vṛtra, son of the asura Danāyū. (Sloka 44, Chapter 67, Adi Parva).
(ii) This king was present at the marriage of Draupadi. (Sloka 22, Chapter 185, Adi Parva).
(iii) Bhīmasena while on his early victory march defeated this king. (Sloka 11, Chapter 30, Sabhā Parva).
(iv) This king fought on the side of the Pāṇḍavas during the great Kurukṣetra battle. (Sloka 20, Chapter 4, Udyoga Parva).
(v) ManimāṆ was killed in the fight between ManimāṆ and Bhūrīrāvas. (Sloka 53, Chapter 23, Drona Parva).

MANIMĀṆ II. A serpent. This serpent is a member of the court of Varuṇa. (Sloka 9, Chapter 9, Sabhā Parva).

MANIMĀṆ III. A sacred place. If one spends a night there one would get the benefit of performing an Agni autobiography. (Sloka 101, Chapter 82, Vana Parva).

MANIMĀṆ IV. A Yakṣa who was a friend of Kubera. Once the sage Agastya cursed him that he would be killed by the hand of a man. The yakṣa was killed by Bhīmasena. (Sloka 59, Chapter 160, Vana Parva and see under AGASTYA, Para 10).

MANIMĀṆ V. A mountain. Once, when Arjuna went on a pilgrimage to Siva’s presence with Kṛṣṇa in a dream, he saw this mountain ManimāṆ. (Sloka 24, Chapter 9, Drona Parva).

MANIMĀṆ VI. A pāṛśava of Siva. This pāṛśava joined hands with Virabhadra to injure the sage Bṛgū at the Dakṣayāna. (4th Skanda, Bhāgavata).

MANIMĀṆTHA. A mountain. (Śrī Kṛṣṇa performed penance here to please Siva for crores of years together. (Sloka 33, Chapter 18, Anuśāsana Parva).

MANIMATĪPURĪ (MANIMATĪPATMAN). A meeting place of the asuras. The notorious asura Ilavala lived here for some time. (Sloka 4, Chapter 94, Vana Parva). The demons Nivātakavacas hid here in this city and Rāvana challenged them to a fight after coming to the gates of the city. (Uttara Rāmāyaṇa).

MANIMAYA. Father-in-law of a demon called sukėśa. Sukėśa married Devavati daughter of Manimaya and had three sons, Mālyavān, Sumālī and Mālī. (Uttara Rāmāyaṇa).

MANINĀGA. 1. A serpent born to Kaśyapa Prajāpati of his wife Kadrū. This serpent resides near Girivraja (Sloka 50, Chapter 21, Sabhā Parva).

MANINĀGA II. A sacred place. If one spends a night here one would get the benefit of making a thousand Godānas. If one eats from the offerings made to a deity there one would be free from the effects of any snake poison. (Sloka 106, Chapter 84, Vana Parva).

MANINI. Mother of Viśravas, father of Rāvana. She was the daughter of the sage Trāṇabindu. (See under Trāṇabindu).

MANIPARVĀTA. A mountain of Purānic fame. Narakāsura kept the sixteen thousand and one hundred maidens he had stolen in this mountain. (Dākṣśinātīyā Partha, Chapter 38, Sabhā Parva).

MANIPRAVĀLA. A kind of language formed by mixing Sanskrit and Malayalam together. “Bhāṣāsaṁśkrta-yogo manipuravālam”. This is its definition. A great many of the important literary works in Malayalam are in Manipuravālam.

MANIPURA (MANIPUR). The birth place of Citrāṅgadā wife of Arjuna. Arjuna during his pilgrimage came to this place and after marrying Citrāṅgadā stayed there for three years. Bābhrvahāna was the son of Citrāṅgadā. (See under Citrāṅgadā).

MANIPUSPAKA. Sahadeva, one of the Pāṇḍavas, used to blow a conch named Manipuspaka. (Sloka 16, Chapter 25, Bhīṣma Parva).

MANISKANDHA. A serpent born of the family of Dhrārāṣṭra. This serpent was burnt to death in the Sarpasatra of Jānaneśvara. (Chapter 52, Adi Parva).
MANIVĀHANA

MANIVĀHANA. Another name for King Kuśāmba. (Chapter 63, Ādi Parva).

MANİVARA. One of the sons of the Vasu, Āpa.

MĀNIVĀRA. One of the sons born to Rājataṇaṇha of his wife Mānivarā. This Yaksā married Kṛutāśhālī's daughter Devajāni. The sons born to them are called 'Guhyakāṇa'. (Brahmāṇḍa Purāṇa, 3.7.127-131).

MĀNIVĀR. A Yaksā. He lives on the mountain of Mandara. (Śloka 5, Chapter 139, Vana Parva).

MĀNIVĀTAPPĀ. A rock of Purāṇic fame. Rāvana spent one night on this rock with Rāmbha. Rāmbha was going to her lover Nalakūbarīa one night alone and Rāvana seeing her on the way carried her away to this place. (Uttara Rāmāyana).

MAŅJULĀ. A river of Purāṇic fame. (Śloka 34, Chapter 9, Bhiṣma Parva).

MĀṆJUḤOSĀ. A nymph. The sage Mēdhāvī cursed this nymph and made her into a devil. (See under Mēdhāvī).

MĀṆKA. A place of habitation in the island of Śaka. This place is inhabited mostly by dutiful brahmins. (Chapter 11, Bhiṣma Parva).

MĀṆKĀṆA (MĀṆKANA). A barber of Vāraṇaṇi who was a great devotee of Ganesa. During the time of King Divodāsa II Śiva wanted to destroy the city of Kāśī and deputed his son Ganesa (Nikumbha) for the same.

Ganesa came to Kāśī and appearing in person before his devotee Mānikaṇa, asked him to build a temple on the outskirts of Kāśī. Mānikaṇa completed the temple and Ganesa (Nikumbha) installed himself in that temple getting for it the name Nikumbhamandira. Devotees began to flow into the temple and Nikumbha sitting there answered the prayers of all. But he never fulfilled the prayer of the King to have a son. This annoyed Divodāsa and he destroyed the temple and then Nikumbha cursed that the city of Kāśī would become desolate. Śiva's desire thus became fulfilled. (92, 33, Vāyu Purāṇa and 3; 67, 43, Brahmadā Purāṇa).

MĀṆKĀṆA (MĀṆKANA). A sage

1) General information. He was born to Vāyubhagavān of his wife Sukanya. (Śloka 58, Chapter 38, Śalya Parva).

Vāmana Purāṇa, 38th Chapter states that Mānikaṇa was one of the spiritual sons of Kāyaprapāpiṇi. 2) Juice of potherb flows from finger. The sage was living in Saptasārasvatāṭhira and one day by accident his thumb was cut off from his hand by the sharp edge of Kuśa grass. But instead of blood, the juice of potherb began to flow from the thumb and the sage, overjoyed at this strange phenomenon, started dancing. Along with Mānikaṇa the earth and the sky also started dancing and the dancing showed no signs of stopping. Śiva then appeared before Mānikaṇa and asked him the cause of his non-stop dancing. Śiva was in disguise and Mānikaṇa did not recognise 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 potherb juice to sugar-candy juice. Vāmana 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) Mānikaṇa falls in love with Sarasvatī Devī. One day Sarasvatīdevī came to the place of his residence in the guise of a very attractive woman. Mānikaṇa had seminal 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 sons were born from it. They all became sages named Vāyuvega, Vāyubala, Vāyu, Vāyunaṇḍala, Vāyuvāla, Vāyuretas and Vāyucakra. (Chapter 83, Vana Parva and Chapter 38, Śalya Parva). Mānikaṇa was born as a sage also.

4) Birth of Kadaliḍgārbha. Besides the seven sons Mānikaṇa got a daughter named Kadaliḍgārbha. Menakā was her mother. (See under Kadaliḍgārbha).

5) Mānikaṇa diverts the river Sarasvati. It was said Mānikaṇa who invoked the river Sarasvati and made it flow through Kurukṣetra. (Chapter 38, Vāmana Purāṇa).

MAṢKI I. A great sage. It was Bhiṣma, while he was lying on his bed of arrows who narrated the story of this Sage. Maṣki was an aspirant of worldly things and once he got two bullocks. He was ploughing with them one day when a camel came and carried them away. Disappointed he came to the ārama and lamented deeply over it. This lamentation became known later as the famous Maṣkikīti. By the time the gītā reached its end the mind of the sage was changed and he became one bereft of all worldly desires and he acquired mokṣa. (Chapter 177, Śānti Parva).

MAṢKI II. A sage who lived in Tretāyūga. He was the son of Kauṣṭikābrhāmaṇa and was a Vaiṣṇavite of great virtue. This sage had two wives named Surūpā and Viṅgar. Both had no sons and as per the advice of his guru he went to Sabarmatiṣṭa and did penance there. After several years of rigorous austerities he got very many children. The place where Maṣkīmaharṣī sat and did penance was known later as Maṣkītirthā. It is also called Saptaśārasvata. In Divāparuyugya the Panjāvas visited the place and gave it the name Saptaśārasvata also. (Uttara Khaṇḍa, Padma Purāṇa).

MANMATHAKARA. A warrior of Subrahmanyā. There is a reference to this warrior in Mahābhārata, Śalya Parva, Chapter 45, Verse 72.

MANODARI. Wife of Dārukasūra. (See under Ghanṭakārṇa).

MANOGUNA. 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 (Manoguna).

Once on the shores of Gaṅgā a Brahmaṇa and a Cauḍāla sat side by side and performed penance. After some days of foodless penance the Brāhmaṇa 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 Cauḍāla 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 Brāhmaṇa was born as a fisherman and the Cauḍāla a prince. Both of them were re-born near their abodes in their previous birth and both remembered their previous lives. The Cauḍāla was happy but
the Brāhmaṇa regretted his fault. (Taraṅga 1, Madanamāṇcukālamba, Kathāsārītāgāra).

MANOHARĀ I. Wife of the Vasu, Soma. Varcas was born of her first. Then she had three more sons named Śiśira, Prāṇa and Ramaṇa. (Sloka 22, Chapter 66, Ādi Parva).

MANOHARĀ II. A nymph of Alakapūrī. Once when Aśṭāvakra went to the court of Kubera this nymph gave a performance in dancing in honour of that sage. (Sloka 45, Chapter 19, Anuśasan Parva).

MANOJAVA I. The eldest son of the Vasu Anila. Anila begot this son of his wife Śivā. (Sloka 25, Chapter 66, Ādi Parva).

MANOJAVA II. During the Manyvantara of Cākṣuṣa, the sixth Manu, Indra was Manojava, the leader of the Devas. (Āniśa 3, Chapter 160, Viṣṇu Purāṇa).

MANOJAVA III. A follower of Subrahmanyā. (Sloka 17, Chapter 46, Śalya Parva).

MANOJAVA IV. A sacred place situated in Vyāsavana in Kurukṣetra. If one bathe in a pond there one will have to one’s credit the benefit of making a thousand Godānas. (Sloka 93, Chapter 96, Vana Parva).

MANONUGA. A place near the mountain Vāmana in the island of Kuraṇa. (Sloka 11, Chapter 12, Bhīma Parva).

MANORAMĀ I. Wife of Dhrusavanabhī, King of Kosala. (See under Dhrusavanabhī for details).

MANORAMĀ II. A celestial woman. She was the daughter of Kaśyapa Prājāpati, born of his wife Pradhā. (Sloka 50, Chapter 65, Ādi Parva). She participated in the Jannottava of Arjuna. (Sloka 62, Chapter 122, Ādi Parva).

MANORAMĀ III. Once by his spiritual powers the sage Uddālaka brought the river Sarasvatī to his place of yajña and that diversion was then known as Manoramā. (Sloka 25, Chapter 38, Śalya Parva).

MANORATHA. A calf once created by Śri Kṛṣṇa by his spiritual powers. (See under Surabhi).

MANOVATĪ. The city of Brahmā. This city is situated in the centre of the nine cities on the top of the mountain Mahāmeru. Around it are the cities of the Aṣṭadīkplakas. (8th Skandha, Devī Bhāgavata).

MANTHARĀ I. A maid of Kaikēyi the wife of Daśaratha. This huncilbacked woman was born of the species of a Gandharvī named Dundubhi. (Sloka 10, Chapter 276, Vana Parva). When everything was made ready to crown Śri Rāma as the heir-apparent of Ayodhya, it was Mantharā who persuaded Kaikēyi to go to Daśaratha and ask him to send Śri Rāma to the forests. Had not the cruel tongue of Mantharā played like that, the history of the solar dynasty itself would have been different. (See under Kaikēyi).

MANTHARĀ II. Daughter of Virocana. (Sarga 25, Bālakāṇḍa, Vālmiki Rāmāyaṇa). Indra killed this Mantharā.

MANTHINI. A follower of Subrahmanyā. (Sloka 28, Chapter 46, Śalya Parva).

MANTRA. See under Veda.

MANTRAPĀLA. See under the great King Daśaratha. The other seven were: Jayanta, Dhrṣṭi, Vijaya, Asiddhārtha, Arthaśādha, Aśoka and Sumantra. (Sarga 7, Bāla Kaṇḍa, Vālmiki Rāmāyaṇa).

MANU I. See under Manvantara.

MANU II. Son of the Agni Pāṇcājanya. Pāṇcājanya had three wives Suprajā, Bṛhadbhāṣā and Niṣā. He got of his first two wives six sons and of his third wife Niṣā, a daughter and seven sons. (Chapter 223, Vana Parva).

MANU III. A celestial maiden born to Kaśyapa of Pradhā. (Chapter 59, Verse 44, Ādi Parva).

MANUŚATIRTHA. A sacred pond lying on the outskirts of Kurukṣetra. 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 Manuśatirtha. (Sloka 65, Chapter 86, Vana Parva).

MANUSMRĪTI. A code of conduct written by Manu alias Māṇavācārya 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 Śmrī and the origin of the world. No other Śmrī 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 brāhmaṇ.

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 brāhmaṇa, study of the Vedas and responsibilities of a Śnātaka 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 ascetics.

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, Yajñas and fee 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 of your next birth. What deeds would fetch you what life is also explained. It contains instructions on Ātmajānā and the way to obtain mokṣa (absolute bliss).

The basis of the present Hindu Law is Manusmrīti and it is believed to have been written in B.C. 500.
MANUŚYA (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 people. According to Hindu Purāṇas Man was born of Śvāyambhuva Manu who in turn was born of Brahmā. According to Vālmikī Rāmāyaṇa (Sarga 14, Aranya Kāṇḍa) all the living beings including man were born to Kaśyapa-prajāpati of his eight wives, Aditi, Diti, Danu, Kālikā, Tāmārā, Krodhavāsā, Manu and Analā. From Aditi were born the devas; from Diti, the daityas; from Danu, the dānavas; from Kālikā, the asuras Kālaka and Narakā; from Tāmārā, the bird-flock Krauṇcī, Bhāṣi, Śyenī, Dhratarāṣṭri and Sukī; from Krodhavāsā the animal flock, Mrgī, Mrgamedā, Hāri, Bhadramadā, Mārtaṇḍi, Śrāvasti and Suraḥi; from Manu, mankind and from Analā, the flora.

There is basis to believe that the Greeks and the people of Bhārata accepted with slight modifications the theory of evolution. The Daśāvatāras of Viṣṇu almost represents the progressive changes in the form of a living thing from a fish to man. The theory of Darwin that life was first formed in water was current among the sages of ancient Bhārata, even from very early times.

Apa eva sasarjadiau
Tāsu vīramāpāsajāt
(He created water first and cast virility therein).

In the Daśāvatāras (ten incarnations of Viṣṇu) the first avatāra is Mātṣya (Fish). The next one is Kūrma or Tortoise which is a progress in the form of fish. The third is Varāha or boar which is another step forward in evolution. The fourth is Narasīrha (Man cum lion) which is the first step towards the formation of Man. That avatāra has got the traits of both man and animal. The next one is Vāmana or a small man. Then Śrī Rāma and Śrī Kṛṣṇa, both fully grown men but with different kinds of culture.

MANVANTARA (M).

1) Kalpa, Manvantara and Caturyuga. The Prapāṇa (universe) is perishable. At one time, it takes its origin, at another time it perishes. Brahmā, the creator of the universe has birth and death. The period between the birth and death of a Brahmā is known as a “Mahākalpa”. The flood that comes at the death of a Brahmā is called “Mahāpralaya”. One day of Brahmā is called Kalpakāla. In the Purāṇas one Kalpa or one day of Brahmā is divided into fourteen parts. The master or ruler of each of these divisions is a Manu. There are fourteen Manus. The life-span of each Manu is called a “Manvantaram”.

There are seventy one Caturyugas in each Manvantara. The four yugas namely Kṛta, Tretā, Dvāpara and Kaliyuga make up one Caturyuga. At the end of seventyone such Caturyugas, that is, at the end of every two hundred and eightyfour (71 × 4) yugas, a Manu completes his life-span. Along with that, the Devas who were 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 × 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 “Mahākalpa” and the close of a Brahmā's period is called “Mahāpralaya”.

2) Human year (Manuṣya varṣa) and Divine year (Deva varṣa). 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 is called “Alpakāla”. Thirty such alpakālas make one “Truti”. Thirty truti make one “Kalā”. Thirty Kalās make one “Kāsthā”, which is also known as “Nimaśa” “Noṭi” or “Mātrā”. Four “Nimisās” make one “Gaṇīta”. Ten Gaṇītas, one “Netuvirppu”. Six netuvirppus, one “Vināzhīka”. Sixty vināzhīkās one day (and night together). Fifteen days, one “Pakṣa”. Two Pakṣas, one “Candra māsa” (lunar month). One Cāndramāsa for human beings is one “ahorātra” (one day and night making up one full day) for the Pitts. Twelve Cāndras māsās make one year for human beings. One year for human beings is one ahorātra for the gods. Three hundred ahorātras of gods make one “Deva Vatśara” or “Divya vatśara”. 4,800 devyavatśaras make one Kṛtayuga. 3,600 divyavatśaras make one Tretayuga, 2,400 divyavatśaras make one Dvāparayuga, 1,200 divyavatśaras make one Kalīyuga. 12,000 divyavatśaras comprising a set of Kṛt, Tretā, Dvāpara and Kalīyugas make one Caturyuga. A Manu’s period is completed at the end of 71 Caturyugas. With that, the first group of gods also comes to an end. At the end of fourteen such Manus, one “Kalpa” is over and a deluge takes place. The whole of this period comprises one night for Brahmā. Night is the time of complete inactivity. With the end of the night, creation is started again. When 360 such ahorātras of Brahmā are completed, 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>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>360 days of gods</td>
<td>One Deva vatśara</td>
</tr>
<tr>
<td>12,000 Deva vatśaras</td>
<td>1 caturyuga (36 lakhs years</td>
</tr>
<tr>
<td></td>
<td>for human beings)</td>
</tr>
<tr>
<td>71 caturyugas</td>
<td>1 Manvantaram (One Manu’s life-span)</td>
</tr>
<tr>
<td>14 Manvantaras</td>
<td>1 Kalpa (one day time for Brahmā)</td>
</tr>
<tr>
<td>2 Kalpas</td>
<td>One day (and night)</td>
</tr>
<tr>
<td></td>
<td>for Brahmā. (Ahorātra)</td>
</tr>
<tr>
<td>360 days of Brahmā</td>
<td>1 Brahma Varṣa</td>
</tr>
<tr>
<td>120 Brahma Varṣas</td>
<td>One Brahmā’s life-span.</td>
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<tr>
<td></td>
<td>This life-span of one Brahmā is</td>
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<tr>
<td></td>
<td>therefore 30 crores 9 lakhs 17</td>
</tr>
<tr>
<td></td>
<td>thousands 376 hundreds of years</td>
</tr>
<tr>
<td></td>
<td>of human beings</td>
</tr>
</tbody>
</table>

It is said that a Manu’s period of reign is 43,020 Manuṣyarvarṣas. (Bhāgavata, 3rd Skandha).

3) The caturyuga schema. A caturyuga consists of the four yugas, namely Kṛta, Tretā, Dvāpara and Kaliyugas. At the end of each Caturyuga, the Vedas perish. Then the “Saptarṣi” (seven sages) come down from heaven to the earth and restore them again. Manu who is the propounder of Dharma śāstra, is also born
in every Kṛtyuga. The Devas of each Manvantaram feed upon the share of Havis (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 Saptarṣis, 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 extending over the same period in duration. At that time Mahāviṣṇu sleeps on his bed Ananta in the ocean of deluge. After that, he wakes up again and performs creation. Manus, Kings, Indra, Devas and Saptarṣis are the Śātvika aspects of Mahāviṣṇu, who performs the work of protecting the world. In Kṛṣṇa yuga, Mahāviṣṇu assumes the form of Kapila and others and preaches "Paramājñāna". In Tretā 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 four sections, classifies each of the sections into the various branches. At the end of Kaḷīyuga, Mahāviṣṇu assumes the form of Kali and restores the vicious to the path of righteousness. This is the "Caturyuga scheme" of Mahāviṣṇu. (Viṣṇu Purāṇa, Part III, Chapter 2).

4) The fourteen Manus. The names of the fourteen Manus of one Kalpa are given below:

(1) Śvāyambhuva (2) Śvārociṣa (3) Utama (Auttami)
(4) Tamasa (5) Raivata (6) Cākṣuṣa (7) Viśvavata (8) Sāvarṇi (9) Dākṣaśāvarṇi (10) Brāhmaṇaśāvarṇi

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 Sataṭrāpā, the spiritual daughter of Brahmā. After that, he went to the shore of the ocean of milk, made an image of Mahādevī there and worshipped her by chanting Vāgbhava mantra and performed an austerely 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 (Paramapada) 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 "Manuṣmṛti". Kālidāsa says that the Kings of the Raghu dynasty lived in strict obedience to the laws laid down by this Manu. (Devī Bhāgavata, Daśaṁa Skandha).

(b) Other details.

(i) The Saptarṣis of first Manvantara were—Marci, Aṅgirās, Atri, Pulahā, Kratu, Pulastyā and Vasīṣṭha. Devas are known as Yamas. The first Manu had ten sons namely Agniḍhṛa, Agnibhū, Medhā, Medhātithi, Vasu, Jyotiṣmān, Dvutimān, Havya, Savana and Putra and they ruled over the country. (Harivaṃśa, Chapter 7).

(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 Virāṇa. (M.B. Ādi Parva Chapter 1, Verse 32).

(iv) Sage Cyavaṇa married this Manu's daughter. (M.B. Ādi Parva, Chapter 60, Verse 46).

(v) This Manu taught Soma, the art of Cākṣuṣi. (M.B. Ādi Parva, Chapter 169, Verse 43).

(vi) Since this Manu had blessed the clouds of the Magadha country they sent periodical rains to that region. (M.B. Sabhā Parva, Chapter 21, Verse 10).

(vii) Manu came to the world, riding in the chariot of the gods to see Arjuna's fight. (M.B. Virāṭa Parva, Chapter 56, Verse 10).

(viii) This Manu had a wife named Sarasvatī (Satārūpā). (M.B. Udyoga Parva, Chapter 117, Verse 14).

(ix) This Manu lives in Bindusaras. (Bhīṣma Parva, Chapter 7, Verse 46).

(x) He came at the time of Subrahmanyā's birth. (Śalya Parva, Chapter 45, Verse 10).

(xi) Manu held discussions with Siddhas. (Śanti Parva, Chapter 36).

(xii) He was the King of men. (Śanti Parva, Chapter 67, Verse 21).

(xiii) This Manu is called "Prajāpati Manu". Once he had a talk with Bṛhaspati on the subject of Dharma. (Śanti Parva, Chapter 201).

(xiv) Upamanyu saw Śvāyambhuva Manu sitting by the side of Siva. (Anuśasana Parva, Chapter 14, Verse 290).

(xv) He talked with the sage Suparnā about the greatness of flowers, fumes, lights, offerings and gifts. (Ādi Parva, Chapter 65, Verse 45).

(2) Śvārociṣa.

(a) General. Śvāyambhuva had two great sons Priyavrata and Utānapāda. The second Manu was the son of Priyavrata and his name was Śvārociṣa. He was a glorious and adventurous man. He went to the banks of the river Kālindī, made a hermitage there, installed an idol of Devī made of earth and offered worship most fervently. At the end of 12 years of taps when he ate only dried leaves, Devī appeared before him in her dazzling brilliance and blessed him. The name of this Devī was "Bharinīdevī". After a reign of many years this King went to Heaven. (Devī Bhāgavata, 10th Skandha).

(b) Other Details.

(i) Pāravatas and Tuśitas were the Devas in this Manvantara. The mighty Vipaçāt was Devendra. The Saptarṣis were Urja, Stambha, Prāṇa, Rāma, Ṛṣabha, Niraya, and Parivān. Caitra, Kimpuruṣa and others were the sons of Śvārociṣa Manu. (Viṣṇu Purāṇa, Part 3, Chapter 1).

(ii) In Harivaṃśa, Chapter 7 we read that the Saptarṣis of this Manvantaram were Aurvā, Stambha, Kaśyapa, Prāṇa, Bṛhaspati, Datta and Nīcēyavana.

(iii) Brāhma taught this Manu, Sātvatādharmā. Śvārociṣa taught this dharma to his son Šānkhaśadana. (Śanti Parva, Chapter 348, Verse 36).

(3) Auttami (Uttama).

(a) General. Uttama was also the son of Priyavrata. He went to Gaṅgā tirtha and offered worship to Devī for three years with Vāgbhaja mantra. At the end of it, Devī was pleased and blessed him with worthy sons and a kingdom without the threat of enemies. After a happy reign of many years, at the close of the Manvantara, he reached the highest place in Heaven. (Devī Bhāgavata, 10th Skandha).
Other details. Suśānti was the name of the Devendra of this Manvantara. There were five groups of Devas, namely Sudhīmans, Satyas, Japas, Pratardana and Śivas, each group consisting of twelve Devas. The seven sons of the sage Vaśiṣṭha were the saptārṣis of this Manvantara. These seven sons of Vaśiṣṭha by his wife Uṛjā were Rājas, Gotra, Urdhva-bāhu, Savana, Anagha, Suta-pas and Śukra. Āja, Parāsaudipta and others were the sons of the Manu Uttama. (Viṣṇu Purāṇa, Part I, Chapter 1).

4 Tāmasa.
(a) General. The fourth Manu Tāmasa was the son of Priyavrata. That King performed penance on the northern bank of the river Narmadā with Kāmārajā mantra. As a result of Devī's blessing, he obtained a prosperous Kingdom and worthy sons. After a long reign he attained heaven. (Devī Bhāgavata, 10th Skanda).
(b) Other details. At the time of this Manu, there were four groups of Devas, namely—Suṣjāras, Harīs, Satyas, and Sudhīs. Each of these groups contained 27 Devas. Sibi who had performed a hundred yāgas was the Indra. The Saptārṣis of this Manvantara were: Jyotimān, Prthu, Kaśyapa, Caitra, Agyavanka, and Vīvara and Nara, Khyāti, Keturūpa, Janaūjagha and others were the sons of Tāmasa Manu. (Viṣṇu Purāṇa, Part I, Chapter 4).

5 Raivata.
(a) General. The fifth Manu Raivata was the younger brother of Tāmasa. He worshipped Devī with Kāmābijā mantra on the banks of the river Kālindī. With the blessing of Devī he ruled for many years and then attained heaven. (Devī Bhāgavata, 10th Skanda).
(b) Other details. The name of the Indra of this Manvantara was Vībhū. There were four groups of Devas—Amitābhās, Bhūtarayās, Vaikuṇṭhas and Sumedhas. Each of these groups contained fourteen Devas. The Saptārṣis of Raivata Manvantara were—Hiraṇyāromos, Vedasrī, Urdhva-bāhu, Vedābha, Sudānā, Parjanya and Mahāmuni. The sons of Raivata Manu, Baḷabandha, Sambhāvyā, Satyaka and others were mighty kings. (Viṣṇu Purāṇa, Part 3, Chapter 1).

6 Čākṣuṣa.
(a) General. This Manu was the son of Aṅga. Once he went to the Rājārṣi (royal saint) Pulaha and prayed for prosperity, mastery of the whole world, invincible power and profound scholarship. Pulaha sent him to Devī. The Rājārṣi taught him the worship of Devī. After acquiring the mantra Čākṣuṣa went to the banks of the river Virāja and offered worship to Devī. At the end of twelve years, Devī appeared before him and blessed him with “Manuḥhood”, mastery of the Manu kingdom and brilliant sons. After many years he distributed his kingdoms among his sons and at last attained “Devīpada”. (Devī Bhāgavata, Daśama Skanda).

(b) Other details.
(i) The following account is given in Viṣṇu Purāṇa, Part 3, Chapter 13, about the birth of Čākṣuṣa Manu. Dhruva and his wife Sambhu had two sons, namely Siṣṭi and Bhavya. Succhāya, the wife of Siṣṭi gave birth to five sons, Ripu, Ripūnījaya, Vīpra, Vṛkala and Vṛkaṭejas, who were all sinless. Čākṣuṣa was born to Bṛhatī, the wife of Ripu. Čākṣuṣa begot Manu by Puṣkariṇī, daughter of Virāṇa Prājāpati. This was the sixth Manu. By his wife Nadvāla, the daughter of Vairāja Prājāpati, he had 10 sons, namely: Kuṇa, Kuṇa, Śatādyumna, Tapasvi, Satyāvān, Suci, Agniśṭoma, Atiśatra, Śudāyuṇa and Abhīmānyu. Āgneyi, wife of Kuṇa, gave birth to six sons who were Aṅga, Sumanas, Khyāti, Krauṭa, Anigras and Sibi. Sunīthā, wife of Aṅga, gave birth to Vena. Prīthu was the son of Vena. He is also known as “Vainya”.
(ii) The Indra of that period was Manojava. There were five groups of Devas—Ākhyas, Prasūtas, Bhāyas, Prīthukas and Lekhas, each group consisting of eight Devas. The Saptārṣis of this Manvantara were—Sumedhas, Virājas, Īvīṣman, Uttama, Madhu, Atināman and Sāhiṣṭu. Śatādyumna and other mighty Kings were the sons of Čākṣuṣa Manu. (Viṣṇu Purāṇa, Part I, Chapter 3).
(iii) The sons of this Manu became famous under the name “Varisṭhas” (M.B. Anuśāsana Parva, Chapter 18, Verse 20).

7 Vaivasvata.
(a) General. He was born from Śūrya. It is this Manu which rules the world today. All living beings that we see today were born from him. Vaivasvata Manu is Satyavrata Manu who escaped from the last deluge. To save him Viṣṇu took up the incarnation of Matsya (fish). Vaivasvata Manu was also the first of the Kings of the Śūrya vana (Solar Dynasty) who ruled over Ayodhya.
(b) Other details. (i) In Devī Bhāgavata, Saptama Skandha, we see that the sons of Vaivasvata namely Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nārisyanta, Prārṇa, Nṛga, Diṣṭa, Karūṣa and Prśadha were also called Manus.
(ii) This Manu worshipped Devī and received her blessing and attained heaven after a long reign. (Devī Bhāgavata, 10th Skanda).
(iii) Vaivasvata Manu had another name, “Śrāddhadēva.” The Devas of this Manvantaram are Ādiyātas, Vaśus and Rudras. The name of the Indra of this period is PURANDARA. The Saptārṣis are, Vaiṣṣṭha, Kāśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja. The nine Dhārmikas (virtuous ones), Ikṣvāku, Nṛga, Dhṛṣṭa, Śaryāti, Nārisyanta, Nābhāga, Arīṣṭa, Karūṣa and Prśadha are the sons of Vaivasvata Manu. (Viṣṇu Purāṇa, Part 8, Chapter 1).
(iv) Ten sons were born to this Manu who were Vena, Dhṛṣṭu, Nārisyanta, Nābhāga, Ikṣvāku, Karūṣa, Śaryāti, Ila, Prśadha, and Nābhāgarīṣṭa. (M.B. Ādi Parva, Chapter 75, Verse 15).
(v) Mahāviṣṇu incarnated as Matsya for the sake of Vaivasvata Manu. (M.B. Vana Parva, Chapter 187).
(vi) He received Yogavīḍiyā from Śūrya and Ikṣvāku received it later from him. (M.B. Bhīṣma Parva, Chapter 122, Verse 38).
(vii) At the beginning of Tretāyuga, Śūrya taught “Śātvata Dharma” to Manu and Manu taught it to Ikṣvāku for the protection of all creatures. (M.B. Śānti Parva, Chapter 348, Verse 51).
(viii) The sage Gautama taught Śivasahasranāma to Vaivasvata Manu. (M.B. Anuśāsana Parva, Chapter 17, Verse 177).
(8) Sāvārni.

(a) General. Even in his previous birth he was a devotee of Devī. In his former birth (during the period of Śvārociṣa Manvantara) Sāvārni was born as a King of Caitravāśiṇā under the name Suratha. The origin of the dynasty known as Caitravāśiṇā was as follows:—Atri, son of Brāhma had a son named Niśākara. This Niśākara became an emperor by performing Rājasūya. Emperor Niśākara had a son Budha and Budha had a son named Caitra, both of whom were greatly renowned. It was Caitra's family which later on became the reputed Caitra dynasty.

The son of that Caitra was Viratha. Suratha was the son of Viratha. This was the previous birth of Sāvārni Manu. Suratha was a great hero and poet. Once another King besieged his city and destroyed it. Suratha 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 āśrama of the sage Suncudhas. The sage advised him to worship Devī in order to retrieve his lost kingdom and prosperity. Accordingly the King worshipped Devī who was pleased and restored to him his kingdom and prosperity. Besides, she blessed him that in his next birth he would become Sāvārni, the King of the Solar dynasty and would be revered as the eighth Manu. Thus the eighth Manu Sāvārni will be the second birth of Suratha. (Devi Bhāgavata, 10th Skandha).

(b) Other details. Sāvārni is also the son of Śūrya. How he came to be called Sāvārni is explained below:—Śūrya had three children Manu, Yama and Yāmī by Śarīrīnā, the daughter of Vaivasvata. This Manu was Vaivasvata Manu, the seventh Manu. Unable to bear the intense heat of Śūrya, Śarīrīnā once sent her maid Chāyā to Śūrya in her own disguise and went to the forest for tapas. Śūrya had three children by Chāyā, Naiśācara, another Manu and Tapati. This Manu is known as Sāvārni who will become the eighth Manu. In his time there will be three groups of Devas—Sutapās, Amītābhas and Mukhyas. Each of these groups will consist of twelve persons. The Saptārṣis of the eighth Manvantara are Dīptūman, Gālava, Rāma, Kṛpa, Āvatthāmā son of Droṇa, Vyāsa son of Parāśara and Śrasṭṛīga. Mahābali, son of Virocana will be the Indra. Virajas, Urvarīyān, Nirmoka and others are the Kings who are the sons of Sāvārni Manu. (Viṣṇu Purāṇa, Part III, Chapter 2).

(9) Daksā Sāvārni.

General. At the time of this Manu there are three groups of Devas namely, Pāras, Maricigarbhas and Sudharmans. Each of the groups contains 12 Devas. The Indra who is the king of those Devas is the mighty Adbhuta. The Saptārṣis of this Manvantara are:—Savana, Dyuṭumān, Bhavya, Vasu, Medhātithi, Jyotīśmān and Satya. Dṛḥtašū. Dhīptiḥ, Paṇahastra, Nīrāmayā, Prthuśravas are the sons of Daksasāvārni Manu. (Viṣṇu Purāṇa, Part III, Chapter 2).

(10) Brahma Sāvārni.

General. In this Manvantara, the Devas are Sudharmans and Viśuddhas. Each of these groups will contain 100 Devas. Their Indra will be the heroic Sānti. The Saptārṣis will be Hāvīśmān, Sukṛta, Satya, Tapatmūrti, Nabhāga, Aṃprātmanuj and Satyaṇāṭa. Brahma Sāvārni will have ten sons, three of whom are, Sukṣetra, Uttama-
Tuṣitas. In Uttama Manvantara that divinity Tuṣita him self was born again under the name of Satya as the son of Satyā in the group of Devas called Satyas. When Tāmasi Manvantara began, that divinity was born again as the son of Haryā as a Ḥari in the group of Devas called Haris. It was that divinity Hāri himself who was born in Sambhitā under the name of Mānasam among the Devas called Raivatas in Raivata Manvantara. In Cākṣusā Manvantara that Viṣṇu Bhāgavān took birth in Viṅkuṭī as one of the Vaiṅkuṭhas. In the present Vaiṅsvata Manvantara, Viṣṇu has incarnated in Āditi as Vāmana, the son of Kaśyapa. That great Vāmanā conquered all the three worlds and presented them to Devendra. (Viṣṇu Purāṇa, Part III, Chapter 2).

Besides the fourteen Manus mentioned above, certain other Manus are also referred to in the Purāṇas. Some details about them are given below:

1) It is seen from Vālmiki Rāmāyana, Aranyaka Kāṇḍa, 14th Sarga, verse 11, that Kaśyapa had a wife named Manu.

2) There is a reference to a Rājārṣi (Saintly king) named Manu in Rgveda, first Maṇḍala, 16th Anuvāka, 112th Śūkta.

3) A son named Manu was born to the Agni Tapa or Pāñcājanya. This Manu has another name Bhumī. He had three wives named Suprājā, Bhṛdbhadāsa and Niśā. 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 Parva, Chapter 221, Verse 4).

4) In Mahābhārata, Śanti Parva, Chapter 57, verse 43, we find a reference to another Manu named Pracetās.

MĀNYAVATI. Wife of Avikṣit, son of Karandhama. Mānyavatī daughter of Bhimārāja was carried away by force by Avikṣit from the marriage hall on the marriage day. (Mārkandeya Purāṇa).

MANYU I. A Vedic god. The origin of this god is described in Brahma Purāṇa as follows:

Once a terrible war broke out between Devas and Asuras. The Devas who were defeated, went to the Gautami river valley and performed penance to Śiva praying for victory. Śiva produced Manyu from his third eye and presented him to the Devas. In the battle which followed they defeated the Asuras with the help of Manyu.

MANYU II. A king of the Pūru dynasty. Bhāgavata, 9th Skandha states that Manyu, the son of Bharadvāja, had five sons including Bhṛhatśāya.

MANYUMĀN. Second son of the Agni Bhānu. (M.B. Vana Parva, Chapter 221, Verse 11).

MARAṆA (M) (DEATH). Death is a goddess whose name is Mrtyu. The Purāṇas state that there was no death in the world before the birth of this goddess. In Mahābhārata, Droga Parva, Chapter 53 there is the following story about the circumstances in which Brahmā created Mrtyu.

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 Nārāyaṇa were present in Brahmā’s assembly. Brahmā said that he did not like destroying living beings. Because of the pressure of Rudra and Nārāyaṇa, Brahmā created out of Visvaprakāśa (Cosmic Light) a woman. She was born from the south and Brahmā gave her the name “Mrtyu”. 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 Dhemukāśrama 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 changed the tears he had gathered from her face into the various diseases and returned them to her. He gave those diseases and the god Yama as her companions. Thus the goddess Mrtyu started her dance of destruction. (See also under the word PUNARJANMA).

MĀRDAMAHARŚI. One of the sons of Vīśvāmitra who was a Brahmavādī. (Sloka 57, Chapter 4, Anuśāsana Parva).

MĀRGĀṆAPRIYĀ. A daughter born to Kaśyapa Prajāpati of his wife Pradhā. (Sloka 45, Chapter 65, Ādi Parva).

MĀRGASIRŚAMĀSA. 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 Parva). If on the Dwādaśī day in this month one fasts the whole day and night and worships Keśava one will get the benefit of conducting an Āśvamedha yajña. (Sloka 3, Chapter 109, Anuśāsana Parva).

MĀRICA. A Dānava. There is a reference to him in Uttara Rāmāyaṇa.

MĀRICA I. The uncle of Rāvana.

1) Birth. On the banks of the river Sarayū, there were two states lying adjacent called Malada and Karuṣa. The great sages conducted Jaladhārā (showering of water) on the head of Indra to absolve him of his sin of killing Vṛtrāsa at this place. At that time Mala (excreta) and Karuṣa (spittings) of Indra fell at those places and so they got the name of Malada and Karuṣa. At that place was born after a few years a demoness named Tātākā who had the strength of a thousand elephants. A demon called Sunda married Tātākā and she got two sons named Mārica and Subāhu. (Sarga 24, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa and Bāla Kāṇḍa, Kamba Rāmāyaṇa).

2) Mārica in his previous birth. Mārica was the servant of the gate-keepers of Vaikuṇṭha. One day Mahāviṣṇu was displeased by a conduct of his and he cursed him to be born as a demon on earth. But he added that Māricawould get salvation from the curse when he was killed by Śrī Rāma in which capacity Viṣṇu would incarnate soon. He would then return to Vaikuṇṭha to his original place. That was how Mārica was born as the uncle of Rāvana.

3) Āśrama life. Mārica and Subāhu were two inseparable brothers. They learned all tactics of war and their hobby was to torment the innocent sages of the forests (Sarga 19, Bālakāṇḍa, Vālmiki Rāmāyaṇa). When the exploits of Mārica became unbearable, Viṣvāmitra brought Rāma and Lakṣmaṇa from Ayodhyā for help. The instant Mārica heard the fierce twang of Rāma’s bow he fled to the other shore of the sea. From that day onwards Mārica grew matted hair and wore barks of trees and spent his life in an āśrama. (Sargas 35 and 36, Aranyakāṇḍa, Vālmiki Rāmāyaṇa).

4) Death. When Rāma and Lakṣmaṇa were living in the Daṇḍakāraṇya with Śītā they were annoyed by a
Demoness named Sūrpaṇakhā. In the fight that ensued very many demons were killed. Sūrpaṇakhā complained to Rāvana who decided to kill Rāma and carry away Sitā. For this he sought the help of his uncle Mārica. Flying in his golden Vimāna and crossing mountains and oceans he approached Mārica and told him of his plan. Mārica who was aware of the force of Rāmabāna dissuaded Rāvana from such a venture. But Rāvana persisted in his plan and gave Mārica the following instructions: "Become a golden deer with beautiful white spots all over the body and roam about near the aśrama of Rāma for his wife Sitā to see. I am sure Sitā will request her husband Rāma to catch hold of you. Rāma and Lākṣmaṇa will follow you and Sitā will be left alone. I will then carry away Sitā as Rāhu takes Candrikā (moonlight) and live happily with her. I will be contented if I can then cease Rāma who will be lamenting over his separation from his wife". Thinking that it would be better to die at the hands of Rāma than at the hands of Rāvana, Mārica agreed to do as his nephew desired.

Rāvana and Mārica came near the aśrama of Rāma in Rāvana's aerial chariot. Mārica on alighting from it took the form of a beautiful fawn and entered the precincts of the aśrama. 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 waist was thin and well-shaped and a rain-bow-coloured tail adorned its 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 Sitā. It would run away from the aśrama and graze hidden from Sitā but would come back again to the vision of Sitā. It would mix with the deer of the aśrama for some time and run away from them to distant places. Like a butterfly it flitted about always trying to attract the attention of Sitā. 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.

Sitā 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 cried "Hā Lākṣmaṇa" and fell down dead. The cry was intended to mislead Lākṣmaṇa and draw him also away from Sitā. (Chapters 43-44, Aranya Kāṇḍa, Vālmikī Rāmāyana).

MĀRĪ CA II. Kaśyapaprajāpati. Marici was the father of Kaśyapa and so Kaśyapa was known as Mārica also. (Sarga 46, Vālmikī Rāmāyana).

MĀRĪ C A I. A Maharsi (sage) born from Brahmā's mind.

1) Birth and Genealogy. The six great sages born from Brahmā's mind were:—Marici, Āṅgiras, Atri, Pulastya, Pulaha and Kauṭu, according to Mahābhārata, Ādi Parva.

2) Domestic life. Marici had several wives and children. He married Kālā, the daughter of Kardama Prajāpati by his wife Devahūti. Marici had two sons Kaśyapa and Pūrṇima by Kālā. This Kaśyapa was the original ancestor of all living beings. But Pūrṇima's family did not become well-known. Pūrṇima had two sons, Virajas and Vīvāga and a daughter Devakulīyā. Devakulīyā washed the feet of Mahāviṣṇu and merged with Akāśa Gaṅgā.

Urmā was another wife of Marici. Six sons were born to Īrnu. Under a curse of Brahmā they were born first as the sons of Hiranyakāśipu and in their next birth as the sons of Vasudeva and Devaki. It was these six children who were born as Śrī Kṛṣṇa's elder brothers whom Karīsa killed immediately after their birth. (See under Kṛṣṇa).

Marici had another wife named Sambhūti. She gave birth to Paurṇamāsa. In Viśnu Purāṇa, Part I, Chapter 10, we see that Paurṇamāsa who was a Mahātma had two sons Virajas and Parvata. Dharmavrata was yet another wife of Marici. She was a daughter born to Dharmavrati by Dharmadeva.

3) Dharmavrata cursed. Marici lived happily for long with his wife Dharmavrata. 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 massage his legs. While she was massaging him Marici fell asleep. Just then Brahmā happened to come there. Dharmavrata 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 (Śīrṣa). It was her duty to honour him properly.

At last she got up and welcomed Brahmā, offering him the customary honours. Meanwhile Marici woke up and not finding his wife near him cursed her to be turned into a stone. Dharmavrata 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 Śīva.

Under Marici's curse Dharmavrata was separated from him. She performed penance in the midst of fires. Mahāviṣṇu appeared before her and asked her what boon she wanted. She prayed that her curse might be lifted. Viṣṇu replied:—"It was Marici who cursed you. That curse cannot be withdrawn. You will be turned into a sacred stone. Your name "Dharmavrati" will be changed into "Devavrati". In future, that stone will become famous under the name "Devavrati" or "Deva-śilā". Brahmā, Viṣṇu, Maheśvara and goddesses like Lākṣmi will dwell in that stone."

After saying this, Mahāviṣṇu disappeared. Once Dharmadeva held this Devaśilā above the demon Gaya and the place became famous under the name of "Gaya tirtha". (See under Gayātīrtha).

4) Other details.

(i) Marici had participated in the celebration connected with Arjuna's birth. (M.B. Ādi Parva, Chapter 122, Verse 52).

(ii) Marici was a member of Indra's assembly. (M.B. Sabhā Parva, Chapter 7, Verse 17).

(iii) Marici attended the celebration connected with Subrahmaṇya's birth. (M.B. Salya Parva, Chapter 45, Verse 10).

(iv) After the Bhārata Yuddha, Marici visited Bhīma who was lying on "Śara Śayā" (bed of arrows). (M.B, Śānti Parva, Chapter 47, Verse 10).
(v) Mahabharata, Santi Parva, Chapter 334, Verse 35, mentions that Markandeya is a Prajapati.
(vi) Marici is one of the group of sages known as Citra-skikhandins. (M.B. Santi Parva, Chapter 335, Verse 29).
(vii) Mahabharata, Santi Parva, Chapter 340, Verse 44, describes Marici as one of the Ashtarakhritis.
(viii) Marici once visited Dhruva who was performing penance and gave him advice. (Visnus Purana, Part I, Chapter 11).

MARICI II. A celestial woman. In Mahabharata, Adi Parva, Chapter 122, Verse 62 we find that she attended a dance at the celebrations at the time of Arjuna's birth.

MARICI III. An author of Dharmas Astra. His statements are quoted in Aparakrka, Smritiandrik, Mitakshara and other works.

MARISA. A nymph created as a maiden of the Flora (See under Kan'du).

MARISA. A river of Puranic fame. (Sloka 36, Chapter 9, Bhishma Parva).

MARISA. A place of habitation of ancient Bhartara. (Sloka 69, Chapter 9, Bhishma Parva).

MARRAKA. Son of Jambavan. It is said in Brahmapurana that the marjaras (cats) have their origin from this son of Jambavan.

MARKA. See under the word Sandamarka.

MARKANDEYA. The son of Mrkan'du. He was a great devotee of Siva.

1) Genealogy. Bhrgu, son of Brahma, begot of his wife Khyaati a daughter named Laksmi and two sons named Dhaita and Vidhata.

Dhaita and Vidhata married Ayati and Niyati daughters of Mahameru. Dhaita begot of his wife Ayati a son named Prana and Niyati bore Vidhata a son named Mrkan'du. Markandeya was the son of Mrkan'du and Vedas thras was the son of Markandeya.

2) Birth. Mrkan'du did not have sons for a long time and so he performed penance for several years to please Siva to get a son. Siva 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?" Mrkan'du chose the first type and soon a son was born. He was named Markandeya. Even from boyhood Markandeya knew all the Vedas and Asthas. 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 unable to control their grief they wept before him. Markandeya asked them the reason why they wept. Mrkan'du with tears running down his cheeks told him the story. From that day onwards Markandeya started performing penance wearing barks 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 Siva in deep meditation. The servants of the god of Death could not approach Markandeya for the radiation from him was too hot for them. So Yama, the god of Death, himself came to fetch him. Then Markandeya 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 Siva rose from the idol and coming down killed Yama to save the child. From that day onwards Siva got the names Mrtyunjaya and Kala-kala. After that at the request of the devas Siva gave life to Yama again and made Markandeya to be of sixteen years for ever.

3) Penance of Markandeya. The Puranas state that after getting the blessing from Siva, Markandeya lived for ten crores of years. While he was in deep meditation six Manvantaras passed away. When Markandeya continued his meditation to the seventh Manvantara Indra got frightened and he made an attempt to abort the penance of Markandeya. Indra sent his troops of Gandharvas, nymphs, Manmatha and Vasanta to the aśrama of Markandeya. The aśrama of Markandeya was at a place which was on the northern side of the Himālayas and was famous by the presence there of the river Puspabhadra and the rock Citra. The agents of Indra came there and tried to entice him with many temptations. Beautiful celestial maidens danced around the aśrama. 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 thin garments that hid their bodies flew up showing an alluring nakedness. Kama (God of Love) sent his arrows at that time against the sage. But Markandeya sat unconcerned as rigid as a rock and Indra accepted defeat.

When Indra and his troops returned disappointed Mahāviṣṇu with many sages went to Markandeya. He awoke from his meditation and worshipped Viṣṇu.

4) Vision of Praṇaya. On one evening at dusk Markandeya was sitting at Puspabhadraśrama when from somewhere a wind began to blow. The wind increased in strength and the sky became covered with clouds. The place resounded 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 Markandeya alone stood there with his matted hair swinging in the wind. It was impossible to know the directions and Markandeya 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 Markandeya 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. Markandeya then knew it was Mahāviṣṇu. He rushed to embrace the child; but the child disappeared before he reached it. Markandeya praised Mahāviṣṇu.

5) Pārvati and Paramesvara come to Markandeya. When Mahāviṣṇu disappeared from his vision he felt he was sitting at Puspabhadraśrama and he again went into meditation. At that time Pārvati and Paramesvara came that way and appeared before Markandeya. The sage worshipped them and they both blessed Markandeya.
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 Pārvatī and Parameśvara disappeared. The Purānic belief is that the realised soul of Markandeya is moving about in the universe. (10th Skandha, Chapters 8 to 11, Bhāgavata).

6. Details from Mahābhārata relating to Markandeya,

(i) This sage shone in the court of Dharmaputra, (Sloka 15, Chapter 4, Sabhā Parva).
(ii) He sits in the court of Brahmā and worships him (Sloka 12, Chapter 11, Sabhā Parva).
(iii) Once Markandeya gave Dharmopadeśa to the Pāṇḍavas. (Chapter 25, Vana Parva).
(iv) Markandeya sitting on the banks of the river Payoṣṇī sang praises about river Payoṣṇī and king Nṛga. (Sloka 5, Chapter 88, Vana Parva).
(v) Once Markandeya narrated to Dharmaputra stories about Kings and Rṣis. (Chapters 186 to 232, Vana Parva).
(vi) Markandeya had a vision of the great deluge. (Chapter 188, Vana Parva).
(vii) This sage entered the belly of Bālamukunda, (Sloka 100, Chapter 188, Vana Parva).
(viii) Markandeya gave a description of Kāliyuga. (Sloka 7, Chapter 190, Vana Parva).
(ix) He described at another time the incarnation of Kalki. (Sloka 93, Chapter 19, Vana Parva).
(x) Once Markandeya narrated the story of Tripuravadha to Dharmaputra. (Sloka 2, Chapter 33, Karuṇa Parva).
(xi) Markandeya was also one among the several sages who visited Bhiṣma lying on his bed of arrows. (Sloka 11, Chapter 47, Sānti Parva).
(xii) Markandeya learnt Sahasranāma (thousand names) of Śiva from Naciketas and taught the same to Upamanyu. (Sloka 79, Chapter 17, Anuśāsana Parva).
(xiii) Once Markandeya discussed with Nārada topics on many different subjects. (Dākṣinātya Pātha, Chapter 22, Anuśāsana Parva).
(xiv) Once Markandeya explained the evils of taking flesh as food. (Sloka 37, Chapter 115, Anuśāsana Parva).
(xv) The name of the wife of Markandeya was Dhūmornā. (Sloka 4, Chapter 146, Anuśāsana Parva).
(xvi) Yuddhiṣṭhīra worshipped Markandeya also when he worshipped great sages before commencing the Mahāpratāhāra. (Sloka 12, Chapter 1, Prathāna Parva, M.B.).
(xvii) Mahābhārata gives the following synonyms for Markandeya:—Bhārgava, Bhārgavasattama, Bhrgukulaśārdūla, Bhrigunandanā, Brahmarśi and Vipraśrī.

MARKANDEYA (M). A famous holy place. This place is situated about sixteen miles to the north of Kāṭi at a place where the rivers Gaṅgā and Gomati meet. He who visits this place would get the benefit of doing an Agniṣṭoma yajña. Not only that, he would lift the prestige of his family. (Sloka 80, Chapter 34, Vana Parva).

MARKANDEYAPURĀNA. One of the eighteen Purāṇas. The number of granthas in it is nine thousand. It contains a critical study of Dharma and Adharma. It is considered to be very good to give this Purāṇa as gift on the full-moon day in the month of Kārttika (November). (Chapter 272, Agni Purāṇa).

MARKANDEYASAMYĀŚĀVARVA. A sub-Parva of the Vana Parva of Mahābhārata. This contains chapters 82 to 242 of Vana Parva.

MARMAN. According to Indian Śāstras there are 108 Marmanas in the body of a living being. Of these the most important are forehead, eyes, eye-brows, armpits, shoulders, heart, chin etc. Bhaviṣya Purāṇa, Chapter 34 says that a snake-bite or a heavy blow on any one of these marmans would prove fatal.

MĀRTTIKĀVANA (M). An ancient country in Bhārata. During the time of the Pāṇḍavas this country was ruled by King Śalya. (Sloka 14, Chapter 16, Vana Parva). Paraśuṛāma killed all the Kṣatriyas of this country. (Sloka 12, Chapter 70, Drona Parva). Arjuna once made the son of Kṛtavarmā the King of this country. (Sloka 69, Chapter 77, Mausala Parva).

MARU I. A king of the Ikṣvāku dynasty, the father of Prasūrūta and son of Śighra. He had become "Ciraṅjaṭīti" (immortal) by his Yogic power. According to Bhāgavata Purāṇa, all Kṣatriya families would perish in Kaliyuga. At that time, Maru would come back to the world to revive the Kṣatriya race. (Bhāgavata, 9th Skandha).

MARU II. A Videha king of the Nimi dynasty. (Bhāgavata, 9th Skandha).

MARU III. One of the chief lieutenants of Narakāsura. He was slain by Śrī Kṛṣṇa.

MARUBHŪMI (MARUDHANVA). The ancient name of the present Rajāsthān. In Mahābhārata, Sabhā Parva, Chapter 32, Verse 5 we see that Nakula had won a victory over Marudhanva during his triumphal march over the western country. Kāṃkavāna in which is included Trāpabindu sarovara, is in Marudhanva. (M.B. Vana Parva, Chapter 258, Verse 13). Marudhanva was also known as "Mārvāta". The sage Utauika lived in Mārvāta. In Mahābhārata, Aśvamedha Parva, Chapters 53, 54 and 55 it is stated that once Śrī Kṛṣṇa showed his Viśvarūpa to this sage at Mārvāta.

MĀRUDHA. A country of Purānic fame. Sahadeva conquered this place while he was on his victory march to the south. (Sloka 14, Chapter 31, Sabhā Parva).

MĀRUTA. The fortynine Vāyūs. (For details see under DITI).

MĀRUTA (M). An ancient place of habitation of south Bhārata. Those who stood on the right side of the Kṛauṇārūpa Vṛuṇa (a battle array) constructed by Dṛśṭadyumna in the Kuruksetra battle were the people of Māruta from south Bhārata. (Sloka 57, Chapter 50, Bhiṣma Parva).

MĀRUTAGAṆATĪRTHA. (MARUDGAṆATĪRTHA) A sacred place. (M.B. Anuśāsana Parva, Chapter 25, Verse 38).

MĀRUTANTAVYA. One of the sons of Viśvāmitra. (Sloka 54, Chapter 4, Anuśāsana Parva).

MĀRUTASANA. A soldier of Subrahmanya. (Sloka 62, Chapter 45, Śalya Parva).

MĀRUTASKANDHA. An army of the Devas. The commander of the forces was Subrahmanya. (Sloka 55, Chapter 231, Vana Parva).

MĀRUTS. In the Purāṇas there are references to 49 gods who are known as "Maruts". All of them are the sons of Kaśyapa. The story of how the child in
Diti's womb was cut into 49 pieces which became 49 Maruts. It is given in Chapter 71 of Vāmana Purāṇa, as follows:

Kaśyapa's first wife Aditi became the mother of Devas and his second wife Diti became the mother of Daityas. The chief of the Devas was Indra and the chief of Daityas were Hiranyakṣa and Hiranyakāśipu. At the request of Indra, Hiranyakṣa and Hiranyakāśipu were slain by Mahāviṣṇu. Diti who was grieved at the death of her sons, approached Kaśyapa and requested him to give her a son who would be strong enough to kill Indra. Kaśyapa 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 garlands used by others; do not eat what is left over by another; do not eat meat touched by a Śūdra woman. Putting on clean, white dress, carrying auspicious substances, everyday before breakfast, cows, Brāhmaṇas, goddess Lakṣmī and Kaśyapa himself should be worshipped." This observance is known as "Pūṃsavana." 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, Kaśyapa left for Udaya mountain. After his departure, Indra 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, who was utterly tired fell asleep and Indra took advantage of this opportunity and got entranced into her womb through her nostrils. He cut the child in Diti's womb with his weapon Vajra into seven pieces. At that time the child cried aloud and Indra said to it, "Mā rudra" 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 rudra", they came to be known as "Maruts". 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 explained to her that he destroyed the child in her womb since he was destined to be his (Indra's) enemy.

MARUTTA I. A wealthy king who lived in Kṣayauga.

Genealogy. Descended from Vīśu in the following order:—Brähmā, Marici, Kaśyapa, Vīyavān, Vaivāvari, Manu, Mahāhū, Prasandhi, Kṣupa, Iksvāku, Vībhā, Kalyāṇa, Khaṇḍeru, Suwarca, Kārandaṇa and 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 Nādara who told him that Bhṛṣapati's brother Śaṅvartaka was performing tapas in the forest and if Marutta approached him, he would give him enough money for this purpose. So Marutta went to Śaṅvartaka. He advised Marutta to worship Śiva. Accordingly Marutta went to Kālalasa 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 Himalayas, where his capital was situated.

After the Bhārata Yuddha, Dharmaputra was in need of money to re-establish his administration and for conducting an Āśvamedha yāga. At that time sage Vyāsa informed him about the gold which Marutta had left in the neighborhood of the Himalayas. It was by fetching that gold that the Pāṇḍavas conducted their Āśvamedhāyāga. (M.B. Āśvamedha Parva, Chapters 3-10).

3) Marutta and Rāvana. Once Rāvana started on a triumphal tour in his Puspaka Vimāna 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 Yājña 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 Puspakavimāna 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 Śaṅvartaka stopped Marutta saying "O King! If you would please heed my advice, do not prepare for a fight here. We have started "Mahē-varasatāra". 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 is Ārakasa (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 Yājña. Just then Śukra shouted, "Rāvana has won." The Ārakasas and their leader Rāvana continued their tour after eating the Mahārājas who had come to take part in the Yāga. After Rāvana left the place, the Devas resumed their own forms (Uttara Rāmāyana).

4) Other Details.

(i) Marutta flourished in Yama's assembly. (M.B. Sābhā Parvā, Chapter 8, Verse 16).

(ii) Marutta is considered as one of the "Pāñcamahā-saṃrāṇa" (five great emperors). The five great emperors
MARUTTA II

are—Yuvanāśva, Bhagiratha, Kārtuva, Vyāha, and Marutta. (M.B.: Śatā Parva, Chapter 15)

(iii) Once Siva presented him a golden peak of the Himalayas. Indra, Bhupati, and other Devas attended Marutta’s assembly. His Vajrānandapās were all golden. His cooks were groups of Marut, He was able to make all his subjects strong and healthy. In Mahābhārata, Drona Parva, Chapter 55, we see that Marutta ruled over the country for 1000 years as an ideal emperor.

(iv) Once Marutta received a sword from King Mune-
kunda. Marutta gave it to Raiva. (M.B.: Sañči Parva, Chapter 166, Verse 77)

(v) Marutta gave his daughter to Angiras and attained Heaven according to Mahābhārata. Śānti Parva, Chapter 234. Verse 18.

(vi) In Bhagavata, 9th Skanda, we find a passage which says that since Marutta had 18 sons he had adopted Duyanta, a king of the Pūru dynasty, as his son.

MARUTTA II. A great sage. He entered into a dispute with Śri Kṛṣṇa who was on his way to Hastinā-
pura as the messenger of the Pandavas. (M.B.: Udyoga Parva, Chapter 83, Verse 27)

MARUTVĀMALA. In south India, at the southern tip of the Sahya ranges, a mountain reputed to contain medicinal herbs, may still be seen. This mountain is known by the name “Marutvāma”-A legend connected with the origin of this mountain, is given in Utara Rāmaśāna, as follows:

It was the time of the battle between Śri Rāma and Rāvana. Rāvana’s younger brother Vībhīṣana joined the side of Rāma and fought against Rāvana. The enraged Rāvana shot his arrow at Vībhīṣana. In his endeavour to save Vībhīṣana, Laksmana fell down unconscious. Rāma and his followers discussed how Laksmana could be revived. Jāmbavān observed that there was a herb called “Drōna” in one of the peaks of the Himalayas and if it was brought at once, Laksmana could be restored to his senses. Hanūmān flew to the Himalayas immediately. But although he combed the forests there, he was not able to find the herb “Drōna”. So he tore away and lifted a whole peak which was full of all kinds of medicinal herbs and returned to Lānkā. Jāmbavān took the needed herbs from it and deposited the peak at the southern end of India. This is the present Marutvāma. (Mala means mountain).

MARUTVĀN. See under MARUTVATI.

MARUTVATI. The mother of two Marutvāns. This Marutvati was the daughter of Dākṣa, and the wife of Dharma. The ten daughters of Dākṣa, namely, Arundhā, Vāsu, Yāmi, Lāmba, Bhānu, Marutvati, Sānkālpā, Muhūrtā, Sādhya, and Viśā were the wives of Dharma-deva. Vīśādevas were born to Viśā; Siddhas were born to Sādhya, Marutvati were born to Marutvati, Vasus were born to Vāsu, Bhānus were born to Bhānu, Ghosha was born to Lāmba and Nāgavīthi was born to Yāmi. (Viśā Purāṇa, Part I, Chapter 15).

MARYĀDĀ I. A princess of Vidarbha. She was married by the king named Arvācīna. In Mahābhārata, Ādī Parva, Chapter 95, Verse 18, it is said that a son named Ariha was born to them.

MARYĀDĀ II. A daughter of the king of Videha, Devā-
thi a king of the Pūru dynasty married her. Mahābhār-
ata, Adī Parva, Chapter 95, verse 23 says that a son, Ariha was born to them.

MĀSA. A measure of weight in ancient Bhārata. (See under Trāsareṇu).

MĀSA (S) (MONTHS).

1. Sāṁśi... Bhaṣa... January...
2. Māgha... Pāścāt... February... Odor...
3. Phāgā... Pākṣa... March... Nison...
4. Cāitra... Chitra... April... Iyor...
5. Vaiśākha... Vaikṣa... May... Harson...
6. Jyeṣṭha... Āṣādha... June... Tommūs...
7. Aṅgāra... Ashā... July... Sibottu...
8. Vaiṣṇava... Viṣṇu... August... Of...
9. Māmakha... Māmakha... September... Taśrī̄kādīm...
10. Dhāma... Dāmā... October... Tārī̄̄kādīm...
11. The above are the following:

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<tr>
<th>Malayālam</th>
<th>Tamil</th>
<th>Arabic</th>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>1. Ciinām</td>
<td>Āvari</td>
<td>Muharram</td>
<td>Śrāvāna</td>
<td>August</td>
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<td>2. Kanni</td>
<td>Purattāsi</td>
<td>Saffī</td>
<td>Proṣhapatā</td>
<td>September</td>
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<td>3. Tulān</td>
<td>Aippāsi</td>
<td>Yulāvan</td>
<td>Āsvina</td>
<td>October</td>
<td>Tārī̄̄kādīm</td>
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<td>4. Vṛśčikam</td>
<td>Kārtukai</td>
<td>Uśāni</td>
<td>Kārtika</td>
<td>November</td>
<td>Tesrinhroyi</td>
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</table>
| 5. Dhanu   | Markali | Jarnadul| Margāśīra | December  | Konuńka-
| 6. Makaram | Tai     | Āval    | Śrīnasa    | January   | dim       |
| 7. Kumbham | Maś    | Jamatulnani| Pauśa     | February  | Konunhroyi|
| 8. Minam   | Pañkuni | Rajā    | Phaḷgata   | March     | Šibottu   |
| 9. Međam   | Citiwa  | Śāval   | Cāitra     | April     | Odor      |
| 10. Idaṁam | Vaikśa  | Śavāli  | Vaiśākha   | May       | Nison     |
| 11. Mithunam| Xn      | Duhlād  | Jyeṣṭha    | June      | Iyor      |
| 12. Karkaṭakam| Āṭi    | Duhlaj  | Āṣādha    | July      | Harson    |
2. What the names of the months indicate.

1. Malayalam months. The months are named based on certain beliefs. It takes twelve months for the earth to go round the Sun once. When the earth passes through the twelve divisions, it faces a separate set of constellations in the universe in each of these divisions. In the month of Chinnam the earth faces a cluster of constellations in the shape of a lion and so the month is called Simha (lion) or Chinnam. In the next division the earth faces the constellations in the shape of a Kanyakā and so the month was called Kannī. The earth faces next the constellations in the shape of a balance and so the month was called Tulām (Tulā = balance). In the next division the earth faces the constellations in the shape of a scorpion and so the month was called Vṛśčikam (scorpion). The set of constellations which faces the earth in the next division is shaped like a bow (dhanus) and so the month got the name Dhanu. In the next division the earth faces a set of constellations in the shape of a Makaramatsya (makara-fish) and so the month was called Makaram. Kumbha means a jar and Minam means a fish and Meṣam (Meṣa) means a goat and Idavam (Rṣabha) means an ox. The shapes of the constellations in those divisions 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 Mithunan (twins) and Karkatakam (crab).

2. English months.

i) January has come from the word Janus, the name of a Roman devatā. Janus is twin-faced, one facing the front and the other back.

ii) February means ‘to purify’ and the festival of purification of the Romans is conducted in that month.

iii) March is Mars, a devatā 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 700 B.C. 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—Aperi means ‘blossoming’ and since the trees and plants blossom in that month it got the name of April.

v) May is named after Maia daughter of the demigod (devatā) Atlas. There is an opinion that it is named after Māia, another name of Jupiter.

vi) June gets its name after the devatā Juno though there is a version that it is named after a Roman tribe called Junius.

vii) July was formerly known as Quintilis meaning the fifth counting 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 of July as it contained thirtyone days and August only thirty days. So Augustus took one day from February and made the number of days in August thirtyone.

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.

MĀSAKA (M). A place in the ancient island of Śaka. Mahābhārata, Bhīṣma Parva, Chapter 11 says that in ancient times, Kings used to live there for the fulfillment of their desires.

MĀSARŚĀRA. A king of the Rgveda period. Rgveda, 1st Manḍala, 18th Anuvāka, 122nd Sūkta says that this king used to persecute the Aryans.

MĀSAVRAṬOPĀVĀSA. Purāṇas 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 day in the month of Tulam will get children and vehicles in plenty and would become pure. (Ślokā 29, Chapter 106, Anuṣāsana Parva).

2. He who fasts the whole day of the Dvādaśī in Tulām and worships Viṣṇu will get the benefit of making a Sahasragodāna (giving away thousand cows as gift). (Ślokā 3, Chapter 106, Anuṣāsana Parva).

3. He who fasts for one time of the day in Vṛśčikam will become a very brave and valorous man and acquire many wives and fame. (Ślokā 30, Chapter 106, Anuṣāsana Parva).

4. All men and women who worship Viṣṇu on the dvādaśī day in Vṛśčikam fasting for the whole day will get the benefit of a Godānayajña. (Ślokā 14, Chapter 109, Anuṣāsana Parva).

5. He who fasts for one time a day during the month of Meṣa will get gold, diamonds and pearls in plenty and will be born in a high family in his next birth. (Ślokā 23, Chapter 106, Anuṣāsana Parva).

6. If one fasts the whole of the Dvādaśī day in the month of Meṣa one would get the benefit of conducting a Puṇḍarīka. (Ślokā 7 Chapter 109, Anuṣāsana Parva).

7. He who fasts for one time in a day in the month of Mithuna will become very prosperous. (Ślokā 25, Chapter 106, Anuṣāsana Parva).

8. If one fasts the whole day and night of the Dvādaśī in Mithuna and does Trivikrama pūjā one would not only get the benefit of conducting a Gomedayajña but will be able to enjoy sexual pleasures with celestial maidens. (Ślokā 9, Chapter 109, Anuṣāsana Parva).

MĀSI RAM. A place of habitation in ancient India. There is a reference to this region in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 53.

MATAṆGA I. An ancient sage. The Rāmāyana in Araṇya Kānda describes the āṣrama of Mataṅga. Rāmalakṣaṇas after crossing the forest of Krauṇḍa came to the āṣrama of Mataṅga. Kabandha was slain at this place after abandoning his demoniac body Kabandha extolled the greatness of Mataṅgāāṣrama to Rāma and Lakṣmaṇa. "The flowers of this āṣrama 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 Mataṅga once brought a heavy load of fruits for their guru and when they reached the āṣrama they were tired and drops of perspiration fell on the plants and they became flowers. Sabarī is performing penance in this āṣrama." Mataṅga once cursed Bālī. It happened that while the sage was living on the mountain of Ṛṣyamukha Bālī and the asura Ḍundubhi fought against each other and blood flowing from the body of Ḍundubhi by a blow of Bālī spurted out and fell on the hands of the sage.
Mataṅga then cursed Bāli saying that his head would blow off if he entered Rṣyumūkācal a again. (Sarga 46, Kṣiṅkdhā Kāndā, Vālmiki Rāmāyaṇa and Kamba Rāmāyaṇa, Pūrva Kāndā). Mataṅgārāma was a holy place. (Chapter 84, Vana Parva).

MĀṬAṆGĀ II. Another name of Trīśāṅku. The name of Mataṅga is used for Rājaṛṣi Trīśāṅku in Verse 31, of Chapter 71, of Ādi Parva. For more detail see under Trīśāṅku.

MATAṆGA III. A mahārṣi born to a barber of a brahmin woman. This clandestine birth was not known either to the brahmin husband or Mataṅga 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 Mataṅga beat it hard. The mother of the donkey saw it and wept. She called Mataṅga to her side and told him that he was the son of a barber and that was why he behaved like a caṇḍāla showing no kindness towards the animal. Mataṅga 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 Mataṅga what he wanted and he replied he wanted to become a brahmin. Indra made him a brahmin and sent him back. (Chapter 27, Anuśāsana Parva).

MĀṬAṆGĀ IV. A preceptor. He was the guru of Śabarī. (Araṇya Kāndā, Vālmiki Rāmāyaṇa).

MĀṬAṆGA. Sage Mataṅga was known by this name also. (See under Mataṅga).

MĀṬAṆGĀKEDĀRA. A sacred place. He who bathes in a pond there would get the benefit of making a thousand Godānas (Chapter 85, Vana Parva).

MĀṬAṆGI. The great grandmother of the elephants. Mataṅgi was the daughter of Krodhavāṣa, daughter of Dākṣa and wife of Kadāyaprapājapati. Mataṅgi had nine sisters. Elephants were born of Mataṅgi. (Sarga 14, Araṇya Kāndā; Vālmiki Rāmāyaṇa).

MĀṬALI. Charioteer of Indra. Chapter 69 of Vāmana Purāṇa gives the following story about the birth of Māṭali.

A child was born to sage Śamika. It was the time of Devāsa war. A great army of asuras under the leadership of Andhaka attacked Devaloka and conquered it. In the great battle with Andhaka the Vairāgyudha of Indra broke into two. Indra was thinking of a new weapon for him. Mahāviṣṇu 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 at the asuras carrying the new weapon. There was no clever charioteer to drive the chariot of Indra. Still, seated in the golden chariot given to him by the Vasus 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 Tapasvini 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. Tapasvini 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 charioteer.” 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 Māṭali.

MĀṬAṆIRAŚVAN. A devatā (demigod). There are several stories in the Vedas regarding the birth of Agni (fire). Though Agni originating from the clouds reaches the earth as lightning it hides itself making it invisible to man. It was Māṭaṅiraśvan who took its form from the earth and gave it to the Bhrigu family and made it possible for them to make it as and when it was required. (Rgveda).

This Māṭaṅiraśvan was one of the prominent sons of Garuḍa. (Śloka 14, Chapter 10, Udvyoga Parva).

MĀṬHANA. An asura on the side of Tārakāśura. Mahāviṣṇu killed him. (Chapter 152, Matsya Purāṇa).

MĀṬHĀRA I. A demigod deputed by Indra to serve Sūrya (Sun). This demigod always sits on the right side of Sūrya, (Brahma Parva, Bhaviṣya Purāṇa).

MĀṬHĀRA II. One of the Aṣṭādaśavinayākas (Eighteen Vinayākas). (Sāmba, 16).

MĀṬHĀRA III. An aśāraya (teacher). He is believed to be the author of the book Śaṅkyakārikāvṛtti. (Kausitaki Brāhmaṇa).

MĀṬHĀRAVANA. A holy place in Dākṣiṇa Bhārata. The victory pillar of Māṭhāraka, an aide of Sūrya, is situated here. (Śloka 10, Chapter 88, Vana Parva).

MĀṬHURĀ. The birth place of Śri Kṛṣṇa.

MĀṬI. A daughter of Dākṣa-prapājapati. She became the wife of Dharmarāja. (Śloka 15, Chapter 66, Ādi Parva).

MĀṬINĀRĀ. A King of Puruvarāśa. The line from Pūru is as follows: Pūru - Jana-meya-Praćīnvan-Manasvya-Vitabhaya - Śūndu - Bahuvidha - Saṁyati-Rahovādi-Bhadraśa-Rkṣeyu-Rkṣeyu-Sannat eyu-Ghṛteyu - Śhan-dileyu-Dharm eyu-Saṁvidheyu-Kṛteyu-Matināra. Matināra got two sons, Santurodha and Pratirathasha. Duṣyanta, husband of Śakuntalā, was the son of Santurodha. (Chapter 278, Ādi Parva).

MĀṬKULIKA. A follower of Subrahmaṇya. (Śloka 19, Chapter 467, Śalya Parva).

MĀṬTĪRTHA. A sacred place situated on the outskirts of Kurukṣetra. If one bathes in a holy pond there one would be rich in children. (Śloka 58, Chapter 83, Vana Parva).

MĀṬSYA I. The first and foremost incarnation of Mahāviṣṇu. (See under Avatāra).

MĀṬSYA II. An ancient country of Purānic fame. The people of this country are called Māṭyas. The details available regarding Māṭyasdeva from the Mahābhārata are given below:

1. The Pāṇḍavas wandering through the forests came to Māṭyasdeva. (Śloka 2, Chapter 153, Ādi Parva).
2. The people of Māṭyasdeva in fear of Jārāsandha migrated from the north to the south. (Śloka 28, Chapter 14, Śabhā Parva).
The MATSYA incarnation, Danava Hema, was born a Satyavati, the Ksatriyas. Virata was the chief of Matsye's during the time of Mahâbhârata. (Sloka 12, Chapter 7, Virâta Parva).

In the Kuruksetra battle Virâta, King of Matsuysa, came to the help of Yudhiṣṭhira with an Aksauhinî (army). (Sloka 12, Chapter 18, Udyoga Parva).

The Pândavas spent a year of their life incognito in the palace of Virâta king of Matsyaedeśa. (Chapter 7, Virâta Parva).

Matsyasarâyya was one of the prominent kingdoms of ancient Bhûrâta. (Sloka 40, Chapter 9, Bhûrma Parva).

Brhûma slaughtered many soldiers from Matsuysa.

Dronâcârya killed at a stretch five hundred Matsyas in the great battle. (Sloka 31 Chapter 190, Drona Parva).

Karna once conquered Matsyeśa. (Sloka 18, Chapter 8, Karna Parva).

The people of Matsyeśa were honest and charitable. (Chapter 45, Sloka 28, Karna Parva).

Those who were left out among the Matsyas in the great battle were killed by A:nvatthânâ. (Sloka 158, Chapter 8, Sauptika 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 (MATSYAGANDHA). Another name for Satyavati, mother of Vyāsa. (See under Satyavati).

MATSYAKĀLA. A King of Pûruvamâ. He was one of the seven celebrated Kings known as Giri-kâputras. The others were : Bhradratha, Kuśâ, Yadu, Pratyaggra, Bala and Vira. The seven sons were born to Girika of her attendants. (Chapter 278, Agni Purâna).

MATSYAPURÂNA. One of the eighteen Purânas. This Purâna was told to Manu Satyavrata by Mahâvîśu during his incarnation as Matsyu. There are thirteen thousand slokas in it. For prosperity this Purâna should be given as gift on the Viṣuvat day along with a golden image of Matsya. (Chapters 2 and 272, Agni Purâna).

MATSYOYÂRA. Another name for Satyavati, mother of Vyāsa. (See under Satyavati).

MATTA. A demon. He was born to the demon Mâlayavân of his wife Sundarî. Matta had six brothers named Vajravamû, Virûpâkṣa, Durmukha, Suptaghna, Yajînakosa and Unmatta. This Matta was killed in the Râma-Ârvâna battle. (Chapter 10, Agni Purâna).

MATTAMAYÂRÂ(S). A special tribe of Ksatriyas. Nakula, one of the Pândavas, defeated these people during his victory march to the west. (Sloka 5, Chapter 32, Sabhâ Parva).

MAUDGÂLA (MAUDGALÂ). A mahârâśi. This mahârâśi once cursed Râvana.

Once Maudgalya was sitting in Svastikâsana resting his shoulders on his yogic staff in the forest of Kadamba. Râvana returning after his victory march came that way. Seeing the sage sitting in a wonderfully queer posture Râvana was amused and playfully tapped the staff with his Candraahâsa. The staff broke into two and Maudgalya fell flat on the ground breaking his spine. The sage was furious and he cursed Râvana saying that his Candraahâsa would thenceforth have no effect at all. (Yuddhisrâ Kândâ, Kamba Râmâyâna).

MAUHURTITIKÂGATI. When the Sun passes through the centre of Puṣkaradvîpa it covers a path equivalent to a thirtyieth part of the earth and this journey of the Sun is called Mauhurttikâgati. (See under Sûrya).

MAUJÂYANA. A mahârâśi. This sage shone in the court of Yudhiṣṭhira. (Sloka 13, Chapter 4, Sabhâ Parva).

MAURAVAPÂSA. See under Mura.

MAURVI. A kind of grass. It is with this grass that ascetics make mekhalâ (waistlet). (Sloka 33, Chapter 17, Drona Parva).

MAUSALAPARVA. A Parva of Mahábhârata. This Parva contains the story of the end of the Yâdavas by killing each other.

MÂVELLA. The fourth son of Uparicaravas. Mâvela attended the Râjasûya of Yudhiṣṭhira. (Chapter 63, Âdi Parva and Chapter 34, Sabhâ Parva).

MÂVELLAKA. An ancient place of habitation in India. Suârmâ, King of Trîgarta, fought against Arjuna taking along with him the warriors of Mâvellaka. Arjuna killed them all. (Sloka 20, Chapter 17, Drona Parva).

MAYA. A Dânava king who served Devas and Aṣuras as their architect and builder.

1) General. Kaṣyapa Prâjâpati, son of Marîci and grandson of Brah mã married the thirteen daughters of Daksa. Among them, the first was Aditi, the second was Diti and the third was Danu. Añâtayas were born to Aditi, Añâtayas were born to Diti and Dânavas 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 Brah mã in the Himâlayas to gain unrivalled skill in architecture. Brah mã was pleased and appeared before him. He blessed Maya to become the unequalled architect of the Devas. Aṣuras and Dânavas. After that Maya was engaged in building magnificent mansions for Devas and Aṣuras. He was also anointed King of the Dânavas.

It was a period of friendly co-operation and brotherly relations between Devas and Aṣuras. 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 Hemâ, the Apsârã woman. Maya and Hemâ were mutually attracted and fell in love with each other. The Devas who came to know of this, gave Hemâ in marriage to Maya. (Uttra Râmâyâna).

2) Domæstic life. Maya and Hemâ went to the valley south of Himâvân and built there a city named "Hema-pura". While leading a happy life there, two sons, Mâyâvî and Dundubah were born to them. But they had no daughter. So they worshipped Siva, praying for a daughter.

At about that time, one day, an Apsârã woman, Madhurâ, after observing Somavâra Vrata, came to Siva and did obeisance to him. Pârvatî was not at home at the moment. Fascinated by Madhurâ's charm, Siva embraced her. Pârvatî who came to know of it, cursed
In Maya, loyal river built was the brahmin its name little him. Wonderful Birth. Protection. Other woman life Mahesvara gave Devi Arjuna told long tale. (M.B. Bhavisya Parva, Chapter 55)

MAYA

1) General information. A consort of Mahävișṇu, Mäyä has got a very prominent place in Hindu Purânas. The Purânas state that this whole universe is unreal, illusory and if we feel it real it is because of the working of this Mäyä.

2) Birth. How was Mäyä born? Agni Puräṇa in its twentieth chapter gives a genealogy of Mäyä. Hirämä (injury) is the wife of Adharma (evil). They got two children named Anrta (falsehood) and Nïkṛti (wickedness). From them were born Bhaya (fear), Naraka (hell) Mäyä (illusion) and Vedanä (pain). Mäyä in turn gave birth to Death, the destroyer of all pain produced from Hate or Misery. Mṛtyu (death) produced Vyädi (disease), Jarä (ruggosity), Soka (sorrow), Trṣṇä (desire) and Krodha (anger).

3) Exhibition of Mäyä. Mahävișṇu once told Närada thus: “There is nothing like living beings on earth. All is an illusion due to Mäyä.” Närada requested Mahävișṇu to show him that and Viṣṇu took Närada to the banks of a river and exhibited the wonderful working of Mäyä. (For details see under Täladvajā 1).

4) How Gāthi, a brahmin, saw Mäyä. In the country of Kosala there was once a brahmin named Gāthi. 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 Mahävișṇu appeared before him and asked him what soon

Madhurä 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 Hemä were performing tapas that Madhurä fell as frog. After twelve years, the frog recovered her former shape as a woman. At that time Maya saw her, and having taken 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 Rävana married later. Besides these three children, Maya had some other sons and daughters. In Devi Bhâgavata, 8th Skandha there is a reference to the Dänava named Bala, the son of Maya, living in Atala, a section of Pâtala. In Kathä sarîtäsâgara, Madanaamañcukâlambaka, 3rd Tarânga we find that Maya had two daughters named Savyamprabhä and Somaprabhä. Of them, Somaprabhä was married by Nalakûbara, the son of Vaiśravana.

3) Alliance with Arjuna and construction of Indraprastha. Once Kṛṣṇa and Arjuna offered Khañḍavaavana to Agnideva as a feast. (See under the word “Khañḍavadâhâ”). While Agni was furiously feeding upon the forests, the human animal inhabitants in it began to flee from it. Kṛṣṇa and Arjuna shot them down 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. Śrî Kṛṣṇa aimed his weapon Cakra at him. Crying aloud with fear, Maya ran to Arjuna praying for protection. Arjuna stopped Agnideva and Śrî Kṛṣṇa and thus saved Maya. (M.B. Ādi Parva, Chapter 240).

From that time, Maya became a loyal follower of Arjuna. After Khañḍavadâhâ, Kṛṣṇa 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 Kṛṣṇa and the blazing fire. Arjuna replied that he expected no return from Maya for saving his life but wanted only his friendship. Maya was not satisfied. He insisted that Arjuna should accept some service from him as a token of his deep gratitude. On hearing this, Śrî Kṛṣṇa suggested that Maya should build a beautiful palace for the Pândavas. Accordingly he built a magnificent palace for the Pândavas at the place called Khañḍavaprastha. (M.B. Sbhâ Parva, Chapter 1).

4) Maya settled down in Vindhya. Once Maya sought shelter from Mahävișṇu. Viṣṇu offered shelter to Maya and so he built a mansion called “Sudharmä” for all the Devas. It was a building of inexpressible beauty and rare architectural workmanship. The Asuras who became angry with Maya for his alliance with the Devas made preparations to attack him. Alarmed at it, Maya fled southwards with his family and reached Vindhya. There he built a lovely mansion and settled down in it. (Kathäsarîtasâgara, Madanaamañcukâlambaka, 3rd Tarâha). In Vâlmiki Rämâyana, Kiśkindhâ kânda, 50th sarga also there is a reference to this wonderful mansion which Maya built on the Vindhya mountain. In their search for Sîtä, Hanûmân and the other monkeys reached the Vindhya mountain. There they combed the forests and caves to find out Sîtä. 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 Savyamprabhä. Her mother was Merusâvârni and that she (Savyamprabhä) was entrusted with the task guarding the wonderful mansion. Then she gave them fruits and fresh water.

5) Building of Trîpuras. It was Maya who built three magic dwellings for the three Dänavas, Kamalâkâ, Tarákâkâ and Vidyunmâlî. (For details see under the word Pura).
he wanted. The brahmin said he wanted to see Māyā-devi. Viṣṇu 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. I there was a change of mind. 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 felt himself in the womb of a Cāndāla woman living in a village near Hūṇamandalā. The foetus developed and a black 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 Cāndāla 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 Kīraṇamandalā. The city gates were decorated and inside 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 and black as mountain standing there well caparisoned. It was customary in those days to post an elephant well bedecked 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 on seeing him took him by its 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 accepted as his wives 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 sitting 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, Kalaṇjū" shouted loudly, "Friend, where had 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 Kīra 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 serving 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 installing 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 Gāthī 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 Gāthī asked his friend why he had become fleshless and so lean. Then his friend narrated a story exactly similar to the experiences which Gāthī had in the country of Kīra. He added that to atone for the sin of his association with the Cāndālas he was conducting Prayāgasanāna (bath in Prayāga), Japa and Cāndāvanamahāvratā. All those things he explained, made him lean.

Gāthī knew that the story of the guest related to him and he was eager to visit the country of Kīra. When he went to Kīra he saw everything there in the same way as in his dream. Then he realised that it was an exhibition by Viṣṇu of the working of Māyā. Gāthī then renounced everything and went into a cave and started doing penance there. After some years Mahā Viṣṇu appeared before him and blessed him. (Jñānavāṣīṣthā).

MĀYĀDARŚANAPARVA. A subdivision of Ādi Parva, in Mahābhārata. Chapters 227 to 233 of Ādi Parva, are included.

MĀYĀDHARA. An asura. Indra got down Pururavas to fight against this demon who was always giving trouble to the devas. Pururavas killed Māyādhara in a battle. The day the demon was killed Indra gave a banquet in honour of Pururavas. After the banquet there was a dance performance by Rāmbhā and as she was dancing before Ācārya Tumburu, Pururavas openly criticised Rāmbhā for the mistake in dancing she committed then. Tumburu did not relish it and he cursed Pururavas saying that Pururavas would bear a separation from his wife Urvāśī. It was because of this curse that Urvāśī was once carried away from the palace of Pururavas by the Gāndharvas. (Kathāsārīta-gaṇa, Tarāṅga 3, Lāvānakalambaka).

MĀYĀMRGA. Mārica, uncle of Rāvaṇa, took the form of a beautiful deer to tempt Sītā and went to the āśrama where Sītā was staying. This deer is called Māyāmrga. (See under MĀRICA).

MĀYĀPURĪ. A city of the asuras. (See under Kraunca).

MĀYĀŚṬA. When Rāma and Laksmana were in exile in the forests with Sītā, Rāvaṇa 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 Rāvaṇa and who lived in Lanka till the time of Rāvaṇa's death. It was this Māyasīṭa whom Rāma asked to jump into the fire to test her purity. At that time Māyasīṭa disappeared and the real Sītā came out from the fire. (See under SĪTĀ).

MĀYĀŚIVA. Padma Purāṇa gives a story of how once an asura named Jalandhara approached Parvatī as Sīva to induce her to surrender to his desires. This Sīva was called Māyāśiva. A great battle between the devas and asuras was going on. The asuras were winning and the devas got frightened at the strength of the asuras and so Sīva himself entered the battlefield. Jalandhara who led the army of
the asuras found the fight against Śiva very tough and smelt defeat. He decided to cheat Pārvatī, the consort of Śiva, to compensate for his defeat in the battle-field and so making an asura named Sumbha as the chief, he left for Kailāsa. Sumbha became a māyā Jalandhara and continued the fight.

Taking another asura named Durvāraṇa, Jalandhara went to a cave in Kailāsa and there changed himself into an exact replica of Śiva. He made Durvāraṇa look like Nandikesa.

Then they went to the top of the mountain where Pārvatī and her companions were staying. Śiva approached Pārvatī on the shoulders of Nandikesa with wounds all over his body and blood oozing from them. Pārvatī seeing Śiva 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-bred man?" Mayāśīva took from his body all his ornaments like Vāsuki and gave them to the companions of Pārvatī. When Pārvatī saw the heads of Gaṇapati and Subrahmanya in the hands of her husband she cried in bitterness. Śiva told her that all his pārśadas like Maṇibhadra, Virabhadra, Pūṣpadanta, Damana, Dhūmatārama and Kūṃmanda were killed in the battle. Caṇḍī, Bhṛgī, Kīrīṭi, Mahā-kāla, Śrīṇkali, Caṇḍīśa and Gupтанetera were all killed.

Mayāśīva told her that he had picked up the heads of Gaṇapati and Subrahmanya found lying in the battle-field. He requested Pārvatī to console him by embracing him. Pārvatī resented 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 Mayāśīva said "She who does not give sexual pleasure to a man in distress would go to hell. I have no pārśadas 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 Gaṇḍa 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 Gaṇḍa a pill of great potency. Gaṇḍa reached the battle-field very soon but could not find anything out of the way and so flew to Kailāsa. He did not see Pārvatī first but hearing a noise from somewhere else peeped in and saw Mayāśīva. Gaṇḍa 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 Jalandhara. So he decided to cheat Viṣṇu, wife of Jalandhara. Mahāviṣṇu filled with amorous desires, avoiding Mahālakṣmi, covering his head with a yellow scarf and taking the figure of another person by his yōgic powers stepped out of his abode taking Ananta for his company. He went to Durgākānana the abode of Viṣṇu. They constructed an āśrama there and the wild animals like the lion, tiger, boar, bear and monkey became their disciples taking human form. Then Viṣṇu created mental agony in Vṛndā to attract her to his āśrama. Vṛndā started getting hot and her maids fanned her continuously and anointed her with sandal-wood paste. She thought of her husband in the battle-field and often fainted. She had a very bad dream. She saw her husband Jalandhara lying wounded on his 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 Kimpuruṣas. She at once stopped the music and prayers and paid them off. Then she sent word for pandits to explain the dream she saw. The Pandits said "Devi, this appears to be a dream giving unimaginable fear. To calm the fear give as gifts to brahmans, 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 upstairs. She felt the whole palace burning and by the craft employed by Viṣṇu she found living inside the palace unbearable.

She got out of the palace and boarding a chariot drawn by mares 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 on how to find out Jalandhara, and there also she did not get peace of mind. So she accompanied by her maids started for another garden. That garden gave a ghastly 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 "Smarakūti, I feel frightened. Please drive back the chariot home."

Hearing this Smarakūti said, "Oh, Devī, I do not know the place. I do not understand the directions also. To which direction am I to drive? The horses look tired. There is no way here. Anyhow let it 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 grisly 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, maid! There is no peace of mind for me anywhere in this world."

Smarakūti looking ahead cried, "Look Devī, 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
them took the chariot with the horses and whirled it round in the air. Both the queen and the maid fainted at this exhibition of strength. The demon ate all the horses and then catching hold of the hands of the queen he roared, “If you want your life make me your husband. Your husband has been killed by Siva in the battle. If you join me you can live for years together without fear. Come on, drink this sweet liquor with flesh”. Vrnda became half dead when she heard that.

At that time Mahavisnu in the guise of an ascetic wore bars of trees and matted hair appearing before them. An angered look from Visnu sent the demon away from the place. Vrnda took refuge in the ascetic and the false ascetic said, “I am DeVasarma, son of Bharadvaja. Renouncing all worldly pleasures I have come here to do penance and if it pleases you, you can come and stay in my aśrama and do penance. We can go to another forest far away from here.” As soon as they reached the aśrama Mahavisu appeared before her in the figure of Jalandhara. They embraced each other and lived there joyfully for many days. One day at the end of a sexual act Vrnda saw instead of Jalandhara the ascetic in embrace with her. She was shocked and stood up separated from him. Then Mahavisu said “Vrnda, I am Visnu husband of Laksmi. Your husband has gone to conquer Siva and get Pārvati for himself. I am Siva also. We appear separate. Your husband Jalandhara has been killed in the battle. Join with me.”

Vrnda got angry. She cursed Visnu; she said, “You cheated me by pretending to be an ascetic. Let your wife also be once cheated by a false ascetic.” The cursed Visnu disappeared and Vrnda started penance. Many Gandharva ladies came with temptations to dissuade Vrnda from continuing the penance. But all such attempts failed and Vrnda ended her life doing penance. The nymphs showered flowers on her from above and the dead body of Vrnda was cremated by Smaranaduti and Smaraduti jumped into the funeral pyre of Vrnda and gave away her life. The nymphs made an image of her with the ashes from the funeral pyre and floated it on the river Gaṅgā.

Pārvati did not consent to having any sexual enjoyment with Māyavi and she escaped from the place and went to Ākāsagaṅgā and started doing penance there. One day Pārvati called her maid Jayā to her side and said “Jayā you go in my dress to Siva and find out whether he is really Siva or not. If he kisses you and embraces you he will surely be a dānava come in disguise by his Māya. But if he asks you about my welfare he will be real Siva. Go and tell me what happens.”

Jayā went to Māyavi. Jalandhara when he saw her mistook her for Pārvati and caught hold of her and immediately semen flowed out from him. Jayā returned and told Pārvati that it was Jalandhara and not Siva. Pārvati afraid of Jalandhara hid in a lotus and her companions became beetles sitting on the lotus. In the meantime the guards of the palace finding the queen absent from the palace reported the matter to Subha fighting against Siva. He sent Candraśakas to Jalandhara to inform him of the situation. Jalandhara came back to the battle-field running and took up the fight against Siva again.

Māyāsura. An asura. He had a daughter named Somaprabhā. (Kathāsāríṣṭigāra).

Māyāvasiṣṭha. There was once a king called Mitrasaḥ among the Kings of the Solar dynasty who ruled Ayodhyā. One day while he was hunting he saw two demons roaming about as tigers and Mitrasaḥ killed one of them. The other demon waited for an opportunity to wreak vengeance and an opportunity presented itself. Mitrasaḥ was conducting an Aśvamedha yāga to which Vasiṣṭha 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 Mitrasaḥ to become a demon. The false Vasiṣṭha who played the trick on the King is called Māyāvasiṣṭha. (See for details under Kalmāśapāda).

Māyāvati. An incarnation of Raṭidevi. An asura named Śambhara made her his wife. But Pradyumna, son of Kṛṣṇa, carried her away to Dwārakā. (See under Pradyumna).

Māyāvi. An asura.

1) Birth. Māyāvi was born to the great architect of the Dānavas, Maya, of his wife Hemā, a nymph. Maya 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 Maya. Maya took Hemā to the southern side of the Himālayas and constructing a city there called Hemapura stayed there happily. They got two sons named Māyāvi and Dundubhi. (Uttara Rāma-yaṇa).

2) Death. Valorous Māyāvi fought against anybody and everybody. He once challenged Bālī to a fight. But the mighty blows of Bālī were unbearable to him and the defeated Māyāvi ran away from Bālī and hid himself in a big cave. Bālī 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 Māyāvi and if milk flowed from the cave the dead person was himself. In the cave a great fight ensued in which Māyāvi was killed. But Māyāvi 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, Kīṣkindhā Kānda, Vālmiki Rāma-yaṇa and Pūrva Kānda, Kamba Rāma-yaṇa).

Māyīl (Peacock). In Uttara Rāma-yaṇa there is a story about how the peacock got its beauty. Mayīl in Malayālam means peacock. Once Rāvana set out in his Puspaka Vimāna with his army of Rākṣasas, determined to gain victory over all Kings. They got down on the mountain called Uśtrivara. Rāvana examined the valley to see whether there were any Kings doing tapas anywhere there. A King named Mārutta was performing a yāga called “Māheśvara” in an aśrama. Indra and other gods were also present to receive the share of offerings (Hāvīrbhāga). 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 will dance at the commencement 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.

MAYŪRA. An aśvä who fought against Subrahmaṇya. Skanda Purāṇa, Viśvamihendra Kaṇḍa describes the terrible battle between Mayūra and Subrahmaṇya. Mahābhārata, Adi Parva, Chapter 65 says that after death, Mayūra was reborn in the world as a King named Viśva.

MAYŪRADHVAJA. A King of Ratnangarā. After performing seven Āśvamedha yāgas this King started another Āśvamedha in the Narmadā river valley. The task of protecting the sacrificial horse was undertaken by the King’s son Sucitra or Tāmradhvaja. He set out for the conquest of the world with the chief minister Bahudhvaja. On his return, he came across Yudhiṣṭhira’s Āśvamedha horse at the city of Māṇipura. The heroic Sucitra encountered Śrī Kṛṣṇa and Arjuna who were leading the horses. After making them unconscious, he entered the city with the sacrificial horse.

When they recovered their senses, Śrī Kṛṣṇa disguised himself as a Brāhmaṇa and Arjuna as a Brāhmaṇa boy and they went to Mayūradhvaja’s palace. The King welcomed them respectfully. Śrī Kṛṣṇa, in his disguise as Brāhmaṇa told the King that he was coming from Dharmapuri to meet the King’s priest, Kṛṣṇa who was to officiate at the marriage of his (Brāhmaṇa’s) son. He added that unfortunately on his way through a forest a lion caught hold of his son. Although he prayed to Lord Narasimhā, the boy could not be rescued. The lion told him that he would release his son, if the Brāhmaṇa persuaded Mayūradhvaja to offer one half of his body as food to the lion.

On hearing the Brāhmaṇa’s story, Mayūradhvaja agreed to give half of his body to the lion. Just then his queen Kumudvati appeared before them and said, “I am the left half (Vāmabhāga) of the King. You may take me and offer me as food for the lion.” But the Brāhmaṇa replied that the lion 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 Mayūradhvaja’s left eye, the Brāhmaṇa said:- “I find that you are in great sorrow; I do not wish to accept a gift which is not given wholeheartedly.” Mayūradhvaja 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 Śrī Kṛṣṇa heard these words of the King, he resumed his own shape and embraced him and blessed him. After that Mayūradhvaja completed his yāga and started with Kṛṣṇa and Arjuna, taking Yudhiṣṭhira’s sacrificial horse with them. (Jaimini; Āśvamedha: 41-46).

MEDA. A serpent of the clan of Airāvata. This serpent was burnt to death at the Sarpastrapas of Janamejaya. (Śloka 11, Chapter 57, Adi Parva).

MEDHĀ. One of the twentyfour daughters born to Daksaprājāpati of his wife Prasūti. Of these, thirteen daughters including Medhā were married by Dharmadeva. (Chapter 7, Viṣṇu Purāṇa).

MEDHĀTITHI I. Grandson of Śvāyambhuva Manu. Śvāyambhuva Manu had two sons named Priyavrata and Utṭānapāda. Of these Priyavrata married Sarūpā and Barhiṣmati, daughters of Viśvakarmaprajāpati. Medhātithi was the son born to Priyavrata of Sarūpā. Agni, dhura, and others were the brothers of Medhātithi. Medhātithi became the King of Plaksadvipa after the death of Priyavrata. (8th Skanda, Devi Brīḍāgavata).

Medhātithi got seven sons named Sāntahaya, Siśira, Sukhodaya, Ananda, Śiva, Ksemaka and Dhruva. They all became Kings of Plaksadvipa. The countries they ruled were named after them as Sāntahayavarṣa, Siśiravāra, Sukhodayavarṣa, Anandavarṣa, Śivavarṣa, Ksemakavarṣa and Dhruvavarṣa. There are seven mountains showing the boundaries of these states and they are called Gomeda, Cāndra, Nārada, Dūndūbhi, Somaka, Sumana and Vaibhṛaja. In these beautiful countries and grand mountains live a great many Devas, Gandharvas and virtuous men. (Chapter 4, Anīśa 2, Viṣṇu Purāṇa).

MEDHĀTITHI II. A Rajārṣi of the Pūrū dynasty.


This Medhātithi got two sons named Dusyanta and Pravīrā. It was this Dusyanta who married Śakuntalā. (Chapter 278, Agni Purāṇa).

Medhātithi was a celebrated sage of Bhārata. The mahārṣi referred to in Śukta 12, Anuvāka 4, Mandala 1 of Rygeda is Medhātithi son of Kanva. Once Indra coming in the form of a goat drank the soma of Medhātithi and the latter called him ‘goat’ (Meṣa) and thenceforth Indra got the name Meṣa. (Śukta 51, Anuvāka 10, Mandala 1, Rygeda).

We get the following details about Medhātithi from the Mahābhārata.

(1) He was a King in the court of Indra.
(2) Medhātithi had a son named Kanvamuni who was popular on the east coast of Bhārata. (Śloka 23, Chapter 107, Śanti Parva).
(3) Medhātithi observed Vānaprastha and attained Svarga. (Śloka 7, Chapter 336, Śanti Parva).
(4) Medhātithi was considered to be a sage deserving worship and when he went to see Bhīṣma once Dharmaputra received him with respect and worshipped him. (Śloka 3, Chapter 26, Anuśāsana Parva).

MEDHĀTITHI III. A river. This river is the place of birth of Agni. (Śloka 23, Chapter 222, Vana Parva).

MEDHĀTITHI IV. A sage who was the father of Arundhati, wife of Vasīṣṭha. This Medhātithi who was living in an āśrama on the banks of the river Candrabhāgā performed a Jyotiṣṭoma yajña. (Kalīka Purāṇa).

MEDHĀVĪ I.

1) General information. A fierce sage. His father was a sage known as Bālādhi. For a very long time Bālādhi had no children and so, griefstricken, Bālādhi did penance and Medhāvī was born as a result of his penance. Even from boyhood the child showed wonderful powers of grasping things and so he was named Medhāvī. (Chapter 135, Vana Parva).
2) How Medhāvī cursed a nymph. One day in spring, Mañjughoṣā (Śucismitā), a nymph, was playing with other companions in the Caitrarathodyāna. Medhāvī was doing penance in a place nearby and Mañjughoṣā fell in love with the sage and she went near him and made love to him by dance and music. Medhāvī was attracted by her and the sage accepted her advances and lived with her for a long time.

One day Mañjughoṣā sought permission to go to Devaloka. "Wait till daybreak" 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 Śucismitā said "Oh, best of brahmans, 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 his 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 Caitrakṣṇaikādāsi called Pāpmocini it will absolve you of all sins and give you release from the curse". (Chapter 48, Part 4, Padma Purāṇa).

3) In Rgveda. The Aväñicdevas once gave rice to this sage. (Sāktā 117, Anuvāka 17, Mahādala 1, Rgveda).

MEDHĀVĪ 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, Śanti 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 rivers worthy to be remembered every morning and evening. (Chapter 155, Anuśāsana Parva).

MEDINTI. A synonym for Earth (Bhūmi). (See under Kaitabha for details).

MEGHĀHĀSA. A son of Rāhu. When he heard that Mahāviśnu had cut off the head of his father he went to the banks of the river Gautamī and practised severe penance. As a result of that Rāhu, his father, got a place among the other planets in the sky. (Chapter 142, Brahmānḍa Purāṇa).

MEGHAKARṇA. A female follower of Subrahmanya. (Sloka 30, Chapter 46, Sālīya Parva).

MEGHAMĀLĀ. A female follower of Subrahmanya. (Sloka 30, Chapter 46, Sālīya Parva).

MEGHAMĀLĪ I. A demon who fought against Rāma and Laksmanā in the forests. He was one of the captains of the army of the great demon Khara. The other captains were Śyenagāmi, Prthugrīva, Yajñāśatra, Vihaṅgama, Durjaya, Karavīrakṣa, Parigha, Kalakāmukha, Mahāmālī, Sarpāśya and Rudhirāśana. (Sarga 26, Aranyā Kāṇḍa, Vālmiki Rāmāyaṇa).

MEGHAMĀLĪ II. One of the two pārṣādas given to Subrahmanya by Mahāmeru. The other was Kāñcana. (Sloka 47, Chapter 45, Sālīya Parva).

MEGHANĀDA. Indrajit, son of Rāvana. (Only portions which were left off under the entry Indrajit are given here.

1) Synonyms of Meghanāda. Kānna, Rāvanī, Māyāvī, Indrajit. The origin of each name is given below:

(i) Kānna. Son of a virgin. In olden times, once, the Sea of Milk was churned. From it arose a beautiful maiden called Sulakṣaṇā. She became an attendant of Pārvatī and one day while bathing in a pond in the garden she sent Sulakṣaṇā to fetch some clothes for her. Siva who was then in Pārvatī’s chamber alone, lost his control when he saw the beautiful Sulakṣaṇā 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 Sulakṣaṇā 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 Sulakṣaṇā from the curse and she did so turning her into a beautiful maiden named Mandodarī and Siva gave her to Maya. Rāvana married her and their first son was Kāñcana.

(ii) Rāvanī. Son of Rāvana.

(iii) Meghanāda. (One having the sound of thunder). When he was born, he made a sound as loud as thunder and so he was called Meghanāda.

(iv) Māyāvī. He accepted Siva as his Guru and learned all the divine arts of magic like Mṛgendrajāla, Brah mendrajāla, Surendrajāla, Mahendrajāla Khagendra-jāla, Vāyustambha, Jalastambha, Agnistambha, Ākāsa-saṅcāra, Parakāyapraśāra, Rūpaḥbhedasvākāra and Tirodhāna. Because he knew all these tricks he was called Māyāvī.

(v) Indrajit. When Rāvana attacked svarga he pushed forward too much and so was caught inside an army of the Devas which surrounded him. When Meghanāda saw it he broke the army circle of the devas and getting in caught Indra as a prisoner and brought him to Lanka. Indra was later released by the mediation of Brahmā and the latter gave him the name Indrajit meaning "Conqueror of Indra".

2) Boons. When Rāvana was conducting his world campaign he performed at Nikumbhalī many yāgas and got from Brahmā many boons. Meghanāda acquired powers which had not been possible for mānavas, dānava, vāna or rākṣasas to acquire. He got a Vīmaṇa (divine car) 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 Māyāvī 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 Kāṇḍa, Kamba Rāmāyaṇa).

MEGHANĀDA II. A soldier of Subrahmanya. (Sloka 57, Chapter 44, Sālīya Parva).

MEGHAPUṢPA. A horse of divinity drawing the chariot of Śri Kṛṣṇa. (Sloka 27, Chapter 45, Virāṭa Parva).

MEGHASANDHI. A prince of ancient Magadha. Once Meghasandhi fought against Arjuna and was defeated. (Chapter 82, Aśvamedha Parva).

MEGHAŠARMAN. A brahmin who was a great devotee of Śūrya. When there was a drought in the country during the reign of Santanu this brahmin by his worship
MEGHASVANA

of Surya brought rains to the country. (Bhavisya Purana, Pratishargasahsita).

MEGHASVAN. A female follower of Subrahmanya. (Sloka 8, Chapter 46, Salya Parva).

MEGHAyAHANA. A King. He was a dependant of Jarasandha. (Sloka 13, Chapter 14, Sabhâ Parva).

MEGHAVîHÂNA. (MEGHAVASIN). A female follower of Skandadeva. (Sloka 17, Chapter 45, Salya Parva).

MEGHAVAyâ. A character in a story of Pañcata mantra. (See under Pañcatantra).

MEGHAVAyâNA. II. A son of Ghatoṭkaca. Meghavarna was also present with Arjuna when he went to protect the sacrificial horse of the Aśvamedha conducted by the Pândavas.

MEGHAVâSîNA. An asura. This asura sits in the council of Varuna and worships him. (Sloka 19, Chapter 9, Sabhâ Parva).

MEGHAVEGA. A very brave soldier who fought against the Pândavas on the Kaurava side. Abhimanyu killed him. (Sloka 15, Chapter 48, Droṇa Parva).

MEKHALA (MEKALA). Mekhala was a country which had attained Paurânic fame in ancient India. The inhabitants of this place were called Mekhalas. They were the bodyguards of Bhisma. (Chapter 51, Bhisma Parva). They formed a separate division in the army of Bhânnala, King of Kosala. (Chapter 87, Bhisma Parva). Once Karna conquered this country. (Sloka 8, Chapter 4, Droṇa Parva). Mekhalas were Kyatriyas formerly. But they became persons of low caste when they showed jealousy towards the brahmins. (Sloka 17, Chapter 35, Anuśâsana Parva).

MENÎ. I. Wife of Himavân. Beautiful Menâ was the daughter of Mahâmeru. Himavân lord of the mountains and the seat of many minerals and fossils had two daughters of unparallelled beauty and their mother was the lovely Menâ, daughter of Mahâmeru and wife of Himavân. (Sarga 35, Bâla Kânda, Bâlâmâ Kâmâyana).

Râmâyana states that Menâ had two daughters of extraordinary beauty named Gaṅgâ and Umâ. They were both married by Siya. But Vâmana Purâna in chapter 51 states that Menâ had three beautiful daughters and a son named Sunâbha. Menâ's first daughter was Râgini with red body and eyes and wearing a red dress. Her second daughter named Kuṭilâ was white in colour, had lotus eyes, and wore white dress. The third was a girl of enchanting beauty named Kâlî. She was blue-black in colour with eyes like the blue lotus leaf. It can be surmised that the Umâ of Râmâyana and Kâlî were one and the same person by the following verse in the Amarakosa.

Umâ Kâtyâyâni Gauri
Kâlî Haimavati-varî //

When the statements of the two Purânas are taken together Menâ should have had four daughters, Gaṅgâ, Râgini, Kuṭilâ and Kâlî and a son named Sunâbha.

MENÎ. II. Daughter of the Pitrs (Manes). Pitrs are of two kinds: Anagnis and Sâignis. Anagnis are those who do not perform yâgas and those who perform yâgas are called Sâignis. Anagnis are called Agniṣvâttas and Sâignis are called Barhiṣadhas. Svadhā was the common wife of all the Pitrs. Svadhā got two daughters, Menâ and Dhârînî. They were both very well-learned, virtuous girls and were Brahmavâdinis (expounders of Vedânta philosophy). (Chapter 10, Amâśâ 1, Visu Purâna).

MENÀKâ. A nymph of extraordinary beauty. Taking instructions from Indra, Menakâ used to entice many sages and destroy their power of penance. There are innumerable stories of this kind in Purânas. Some important events connected with Menakâ are given below:

1) Mother of Pramadyâra. Once Menakâ became pregnant by a Gandharva named Viśvâvasu. On the day she delivered she threw the child on the banks of a river and went to Sarga. A sage named Sthulakâsa who was doing penance nearby took the babe and brought it up. When she grew up she was named Pramadvarâ and Ruru married her. (See under Pramadvarâ).

2) Birth of Śâkuntalâ. When Viśvâmitra was performing penance in the forests, Menakâ, under instructions from Indra, went and enticed Viśvâmitra and broke the continuity of his penance. A girl was born to Menakâ and became later the celebrated Śâkuntalâ. (See under Śakuntalâ).

3) Again with Viśvâmitra. Once again when Viśvâmitra was performing penance in Puṣkaratirtha, Menakâ approached him and again Viśvâmitra fell in love with her and they lived together for ten years. Then one day Viśvâmitra realised his folly and leaving her went again to the forests for penance.

4) Mankâna was enticed. See under Mânkâna.

5) Other details.

(i) When once Durvâsas visited Devaloka it was Menakâ who presented him with a flower garland. This incident led to the churning of the milk ocean at a later period. (See under Amâśâ).

(ii) Menakâ was one among the six prominent celestial maidens. Urvâsî, Pârvacitti, Sahajânyâ, Menakâ, Ghrâcchâ and Viśvâcch are the six. (Sloka 68, Chapter 74, Ādi Parva).

(iii) Menakâ attended the Janmotsava of Arjuna and sang on the occasion. (Sloka 64, Chapter 122, Ādi Parva).

(iv) Menakâ was a dancer in the court of Kubera (Sloka 10, Chapter 10, Sabhâ Parva).

(v) Menakâ once gave a music performance in the court of Indra in honour of Arjuna. (Sloka 29, Chapter 43, Vâna Parva).

MENDA (MENDHA). A Sanskrit poet who lived in the 5th century A.D. Among his works only one is known viz. Hayagrivaradvadha (the assassination of Hayagriva). This book is known by another name "Hastipâka".

MEPPATUR NÄRAyANA BHÂTTATIRI. A Sanskrit poet who lived in Kerala.

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 Kurumattār in Malabar district. The illam (house of nambūtiris) which became famous by his birth was a mile to the east of the Bhagavati temple, Cândanakkâvu, which itself is situated just two furlongs to the north of the well known Tirunâvâya temple. Meppattur illam became impoverished and was merged with another illam of name Maravaicēri Tekkeṭattu. Nârâyana Bhâttatirī had a brother named Mâtradhata. He was younger to Nârâyana and his work was to take
down the verses which Narayana composed. Meppattur (Narayana is more well-known under the name of his illam) studied under different preceptors. His father taught him Mimmamsa and such other subjects. He studied Veda under Madhavaacarya and Tarka under Damarodiacarya. Aeyuta Pişaroti taught him Vyakarana. The poet became a rheumatic patient in his old age and he stayed in the Guruvayur temple worshipping the deity there. His famous work Narayaniyam was written sitting in the temple of Guruvayur and the mañjapa (raised dais) where he sat and wrote is even now preserved for pilgrims to see. He took hundred days to write the Narayaniyam.


MERUBHÜTA. A place of habitation of ancient Bharata. (Sloka 48, Chapter 9, Bhīṣma Parva).

MERUDANA. Merudanas (gifts of heaps like Meru) are all very effective and productive of good results. The Merus for the dānas are the following:
1) Dhanayamra. A dhanayamra or a thousand dronas of dhānya (grass) is considered the best; a dana of half that quantity (i.e. 500) was fair and half of the latter.
2) Lavamanera. A dana of sixteen dronas of lavaṇa (salt) is considered to be Uttama (best); with half of that as Madhyama (fair) and with half of the latter as Adhama (worst).
3) Gudameru. One with ten bhāras of guḍa (jaggery) is considered Uttama; with half of that as Madhyama and with half of the latter as Adhama.
4) Svaramanera. A svaramanera with a thousand palas of Svarna (gold) is considered Uttama; with half of that as madhyama and with half of the latter as adhama.
5) Tilameru. One with ten dronas of tila (gingelly) is considered Uttama; with half of that as madhyama and with half of the latter as adhama.
6) Kārpaṣamera. A Meru with twenty bhāras of Kārpāsa (cotton) is considered Uttama; with ten as madhyama and with five as adhama.
7) Ghranmeru. One with twenty jars of ghṛta (ghee) is Uttama; with ten, madhyama and five, adhama.
8) Rajatameru. One with thousand palas of silver is deemed Uttama; with half of that as madhyama and with half of the latter as adhama.
9) Sātkarakamera. One with eight bhāras of sugar is deemed Uttama; with half of that as madhyama and with half of the latter as adhama. (Chapter 210, Agni Purāṇa).

MERUDEVI. A daughter of Mahāmeru. The nine daughters of Mahāmeru are: Merudevi, Pratirūpā, Ugradaṇḍini, Lata, Ramya, Sīvāma, Nāri, Bhadrā and Devavīthi. They were married to Nābhi, Kimpuruṣa, Hari, Hāvyā, Ramyaka, Hiraṇmayā, Kuru, Bhadrāśva and Ketumāla respectively. All these nine Kings were born to a King Agnidhra of the nympha Pārvacitti. (Paścima Skandha, Bhāgavata).

MERUMANDARA. A mountain. This supports Mahāmeru. The mountains which support it from the four sides are Mandara, Merumandara, Supārśva and Kumuda. (5th Skandha, Bhāgavata).

MERUPRABHA. A forest. There were three beautiful forests about the waist of the mountain Latāvesṭa, situated to the south of Dvārakāpurī. Meruprabha is one of them. The other two are Tālavana and Purapakvana. (Chapter 26, Saṁbha Parva, Dāksāṇyāṭa Pāṭha).

MERUSĀVARṆI. A Manu. (See under Manvantara). The daughter of this Merusāvarṇi named Svaṇyaprabha was met by Hanūmān on his way in search of Sītā. (Sarga 51, Kiśkindhā kāṇḍa, Vālmīki Rāmāyana).

MERUVRAJA. A city of ancient India. A demon named Virūpākṣa lived there. (Sloka 19, Chapter 17, Sānti Parva).

MESA I. A synonym for Indra. Once Indra taking the shape of a goat went and drank the Soma of the sage Medhatīthi. Then that sage called Indra 'goat' (meṣa) and that name of Meṣa stuck to him. (Sūkta 51, Anuvāka 10, Maṇḍala 11, Rgveda).

MESA II. A soldier of Subrahmanya. (Sloka 64, Chapter 45, Salya Parva).

MESAHR. A son of Garuḍa. (Sloka 12, Chapter 101, Salya Parva).

MIŚRAKA I. A special tribe of horses. (Dāksāṇyāṭa Pāṭha, Chapter 38, Saṁbha Parva).

MIŚRAKA II. A garden in the city of Dvārakā. The city shines more by this divine garden. (Dāksāṇyāṭa Pāṭha, Chapter 38, Saṁbha Parva).

MIŚRAKA 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. (Sloka 91, Chapter 81, Vana Parva).

MIŚRAKESĪ I. A celestial woman. She was the beautiful daughter born to Pradhā wife of Kaśyapaprājāpati. Raurdrāśva son of Pṛu married Miśrakesī and begot a son named Anvagbhāṇu and nine sons more who were all good archers. When once Arjuna went to Indraloka Miśrakesī gave a dance performance in his honour. (Chapter 65, Ādi Parva and Chapter 43, Vana Parva).

MIŚRAKESĪ II. Wife of King Vatsaka, brother of Vasudeva, (9th Skandha, Bhāgavata, and Chapter 59, Ādi Parva).

MIŚRI. A serpent. This serpent was also among those serpents which came to take away the soul of Bala-bhadrārama to Pātāla at the time of his death. (Sloka 15, Chapter 4, Mausala Parva).

MITADHVAJA. A King of Videha. According to Bhāgavata Mitadhvaja was the son of Dharmadhvaja Janaka.

MITHI (MITHI JANAKA). Son of King Nimi. The sixth chapter of Devī Bhāgavata gives the following story about the birth of Mithi.
There was once an emperor of great renown in the line of Ikṣvāku named Nimi. He was the twelfth son of the celebrated Ikṣvāku 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 brahmans reside) named Jayantapura near the āśrama of Gautama Mahārṣi was constructed by this emperor. This emperor of a Rājasic mind decided to perform a yāga which would take years for its conclusion and in which land was to be given as gifts. He went to his father Ikṣvāku, and took permission from him to conduct the yāga. He made all preparations for the yāga. He invited Bhīma, Aṅgiras, Vāmadeva, Pulastya, Pulaha and Rṣiṣka 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) Vasiṣṭha for the Yāga. But Vasiṣṭha 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 of Indra came to a close, Vasiṣṭha came to see Nimi. Nimi was asleep then and the servants in the palace hesitated to go and inform him of the arrival of the sage. Vasiṣṭha got angry and cursed him and made him Videha (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 Vasiṣṭha also and separated his soul from his body. Vasiṣṭha was again born as the son of Mitrāvarūṇa. 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 Mithi. Because he was born from his father (Janaka) he was called Mithījanaka 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 Bārātā. Its modern name is Tīrāta. 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 sāttvic virtues than for the pomp and glory of kings. Everyday on the protruding breasts of an idol of Rājasa-rājalaḵmi (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 sāttvic disposition he was a Nityabrahmacāri (observing celibacy throughout life) and his wife a disciple of Maitreya and well-versed in Advaitavedánta was a Nīt abrahmacārīni.

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 Rāmāyaṇa).

3) Other details.
   (i) Once Pāṇḍu, father of the Pāṇḍavas, attacked this country and conquered it. (Sloka 28, Chapter 112, Ādi Parva).
   (ii) Śrī Kṛṣṇa, Arjuna and Bhīma once visited this country when they were on their way to Magadha from Indraprastha. (Sloka 28, Chapter 20, Śabhā Parva).
   (iii) Karṇa once conquered and captured the country of Mithilā. (Sloka 8, Chapter 254, Vana Parva).
   (iv) Sītā was born in Mithilā. (Sloka 9, Chapter 274, Vana Parva).
   (v) Because she was born in Mithilā she is known by the name of Māithilī. (Sloka 2, Chapter 277, Vana Parva).
   (vi) Once Mithilā was ruled by a King called Dharmadhvaja. Hearing about his great Dharmajñāna (knowledge about virtues and duties) a female ascetic named Sulabhā visited him in the guise of a beggar woman. (Sloka 4, Chapter 320, Śānti Parva).
   (vii) Sūka the great sage, with the permission of his father Vīṣṇu came to Mithilā and took Dharmapadeśa from King Janaka. (Sloka 6, Chapter 325, Śānti Parva).

MITHU. A very valorous dānava. Once Bharata son of Arṣiṣeṇa was making preparations for an Aśvamedha on the banks of the river Sarasvatī with Upamanyu as his priest when Mithu came and took them both to Pātāla. Then Devāpi, son of Upamanyu, got his father and the King released from there by continuous worship of Śiva (Brahma Purāṇa—127. 56-57).

MITRA.

1) General information. One of the twelve Śūryas. The twelve Śūras born to Aditi of Kaśyapprajapati are Viṣṇu, Śakra, Aryāmā, Dhātā, Tvaśṭā, Pūṣā, Vivasvān, Savitī, Mitra, Varuṇa, Bhaga and Arīśa. (Chapter 15, Arīśa 1, Viṣṇu Purāṇa).

Mitrāvarūṇas are two devatās of great intimacy. They are always found together. If you pray to Mitrāvarūṇas you will get plenty of rains. (Sūktā 2, Anuvākā 1, Maṇḍala 1, Rgveda).

See para 2 under Agastya to understand the story of how Mitrāvarūṇas became the father of Agastya.

2) Other details.
   (i) Mitra came and stood in the sky at the time of the birth of Arjuna. (Sloka 66, Chapter 122, Ādi Parva).
   (ii) Mitra was one among those sent by Indra to fight against Kṛṣṇa and Arjuna at the time of the burning of the forest Khāṇḍava. (Sloka 36, Chapter 226 Ādi Parva).
   (iii) Mitra was a member of the Indra sābhā. (Sloka 21, Chapter 7, Śabhā Parva).
   (iv) He presented two Pārṣadas named Suvarata and Sātyasandhā to Subrahmanyaya. (Sloka 41, Chapter 45, Śalya Parva).

MITRA. A female companion of Pārvatī. (Sloka 41, Chapter 231, Vana Parva).

MITRABHEDA. See under Pañcatantra.

MITRADERVA. Brother of Suṣarmā, King of Trigartta. Arjuna killed him in the great battle. (Sloka 3, Chapter 27, Karṇa Parva).
Mitaradharma. Son of the Agni called Panchajanya, (Sloka 12, Chapter 220, Vana Parva).

Mitraagni. A demon who fought on the side of Ravana in the Rama-Ravana battle. Sri Rama killed this demon. (Chapter 34, Verse 27, Yuddha Kanda, Valmiki Ramaayan).

Mitrajna. Son of the Agni named Panchajanya. He was one of the five Devavinayakas. (Sloka 12, Chapter 220, Vana Parva).

Mitraasaka (Mitraasaha). A King of the Solar dynasty. He was always known as Kalmashapada also. (See Under Kalmashapada).

Mitraasena. 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 Panchajanya. He was one of the Panchadeavinayakas. (Sloka 12, Chapter 220, Vana Parva).

Mitravan II. An ascetic who lived in the city of Saupura. He acquired complete peace of mind by reading the second Chapter of the Gitâ sitting in a Siva temple. Once a brahmin of name Devasarma approached a sage named Mukunthamukha seeking advice to obtain peace of mind. The latter directed Devasarma to Mitravan and Mitravan advised him to read the second Chapter of the Gitâ. (Padma Purâna, Uttara Khaanda, 176).

Mitravardhana. Son of the Agni called Panchajanya. He was one of the Panchadeavinayakas. (Sloka 12, Chapter 220, Vana Parva).

Mitravarman. Brother of Susharma, King of Trigarta. Arjuna killed him in the great battle. (Sloka 3, Chapter 27, Karna Parva).

Mitravaruna. The combined name of two of the Dwadasadityas (twelve Saryas) Mitra and Varuna. These two are always seen together. Agastya and Vasishta were born as sons of Mitravaruna. It was due to a curse by Mitravarunas that Urvasi had to marry King Pururavas, a man of the earth. Manu had no children and he performed a yaga to placate Mitravarunas. But since there were many faults in the ceremony a girl was born to him. (For details see under Ilâ, Nimi, Urvasi, Vasishtha and Mitra).

Mitravinda. A deva. The havis (clarified butter which is put in the Agni called Rathantara is intended for this deva. (Sloka 19, Chapter 220, Vana Parva).

Mitravindâ. Daughter of Sri Kršna's father's sister. Mitravindâ's mother's name was Râjâdhîdevi. Râjâdhîdevi, queen of Avantî, got three children named Vinda, Anuvinda and Mitravindâ. In the Svayamivarapta Mitravindâ chose Kršna as her husband. Vinda and Anuvinda did not like it and joining the Kaurava side fought against Kršna. But Kršna defeated them all and took Mitravindâ to Dvârakâ. (10th Skandha, Bhagavata).

Mitreyu. A King of the Lunar dynasty. He was the son of Divodasa and father of Cyavana.

Mleccha. A tribe of people of ancient India. This tribe was born from the tail of the celestial cow Nandini, kept by Vasishta for sacrificial purposes when there was a fight between Visvamitra and Vasiśtha. Mahâbhârata gives the following information regarding them.

(1) The mlecchas who sprang up from the tail of the celestial cow Nandini sent the army of Visvamitra flying in terror. (Sloka 38, Chapter 174, Adi Parva).

(2) Bhîmasena defeated the mlecchas living in the coastal regions and took from them several valuable diamonds as tax. (Sloka 25, Chapter 30, Sahhâ Parva).

(3) The mlecchas living in the coastal area were once defeated by Sahadeva, one of the Pâñcavas. (Sloka 66, Chapter 31, Sahhâ Parva).

(4) Nakula also once defeated the mlecchas. (Sloka 16, Chapter 32, Sahhâ Parva).

(5) Bhagadatta was the King of the mlecchas. (Sloka 14, Chapter 51, Sahhâ Parva).

(6) Bhagadatta accompanied by the mlecchas living on the coast attended the Râjasya of Yudhishtira. (Sloka 14, Chapter 51, Sahhâ Parva).

(7) Different tribes of mlecchas will be born on earth at the beginning of the era of Pralaya. (Sloka 34, Chapter 168, Vana Parva).

(8) Kalkî, 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 mleccha countries. (Sloka 19, Chapter 254, Vana Parva).

(10) A place of habitation in Bhîrata is called Mleccha. (Sloka 57, Chapter 9, Bhishma Parva).

(11) Aiga, a mleccha warrior was killed in the battle by Bhîmasena. (Sloka 17, Chapter 26, Drohna Parva).

(12) Once the mlecchas attacked Arjuna with arrows. Arjuna killed the hairy soldiers. (Sloka 43, Chapter 93, Drohna Parva).

(13) Sâtyaki killed many mleccha soldiers in the great war. (Sloka 43, Chapter 119, Drohna Parva).

(14) Nakula killed Aiga, a mleccha King. (Sloka 18, Chapter 22, Karna Parva).

(15) Arjuna had to face a great army of mlecchas to protect the Yâgâśva. (Sloka 23, Chapter 73, Aśvamedha Parva).

(16) The wealth that remained in the Yâgaśâlā of Yudhishtira after the distribution as gifts to brahmîns was taken away by the mlecchas. (Sloka 26, Chapter 89, Aśvamedha Parva).

(17) The mlecchas drove angry elephants on to the army of the Pâñcavas. (Sloka 10, Chapter 22, Karna Parva).

Moda I. A demon who was a companion of Hiraṇyâkṣa. In the Devasura battle Vâyu killed him.

Moda II. A serpent born of the clan of Airâvata. This serpent was burnt to death in the sarpasatra of Janamejaya. (Sloka 10, Chapter 52, Âryamavâsikâ Parva).

Modâgiri. A country of ancient Bhîrata. The King of this country was killed by Bhîmasena. (Sloka 31, Chapter 30, Sahhâ Parva).

Modâki. A vast area of land in Sâkadvîpa near the mountain Kesara. (Sloka 26, Chapter 11, Bhishma Parva).

Modâpurâ. A country of ancient Bhîrata. Arjuna defeated the King of this country once. (Sloka 11, Chapter 27, Sahhâ parva).

Mohâ. A son born of the lustre of Brahmana. (3rd Skandha, Bhagavata).

Mohaka. Son of Suratha, a devotee of Śrî Râma. When Suratha blocked the Aśvamedha horse of Śrî Râma, a fight ensued in which Mohaka also took part (Padma Purâna, Pâtala Khaanda).
MOHANA. An ancient place of habitation in Bhārata. This place was conquered by Kaṇḍa. (Sloka 10, Chapter 234, Vana Parva).

MOHANA. Wife of Sūrīva. Mohāna helped her husband in bringing water from the Sarayū river to bathe the Asvamedha horse of Śrī Rāma. (Padma Purāṇa, Pāṭalā Khaṇḍa).

MOHINI. The female form of Mahāviṣṇu. Devas and Asuras quarrelled with each other over the right of partaking the Amṛta (nectar) obtained from the sea of Milk. At that time Mahāviṣṇu appeared before them in the guise of a beautiful maiden of maddening charm and the asuras were guilefully made to turn 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 Sāstā. (See under Amṛtam). (8th Skandha, Bhāgavata).

MOKSA I. One of the seven divisions of the island of Plakṣa. The seven divisions are Śiva, Yavasaka, Subhadra, Śanta, Mokṣa, Amṛta and Abbaya. (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 Jīvātmā 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 Jīvātmā deserts its woes it gets mokṣa i.e. Jīvātmā gets merged with Paramātmā. When once Jīvātmā merges with Paramātmā, Jīvātmā is devoid of happiness or woes. It need not be enshrined in any body. A Jīvātmā getting released from one body joins another new body and thus a Jīvātmā in succession enters thousands of bodies and each time without knowing the absolute Truth laments over its woes. In the words of a Śiṣṭ it is explained thus: “Jīvātmā, 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 Jīvātmā from one birth to another and the bodies that enshrine it each time constitutes the worldly life. When once a Jīvātmā thus involved in Saṁśāra (mundane existence) gets real knowledge, the knowledge that Jīvātmā and Paramātmā are one and the same, then that Jīvātmā gets final emancipation, liberation from recurring births. It merges with Brahman. This is called Moksa.

MOKŚADHARMAPARVA. A sub-divisional Parva of Śaṁti Parva. It contains the chapters 174 to 365 of Śaṁti Parva.

MRGADHŪMA. A sacred place on the border of Kurukṣetra. If one goes there and worships Mahādeva one will get the benefit of conducting an Aśvamedhayajña. (Sloka 101, Chapter 83, Vana Parva).

MRGAMANDĀ. A daughter of Kāśyapa. (See under Mrgas).

MRGĀNKAKA. A sword. Once Kubera cursed a Yakṣa 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 Śrīdatta defeated this lion and at once the lion changed into a Yakṣa and the Yakṣa presented Śrīdatta with the sword named Mrgānkanaka. (Kathāpithalambaka, Kathāsaritsāgara).

MRGĀNKAVATI. Daughter of an ancient King called Śrī Bimbaki. (See under Śrīdatta).

MRGAS (DEER). All the animals originated from Kaśyapaprajāpati. Kaśyapaprajāpati, son of Marici, married the eight daughters of Dakṣa named Tāmēra etc. From Tāmēra were born birds. Krodhavāga gave birth to ten girls named Mrgī, Mrgamandā, Hari, Bhadramadā, Mātaṅgī, Sārdū, Śvētā, Surabhi, Suraskā, and Kadrā. Mrgas (deer) are the children of Mrgī. (Vālmīki Rāmāyana, Aranya Kāṇḍa, Sarga 4).

MRGAVPNODBHAVAPARVA. A subsidiary Parva of the Vana Parva of Mahābhārata. Chapter 253 of Vana Parva constitutes this Parva.

MRGĀVATI. See under Udayana.

MRGAVYĀDHA. The disguise Śiva took when he went to test the devotion of Paraśurāma. Paraśurāma once went to the forests and did penance to please Śiva to learn archery from him. Śiva in the form of a Mṛgayādha (forest hunter) appeared before Paraśurāma and tested his sincerity in his penance in several ways. Śiva was pleased to find Paraśurāma’s devotion to Śiva unwavering and blessed him. He gave instructions in archery and also permitted him to go round the earth. (Chapter 65, Brahmānda Purāṇa).

MRGAVYĀDHA II. One of the Ekāṃdarudas (eleven Rudras). (Sloka 2, Chapter 66, Ādi Parva).

MRGī. The mother of all types of deer. (See under Mrgas).

MRKANDU. Father of the sage Mārkaṇḍeya. (See under Mārkaṇḍeya).


MRṬAM. See under Pramāṇam.

MRṬASĀṆJĪVANI. This is a medicinal herb to give life to those who are dead. When in the Rāma-Rāvana battle Laksmaṇa and others fell dead, Śrī Rāma wanted MrṭasāṆjīvani to be brought to revive them back to life. Jāmbavān the oldest among the monkey-warriors then instructed Hanumān to get it from 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 Rāmeśvara the southernmost point of Bhārata. From there if you go to the north another thousand yojanas you would reach the Himālayas which is the northern-most point of Bhārata. Himavān 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 practising penances. On the northern side under a big Kūvala tree lies Kāmadhenu. This cow gives milk to the sages and tourists who go there.

1 Jīvātmā = The individual soul enshrined in the human body imparting to it life, motion and sensation as opposed to Paramātmā, Paramātmā = The Supreme spirit or Brahman
Saṁśāra = 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 Hemakūta and Ratnakūta. The centre of that is Rṣabhabārsa. On a big Kāraskara tree there will be hanging a king with his face downwards after being cursed by the sage Durvāsas. He will be released from the curse by you. If one eats the fruits of this tree one will be free from greying of hairs and rugosity.

If you go farther north from Hemakūta you will reach the mountain Niśadha. There is a lake there. If one bathes there one will be granted all prosperity by Lakṣmīdevī. Farther to the north is situated Mahāmeru. The greatness of this mountain is indescribable. Mahāmeru has got four supporting mountain pillars named Mandara, Merumandara, Supārśva and Kumuda. The abode of the three deities is on the top of this mountain. On a peak in the centre is living Brahmā with his wives Vāni, Gāyatī and Sāvītī as creator of the universe. This place is called Satyāloka and to the west of it is Śrī Vaikuṇṭha the abode of Mahāviṣṇu, Mādevī and Bhūdevī are his two wives. He is the god who protects us all. To the east of Satyāloka is Kailāsa, the abode of Śiva. He lives there with his wives Gaṅgā and Pārvatī and sons Gaṇeśa and Subrahmanya. To the south of Satyāloka is the city Śaṇiyamani the abode of Yamadhārmarāja. He lives there with his wife Kālīni and sons Viḍava, Mahimā and Đipaka. To the east of this is the wonderful Devaloka. There lives Īndra, his wife Śacīdevī and sons Jyanta with thirty-three crores of Devas. Celestial nymphs like Urvaśī, Rāṃbhā and Tīlottamā live there. Kāmadhenu, the Kalpa tree, Airāvata, Ucčāśravas, and Cintāmaṇi are all there. You will find Amāravatī, the Capital of Īndra and Sudhārmā his court there.

On the northern side of Meru is a tall Āvāttha tree. To the north of that is the Nila-mahāgiri (the great blue mountain). Kaśyapa has installed a deity named Śvetavarāhāmurti there. Beyond that is the Rṣabhadhāra (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 Śālāyakaraṇi, Viśālakaraṇi, Sandhānakaraṇi and Mṛtasaḥjivāṇi are the most important.

Once the asuras defeated the Devas. Then Paramēvara and Mahāviṣṇu gave the Devas these four medicinal herbs. They planted them here and watered them from the Milk-sea. Around these precious plants stand guard the pārśadas of Śiva and the Discus Sodarśana of Viṣṇu.” (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

There is another statement in the Mahābhārata that Saḥjivāṇi is an art, the use of a mantra. Śukrācārya by this art brought to life all the asuras killed in a war with the devas. (Śloka 8, Chapter 76, Ādi Parva). Again Śukrācārya brought to life three times his disciple Kaca whom the asuras killed three times. Śukrācārya taught the art to Kaca. (Śloka 28, Chapter 76, Ādi Parva).

MRITTIKĀVATI. A place of habitation in ancient Bhārata. (Śloka 10, Chapter 23/4, Vana Parva).

MRṬYU. The goddess of Death. Agni Purāṇa gives details about the birth of Death. Hiṁsā was the wife of Adharma. They got a son named Anṛta and a daughter named Nikṛti. From them were born Bhāya, Naraṇa, Māyā and Vedanā. Of these Māyā gave birth to Mrṭyu, the destroyer of matter.

Mrṭyu has been described both as a god and goddess in Mahābhārata. The statements regarding Mrṭyu as a deva are as follows:

(i) Three sons were born to Nikṛti, wife of Adharma. One of them was Mrṭyu. Mrṭyudeva has neither wife nor children because he is the destroyer of all. (Śloka 54, Chapter 66, Ādi Parva).

(ii) Once the son of an old Gautamī was bitten by a snake. A hunter seeing it rushed to kill the serpent but Gautamī objected to it. She advised him that it was a sin to injure any living being. The serpent then said, “It is not my fault that I bite the boy. I was persuaded by the god of death to do so.” The god of death Mrṭyudeva 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, Anuśāsana Parva)

(iii) Once Mrṭyu followed the King Sudarśana, but Mrṭyudeva had to withdraw after accepting defeat because the King had been living a virtuous life of high standard. (See under Sudarśana).

The statements regarding Mrṭyu as a goddess are the following:

1) This devatā was born from the body of Brahmā in the shape of a woman. (Śloka 17, Chapter 53, Drona Parva).

2) Brahmā gave the work of destruction to Mrṭyu. When she got that work she wept aloud. (Śloka 21, Chapter 257, Śaṅti Parva).

3) The goddess of Mrṭyu once did severe penance. (Śloka 17, Chapter 54, Drona Parva).

4) Brahmā assured the goddess of death that any destruction by her would not be deemed as a sin. (Śloka 44, Chapter 54, Drona Parva).

5) The terrible strength of Mrṭyudevatā is described in Chapter 819, Śaṅti Parva, Mahābhārata.

MUCUKUNDA. A celebrated King of the Solar dynasty.

1) Genealogy. Descending in order from Viṣṇu—Brahmā—Marici—Kaśyapa—Viivasvān—Vaivasvata Manu—Iksvāku—Śaśāda—Puraṇāya (Kakutsha)—Anenas—Ṛṣṭhulāśva—Prasenajit—Yuvanāva—Māndhātā—Mucukunda. Māndhātā got three sons named Ambariṣa, Mucukunda and Purukutsa and fifty daughters and all the fifty were married to a sage named Saubhāri.

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 Sobhana, son of Candrasena. Once, when Sobhana came to his wife’s house it was an Ekādaśī day and all were observing fasting and so Sobhana also did so. The next day Sobhana was seen lying dead. The soul of Sobhana went to the valley of the mountain of Mandara and started enjoying heavenly bliss. One day a pilgrim from the country of Mucukunda named Somaśārmā 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
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MUDGALA \\

MUDGALA. A sage of Purānic fame. 
Mudgala the chief priest. (Chapter 130, Part IV, Padma Purāṇa).

MUDGARA PARŅĀKA. A serpent of the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva).

MUDGARAPIḌAḌA. A serpent born to Kādru of Kaśyapa-prajāpāti. (Śloka 9, Chapter 35, Ādi Parva).

MUDĪTĀ. Wife of the Agni named Salia. (Śloka 1, Chapter 222, Vana Parva).

MUDRĀS. When he recites the mantras a Māṇtriṇa 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 Aṇjālimudrā. Aṇjali 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 Īrdhva 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 Īrdhva mudrā. The lowering of the left palm opened up is called Varāhā mudrā. (Chapter 26, Agni Purāṇa).

MŪKA I. A serpent born of the family of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 9, Chapter 5, Ādi Parva).

MŪKA 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 Siva 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 Siva appeared before Arjuna in his real form and granted him the missile Pāśupata. (See under Arjuna).

MŪKA III. A Cāḍāla devoted much to his parents. A Brāhmaṇa named Narottama went to this Cāḍāla to learn moral lessons from him. (Srṣṭikhaṇḍa, Padma Purāṇa).

MUKHAKARṆI. A follower of Subrahmaṇya. (Śloka 29, Chapter 46, Salya Parva).

MUKHAMANḌIKĀ. One of the evil spirits tormenting infants. This is called Diti also. (Śloka 30, Chapter 23, Vana Parva).

MUKHARA. A serpent of the family of Kaśyapa. (Śloka 16, Chapter 103, Udyoga Parva).

MUKHASECAKA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Ādi Parva, Chapter 47, Śloka 16).

MUKṬĀPHALAKETU. A Vidyādhāra youth. The story of this young man who was born to kill Vidyuuddhavāja, a fire-brand of an asura, is told thus in Kathāsarītaśāgara.

An eminent asura of name Viduyutprabha performed penance to propitiate Brahmā to get a son. As a result of the blessings of Brahmā he got a son invincible to the Devas. He was named Vidyuuddhavāja. Even from boyhood he was very brave and daring. 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 boons to remove
dhvaja went straight to the forests and performed penance to propitiate Brahmā. When the austerities became severe, Vidyuddhavāja observed 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 Brahmāstra. For Brahmāstra the only counter-missile was Paśupata and so Brahmā warned him that it should be used only when it was found absolutely necessary.

Vidyuddhavāja became arrogant 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 Padmaśekhara.

The battle that ensued was very grim. Even Brahmā and Rudra came to see the fight. In a combat with Indra, Vidyuttraprabha was killed. Vidyuddhavāja saw his father killed, got furious and sent Brahmāstra against Indra who in turn opposed it with Paśupata. Vidyuddhavāja became faint. Devas sounded the trumpets of victory and left the place.

After some time Vidyuddhavāja awoke from the swoon and lamented thus to those of his men who were around:—“My tapobala (strength resulting from penance) was of no use. I have decided 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 minister pointed out to him his mistake in having used the Brahmāstra untimely.

Vidyuddhavāja decided to attain more powers and so he went to the base of the Himālayas to perform penance to propitiate Śiva. Pleased at his penance of five thousand years Śiva appeared in person and asked him to name the boon he wanted. Vidyuddhavāja demanded “I must be able to kill Indra in a battle.” Śiva granted him the boon.

Vidyuddhavāja once again attacked Indra with a huge army. In the fierce battle that followed Indra fell down fainting by the weapons of Vidyuddhavāja. 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 Brahmaloka with all the other devas.

Vidyuddhavāja established himself in Amaraśatī, the capital city of Indra and lived there enjoying his life as Indra. In the meantime Candraketu, King of the Vidyādharas was sitting in Vāyu loka musing thus, “How long should we remain thus displaced from our positions! There is no waning of the power of Vidyudhavāja. My friend Padmaśekhara, King of Gandharvas, has gone to Śivapura 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 Padmaśekhara 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 Vidyuddhavāja.”

A happy Candraketu went to Kailāsa with his wife Muktaśati and started penance. Padmaśekhara went and mentioned to the devas all that had happened. The devas then went to Mahāvisnu and told him of the boons which Vidyuddhavāja had received from Śiva and how he was ruling Indraloka then. After hearing them patiently Viśnu said that only Śiva could do anything in that matter. They all then went to the temple of Siddhiśvara 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 Vidyuddhavāja and restore Devaloka to the devas. But after that he would be born as a man on earth by a curse. Padmaśati 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 Padmaśati and remain as emperor of the Vidyādharas for ten Kalpas together. Candraketu and wife came back to Vāyu loka.

At this time Śiva appeared in person to those sitting in the temple of Siddhiśvara and said that a son would be born to Candraketu from a part of his and that valorous youth would kill Vidyuddhavāja. Muktaśati wife of Candraketu became pregnant at that time and soon delivered a son. He was named Muktaphalaketu. 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.

Vidyuddhavāja 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. They were the Vāhanas of Śiva and Indra. The elephant was the famous Airāvata. He came back and intimated to Vidyuddhavāja what he saw. The demon then ordered his people to bring the culpris 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 Muktaphalaketu.

A Gandharva princess named Padmaśati grew up to be a beautiful maiden at that time. She was in love with Muktaphalaketu. Padmaśati was one day plucking flowers from a pond in the Gandharva land thinking about Muktaphalaketu who had gone to war against the asuras. A demoness who was going to eat flesh in the battle-field of the devas and asuras saw Padmaśati, took her and went up. Muktaśati coming to know of this went up with her and got back Padmaśati 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 Padmaśekhara, Padmaśati is her name. She is unmarried. But she is betrothed to the son of Candraketu named Muktaphalaketu, who is born to destroy Vidyuddhavāja. She has come here to practise penance for the success of her father and Muktaphalaketu in this war between devas and asuras.”

Padmaśati recognised Muktaphalaketu from the words of his followers. But the latter had to go back to Devaloka under instructions from Indra. The Devasura war became fierce. By the valour and skill of Muktaphalaketu many of the asuras were killed. The war was won. Muktaphalaketu was given a grand reception at Devaloka.
and was then sent back. Muktāphalaketu did not seem to be happy and everybody thought that it might be due to his having killed Vidyauddhavaja. But the real cause was his separation from Padmāvati.

A sorrow-stricken Padmāvati sent her female companion Manoharikā to the country of Vidyauddharas to enquire about Muktāphalaketu. What she saw there was a sad Muktāphalaketu pining to see Padmāvati. Both now understood each other and Manoharikā returned with presents for Padmāvati from Muktāphalaketu. At that time Muktāphalaketu went to see a Mahārāṣṭra named Tapodhana. Disregarding the objections of the disciple Drdhavarta who stood guard outside the āśrama Muktāphalaketu entered the āśrama with his friend. Drdhavarta followed them. When they entered the āśrama they found the āśrama empty and at once Drdhavarta 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 Gaurī, wife of Siva. She meditated on her husband Muktāphalaketu in his life on earth and performed penance to propitiate Siva. By the grace of Śiva Muktāphalaketu got his original life and he married Padmāvati and led a happy married life. (Tārātuga 2, Padmāvati-lambaka, Kathāsārītāgāra.)

MUKULA. A King of the dynasty of Puru. Mukula, Śrījaya, Bhadisū, Yavinara and Kṛmila were the sons of King Bāhyāśa. All these five are known as Pañcālas. Of these the family of Mukula comprised of Maukulas. Mukula got a son named Pañcāśa. (Chapter 201, Agni Purāṇa.)

MUKUTA. A Kṣatriya family. It was in this family that the wicked King Vīgāhana was born. (Śloka 16, Chapter 74, Udyoga Parva.)

MUKUTA. A follower of Subrahmaṇya. (Śloka 23, Chapter 46, Śalya Parva.)

MULAKA. A son of Kumbhakarṇa. Mūlaka was born on Mūla day and Kumbhakarṇa deeming 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 Rāma. (Ānanda Rāmāyaṇa, Rājyakāṇḍa.)

MUMUCU. A sage who lived in Dākṣinabharata. (Chapter 165, Verse 39, Anuśāsana Parva.)

MUNDA I. A warrior of the country of Mūndā. In the great battle the Mūndās were present in the Kaurava’s army. (Śloka 9, Chapter 56, Bhīṣma Parva.)

MUNDA. An asura. (See under Cāṇḍamūndās.)

MUNDAKA. A forest. During his exile Śrī Rāma entered this great forest of Mūndāka and paid homage to the sage Agastya. (Āranyā Kāyḍa, Kamba Rāmāyaṇa.)

MUNDAVEDĀNGA. A serpent born of the family of Dhrtaśrī. This serpent was burnt to death at the Sarpastrapā of Janamejaya. (Śloka 17, Chapter 57, Ādi Parva.)

MUNDI. A female follower of Subrahmaṇya. (Śloka 17, Chapter 46, Śalya Parva.)

MUNI. The mother of the Yakṣas. It is stated that Kāśyapaprājapati 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 Bhīmasena. (Śloka 42, Chapter 65, Ādi Parva.)

MUNI II. Son of a Vasu named Ahar (i.e. Ahaḥ). (Śloka 23, Chapter 66, Ādi Parva.)

MUNI III. Son of Kuru of the Pūru line of kings. Kuru begot of his wife Viśīṇī five sons named Āva-vān, Abhiśyanta, Caitrāratha, Janamejaya and Muni. (Śloka 50, Chapter 94, Ādi Parva.)

MUNI IV. One of the seven sons of a King named Dvītitīmāṇ. (Mārkandeya Purāṇa 5. 24.)

MUNDĀSA. A country in the island of Kruṇa. (Śloka 22, Chapter 12, Bhīṣma Parva.)

MUNIVITĀ. One of the eternal Viśve Devas. (Śloka 31, Chapter 91, Anuśāsana Parva.)

MUNJA. An ancient sage of Bhārata. This sage respected Yudhiṣṭhira very much. (Śloka 23, Chapter 26, Vana Parva.)

MUNJAKESA. A Kṣatriya King of ancient Bhārata. He was the re-birth of an asura called Nīcandra. (Śloka 21, Chapter 67, Ādi Parva.) The Pāṇḍavas had sent an invitation to this King to participate in the great battle. (Śloka 14, Chapter 4, Udyoga Parva.)

MUNJAKETU. A Kṣatriya King of ancient Bhārata. He was a member of the court of Yudhiṣṭhira. (Śloka 21, Chapter 4, Sabhā Parva.)

MUNJAPRSTHA. A place on a mount in the Himālayas. Rudra once practised penance sitting on this mount. (Śloka 4, Chapter 122, Śānti Parva.)

MUNJAVĀN. A mountain. This is in the range of the Himālayas. Paramāsīva performs his frequent penances at this place. Śiva freely rambles for pleasure with his army of goblins in the caves and shades of trees in this place. Everyday the Śādhyas, Rudras, Viśve-dvāvatās, Vasus, Yama, Varuna, Bhūtas, devils, Nāsāyas, Āśvins, Gandharvas, celestial maidens, Yāsakas, Devarśis, Aḍīyas, Maruts, and Yātudhānas come to this mountain to worship Śiva. There is neither heat nor cold here. Grieving of hairs or rugosity is unknown here. There is no hunger or thirst either. None dies here. On the sides of this mountain gold lies spread like sunlight. (Verses 1-12 Aśvamedha Parva, Chapter 8.)

MUNJAVATA I. A holy place of pilgrimage devoted to Śiva in the neighbourhood of Kurukṣetra. If one resides here for one night one will get the position of Gajapati. (Śloka 22, Chapter 83, Vana Parva.)

MUNJAVATA II. A holy place of pilgrimage devoted to Śiva on the banks of the river Gaṅgā. If a man goes to this place and does circumambulation of the idol there singing songs in praise of Śiva he would get the position of Gajapati and if he bathes in the Gaṅgā river also, he would be absolved of all sins. (Śloka 67, Chapter 85, Vana Parva.)

MUNJAVĀTA. 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, Śānti Parva.)

MUNNU (THREE). The importance of the number three is indicated below:

1) Agniitraya (Three agnis). The three agnis are Dakṣina, Gārhapatya and Ahavanīya. 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) Adhadāmarya. (Three kinds of low people). The
three classes of people who are considered to have a very low position in society are the wileless, sonless and servantless ones.

3) Abhijatacitihitatraya. (Three dealings with men of equal nobility). The three important dealings which should be had with only people of equal nobility are alliance, marriage and litigation.

4) Abhinyastray. (Three kinds of acts). The three kinds of acts are the Hastābhānaya (actions with the hand), Ayāyābhānaya (actions with gestures) and Rasābhānaya (actions with expressions of sentiment).

5) Arasthātraya. Man lives always in any one of the following states: Wakefulness, Dreaming and Sleep.

6) Arasthābhedātraya. Man lives always in any one of the three states in which matter exists as Ghana, (solid) Drava (liquid) and Vātaka (gas).

7) Āsanatrāya. Three kinds of important postures are Vīrāsanā, Padmāsanā and Svastikāsanā.

8) Itiṣṭhātraya. The three kinds of plots in a story are Prakhyaṭa, Utstyāda and Mīśra.

9) Rootātra. The three different kinds of debts of man are Deva-ra (debts to gods), Pītī-ra (debts to the Manes) and Rsi-ra (debts to rśis).

10) Eṣaṁātra. Eṣaṁā means desire. The three kinds of eṣaṁās are Putrāsyāna (desire for children), Vittāśaṇā (desire for wealth) and Dāraśaṇā (desire for wife).

11) Karasyātra. The three instruments of action are mind, speech and body.

12) Karmatrāya. The three actions are Srṣṭi (creation), Sthiti (maintenance) and Samihāra (destruction). Yāga, Vedapāṭhaṇa and Dharma also form one Karmatrāya.

13) Karmākāraṇastra. The three kinds of causes of action are knowledge, what is to be known and what has already been known (Jñāna, Jñeya and Jñātā).

14) Kālayatra. Past, present and future are the three divisions of time.

15) Kācyāatra. Gadya (prose), Padya (verse) and Mīśra (combination of gadya and padya) are the three different constituents of literature.

16) Kācyayātrata. The three chief qualities of poetic compositions are Prasāda (cleanness of style), Mādhurya (sweetness of style) and Ojas (force of expression).

17) Kācyapāḍīṭhātraya. The three main attributes of poetic compositions are Vastu (plot), Kīti (diction) and Rasa (sentiment).

18) Gandharvādhyākṣitrātra. The three duties assigned to a Gandharva are Pṛjyāseva (serving venerable people worthy of worship), Nṛtyagita-vādhyaparjñāna (study of dance, music and instrumental music) and remaining devoted to Sarasvati (goddess of learning).

19) Gauratrāya. The three distinguishing properties of nature (gunas) belonging to all created beings are Sattvaguna, Rajoguna and Tapoguna. The three qualities (gunas) of Man are Satya (truth), Sādācāra (good conduct) and Lañja (modesty). The three results or benefits (gunas) to which man aspires are Dhana (wealth), Kīrti (fame) and Svarga (heaven).

20) Gauratrāya. The three gurus are Mātā (mother) Pīṭha (father) and Ācārya (preceptor). Guru, Paramaguru and Paramathēguru are also three gurus.

21) Tāpātray. The three kinds of miseries which human beings have to suffer in this world are Ādhyātmi (of the body and mind), Ādhibhautika (inflicted by animals) and Ādhitva (by fate).

The other three tāpas (agonies) are Anākṣara-rajasambhāsa (conversing with illiterate persons), Durprabhuseva (serving arrogant masters) and Lambayodharālīgana (embracing women with hanging breasts).

22) Taṇavyātrika. The three constituents of triple symphony are Dance, Music and Instrumental music.

23) Ājātra. The three distinguishing types of all created beings are Utama (best), Madhyama (mediocre) and Adhama (worst).

24) Daṇḍātraya. The disorders of the three humours of the body are Vāta (wind), Pittu (Bile) and Kaspa (phlegm). Ayyāpi, Ātivyāpi and Asambhava are also three dosas (fallacies).

25) Tripuṭikās. Jñāta (knowledge), Jñāna (knowledge) and Jñeya (the object of knowledge) are the three puṭikās. Subject, predicate and object are also three puṭikās.

26) Triputras. The three demons who always formed a group are Tārākṣa, Kamalākṣa and Vidynāmālī.

27) Tīrthaunā. Svarga (heaven), Bhūmi (earth) and Pātāla (Netherworld) are the three bhuvanas. (worlds).

28) Trimādhura. The three sweet things are honey, sugar and Kadali (plantain fruit).

29) Trimārtis. The three Mārtis (deities) are Bṛhma, Viṣṇu and Maheśvara.

30) Trilīla. The three liṅgas (genders) are Puliliṅga (masculine), Trilīla (feminine) and Nāpuṅsaka (neuter).

31) Triloka. The three worlds are Manusālōka (world of men), Pīṭhra (world of the Manes) and Devaloka (world of the gods).

32) Trīvarga. The following groups of three are classed as Trīvargas (a) Ćharma (Virtue), Ārtha (wealth) and Kām (desire). (b) Vṛdhi (increase) Śthāna (same position) and Kṣaya (decrease). (c) Svada, Rajas and Tamas.

33) Pralaya-traya. The three pralayas (floods) are Naimittika (floods due to rains in and out of season) Prāktapralaya (floods arising out of sainvartīnī) and Ātyantikapralaya (floods due to heavy rains).

34) Trīvidhya-jñāṇa. Yañās are of three kinds. Karmayajña, Upāsanayajña and Jñānayajña. There are six divisions in Karmayajña namely, Niyakarsa, Naimittikakarsa, Kāmyakarsa, Ādhyātmiyakarsa, Ādhibhautikakarsa and Ādhibhautikakarsa. For Upāsanayajña there are nine divisions namely, Nirgunopāsa, Sagunopāsa, Bhūttrapoṭapāsa, Mantrayogavīdhi, Āstāṅgayogavīdhi, Layayogavīdhi, Rājagayogavīdhi, Avatāropāsa and Mahārṣidvopāsa. Jñānayajña has got three divisions namely, Manana, Nididhyāsana and Śravana.

35) Tripūrti. Vaidarbhī, Pāncāli and Gaudi are the three Kāvyārvṛtis.

36) Trīveda. The three Vedas are Rgveda, Yajurveda and Sāmaveda.

37) Trīśākty. The three kinds of powers are, power of wealth and position, power of endeavoour and power of good counsel (Prabhuśakti, Utsāhāyakti and Mantra-śakti).

38) Trīsariros. The three bodies or physical adjuncts of a soul are Śhūla, Śūkṣma and Kāraṇa and the three bodies of Paramātman are Īśa, Sātra and Virāṭ.

39) Trūṣṇyāṣ. Prabhāta (morning), Mādiyāhāna (midday) and Sājyāhāna (evening) are the three Sandhyās (union of two divisions of time).
40) ānastraya. Vāta, Pitta and Kapha are the three ṅaṣānas (disorder of the humours in a body).
41) Nāḍitraya. The three nāḍis of the body are Īḍā, Pingalā and Śuṣumnā.
42) Parāstraya. The three classes of men are Uttama (best), Madhyama (mediocre) and Adhama (lowest).
43) Pṛamaṇāstraya. The three kinds of means of valid knowledge are Pratyakṣa (what can be seen), Anumāṇa (what can be logically inferred) and Āgama (Verbal testimony).
44) Brahmālakāṇatraya. Śuddhā, Śiva and Śānta are the three Brahmalaṃkāras.
45) Mūnitraya. The celebrated trio of sages are Pāṇini, Patañjali and Kātyāyana.
46) Yogatraya. The three kinds of yogas are: Jñāna-yoga, Bhākṣyayoga and Karmayoga.
47) Rūṭitraya. The three rūtis are Vaidarbhī, Pāṇcāli and Gaudi.
48) Rākṣastrayā. Nāṭya, Nṛtya and Nṛtta are the three rūpakas.
49) Vaiṣṇavitrītā. The three duties of a Vaiṣṇava are Kṛṣṇa (agriculture), Paśupālana (Breeding of cattle) and Vāṇijya (trade).
50) Śaranastrayā. Buddha, Dharma and Saṅgha are the three Śaranas.
51) Siddhāstrayā. The following groups of three are considered to be Siddhāstras: (a) Karmasiddhi, Yogasiddhi and Jñānasiddhi. (b) Aśvayasyasiddhi, Jñānasiddhi and Vairāgyasiddhi. (c) Śraddhā, Vitta and Bhāgya. (d) Maṇi, Mantra and Ausādha. (Siddhi means attainment, accomplishment).
52) Svaratraya. The different kinds of vocal are three in number namely Hrasva (short), Dīrgha (long) and Pluta (prolated). Udāta, Anudāta and Svarita are also three different kinds of accent, i.e. the acute, grave and circumflexed.

MURA I. A ferocious asura.
1) Birth and acquisition of boons. Mura was the asura born to Kaśyapa-prajapati of his wife Danu. 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 Prājyotisā, the capital city of Narakaśura. Mura begot four thousand sons. Of these ten were posted to guard the palace of the queens. Mura performed penance and obtained boons. He fenced the boundary of Prājyotisā with six thousand ropes and arrested the approach of the enemies. These ropes were known in Purāṇas as the Māra-vapāsas. (Chapter 38, Daśaśāntīya Purāṇa, Sābhā Parva).
3) Dīgirīṣita. (Conquest of the quarters). Mura who became arrogant by the power of the boon he possessed went to Mahāmeru and challenged the Yakṣas and Gandharvas to a fight. But none dared to fight with him. Then he went to Aśāravati and challenged Indra. Indra also did not accept the challenge. Then he entered Aśāravati 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 Aśāravati and Vajra. He lived in devaloka with Maya, Tāra and other danavas 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 Muraśura came to the earth on the Aśāravati and landed at a place on the banks of the river Sarayū where Raquila a king of the solar dynasty was conducting a yāga. Muraśura went to Raquila and said “Come on, fight with me or you should stop this yāga. You should not worship the devas.” Then the great and brilliant Maitrāravupi sage, Vasiṣṭha told him, “Daiyā, what use is there in conquering men of the earth? You should win against those who are never defeated. If you want to fight go and challenge Añkata, the god of Death. Oh, King of asuras, that boy of an Añkata would never obey your orders. If you conquer him you will have defeated all the world.”

On hearing the words of Vasiṣṭha, Mura started to fight Dharmarāja. Yama on hearing that Mura was coming to fight him went to Mahāviṣṇu on his buffalo as he knew he could kill him. Mahāviṣṇu asked him to send Mura to him. Yama returned to his place to see 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.” Dharmarāja replied “Mura, if you had been the person who had appointed me for this job I would have willingly followed your instructions. But I am under the 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 Viṣṇu holding a Cakra and a Gādā in his hands living in Śvetādhvī. He is the person who has appointed me.” Mura anxiously asked “Where is his abode? I shall go there myself to conquer him.” Antaka replied “You go to the ocean of Milk. It is there that Viṣṇu, 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 Mahāviṣṇu. It was at this time that Śrī Kṛṣṇa the incarnation of Mahāviṣṇu attacked the capital city of Narakaśura, Prājyotisā. Mura went to the help of Narakaśura. 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 Narakaśura and Mura were killed by the celebrated weapon Sudārśana of Kṛṣṇa. From then Kṛṣṇa got the name of Muramathana. (10th Skandha, Bhāgavata).

MURA II. Son of Tālajāṅga, an asura born of a part of Brahmā. The capital of this valorous Murāsura was in the city of Candravati. Murāsura who possessed the brilliance of Brahmā was a nightmare to the devas. Once Murāsura fought against Viṣṇu and in the fierce fight that took place Viṣṇu was defeated and he ran away from the battlefield and started sleeping in a cave named Siṁhavati in the neighbourhood of Badarikāśrama. Mura went there too. Then Mahāviṣṇu created a Dēvi through his Yogāṇī and made her kill Mura.
Pleased at the slaughter of Mura, Visṇu blessed her and said "From today onwards you will be known as 'Ekādaśī'. You will be capable of wiping off all sins on earth." (Padmapurāṇa, Uttarākhaṇḍa 36. 50-80).

MURA III. (MURU). A Yādava King. He was one of the neighbours of Jarāsandha. The daughter of this Yādava king called Kāmaṇḍākapāṭa was married to Ghatotkaca. (13. 13. Sabhā Purāṇa and Skanda Purāṇa).

MURA IV (MURU). A country of ancient Bhārata. A King called Bhagadatta was the King of this country. (Śloka 14, Chapter 14, Sabhā Purāṇa).

MURĀRI. A Sanskrit dramatist who lived in the 8th century A.D. in India. His father was Bhātrainaradhamāna. Murāri is the author of the drama 'Anārghāraṅghava'. This drama has eight acts. Murāri has mentioned in his works about Anārgharāṅgha who lived in 700 A.D. and Ratnākara who lived in 750 A.D. It is therefore, surmised that Murāri must have lived during the latter part of the 8th century. In the writing of dramas Murāri has excelled the Mahāvīraścārita of Bhavabhūti and his verses indicate he had the style of Māgha.

MURMURĀ. A river. Agni originated from this river. (Śloka 25, Chapter 222, Vana Purāṇa).

MŪRTI. One of the thirteen daughters of Daksaprajāpati. This girl was married to Dharma. Nara and Nārāyaṇa are the sons born to Mūrti of Dharma. (4th Skanda, Bhāgavata).

MŪSĀKA. An ancient place of habitation in Bhārata. (Śloka 56, Chapter 9, Bhīṣma Purāṇa).

MŪŠAKĀDA (MŪŠIKĀDA). A serpent born to Kaśyapaprajāpati of his wife Kadru. This serpent sits in the court of Varuṇa and worships him. Once Nārada introduced this nāga to Mātali. (Śloka 10, Chapter 9, Sabhā Purāṇa and Śloka 14, Chapter 103, Īḍyoga Purāṇa).

MUSALA. A Brahmarshīd son of Viśvāmitra. (Śloka 53, Chapter 4, Anuśāsana Purāṇa).

MŪŠIKA. An ancient merchant. In the Kathāpitha-lambaka of Kathāsārasīgara 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 Viśakhīla. 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. Viśakhīla 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 Bengal gram. He roasted it and made it palatable and then with a pot of water went 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 gram and water 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 Bengal gram 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. Because he started the business from a Mūsika (rat) he got the nick-name Mūsika.

MŪSIKASTRĪ. See under Pañcatantra.

MŪŠIKA. An asura who was a servant of Kaṁsa. This asura was killed by Balabhadra. (See under Kṛṣṇa).

NA. In Agni Purāṇa, Chapter 348, the meaning of this syllable is given as 'vynda' (collection) and 'Buddha'

NABHĀGA. A brother of Ikṣvāku, who had ten brothers named Nabāga, Saryātī, Dīṣṭa, Dhṛṣṭa, Niṁśyanta, Nābhāga, Prsadhra, Kavi, Karuṇa and Vasumān. (Bhāgavata, Skanda 8).

NĀBHĀGA. A brother of Ikṣvāku. The famous Ambariṣṇa was Nābhāga's son. After conquering all the worlds he ruled the kingdom strictly along the path of truth and righteousness. (Vana Purāṇa, Chapter 25, Verse 12).

In the evening of his life Nābhāga gifted away the whole land to Brahmins. Since she could not leave Nābhāga, Bhūmidevi herself assumed physical form and went to him on the occasion. This emperor never consumed meat. He lives in Brahmaloka according to Chapter 115, Anuśāsana Purāṇa. (Śānti Purāṇa, Chapter 96, Verse 124).

NĀBHĀΓARIṢṬA. A son of Vaivasvata Manu. (Ādi Purāṇa, Chapter 75, Verse 17).

NABHĀKĀNA. An ancient country in South India. (M.B. Bhīṣma Purāṇa, Chapter 9, Stanza 59).

NABHASVĀN. A son of Narakāśura. Tāmra, Antarikṣa, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān and Aruṇa were the seven prominent sons of Narakāśura. (Bhāga-vata, Skanda 10).

NABHIODA. An eternal Viśvadeva. (A class of gods concerned in the Śrāddha offerings to the Mancs). (M.B. Anuśāsana Purāṇa, Chapter 91, Stanza 34).

NĀCIKA. One of the Brahmarshīd sons of Viśvāmitra. (Anuśāsana Purāṇa, Chapter 4, Verse 58).

NĀCIKETA (NĀCIKETA). A sage of olden days. Son of Uḍḍālaki, he lived for a long time in the āśrama serving his father, who devoted his time to performing yajñas. Nāciketa, who was once sent into the forest for flowers etc. did not find them anywhere there, and he returned to the āśrama without them. Angry at this his father 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 Nāciketa forms the Kathopaniṣad. After studying the advice he returned to his father, who was pleased to him a great scholar. (Anuśāsana Purāṇa, Chapter 71).

NĀCIKETAS. A famous hermit. Kathopaniṣad is the exhortation given by Yamadeva (God of death) to this hermit. There is a story to substantiate this statement. The father of Nāciketas was the hermit Vājaśravas. This hermit gave as alms, cows which had grown lean by old age and lack of food, at the time of sacrifices. Nāciketas 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 me?" The father got angry 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 and so on.”

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 immortality of the soul and the essence of things regarding God Almighty. (Kathopanisad).

NACINA. An ancient region of the country mentioned in Chapter 38, Sabhā Parva.

NĀDA. See under Pātu.

NĀDĀGIRI. An intelligent elephant with discriminative power. Mention is made about this elephant on several occasions in Kathāsāristāgara.

NĀDICAKRA. The ten nādiśs where the yūgi in meditation retains the five prāṇās form the nādicakra. At the bottom of the nābhi (nābhi kanda) innumerable nādiśs or nerves originate or sprout up. 72,000 such nādiśs exist at the centre of the nābhi (navel). The whole body is filled with these nādiśs spread out in parallel and horizontal positions, and they exist in the form of circles entwined with one another. Ten nādiśs are prominent amongst them, i.e. Ida, Pingalā, Vāsundhāra, Ādhi, Cakṣus, Mahānādi, Gāndhāra, Harhsā, Jāghū and Pārītha. Any defect or harm caused to any one of these ten nādiśs may lead even to death.

There are ten Vāyuḥs (winds) in the body. The five Prāṇās called Prāṇa, Āpāna, Samāna, Udāna and Vyāna, and the five Vāyuḥs called Nāga, Kūrma, Kṛkala, Devadatta and Dhanāṇjaya together constitute the ten Vāyuḥs. Prāṇa is the most important Vāyu. This vāyu does the emptying as well as the refilling of the other nine vāyus 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 life and it is called Prāṇavāyu as it moves or travels with life.

Apāna leads vāyu downwards. It is Apāna which directs man’s food downwards. Also it keeps in its fold urine and semen. This vāyu is called Apāna as its function is adhonayana (leading downwards) as mentioned above. Samānavāyu conveys to the different parts in the body in equal manner 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. Vyāna causes the limbs to be closed and stretched, and it excites diseases. Nāga exists in nausea, Kūrma in the bulging of the eyes Kṛkala in food, Devadatta in yawning and Dhanāṇjaya in sound. Dhanāṇjaya does not quit the body even after death.

Life, Prāṇa, travels through the nādiścakra depending on ten different courses, i.e. Saṅkṛantī, Viṣṇu, Ahar, Rātri, the two ayanas (Daksīṇa and Uttra), Adhīvāsa Rṣa, Unārāṭa and Dhanā. Unārāṭa means hicough, Rṣa cough, Dhanā breathing and Adhīvāsa yawning. Of the two ayanas, Uttra and Daksīṇa, the former is the course towards the left and the latter towards the right and Viṣṇu is the centre between the two. Saṅkṛantī is the change of position of Viṣṇu. On the left side of the human body is the nādi called Iḍa, on the right side Pīṇgalā and between the two Susumnā. The prāṇa above these three nādiśs is Ahar i.e. day and that below is Apāna, i.e. night. Thus every vāyu assumes ten different forms.

There are various kinds of prāṇāyāma (control of breaths). Prāṇāyāma practiced with the prāṇa contained in the centre of the body is called Candragrahnā; that which supersedes physical principles is called Śṛṣṭyagrāhnā. To fill the stomach with as much of vāyu as is desired is Pūrakaprāṇāyāma. To remain like a full pot, all breathing stopped, (Pot completely filled) having closed all the openings—‘doors’—of the body is Kumbhaka. The yogī practising Kumbhaka should direct the vāyu upwards in one breath, and that practice is called Recaka. He who does it should be conversant with the yoga of inhalation. Erudite people call it Japa, because when it is practised Śiva resident in one’s own body awakes within. Śiva, the King of yogins, chants the mantra (japa) 21,600 times within the course of one day and one night. The soul chants the mantra—Gāyatri—which Brahmā, Viṣṇu and Śiva are the preceding deities, and that is called Ajapa. He who chants Ajapa will have no future births. Prāṇāyāma should be followed by Kūndalinīyoga, Kūndalini meaning primordial 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 yogī should picture in his mind that nectar flows out of Kūndalini. 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 functions inside and outside the body just as oil is in the gingly seed and fragrance in flower. Soul possessing form is of five kinds. Accordingly Brahma’s seat is the heart, Viṣṇu’s the neck, Rudra’s, the centre of the throat; Mahēśvara’s the forehead; and Śiva’s, the tip of the prāṇa. Soul without form is just contrary to the above. Its place is where the prāṇa ends. By prāṇāyāma the formless soul may be experienced. (Agni Purāṇa, Chapter 214).

NADJA. 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.

NADĪJANČHA I. A famous stork. It lives in the pond called Indrajyunnā as an eternal being, without death. (See under Indrajyunnā).

NADĪJANČHA II. A kite, who was a son of Kaśyapa. A friend of Brahmat, it was known as Rājadhartam as well. Nādijaṅgha was once killed for food by an ungrateful brahmin. (For details see under Gautama V).
NADVALĀ. (a) The wife of Manu, the son of Cākṣuṣa. Manu. Ten sons named Ěru, Pūru, Satādhyumna, Tapasvī, Satyavāk, Kavi, Agniṣṭu, Aṭirāṭra, Sudhyumna and Ātmāniyu were born to Manu by Nadvalā. (Agni Purāṇa, Chapter 18).
(b) The daughter of Prajāpaṭi Vairāja, Manu married this woman. Kuru, Pūru, Satādhyumna, Tapasvī, Satyavān, Suci, Agniṣṭo, Aṭirāṭra, Sudhyumna and Abhirāmiyu were the ten sons born to Naḍvalā from Manu. (Viṣṇu Purāṇa, Arīha 1, Chapter 13).

NĀGA I. An asura (demon). (See under Nāgastra).

NĀGA II. A class of serpents. It is stated in Vālmiki Rāmāyaṇa, Aruṇya Kāṇḍa, Sarga 14, that the ten daughters of Kaśyapa, from Śurasā, the nāgas and from Kadrū, the Uragas (both are serpents) came into the world.

NĀGADATTĀ. One of the hundred sons of Dhrūtaraśtra.
This Nāgadatta was killed by Bhīmasena. (Mahābhārata, Drona Parva, Chapter 157, Stanza 197).

NĀGADHANVATĪRTHA. An ancient holy place of bath, situated in the basin of the river Sarasvati. Vāsuki stays here. It was at this holy place that Vāsuki was anointed as the King of the Nāgas. (M.B. Salya Parva, Chapter 37, Stanza 3).

NĀGADVJIPA. A region inside the island Sudarśana. This region has the shape of the ear of the hare in the Moon. (M.B. Bhīma Parva, Chapter 6, Stanza 55).

NĀGALOKA. The world of the Nāgas or Pātāla. Vāsuki is its chief. (Ādi Parva, Chapter 127, Verse 60). There is a pond in Nāgaloka and a drink of its water bestows the strength of a thousand elephants. (Ādi Parva, Chapter 127, Verse 68). Pātāla is thousands of miles away from earth. Its area exceeds a thousand yoganas, 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 Pātāla. Its outer doors are hundred yoganas in length and five in width. (Aśvamedha Parva, Chapter 58, Verse 37).

NĀGAPUKRA. A place situated on the basin of the river Gomati in Naimiṣāranya. It is mentioned in Mahābhārata, Śānti Parva, Chapter 355, Stanza 3, that in this place, a Nāga named Padmanābha lived.

NĀGARA. In ancient days there were rules and principles regulating the construction of a city. The name ‘city’ 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 yogana or a half of land should be selected as site.1 The planning of the city should be commenced after worshipping the deity of Vāstu. There should be four main gates on the four sides, East, West, North and South. The South gate should be in the position of Gandharvapada, West gate in the place of Varuṇa, the North gate in the place of Soma (Moon) and the East fort gate in the place of Śūryapada (the position of the Sun). The hāttas (minor gates) should be wide enough for elephants etc. to pass through. The main gates should be six rods wide.

When the city is completed goldsmiths should be settled in the Agni corner2 (i.e. South East). The courtesans who live by dancing etc. should have their houses on the south side of the city. The houses of actors, those who extract oil, fishermen etc. should be in the corner of Nrītī (South West). Sheds for chariots, weapons, swords etc. should be on the western side. Dealers in liquor, carpenters, blacksmiths, masons etc. and servants should be given houses in the Vāyu corner i.e. North West. The houses of Brahmins, hermits, sages, saints, and such others should be on the north side. In the Iśāna 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 Nrītī 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, Vaiśyas on the south and Śadras on the west of the city. Vaiśyas and horses should be placed on all four sides. The army also should be placed thus. The movable wealth should be placed on the east side and the funeral place on the south. The cattle etc. should be kept on the west, farmers on the north, and the outcasts 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 Vaiśravaṇa and Śrī Bhagavatī 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, Viṣṇu 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 Nrītī corner the weapon-house, on the west the dining hall, in the Vāyu corner, the granary, on the north, the treasury, and the place of worship in the Iśāna 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 fiftyfive 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 fiftysix 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 eight open verandas. (Agni Purāṇa, Chapter 105).

NĀGARJUNA. Minister of King Cirāyus. (For details see under Cirāyus).

NĀGĀRI. One of the prominent children of Garuḍa. (Udyoga Parva, Chapter 101, Verse 9).

NĀGAŚĀTA. The mountain where Pāṇḍu did tapas

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1 A yogana is approximately twelve Kilometres.
2 To know the corners see under Aṣṭādikāpālakas.
along with Kunti, Madri and others. (Adi Parva, Chapter 118, Verse 47).

NAGASRI. Wife of King Dharmacatta of Kosala. Tarādattā was her daughter. (See under Dharmacatta).

NAGASTRA. A destructive weapon (arrow). The following story about the astra is told in the Yuddha Kaṇḍa of Kamba Ramayana.

In olden times there was a very powerful and mean asura called Nāga. Brahmi resorted to virulent black magic to kill Nāga, and from the fire-pit arose a terrible goblin called Nāgapāśa. It was deputed to kill Nāga and the Trimūrtis followed it. Nāgapāśa went to the city of Nāgāsura called Viramahendra, ascended its tower and made a terrible noise the echo of which caused abortion in all the pregnant nāga women. Many children fainted and many died. Nāgāsura deputed his army chieftain Virasena with an army to kill the nāga goblin. At the sight of the army the goblin raised another terrible cry which blew off Virasena and his army, reducing them to powder. Then Nāgāsura's minister with a big army attacked the goblin. But the minister was decoyed 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 last Nāgapāśa and Nāgāsura engaged themselves in a duel which lasted for years. Ultimately the goblin swallowed up Nāgāsura also. Then he went to the Trimūrtis and saluted them. They granted him many boons, and Śiva, 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 Śiva specially instructed him not to visit the Śālmiša island. He visited the various worlds earning all knowledge and started for mount Kailāsa. On his way he saw Śālmiša island, the abode of nāgas, and in violation of Śiva'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 Śiva. Garuḍa also followed him, and demanded of Śiva to return to him, his enemy, the goblin. Śiva 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 Śiva. From that day onwards Nāgapāśa lived in Vaikuṇṭha entwined with nooses. He became the arrow called nāgapāśa or nāgāstra.

NAGATIRTHA I. A holy place situated on the boundary of Kurukṣetra. Those who drink the water of this holy 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 Gaṅgādvāra or Kanakhala and which keeps up the memory of Kapila, the King of the Nāgas. (M.B. Vana Parva, Chapter 84, Stanza 66).

NAGAVITHI. Daughter born to Yāmī, the daughter of Dakṣaprajāpatī. (Viṣṇu Purāṇa, Part 1, Chapter 15).

NAGAJITI I. A Kṣatriya King. It is mentioned in Mahābhārata, Adi Parva, Chapter 37, Stanza 21 that this king was born from a portion of an asura called Iṣupāda. This Nagajit who was the King of Gaṇḍhāra was killed by Kartti and his sons were defeated by Śri Kṛṣṇa. (Mahābhārata, Vana Parva, Chapter 254 and Udyoga Parva, Chapter 43).

NAGAJITI II. An asura. This asura who had been the disciple of Prahlāda took rebirth as a King named Subala. (Mahābhārata, Adi Parva, Chapter 63, Stanza 11).

NAGODBHAEDA. A holy place near Vaiśānava tīrtha. Sarasvatī is supposed to dwell here in invisible form. He who bathes here will attain nāgaloka. (Vana Parva, Chapter 82, Verse 112).

NAHUŚA I. A famous King of the Lunar dynasty.

1) Genealogy. Descended from Viṣṇu in the following order:—Brahmā-Atri - Candra - Budha-Purūravas-Ayus-Nahuśa.

2) Birth. Ayus, the son of Purūravas, married the princess named Indumati (Svarbhānukumāri). Nahuśa was the son born to the couple, thanks to the blessing of the great hermit Dattātreya. Nahuśa married Aśokasundari, the daughter of Śiva.

There is a story about the birth and marriage of Nahuśa and Aśokasundari in Padma Purāṇa as given below:

Once Śiva and Pārvatī were engaged in love-making in Kailāsa. Pārvatī requested Śiva to show her the best garden ever created by Brahmi. Śiva took her to Nandanavana, where she saw the Kalpa tree, which was beautiful all over, and she asked Śiva about its special features. Śiva replied that anything asked of it would be granted by the Kalpa tree. Pārvatī made a request to the Kalpa tree for a girl just for a test. Instantly a very beautiful girl was born from the tree. Pārvatī named her Aśokasundari and brought her up as her daughter. Once Pārvatī gave her a boon that she would become the wife of King Nahuśa of the Lunar family, who would be equal to Indra.

One day, when the beautiful Aśokasundari was walking with celestial maids in the Nandanavana as an asura named Huṇḍa the son of Vipracitti, came there. The moment his eyes fell on Aśokasundari 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 Pārvatī she would become the wife of Nahuśa, the King of the Lunar dynasty. Hearing this Huṇḍa smiled and said: "That righteous man named Nahuśa 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 Aśokasundari did not concede. Huṇḍa 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 Aśokasundarī thus:—“Lady, I have taken a fast. Ḫunda has killed my husband. I am doing penance to curse him. You may come to my hermitage on the banks of the Ganga”.

Aśokasundarī 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 Ḫunda, who assumed his original form and tried to violate her chastity. Aśokasundarī became angry and cursed Ḫunda that he would die at the hands of Nahuṣa, and ran away to Kailāsa.

 очерк Ḫunda was sad for two reasons. On the one hand he did not get Aśokasundarī 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 Ayus by stealth and bring her to his palace. They decided to destroy Nahuṣa in the womb of Indumati, in case it was not possible to carry her away. They waited for an opportunity.

Ayus 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 most famous and the noblest of all the hermits, was quite senseless and red-eyed because of drinking, and without even the Brahmastūtra, was playing with a young woman, seating her in his lap. His body was besmeared with sandalwood and aloe and adorned with garlands and necklaces of pearl and he was surrounded by many women. The King seeing the divine hermit bowed him with reverence and fear. 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 Brāhmīnya (Brahminism). I am immersed in liquor, meat and women. So you had better go and serve another Brahmin.”

Ayus refuted all that the hermit said and requested him to bless him 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 worshipper of Devarāthas (Holy baths), that he would not be defeated by devas, asuras, Kinnaras giants, and Kṣatriyas, that he would be the protector of his subjects and that he would be a great scholar in Vedas and Sūtras. 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 Ḫunda entered into her body and went in. When all were asleep he took the child and ran to his palace at Kānčanapura. 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 it. With the aid 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.

Once Nahuṣa was bringing Samitis (butea-fuel) when he heard some devacārānas (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 Ḫunda. Nahuṣa was amazed at what he heard. He wanted to kill Ḫunda instantly. So he bowed before Vasiṣṭha and taking bow and arrow went away to kill Ḫunda.

Believing that he had eaten Nahuṣa, Ḫunda approached Aśokasundarī again and told her that he had actually eaten Nahuṣa. Aśokasundarī felt very sad when she heard this. At that time a Kinnara named Vidyyadha and his wife came there. They consoled Aśokasundarī and told her that Nahuṣa was alive. He continued.

“Oh beautiful lady, that great sage will kill Ḫundāsura 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 Yayāti, 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 Yayāti 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 names Turvasu, Puru, Kuru and Yadu. Powerful and mighty sons called Bhoja, Bhima, Andhaka, Kukkura, Vṛṣṇi, Śrutasena, Śrutadhāra and Kāladdaṁśtra will be born to Yadu. They will become famous by the name Yādavas. 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 Ḫunda, who was killed in the terrible battle which ensued. Nahuṣa married Aśokasundarī 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.  
Become a python by the curse of Agastya. To get remission from the sin of Brahmahatya, incurred by killing Vṛtrāsura, Indra hid himself in a cluster lotuses in the Mānas lake. The devas who were worried due to the absence of Indra, elected Nahuṣa as Indra temporarily. Nahuṣa wanted to get Indrāṇī. Agastya cursed Nahuṣa and changed him to a python. At the sight of the Pândavas 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 Yati, Yayāti, Sarṇyāti, Ayati, Ayati and Dhrava. (M.B., Ādi Parva, Chapter 75, Stanza 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).
Nahiṣṭhāna. A sacred place. River Sarasvatī which flowed westwards changed its course here towards the east so that it (river) might see the sages of Naimiṣārya. There is a story about it in Mahābhārata as follows:

The Yajña conducted by Śaunaka at Naimiṣārya ended in the twelfth year. The Rṣis who came from various parts of the country were put up in āśramas built on the banks of river Sarasvatī. But, many Rṣis did not get accommodation there and they moved eastwards. The River Sarasvatī which felt sorry that the Rṣis could not be accommodated also turned and moved eastwards, and thus afforded space for āśramas to be built on her banks. (Sālya Parva, Chapter 37).

NAIRRTA. An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 51).

NAIRRTI. A Rākṣasa. His name also occurs in the list of the ancient guards or protectors of the world. (Śaṭṭī Parva, Chapter 227, Verse 52).

NAKŚA. The son born to Pṛthaṇḍa by his wife Ākūṭi. Mention is made in Bhāgavata, Skandha 5, that he had a son named Gaya of his wife Drutī.

NAKŚATRAKALPA. A part of the Atharvaveda. The great hermit Muniṅkaśa had divided the Atharvaveda into five parts called Nakśatrakalpa, Vedakalpa, Samhitākalpa, Aṅgirasakalpa and Śānti Kalpa. Nakṣatra Kalpa deals with the order of worshipping the Nakṣatras (stars), Veda Kalpa deals with the activities of Brahma as a ṛtvik (family priest), the Samhitā Kalpa, the mantras (spells and incantations). In Aṅgiras Kalpa sorcery and enchantment and in Śāntikalpa, Śāntī (Alleviation or cure) of horse, elephant etc. are given. (Vṛṣṇi Purāṇa, Amśa 3, Chapter 6).

NAKŚATRAYOGA. It is ordained in the Purāṇas that alms-giving on each star or day will be rewarded by particular attainments. This is called Nakṣatrayoga. The Nakṣatrayoga of each star is given below:

1) Āśayuk: — Those who give horses and chariots as alms on this day, would be born again in a noble family.

2) Bhaṅga: — 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) Kṛttikā: — If rice-pudding is given to Brahmins to their satisfaction on this day the giver will attain the prominent worlds after death.

4) Rohiṇī: — If milk-rice and venison mingled with ghee is given to Brahmins on this day, his indebtedness to the manes would end.

5) Mrgaśīras: — (Candra nakṣatra). If a milch-cow is given as alms on this day, one would attain heaven.

6) Ārdra: — If fast is taken and gingly oil is given as alms on this day, the giver will become capable of crossing mountains and trenches.

7) Puravānu: — He who gives bread on this day will be born again in a good family.

8) Puṣya: — He who gives gold as alms on this day will enter the world of bright planets.
9) Aślesha:— He who gives an ox made of silver as alms on this day, will become fearless.
10) Maughä:— He who gives gingerly as alms on this day will become prosperous with cows.
11) Pūrṇaphalagni:— If ghee-rice is given to Brahmans taking fast on this day, the giver would become happy and prosperous.
12) Uttaraphalagni:— He who gives rice of Nivara variety mixed with milk and ghee 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) Citrä:— He who gives oxen and perfumery as alms on this day, will enter the parks in which celestial maids play.
15) Svātī:— He who gives any sort of wealth as alms on this day will become renowned in the worlds.
16) Viśākha:— He who gives as alms on this day, oxen, milk-cow, grain-box, cart, paddy and diamond will attain heaven.
17) Anurādhā:— He who gives cloth, rice and blanket on this day will be honoured in heaven for a hundred yugas.
18) Jan'étä:— If Brahmans are given yams and greens on this day one could realize one’s wishes.
19) Mīśā:— The manes will be contented, if Brahmans are given roots and nuts on this day.
20) Pūrṇāsādhā:— If Brahmans who are expounders of Vedas are given as alms pots of curd, after observing fast, the givers will take birth again in families with many cows.
21) Uttarāsādhā:— He who gives milk and ghee to wise men will be honoured in heaven.
22) Srawaṇa:— Those who give cloth and rug on this day will enter a white conveyance and reach heaven.
23) Śrāvisthä:— Those who give cattle, cart and cloth on this day will enter heaven.
24) Satābhísak:— Those who give sandalwood and aloe wood on this day, will go to the world of devas (gods).
25) Pūraṇaprosṭhapada:— He who gives coins on this day will reach the world of bliss.
26) Uttaraprosṭhapada:— Those who give mutton on this day will be pleasing the manes.
27) Revati:— He who gives cows which could give potfuls of milk, could reach any world. (M.B. Anuśasana Parva, Chapter 64).

NAKULA

1) Birth. The fourth of the Pāṇḍavas, Mādri, the second of the two wives of Pāṇḍu meditated on the twin gods Asvinidevas, and recited one of the Mantras given to Kunti by the hermit Durvāsas and the two sons Nakula and Sahadeva were born to her from those gods. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 111 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 Pāṇḍava children, by the hermits who lived in Śatārīgī. The ceremony of investiture with the Brahmas string was conducted by Kāśyapa the priest of Vasudeva. The royal hermit Śuka taught Nakula archery and swordplay, in his boyhood. When Pāṇḍu died, Mādri jumped into the funeral pyre and died leaving her two sons with Kunti. After this the hermits of Śatārīgī took Kunti and her five sons to Bhīma at Hastināpura.

At Hastināpura, Nakula learned archery under the great teacher Droṇa. 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 ‘Aṭirathī’. (M.B. Ādi Parva, Chapter 138, Stanza 30). When the lac-panelace was completed at Vāraṇavātī, the Pāṇḍavas swiftly to that mansion by the instruction of Dhyārāstra. When the lac-panelace was set fire to, the Pāṇḍavas escaped by way of an underground passage and reached the banks of the Gaṅgā. There Nakula and Sahadeva fell down weary and exhausted. Bhīma carried them on his shoulders. After Baka had been killed, they proceeded to Pāncīlapura, where at the Svayamvara (marriage) Pāṇḍālī became the wife of the Pāṇḍavas. They returned to Hastināpura. A son named Śatānika was born to Nakula by Pāṇḍālī. (M.B. Ādi Parva, Chapter 95, Stanza 75).

After that Nakula married Kṛṣṇumati, the daughter of the King of Cedi. A son named Niramitra was born to the couple. (M.B. Ādi Parva, Chapter 95, Stanza 70).

Nakula was then sent to the kingdoms of the west for regional conquest, by Dharmaputra. The wealth of the kingdoms he had conquered, was carried on ten thousand camels to the capital Hastināpura. (M.B. Sābhā Parva, Chapter 32). After the Rājasīya (imperial consecration) of Yudhiṣṭhira, Nakula went to Gāndhārā to escort Subala and his sons. After the defeat of Yudhiṣṭhira in the game of dice, the Pāṇḍavas 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 Jāṭāsura carried away Nakula. (See under Jāṭāsura). Nakula killed Kṣemaṅkara, Mahāmaha and Suratha in the forest. At Dvaitavana (a forest) Nakula went to a lake to fetch water and was killed by Dharmadeva who appeared in the form of a crane. At the request of Dharmaputra, who came afterwards, all the Pāṇḍavas including Nakula were brought to life again, by Dharma.

During the pseudonymity of the Pāṇḍavas at the city of Virāta, Nakula assumed the name Granthika. When the period of pseudonymity expired, Nakula fought with the Trigartas on behalf of the King Virāta. On the return of the Pāṇḍavas after the expiry of their forest-life and pseudonymity, when Dur-yodhāna 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 Druṣada 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 Duśāsana on the first day of the battle. (M.B. Bhīṣma Parva, Chapter 15, Stanza 23).
(ii) Nakula fought with Śālva and was wounded. (M.B. Bhīṣma Parva, Chapter 83).
(iii) He fought with Śakuni. (M.B. Bhīṣma Parva, Chapter 105, Stanza 11).
(iv) He engaged Vikarna in a combat. (M.B. Bhishma Parva, Chapter 110, Stanza 11).
(v) Nakula defeated Vikarna. (M.B. Drota Parva, Chapter 106, Stanza 12).
(vi) Nakula defeated Sakuni. (M.B. Drota Parva, Chapter 169, Stanza 16).
(vii) He defeated Duryodhana in a fight. (M.B. Drota Parva, Chapter 187, Stanza 50).
(viii) Nakula killed the King of Apta. (M.B. Kartha Parva, Chapter 22, Stanza 13).
(ix) He retreated on being defeated by Kartha. (M.B. Kartha Parva, Chapter 24, Stanza 45).
(x) He fought with Drota. (M.B. Kartha Parva, Chapter 48, Stanza 34).
(xi) Nakula fought with Duryodhana again and was wounded. (M.B. Kartha Parva, Chapter 56, Stanza 7).
(xii) Nakula fought with Vrishasena. (M.B. Kartha Parva, Chapter 61, Stanza 36).
(xiii) Nakula killed Caturasena, Satyasena and Sušena the sons of Kartha. (M.B. Salya Parva, Chapter 10).

4) After the Bhārata-battle, (i) After the battle, Nakula explained to Yudhisthira, the duties of a householder. (M.B. Santi Parva, Chapter 12).
(ii) On the instruction of Yudhisthira, Nakula became the chief captain of the army. (M.B. Santi Parva, Chapter 41, Stanza 12).
(iii) After the battle, the palace of Durmañaga the son of Dhrátarāstra was given to Nakula by Dharma-putra. (M.B. Santi Parva, Chapter 44, Stanza 10).
(iv) After the battle when Yudhisthira performed the horse sacrifice, Nakula and Bhimasena stood as protectors of the city. (M.B. Asvamedha Parva, Chapter 72, Stanza 19).
(v) Nakula went to the forest to see Kunti, who was engaged in penance during her latter days. (M.B. Āśramavāsi a Parva, Chapter 25, Stanza 8).

5) The end. At the ‘great departure’ (Mahāprasthaṇa) of the Pāṇḍavas, Nakula died in the forest. It is mentioned in Mahābhārata, Svaragāroha Parva, Chapter 4, Stanza 9, that after death Nakula and Sahadeva attained the position of the Āsvinīdevas.
6) The name Nakula. It is stated in Mahābhārata, Vīraṭa 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. Bhishma Parva, Chapter 50, Stanza 53).

NALĀ. Nala the King of Nīsadha. (As the history of Nala is included under the word Damayanti, some points which are not given there, are mentioned here).
(i) Nala was the son of Vīrasena, the King of Nīsadha. (M.B. Vana Parva, Chapter 52, Stanza 56).
(ii) Once the hermit Bhadaśa came to the Palace of Vīrasena 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 Damayanti about you.” So it was released. As a reward it flew to the country of Vidarba and persuaded Damayanti to love Nala. (M.B. Vana Parva, Chapter 53).
(iv) After death Nala sat in the aerial chariot of Indra 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 56, Stanza 10).
(v) Previous birth. Two different stories are narrated about the previous birth of Nala.
1) In the previous birth Nala was a Vaiśya of the city of Pippala in the Gauḍa country. This Vaiśya 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 Purana).
2) Nala and Damayanti were foresters named Ahuka and Ahukā. Siva was pleased with the couple. So they were born in royal families in the next birth, and Siva in the form of a swan, helped them. (Siva Purana, Satarudra Sambhāti).

NALA II. An ancient hermit. In Sabhā Parva, Chapter 7, Stanza 17, it is mentioned that this hermit lives in the palace of Indra.

NALA III. A monkey. This monkey was the son of Viśvakarmā. Śrī Rāma and the monkey-army went to redeem Sitā from Lanka and reached the sea-shore. A bridge had to be made to cross the sea and reach Lanka. Immediately Varuṇa the King of the seas appeared there and said, “Nala who is in the monkey-army, is the son of Viśvakarmā. 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 commenced 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 Lanka by walking over this bridge (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 22).
In the battle between Rāma and Rāvana, Nala fought with the giant Tūṇḍaka. (M.B. Vana Parva, Chapter 285, Stanza 9).

NALAKŪBARA. A son of Vaśravāna. He had a brother called Manigriva.
1) Cursing Rāvana. It was the time when Rāvana was ruling over Lanka and terrorising the fourteen worlds. As he was carrying on his conquests, once he came to a round rock near Kailāsa. It was night. Rambha had fixed a rendezvous near the rock that night with Nalakūbara. The full moon shone bright. The radiance of the moon rendered Kailāsa 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 Nalakūbara who is the son of your brother Kubera. My name is Rambha. 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 Rambha, who had become like the lake of lotus trodden by a mad elephant, went to Nalakūbara and told him everything. Nalakūbara
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 28).

2) *Another wife of Nalakūṭā*. It is mentioned in Kāthāsūriśāgara, Madanamaicukālambaka, Taranāga 3, that of the two daughters, Svyamprabha and Somaprabhā of Maya, Somaprabhā was the wife of Nalakūṭā.

3) *The curse of Nārada*. Nalakūṭā and Maṅigrīvā, the sons of Kubera were playing with celestial maidsens in the Ganges in nudity, when Nārada came by that way. The hermit was returning after visiting Viṣṇu. The moment the celestial maidsens saw Nārada they put on their clothes and stood aside bowing before Nārada. Nalakūṭā and Maṅigrīvā 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 alata) on the earth. They became very sad and requested for liberation from the curse. Nārada told them they would get liberation from the curse when they saw Śrī Kṛṣṇa, the incarnation of Viṣṇu. Accordingly Nalakūṭā and his brother took birth near the house of Nandagopa in Ambāḍi, as double “Marutu” trees. It was the period of the childhood of Śrī Kṛṣṇa. Once Śrī Kṛṣṇa swallowed mud, and Yaśodā tied him to a mortar. The child dropped the mortar to the Marutu tree and got himself between the double trees. Immediately the trees regained the original forms of Nalakūṭā and Maṅigrīvā. They paid homage to Śrī Kṛṣṇa, who blessed them, and both of them returned to Vaiśravaṇapuri. (Bhāgavata, Skanda 10).

NALASETU. The rock bridge built by the monkey named Nala. The bridge over which Śrī Rāma and the monkey-army crossed the sea to Lāṅkā was built under the supervision of Nala and so the bridge came to be called Nalasetu. (M.B. Vana Parva, Chapter 283, Stanza 45).

NALATANTU. One of Viśvāmitra’s sons who were expounders of Brahmaṇ. (M.B. Anuśāsana Parva, Chapter 4, Stanza 58).

NALAYANI. See under Pāṇcālī.

NĀLAYIRAPRABANDHAM. See under Nammālvār.

NALINI. A branch of the Ganges. When the heavenly Gaṅgā came down to the earth as a result of the penance of Bhagirathā, Śiva received it on his head. It is seen in Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 43, that when the Gaṅgā fell dragged from the head of Śiva it split into seven river-arms called Hīḍāṇi, Pāvani, Nalini, Sucaṇās, Sītā, Sindu 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.

NĀLU (FOUR). Various things mentioned in the Purāṇas having some association with four (Nālu) 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, unli mited number of kols. (1 kol is equal to a metre).

2) *Four Addhikārīs*. Manda (the very ordinary), Madhyama (medium standard), Utparna (best) and Uttarottama (the very best).

3) *Four Anuvandhas*. (Factors). In philosophy they are four factors called Viṣaya (subject matter), Prayojana (purpose), Sambandha (relationship between factors) and Adhikārī (the deserving or eligible person).

4) *Four Antahkāranaś (Internal organs)*. Manas (mind), Buddhi (intellect), Cittam (heart) and Ahaṅkāra (ego). Imagination is the function of the mind; the decision of that of Buddhi; to retain knowledge gained in orderly form is the function of Cittam and self-respect of that of Ahaṅkāra.

5) *Four Anuvāyas*. Satya (truthfulness), Dama (Self control), Ārjavam (straightforwardness) and Anṛṣāmyam (not to be cruel).

6) *Anuvadat Parva*. Yajña (sacrificial offerings), Īśā (alms-giving, gifts), Adhyāyana (learning) and Tapas (penance).

7) *Four Āpātriκāranaś*. (Not suited to the particular station of place in life). Brahmins are forbidden from receiving bribes, engaging in trades, service of Śūdras and uttering lies.

8) *Adbhīnas Parva*. (Acting). Āṅgīkām (where gestures and bodily actions are used to convey ideas). Sātvika Subjective feelings expressed by periphrasis etc. Āhāryām (excessive), Vācikām (by words of mouth).

9) *Adbhīnasvīyasya Parva*. (Subjects for practice and training). Vināya (humility), Damana (control of mind), Indriyanirgraha (controlling the sense-organs) and Bāhūtadāyā (kindness).

10) *Ampat Parva*. (Nectar). Good wife, talk of children, present from King and honourable food.

11) *Alaṅkāras Parva*. (Ornaments). For the stars, Moon; for women, husband; for earth, King and for all, education (learning).

12) *Alaṅkārasadāhanas Parva*. According to rhetorics, Aṭāsaya (excellence), Sāmaya (similar), Vāstavam (matter of fact, as it is) and Śēga (one word with two meanings) are the Alaṅkārasadāhanas.

13) *Avasatās Parva*. (States, conditions).

A. Śaivaṃ (childhood), Kaumāram (boyhood), Yauvanam (youth) and Vārdhakām (old age).

B. Jāgrat (wakefulness), Svapnam (dream), Suṣupti (sleep) and Tūrīyam (being one with the supreme soul).

14) *Astraprāyogikalas Parva*. (Objects of shooting arrows). Siṁham, Calam, Calaṃla, Dvaya-calam. When the archer and the object of his shooting remain motionless the object is called Siṁham. When the object is moving but the archer is not, the object is called Calam. When the case is just the opposite of the above it is Calaṃla. When both are moving it is called Dvaya-calam.

15) *Ākhyātākhyānas Parva*. (Factors of the novel). Kathābandha (plot or theme), Prāparakātanam (exposition of characters), Rasapuṣṭi (sentiment) and Gadāyaritī (prose style).

16) *Ākhyānams Parva*. (Ornaments). For man, shape or form; for form, quality or merit; for quality, knowledge or wisdom and for wisdom, patience or forbearance.

18) Āvaraṇas Four. (Covering, Protection). For earth
the sea, for house the compound wall, for country the
King, for women chastity.
19) Āhrādaśīs Four. (Food etc.). Āhāra (food), Nīhāra
(Evacuation), Maithuna (sexual act), Nīdrā (sleep).
20) Āhāramastus Four. (Edibles). Khādyam (eaten by
munching with teeth and chewing), Peyam (that which
is drunk), Lehyam (licked with the tongue) and Bhōyam
(that which is not included in the above three).
21) R̄ṣas Four. (Obligations, debts). Debts due to
Devas, R̄ṣis, Pīrs and Men. One pays back one’s debts
to Devas by performing yajñās. By Svādhīyāya (self-
study) and tapas one pays the debt due to R̄ṣis; by
procreation of children and libation offerings that due
to Pīrs and by truthfulness, hospitality etc. that due to
people are repaid.
22) R̄tuks Four. Adhavaryu, Udātā, Hotā and Brahmade. The
first of the four should be an erudite scholar in
Yajurveda, the second in Sāmaveda, the third in
Atharvaveda and the fourth in all the four Vedas.
23) Kavīs Four. (Poets). He who boasts about himself
in secret is called Udātta; he who cries down others
and indulges in self-praise is known as Uddhata; he
who proclaims others’ merits is called Prandha and he
who shows humility is called Vinītā.
24) Kukktuṣṭagunas Four. (Traits 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.
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 wel-
comed.
B. Literacy (learning of alphabets) should be
accepted from brahmins, food from mother, pan from
wife and bangles from King.
26) Caturāṇgas Four. Elephant, Horse, Chariot and
Infantry.
27) Āsramas Four. Brahmacarya (student life),
Gārhaveśa (married life), Vānaprastha (anchorite,
forest-life) and Sannyāsa (Renunciation).
29) Vargas Four. Dharma, Artha, Kāma and Mokṣa.
30) Uḍāyas Four. (Expedients). Sāma, Dāna, Bheda,
Daṇḍa.
31) Cikitsāpādas Four. (Four elements in the treatment
of patients). Vaidya (doctor), Rōgini (patient),
Aṣṭādhdna (medicine) and Paričārika (attendant).
32) Jātis Four. (Castes). Pārvatikas, Kṣatriyas, Vaiṣya
and Śūdra.
33) Tyājas 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) Dānas Four. (Gifts). Gifts daily given without
expecting return or result is Niyadāna. Gifts given to
scholars (pundits) for the sake of alleviation of or
reduction from sin is Naimittikādāna. Gifts given for
welfare and prosperity is Kāmyakadāna. Offering made
to propitiate God is Vimala.
35) Nāyakas Four. (Heroes) Dhīrodāta, Dhīroddhata,
Dhīralalita, Dhīrasánta.
36) Nāris Four. (Women). Padmini, Śākhini, Cirtini,
and Hastini.
37) Pramāṇas Four. (Means of valid knowledge), Pratyak-
sa, Anumāna, Upamāna, and Šābda.
38) Mokṣas Four. (Salvation). Śālokya, Śāmipyā,
Śārūpya and Śāuyuja.
39) Four Tūgas. Jñānayoga, Bhaktiyoga, Karmayoga
and Dhyānayoga.
40) Four Satrūs (Enemies). Mother leading an immor-
 tal life; father who incurs debt; foolish son and beau-
 tiful wife.
41) Four Śāstras. Nitiśastra, Tarkaśastra, Manusmṛti
and Kāmaśastra.
NAMASYU. A King of Yayāti’s family. (Bhāgavata,
Skanda 9).
NAMBUTIRIS. (Malayāla Brahmins). Logan says that
the Nambūtiris were the batch of Aryans that settled
down in Kerala after the Nairs. The historians like
Śaṅkunįi Menon and others have stated that the Nambū-
tiris had come to Kerala from the banks of the rivers
Godāvari, Narmadā and Kāveri. 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 there were Nambūtiri priests and
hermits in South India, during the time of Buddha.
N.K. Datta, the author of the book “Aryanisation of
India”, is of opinion that during the time of the inva-
sion of Alexander, the Aryans 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
Taibis there was a place called Brahmagāra. It may
be assumed that Brahmagāra may be Brahmagāra
(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 Aryans are
praised. The gods Sūrya (the Sun), Candra (the Moon),
Varuṇa (god of water), Baladeva (Śrī Kṛṣṇa’s elder
brother) and Viṣṇu (Supreme God) are specially men-
tioned in ‘Cīlapadikārā’. The Saṅgha work ‘Purāna-
nūra’ is an encomium to the purity of the Vedas and
Agnihotra Brahmins (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. Paričākṣara and such other spells,
reading of the scriptures, Aryan ways of marriage, Recita-
tions of Purānic stories etc. were prevalent in those days.
Manimekhalā is stated to have reached the capital
of the Cera King and learned Vedas and Sāṁkhya
doctrines (one of the six systems of Indian Philosophy
dealing with evolution) from the prominent teachers
here. The dictation of both the works ‘Cīlapadikāra’
and ‘Manimekhalā’ is, to a certain extent, indebted to Sans-
krit. 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

NĀLU (FOUR)
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 Nambūtiris of Kerala are called Malayāla 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 agnihoτa rites (maintaining the holy fire by burnt offering) so elaborately as the Malayāla Brahmins.

2) Among the sixteen purificatory rites, Agnisvikāra (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 their 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 by the Malayāla 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 Samrāl—Samrāṭ; Vāsār—Vasat; Īḍe—Ile etc.)

5) In Malabar there is a customary atonement or expiation called Vṛṭayastoma for those Brahmin boys who had not undergone investiture with the sacred thread within the stipulated 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 ‘Snātakavṛti’ (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 hailed. 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 Vedic period before the priestly class became predominant.

9) The Nambūtiris have recognized only three Vedas.

10) The Kerala Brahmins wear only one sacred thread. The Nambūtiris 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 Nambūtiris erected temples in Kerala with the help of local chieftains. The sounds of alphabets, sentence pattern, grammar, poetic tradition etc. of Malayālam language underwent a thorough change. Sanskrit education spread far and wide. They spread Aryan civilization through ‘Kūṭtu and Kūṭiyāṭham (Narration of mythological stories with gestures etc. and collective dance) Pāṭhaka and Saṅghakkali (Musical lectures and dramatic performances), in connection with festivals in the temples. They absorbed many of the customs and manners of Kerala. The Nambūtiris 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 Iḍappally, King of Campakaśeri etc.). They kept up the contact with the people of the locality by means of morganatic marriages and made their positions secure. Thus these people, though a small minority, were able to hold sway over the people of Kerala for a long time.

NAMMĀLVĀR. The first of the twelve great Ālvārs. The Saivite devotees of South India are called Nāyānārs and the Vaiṣṇavite devotees, Ālvārs. The word Ālvār means, a devotee of God. The Vaiṣṇava religion says that the twelve Ālvārs are the incarnations of Ādiśeṣa and Garuḍa the followers and the emblazoned 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 Drāvīḍa such as Tāmrarpāṇi, Kṛṭmāḷā (Vaigai), Payasvinī (Pāpanāśini) and Kāvery. It is stated about these divine persons in Viṣṇumāhātya that they would take birth in any caste and compose Drāvīḍa songs and thereby propagate lofty truths. The collection of Drāvīḍa songs thus composed by the Ālvārs is called ‘Dīvya Prabandha’ (Divine Composition).

There are four thousand songs in four parts in the Divine 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 ‘Tirumantra’ (the divine spell). The third thousand is concerned with the “Caramašloka” (the verse of death) and in the fourth “Dvayamanastra” is dealt with. The Tirumantra (the divine spell) is the collection of of three words Om, nāmaḥ and Nārāyaṇa. ‘Om’ and nāmaḥ are explained in the first thousand and the word Nārāyaṇa in the second thousand of the composition. The Caramašloka (the verse of death) is the last utterance of the songster-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 ‘Prapatti’. Dvaya-mantra (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 Lakṣmi Bhagavati (the goddess Lakṣmi). It is a verse of only two lines. The first and foremost among the Ālvārs is Nammālvār. ’Tiruvāyvomoli’ is his work. It had been predicted in Vaiṣṇava Purāṇa that at the beginning of Kaliyuga. Viṣṇu Senāni named Viśvakṣa would incarnate as Nammālvār and that he would reinstate the Vaiṣṇavite religion. It is hinted in Brahmāṇḍa Purāṇa that Nammālvār would incarnate in Śrīnagar (Tirunagari) on the banks of river Tāmrarpāṇi in the Kingdom of Pāṇḍya. As was fore-told Nammālvār was born in Tirunagari. The present name of this place is ‘Ālvār tirunagari’.

There is a traditional lore about the birth of Nammālvār. There was a ruling chief named Kārīyār in Tirunagari. Udayamaṉkāyār was his wife. The couple once went to the Vaiṣṇavite temple near Mahendra mountain known as Tirukkurukkutchi temple and prayed to the
god consecrated there called Nambi, for a son. Reply was given through the priests that the god himself would take birth as their son. Accordingly Udayamān-kayār gave birth to Nammālvar. Scholars say that the birth of Nammālvar was on the 43rd day of Kāliyuga that is in B.C.3102.

Nammālvar had another name Parāṅkuṣa. Some believe that he was the incarnation of portions of Seneśa and the jewel Kaustubha. Some say that there are portions of Mahāviṣṇu, Paņcayudha, Ādiseśa and Seneśa in Nammālvar. The Vaśiṇavites have given Nammālvar a lofty place. The infant born to Kāriyār and Udayamān-kayār was not an ordinary one. Generally infants at birth are covered with a case of air called ‘Saṭha’. Because of this they lose the memory of previous birth. But Nammālvar had no Saṭha. So he got the name ‘Saṭhakopa’. 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 Vaśiṇavite 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 Ādiseśa.

Nammālvar 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 Nammālvar came there. The person was the Madhura Kavi Ālvār. After this Nammālvar sat under the tamarind tree and sang songs of praise of Nārāyaṇa. Madhura Kavi set tunes for them and sang them. Everybody who heard them was struck with wonder and stood still. Nammālvar 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 Mahābhārata, Ādi Parva, Chapter 65, Stanza 22, that this giant was the son of Prajapati Kaśyapa by his wife Danu. This fierce giant was killed by Indra. There is a story in the Purāṇas 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 Śumbha and Niṅumba the elder brothers of Namuci, who went to Pātaľa. 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-hatyā (killing a Brahmin). To get remission from this sin Indra approached Brahma. He was advised to bathe in Aruṇāśanga and doing so Indra got remission of his sin. From that day onwards Aruṇāśanga became a holy bath (tīrtha). (M.B. Śalya Parva, Chapter 40).

NAMUCI II. An army-captain of Hiraṇyākṣa. 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 Sudarṣana. At last Indra killed Namuci. (Padma Purāṇa, Śṛṇtikhandha).

NAMUCI III. Another valiant captain of Hiraṇyākṣa. He sent five arrows against Indra in a fierce battle. But Indra cut all the five arrows in the mid-way. 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, Śṛṇtikhandha).

NANAGĀBHU. A King of the family of Yaśā. (Bhāgavata Skandha 9).

NANDA I. (NANDAKA). See under Nandagopa.

NANDA II. (See under Vararuci).

NANDA III. A son of Dhiṛarāṣṭra. In the battle of Kurukṣetra, Bhīmasena killed him. (M.B. Karṇa Parva, Chapter 51, Stanza 19).

NANDA IV. A serpent born in the family of Kaśyapa (Mahābhārata, Udyoga Parva, Chapter 103, Stanza 12).

NANDA V. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 64).

NANDA VI. A synonym of Bhagavān Viṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 69).

NANDA I. Wife of Harṣa the third son of Dharmadeva. (M.B. Ādi Parva, Chapter 66, Stanza 33).

NANDA II. A river. Mention is made in Mahābhārata, 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 Nandā and Aparanandā. Many of the scholars are of opinion that this river flowed through the eastern side of the forest Naimiṣaranya. When the hermit Dhaumya talks about the holy places of the east to Yudhīṣṭhira, he says as follows about the river Nandā. “The beautiful mountain ‘Kundoda’ is in place which abounds in roots, fruits and water. Nala the King of Nisadha, 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 Bāhūdā and Nandā flow.” (M.B. Vana Parva, Chapter 87).

During the time of the forest life of the Pāṇḍavas, Yudhīṣṭhira travelled with the hermit Lomaśa, through the basin of the rivers Nandā, and Aparanandā. During the Paurāṇic 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
mount Hanumān have become prohibited area for human beings. (M.B. Vana Parva, Chapter 110).

NANDABHAĐRA. A righteous Vaśya. Having been childless for a long time this Vaśya, who was an ardent devotee of God Kapileśvara, 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 Vaśya and quenched his thirst 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 Śri Kṛṣṇa. 

1) Previous birth. There are two stories about the previous birth of NANDAGOPA.

(i) Drona, one of the eight Vasus and his wife DHārā once committed a mistake, not becoming the gods. BRAHMĀ who found it out, cursed the couple to take birth in the family of cowherds. Drona and DHārā prayed for remission. BRAHMĀ told them that MAHĀVĪṢṆU would incarnate as their son as ŚRI Kṛṣṇa and that after that birth they would be liberated from the curse. Accordingly Drona took birth as NANDAGOPA and DHārā as Yaśodā. (Bhāgavata, Skanda 10).

(ii) Once a King named Candrasena sat in the Mahākāla temple in Ujjayini 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 son named ŚRI KRŚNA was born to a cowherdess in Ujjayini. He was god-fearing since childhood. ŚRI KRŚNA came to Mahākāla temple and sat in worship and meditation and attained the goodwill of Śiva. The Kings who came in chase of Candrasena could not approach the temple because of the unearthly brilliance that radiated from ŚRI KRŚNA. Not knowing the reason the kings stood staring and HDDūnān instantly appeared before them and said: "Hear this, oh Kings! ŚRĪ KRŚNA is not a mere cowherd boy. The God is pleased with him. In his eighth birth from today he will be born in Ambādī under the name NANDAGOPA. Then MAHĀVĪṢṆU will incarnate as the son of NANDAGOPA under the name: ŚRI KRŚNA." NANDAGOPA was the eighth birth of this ŚRIKRŚNA. (Śiva Purāṇa, Saniprasamāthāmya).

2) VARUNA Carried Away NANDAGOPA. While ŚRI KRŚNA was living in Ambādī 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 VARUNA carried him away to the realm of VARUNA. As NANDAGOPA disappeared the people of Ambādī ran here and there in grief. At last ŚRI KRŚNA jumped into the water and reached the city of VARUNA, who praised ŚRI KRŚNA and said that it was to see ŚRI KRŚNA that he had carried NANDAGOPA away and requested for pardon. ŚRI KRŚNA pardoned VARUNA and brought NANDAGOPA to Ambādī. (Bhāgavata, Skanda 10).

3) NANDAGOPA Swallowed by a Great Mountain-Snake. (See under KRŚNA, Para 21).

NANDAKA I. A tabor. Whenever the flag of Yudhisthira was hoisted, two NANDAKA and two NANDANA used to be beaten. (M.B. Vana Parva, Chapter 27, Stanza 7).

NANDAKA II. A sword of MAHĀVĪṢṆU. (M.B. Anuśāsana Parva, Chapter 147, Stanza 15).

There is a story explaining how MAHĀVĪṢṆU came by this sword NANDAKA. In days of old BRAHMĀ performed a sacrifice on the banks of the heavenly Gāṅgā on a peak of mount Mahāmeru. While BRAHMĀ was sitting in deep meditation in the sacrifice LOHĀSURA was seen coming to cause disturbance to the sacrifice. Immediately a male being came into existence from the meditation of BRAHMĀ. The male being paid homage to BRAHMĀ and the devas (gods) became 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 MAHĀVĪṢṆU at the request of the gods. When MAHĀVĪṢṆU slowly took it LOHĀSURA came near. He was an asura of blue complexion, with thousand hands of adamantine fists. By wielding his club he drove away the gods. MAHĀVĪṢṆU cut down his limbs one by one and those organs became metals by the touch of the sword. Then MAHĀVĪṢṆU killed the asura. Then MAHĀVĪṢṆU granted NANDAKA a pure body and various boons. Afterwards NANDAKA became the deity of weapons on the earth. Thus BRAHMĀ, who got rid of the disturbance by the aid of VIŚṆU, completed the sacrifice. (Agni Purāṇa, Chapter 245).

NANDANA I. Son of Hiranyakāśipu. NANDANA 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 attained KAILĀSA and became a gaṇa of ŚIVA. (Śiva Purāṇa, Uttara Khanda, Chapter 2).

NANDANA II. One of the two attendants given to SKANDADEVA by AŚVĪṆIKUMĀRAS. (M.B. Sānti Parva, Chapter 44).

NANDANA III. A divine park in the world of devas (gods). Mention is made in Mahābhārata, Anuśāsana 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.

NANDĀŚRĀMA. A holy place. AMBA, the daughter of the King of Kāśī once performed penance in this holy place. (M.B. Udyoga Parva, Chapter 186, Stanza 26).

NANDI I. A Deva Gandharva. He was present at the birth celebration of ARJUNA. (M.B. Ādi Parva, Chapter 12, Stanza 56).

NANDI II. One of the divine attendants of ŚIVA. (See under NANDIKEŚA).

NANDIGRĀMA. It is stated in Vālmiki Rāmāyaṇa, Ayodhyākanda that when ŚRI RĀMA had been leading forest life, BHARATA lived in NANDIGRĀMA for twelve years worshipping the sandals of ŚRI RĀMA. This NANDIGRĀMA is situated nearly fourteen miles away from Ayodhyā. (Faizabad).

NANDIKEŚA. The chief of the Bhūta Gaṇas (the attendants of Śiva). For the story of how NANDIKEŚA once took the form of a monkey and cursed RĀVANĀ, see under RĀVANĀ.

NANDIKUNDA. A holy place. In Mahābhārata, Anuśāsana 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.

NANDINĪ I. A cow of the world of the gods (Devas). (See under Kāmadhēnu).
NANDINI II. A holy place. In this place there is a well esteemed by the gods. It is mentioned in Mahabharata, Vana Parva, Chapter 84, Stanza 15, that those who bathe in this holy well will obtain the fruits of Naramedhayāja (human sacrifice).

NANDISENA. One of the four attendants given to Subrahmanya by Brahmadev. Lohitākṣa, Ghantākarna and Kumudamāli were the other three attendants. (M.B. Sālya Parva, Chapter 45, Stanza 24).

NANDĪSVARA. See under Nandikesa.

NANDIVARDHANA I. The name of the conch of Sātyaki. (M.B. Sālya Parva, Chapter 61, Daśānātayāpaṭha).

NANDIVARDHANA II. A King of the solar dynasty. He was the son of Virada and the father of Suketu. (Bhāgavata, Skandha 9).

NANDIVEGA. A Kṣatriya family of ancient India. A famous King named Sāma was born in this family. (M.B. Udyogya Parva, Chapter 74, Stanza 17).

NAPTA. An eternal god concerned with offerings to the Manes. (M.B. Anuvāsana Parva, Chapter 91, Stanza 37).

NAPUMSAKA. (EUNUCH). Mention is made in Brāhmaṇḍa Purāṇa, Chapter 48, that the semen introduced into the womb of the woman by the man 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 and 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. Brāhmaṇ created Dharma-deva from his breast. Truthful and righteous Dharma married ten daughters of Daśa. Several sons were born to Dharma of his ten wives. But foremost among them were Hāri, Kṛṣṇa, Nara and Nārāyaṇa. Hāri and Kṛṣṇa became great yogins and Nara and Nārāyaṇa became great hermits of penance. The Nara-Nārāyaṇas lived in the holy Ashram of Badarikāśrama in the vicinity of the Himālayas for a thousand years performing penance to Brāhmaṇa. (Devi Bhāgavata, Skandha 4).

2) Giving birth to Uraśi. See under Urvā 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 celestial nectar of immortality). Mahāviṣṇu 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, Ādi 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. (Dambhadāsaka brought under control. See under Dambhadāsaka).

4) Dambhadāsaka brought under control. See under Dambhadāsaka).

5) Conflict with Sīva. Because he was not invited to the sacrifice by Daśa, Sīva got angry and sent his trident against Daśa's sacrifice. The trident completely destroyed the sacrifice and flew through the air here and there. Then it reached Badarikāśrama 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. Finding no accommodation there it flew back to Sīva, who getting angry at this rebut approached Nara-Nārāyaṇas with the intention of exterminating them. Nara took a grass from the ground and discharged it at Sīva. Instantly the grass became an axe. It flew round Sīva to attack him. Sīva broke the axe. From that day onwards Sīva got the name 'Khaṇḍaparasu' (one who broke the axe). In this story it is said that the trident which had returned from the breast of Nārāyaṇa heated the hair of Sīva to such an extent that they were dried as dry grass. So Sīva came to be called 'Munjākeśa' (with hair having the colour of dry grass). (M.B. Sānti Parva, Chapter 343).

6) Fight with Prahlāda. Once Cyavana the son of Bhrigu went to Nākuleśvara tīrtha (Bath) to take his bath in the river Namādā. As soon as he got into the water the serpent called Kekaralahita caught hold of him. Cyavana meditated on Viṣṇu. So the poison of the serpent did not affect him. The huge serpent dragged Cyavana to Pātāla (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 hospitality. Being greeted by the Nāga damsels he travelled through Pātāla and reached the great city of Dānavas. The asura chiefs greeted him with respect. Prahlāda met Cyavana, and received him with pleasure. The hermit said to Prahlāda: "I came to bathe in the Mahātīrtha and worship Nākuleśvara. When I got into the river a serpent caught hold of me and brought me to Pātāla, and made it possible for me to meet you." Hearing these words of Cyavana the King of the asuras said: "Oh good Lord! which are the holy baths in the earth, the sky and the Pātāla? Would you be pleased to tell us?" Cyavana replied: "Oh! powerful and mighty King! The holy baths are Naimiṣa on the earth, Puṣkara on the sky and Cakra tīrtha in Pātāla; these are the most important ones."

The King of the Daityas decided to go to Naimiṣa and said: "We must go and bathe in the Naimiṣa tīrtha. 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 Rasātala for Naimiṣa.

The mighty host of Daityas and Dānavas reached Naimiṣa and bathed in the tīrtha. 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 hermits, with matted hair, clad in the hide of black antelope, performing penance. Near them were two perfectly made divine bows named Sārīgava 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 made his fight more 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.
Prahlāda realized that the hermit Nārāyaṇa was none but Viśnū. He praised Nārāyaṇa (Vāmana Purāṇa, Chapter 8).

7) Other information.

(i) On the occasion of the stripping of Pāñcāli of her clothes at the palace of the Kauravas, Pāñcāli cried, calling Nara and Nārāyaṇa. (M.B. Sabhā Parva, Chapter 68, Stanza 46).
(ii) Arjuna and Śrī Kṛṣṇa were the rebirths of Nara and Nārāyaṇa. (See under Arjuna).
(iii) It is stated in Mahābhārata, Śautra 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 Svāyambhuva Manvantara.
(iv) It is mentioned in Padma Purāṇa, Uttara Khaṇḍa, Chapter 2, that, of the two viṣṇus, Nara and Nārāyaṇa, Nara was of fair complexion and Nārāyaṇa of dark complexion.
(v) It was because of the curse of the hermit Bhṛgu that Nara-Nārāyaṇas took birth as Arjuna and Kṛṣṇa in the Dvāpara-yuga. (Devi Bhāgavata, Skandha 4).
(vi) The meaning of the word 'Nara' is he who is not damaged. The universal soul named Nara has created water and so water got the name 'Nāram'. Because he lives in that water which has the name Nāram, the universal soul got the name Nārāyaṇa. (Manusmṛti, Chapter 1, Stanza 10).
(vii) For the other incarnations of Nara see under Raktaja.

NARA II. A Gandharva (semigod). It is stated in Mahābhārata, Sabhā Parva, Chapter 10, stanza 14 that this Nara stays in the presence of Kubera.

NARA III. A King of Ancient India. He never tasted meat in his life. (M.B. Anuśāsana Parva, Chapter 115, Stanza 64).

NARĀ IV. One of the wives of Uśinara, a King of the family of the Aṅga Kings. Uśinara had several wives such as Nṛgā, Nāra, Kṛṣṇa, Daśā, Drśadvatī and so on. Nṛgā was born from Nṛgā, Nara from Nāra, Kṛṣṇa from Kṛṣṇa, Suvrata from Daśā and Sibi from Drśadvatī. All these sons became Kings. (Agni Purāṇa, Chapter 277).

NARA V. An ancient place in South India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 60).

NĀRĀCA. A particular type of arrow.

NĀRĀDA I. A very famous sage of the Purāṇas.

1) Birth. Nārāda was the son of Brahmā, born from his lap. Brahmā mentally created the famous saptarṣiṣ, Marici, Aŋgirās, Atri, Pulastya, Viṣṇu, Pulaha and Kratu. From Brahmā's anger was born Rudra, from his lap Nārada, from his right thumb Dakṣa, from his mind Sānaka and others and from his left thumb a daughter called Viraṇī. Dakṣa wedded Viraṇī. (Devi Bhāgavata, 5th Skandha).

2) Various births of Nārāda. The Purāṇas refer to more than seven prominent births of Nārāda. 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 Drumila 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 Dakṣa and was cursed by Dakṣa. Afterwards he was born as the son of Dakṣa and also as a worm. All these births did not occur in one and the same Manvantara. 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 procreation as his (Brahmā's) other sons 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 Viṣṇu. After your death as the Gandharva you will be born as the son of a servant 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 Citraketu, who performed penance on the banks of the Puṣkara lake to propitiate Śiva for a child. Śiva appeared and blessed Citraketu to the effect that Nārada, the son of Brahmā, would be born as his son. Accordingly the wife of Citraketu delivered a son whom the family priest named Upabarhaṇa. The boy grew up as a devotee of Viṣṇu. Brhaspati taught him the worship of Hari (Viṣṇu). Upabarhaṇa lived on the slopes of the Himalayas performing penance. While Upabarhaṇa was one day engaged in Samādhi fifty daughters of the Gandharva called Citraraṇa passed that way, and they fell in love with Upabarhaṇa, who was in Samādhi. He awoke from Samādhi 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 returned 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 Brahmaloka. Upabarhaṇa accompanied them. He became justly towards Rambha. The Prajapati, who noticed it got angry, and Upabarhaṇa well-nigh dead due to their curse returned home. He told his wives all that had happened to him. He spread a darbha grass on the ground and lay on it and died. Mālāti, the eldest of his wives, got ready to curse Brahmā, Yama and Mrtyu. 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 Skandha).
(ii) Son of Kalavati. There lived in Kanyakubja the emperor called Drumila. He, along with his wife Kalavati, performed penance on the banks of the Ganges for an offspring. Kalavati pleased Kaśyapa, 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-immolation. She returned to the village and lived as a slave in a brahmín’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 orphaned. 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 Ganges and died there. (Bhāgavata, 7th Skandha).

(iii) Birth as Kapi (Monkey). Nārada, who expired on the banks of the Ganges was again born as the son of Brahmin. Though the father wanted the son to get married the latter preferred to spend his days in the meditation on God. Brahmin 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 āśramas (stages in life) like that of the celibate, the house-holder, the anchorite and the sannyāsin. In fact, only such people will be able to serve man and God. A girl named Mālati alias Damayanti is born to mārāṣī Saṅjaya, and Śiva has granted her the boon that in this birth you will become her husband. You, therefore, go to Naranāraṇyānas engaged in penance on the Himālayas. They will give Mālati in marriage to you."

Accordingly Nārada went to Badarikāsrama where in the presence of Naranāraṇyānas 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 Saṅjaya to observe Cāturmāsya. 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 got angry at this answer of Nārada and told him thus:—

"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 Yamaloka for a hundred years.”

Accordingly Nārada became a monkey and Parvata lived in hell. At this juncture Saṅjaya’s ministers advised him to marry his daughter to a prince, and the news made her very sad. Saṅjaya 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 rolled by, and Parvata, the period of his curse being over, returned to the palace of Saṅjaya. 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 Brahmaloka. (Bhāgavata, 7th Skandha).

(iv) Born as Dakṣa’s son. After the creation of the Devas was over, Brahmā called Dakṣa to him and asked him to marry Viṣṇu and procreate, and Dakṣa accordingly begot five thousand sons of Viṣṇu. They were called Haryāśvas. Finding that the Haryāśvas also were interested in the procreation of children Nārada, the Devaṛṣi, approached and told them as follows:—

“Oh! Haryāśvas! 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 Haryāśvas 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 Haryāśvas in the above manner, Dakṣa created the Sabalāśvas, whom also Nārada sent away to various parts of the earth. Dakṣa again created five thousand people whom also Nārada drove away in the above manner. Angry and sad at this, Dakṣa cursed Nārada thus:—

“Well, Nārada! I 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 rebirth as my son.” Nārada became a world-trotter on account of the above curse of Dakṣa. He was also rborn as the son of Dakṣa. (Devi Bhāgavata, 7th Skandha and Viṣṇu Purāṇa, Part I, Chapter 15).

(v) 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 out 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 dear to the ātman (soul). Just as you love your body I also love and protect my body.” (Mahābhārata).

3) Viṣṇu showed Nārada the function of Māyā. See under Tāladhvaja I

4) Nārada became a woman. While staying once with Kṛṣṇa at Dwārakā, 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 āśrama. When the Rṣi of the āśrama awoke from his samādhi he saw standing before him a beautiful woman who requested him to accept her as his disciple. He readily granted her request. 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 grips. 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 impropriety of taking food without bathing after the death of husband and children. Then the widow entered the stream and dived in its waters holding above water 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 thereon. 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 in the water when the hand also turned into that of a man. The mango held in the hand turned into an excellent Vīnā. And Kṛṣṇa told Nārada: "The Rṣi who lived with you as your husband and who is no more is Kālāpuruṣa, and the sixty children are years Prabhava, Vībhava etc.

Kṛṣṇa and Nārada then returned to Dvārakā. (Bhāgavata, 7th Skandha).

5) Nārada met the woman called Bhakti. When Kalikāla held the earth in its grips 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 was trying to restore them to consciousness. Many other women were fanning 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 Jñāna (knowledge) and the other Vairāgya (renunciation), and they have become old due to the impact of 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 Drāvīḍa region, grew up in Karnātakā, lived here and there in Mahrāṛṣṭra and became old at Gujarāt whereat, atheists due to the evil of Kali inflicted wounds on me for a long time so 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. Then Sanaka, Sanandana, Sanatkumāra, Sanatsujāta and others (all of them the mental off-springs of Brahmā and gifted with eternal youth) asked Nārada to read out Bhāgavata to the sons of Bhakti. Nārada did so, and they became immediately young. (Padma Purāṇa, Uttarākhaṇḍa).

6) Tested Śrī Kṛṣṇa. Kṛṣṇa was living in Dvārakā with his 16008 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 Rukminī where both Kṛṣṇa and herself welcomed and treated him duly. Nārada next visited Satyabhāmā's house where also Kṛṣṇa and herself welcomed and treated him well. In the houses of all the 16008 wives of Kṛṣṇa, Nārada had the same experience as above. He was wonder-struck at the divine powers of Kṛṣṇa and returned home praising Kṛṣṇa (Bhāgavata, 10th Skandha).

7) Mahāvisṇu 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 they saw many women, whose limbs had been cut, crying on account of insufferable pain. Mahāvisṇu 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 answer of the women and he was cured of his conceit. (Adhūta Rāmāyaṇa).

8) Hanumān shamed Nārada. Nārada once met Hanumān, who sang a song for him. Enjoying the music Nārada placed his Vīnā on a rock which had been melted by the song of Hanumān, and Nārada's Vīnā sank into the melted rock. When the singing by Hanumān was over, the rock, as of old, became hard again and the Vīnā got stuck up with it. Hanumān asked Nārada to melt the rock again with a song of his and take away his Vīnā. 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. (Adhūta Rāmāyaṇa).

9) Śrī 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 confessed that he understood
Māyā very well and requested Kṛṣṇa to save him from attachments on account of Māyā.

10) Nārada and Sanaṭkumāra. Once Nārada went to Sanaṭkumāra and requested him to instruct him in spiritual wisdom telling the latter that he had already learnt the Vedas and all other scriptures and arts. Sanaṭkumāra accordingly taught him about the perfect nature, without either beginning or end, of supreme bliss. He taught Nārada thus: "Everything is God. God exists in all animate and inanimate objects and is superior to everything." (Chāndogypopaniśad).

11) Other information about Nārada.

(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. (Kalisantarāṇopaniśad).

(2) It was Nārada who gave the impetus to Vālmikī for the composition of Rāmāyaṇa. Once Vālmikī asked Nārada, who had returned after a tour of the three worlds, who the greatest of men was. Nārada replied 'Śrī Rāma' and related to Vālmikī a brief history of Rāma. Nārada departed from there and Vālmikī went to the banks of the river Tamāsā. It was there that Vālmikī, at the sight of a hunter shooting down one of the Kraunča birds, sang the famous verse ‘Māṇiṣāda’ etc. (See under Vālmikī).

(3) Nārada once went to Veda Vyāsā, who was very unhappy because he had no children. Questioned by Vyāsā as to the means to have a son Nārada advised him to worship Parāśakti (the supreme power). Accordingly Vyāsā worshipped Parāśakti at Kālīśa and was gifted with the son Suka. (Devi Bhāgavata, 1st Skandha).

(4) When once Nārada came to Vaikuṇṭha playing on his Viṣṇu Lakṣmidēvi went bashfully into the inner apartment. In fact, she felt some love towards Nārada who asked Viṣṇu for the reason thereof. Viṣṇu replied that none existed who had absolutely conquered Māyā (illusion) and that Lakṣmidēvi felt love towards Nārada for a few moments because of the influence of Māyā. (Devi Bhāgavata, 6th Skandha).

(5) Once Agastya kicked down mount Vindhya and Nārada had also a small share in it. Vindhya had risen above the path of the sun as Nārada told him querulously that the Sun was circling Mahāmeru and was ignoring Vindhya. (Devi Bhāgavata, 10th Skandha).

(6) Nārada once went to Pāṭālaloka and returned after having being duly treated as guest by Prahlāda. (Brahma Purāṇa, Chapter 23).

(7) Nārada once cursed Nalakūbara and Manigrīva (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 Nalakūbara).

(8) It was Nārada who told Karisṇa that Śrī Kṛṣṇa was in Āmbāḍī. He also told Karisṇa about his previous history. (Bhāgavata, 10th Skandha).

(9) Vṛkṣuṣura once asked Nārada who amongst the Triṃūrtis used to be pleased most easily and Nārada mentioned Śiva. It was therefore that the asura performed penance to Śiva and pleased him. (Bhāgavata, 10th Skandha).

(10) The following story occurs in the Vāyu Purāṇa as to how Nārada's Viṣṇu became the musical instrument of the world. Once Nārada was in Indra's court when the latter asked Urvāśī to give a dance performance. She did so and in the course of the dance saw Jayanta, son of Indra seated before her. She was swept over by a passion towards Jayanta as a result of which some mistakes were made by her in dancing. Nārada, who was playing his Viṣṇu called Mahatī, also committed some mistakes. Nārada did so to attract the attention of the audience to Urvāśī's mistakes. Noticing the mistake Agastya, who too was present on the occasion, cursed Urvāśī to become a bamboo. He cursed that Nārada's Viṣṇu should become the Viṣṇu of the world (Vāyu Purāṇa).

(11) Nārada's curse was also one of the causes for Rāvana's death. Rāvana once requested Nārada to explain to him the meaning of 'Om', and when Nārada refused to oblige him he threatened to cut Nārada's tongue. Nārada in return cursed that the ten heads of Rāvana would be cut. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

(12) During one Kālpa, Nārada was born as a Devagandharva as the son of Kaśyapa by his wife Muni. (Adi Parva, Chapter 1 and Svargarāhoṇa Parva, Chapter 5).

(13) On one occasion Nārada recited Mahābhārata which included three lakhs of ślokas. (Mahābhārata, Adi Parva, Chapter 1; Svargarāhoṇa Parva, Chapter 5).

(14) Since he imparted Śāntihya wisdom to the sons of Dakṣa they renounced the world and departed for different places. (Adi Parva, Chapter 75; Verse 7).

(15) He was present at the birthday celebrations of Arjuna. (Adi Parva, Chapter 122, Verse 57).

(16) He also was present in the company of Devas and women, who attended Pāṇcālī's Svayamvara. (Adi Parva, Chapter 186, Verse 7).

(17) After Pāṇcālī's Svayamvara he once went to the Pāṇḍavas at Indraprastha and advised the five brothers not to quarrel over Pāṇcālī. It was he, who told them the story of the Sundopasundas. He also arranged that Pāṇcālī should live by turns of one year each with each of the five Pāṇḍava brothers. (Adi Parva, Chapter 207, Verse 9).

(18) It was he who consolated 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 catechism he gave advice on various topics to Dharmaputra. (Sabhā Parva, Chapter 5).

(20) When proposals for building a palace at Indraprastha for the Pāṇḍavas were under discussion Nārada went there and gave descriptions of the courts of Indra, Yama, Varuṇa, Kubera and Brahmā. (Sabhā Parva, Chapters 5-11).

(21) He related the story of Hariścandra to Dharmaputra. (Sabhā Parva, Chapter 12, Verse 23).

(22) It was he who conveyed the information to Devārākā that Kṛṣṇa's grandson Aniruddha was imprisoned in the house of Bāṇa. (Sabhā Parva, Chapter 38).

(23) He bathed Yudhiṣṭhira's head with holy waters at the Rājaskṣīya Yajña. (Sabhā Parva, Chapter 55, Verse 10).
(24) He prophesied that the Kauravas would get annihilated. (Sabhā Parva, Chapter 80, Verse 33).
(25) When Pradyumna decided to kill Sālva 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 43, Verse 14).
(27) It was Nārada who informed Indra about the Svyayānvara of Damayanti. (Vana Parva, Chapter 54, Verse 20).
(28) It was he who informed Sagara 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 Kāmyaka forest Nārada went there and enjoyed hearing stories related by Sage Mārkandeya. (Vana Parva, Chapter 183, Verse 47).
(31) Once he went to the palace of Aśvapati the father of Sāvitri and described the good qualities and merits of Sātvān as a result of which Sāvitri was married to Sātvāna. (Vana Parva, Chapter 294, Verse 11).
(32) Once in the course of a search for a suitable husband for his daughter, Mātāli was taken by Nārada to Varunaloka and shown many wonderful sights. (Udyoga Parva, Chapter 100).
(33) After that he took Mātāli to Garuda loka. (Udyoga Parva, Chapter 101).
(34) At last he got Mātāli’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 Paraśu-rāma Nārada tried to stop them. (See under Ambā).
(37) He consoled Akampana who was grieving over the death of his son. (Droṇa Parva, Chapter 52).
(38) He demanded Sāįjaya’s daughter in marriage. (Droṇa Parva, Chapter 52, Verse 12).
(39) Sage Parvata cursed Nārada and he, in turn, cursed Parvata. (Droṇa Parva, Chapter 55, Verse 7).
(40) He blessed that a son would be born to King Saṅjaya. (Droṇa Parva, Chapter 55, Verse 24).
(41) He consoled Saṅjaya who was sad over the absence of children by telling the story of Varunā. (Droṇa 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. (Droṇa Parva, Chapter 56).
(43) He extolled the charitable nature of King Paurava. (Droṇa Parva, Chapter 57).
(44) He extolled the yajña conducted by emperor Śibi and also his generosity. (Droṇa Parva, Chapter 58).
(45) He related the story of Sri Rāma to Yudhīṣṭhira. (Droṇa Parva, Chapter 59).
(46) He related the story of Bhagiratha. (Droṇa Parva, Chapter 60).
(47) He convinced Yudhīṣṭhira about the reasons for the prosperity of Dilipa. (Droṇa Parva, Chapter 61).
(48) He told Yudhīṣṭhira the stories of Māndhātā, Yayātī, Anbarīṣa, Saśābindu, Saha, Rantideva, Bharata, Prthu, Parasurāma and Śrīṇava. (Droṇa Parva, Chapters 61-70).
(49) Nārada too was present to see the pond created with arrows by Arjuna during the great war. (Droṇa Parva, Chapter 99, Verse 61).
(50) He lighted the lamp for the Pāṇḍavas during the great war. (Droṇa Parva, Chapter 163, Verse 15).
(51) He prompted Vṛṛdhakanyā to get married. (See under Vṛṛdhakanyā).
(52) It was he who conveyed the news about the annihilation of the Kauravas to Balabhadradārāma. (Śalya Parva, Chapter 54, Verse 25).
(53) He prevented Arjuna and Aśvatthāmā from using Brahmacātra during the great war. (Śaṃptika Parva, Chapter 14, Verse 11).
(54) He informed Yudhīṣṭhira about the curse on Karna. (Śaṃtī Parva, Chapter 2).
(55) On another occasion he related to Yudhīṣṭhira the story of Suvarṇaṣṭhili, son of Saṁjaya. (Śaṃtī Parva, Chapter 31).
(56) He was also present in the company of the sages who visited Bhīṣma on his bed of arrows. (Śaṃtī Parva, Chapter 45, Verse 8).
(57) It was he who prompted Dharmaputra to question Bhīṣma on topics of Īdhrma (righteousness) (Śaṃtī Parva, Chapter 54, Verse 9).
(58) Once Nārada told wind that the Śalmai tree claimed itself to be greater than wind. The next morning wind smashed the branches and leaves of the tree. (Śaṃtī Parva, Chapter 155, Verse 9).
(59) Once he entered into a discussion about the creation of the world with Asitadevalamuni. (Śaṃtī Parva, Chapter 275, Verse 3).
(60) He gave advice to sage Gālava about the means to achieve progress and prosperity. (Śaṃtī Parva, Chapter 287, Verse 12).
(61) Once he advised sage Śuka on topics of renunciation. (Śaṃtī Parva, Chapter 329).
(62) He praised God once with two hundred names (Śaṃtī Parva, Chapter 338).
(63) He once explained to the Apsarā woman Pañca-cūḍā the aspects and characteristics of women. (Anuśaṇa Parva, Chapter 38, Verse 6).
(64) He related to Bhīṣma the greatness of feeding people with rice. (Anuśaṇa Parva, Chapter 63, Verse 5).
(65) He advised Marutta to appoint sage Saṅıvarta as his priest. (Āśvamedha Parva, Chapter 6, Verse 18).
(66) It was he who informed Dharmaputra about the death of Dhiṭarāstra, Gāndhārī and Kunīḍa in a wild fire. (Āśramavāśika Parva, Chapter 37).
(67) He was also present with the sages who cursed Sāṁba, son of Kṛṣṇa, to deliver an iron rod. (Mausala Parva, Chapter 1).
(68) Synonyms for Nārada : Devarśi, Parameśthī, Pārameśṭhiputra, Surārsi etc.
NĀRADA II. One of the Brahmacātra sons of Viśvāmitra (Anuśaṇa Parva, Chapter 4, Verse 53).
NĀRADĀGAMANAPARVA. A sub parva of Āśramavāśika Parva, Chapters 37-39.
NARADI

One of the Brahmavádi sons of Viśvámitra. (Anuśāsana Parva, Chapter 4, Verse 59).

NARADIYAPURĀNA. One of the eighteen Purāṇas. (See under Purāṇas).


1) Birth. Once the Asura Hiranyākṣa 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 Mahāviṣṇu and told him every thing. Hearing this Mahāviṣṇu got up to kill Hiranyākṣa. Hiranyākṣa who had assumed the form of a Boar carried the earth on his tusks and ran to Pātāla. As the goddess earth had come into contact with the tusks of Hiranyākṣa she became pregnant and gave birth to an asura infant of immense might and power. That infant was Narākāśura.

Taking the infant born from impurity the sad goddess Earth went to Mahāviṣṇu and requested him to save the child somehow. Mahāviṣṇu pitied him and gave him Nārāyanastra (Nārāyaṇa's weapon) and said: "Naraka! So long as this weapon is with you, nobody but me could kill you." Saying this he disappeared. (Bhāgavata, Skandha 10).

2) Administration. Narakāśura made Prāgjyotisha his capital and ruled over the asuras as their emperor for a long time, all the while terrifying the Devas. Once this asura raped Kašṭu the daughter of Tvaṣṭā. 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 Maṇiparvata. He appointed four mighty and fearful asuras: Hayagrīva, Nisunda, Pañcananda and Mura as gate-keepers of Prāgjyotisha. As they stood blocking the way up to Devayāna, nobody dared to enter Prāgjyotisha. The ten sons of Narakāśura guarded the harem. At the boundary of the country Murāśura had tied six thousand ropes with a sword at the end of each. So enemies dared not come near the boundary. When Sugrīva gave instructions to the monkeys who were sent in search of Sītā, about the route they were to follow, he had mentioned about the city of Prāgjyotisha. Mention is made in Vālmiki Rāmāyaṇa, Kiśkindha Kanda, Sarga 42 that Sugrīva had given them special instructions to search for Sītā in Prāgjyotisha. (M.B. Viṣṇu Parva, Chapter 63).

3) Previous 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 Mahāviṣṇu came there as a hermit. The sixteen thousand damśes gathered round the hermit. Their father got angry and cursed them. The daughters shed tears and entertained their father for liberation from the curse. He gave them remission and said that in the next birth they would become wives of Mahāviṣṇu. Another version of this story says that the damśes had requested Brahmanā for liberation from the curse according to the advice of the hermit Nārada, and that Brahmanā 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 king, who was the father of the sixteen thousand damśes, who took birth again as Narakāśura. Those sixteen thousand damśes who had been born as princesses in different places were taken captives by Narakāśura and were kept in Audaka. (Bhāgavata, Skandha 10).

4) Death. Narakāśura 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 Prāgjyotisha. Indra went to Devāraka and told Śri Kṛṣṇa of the molestations he had received at the hands of Narakāśura. Śri Kṛṣṇa rode on his Garuda with his wife Satyabhāmā to Prāgjyotisha. They flew over the city round and understood the lay-out of the city, and the precautions taken by Narakāśura. The battle began after this reconnaissance. Śri Kṛṣṇa, Satyabhāmā and Garuda fought with the asuras. The mighty asuras such as Mura, Tāmra, Antarīkṣa, Śravaṇa, Vasu, Viśvāvasu, Nabhavān, Aruṇa and others were killed. At last Narakāśura himself entered the battlefield. A fierce battle ensued in which Naraka was killed. The divine weapon Nārāyaṇāstra of Naraka was given to his son Bhagadatta. After the battle Śri Kṛṣṇa and Satyabhāmā went to the world of the gods and returned the ear-rings to Aditi and the umbrella to Indra. (Bhāgavata, Skandha 10).

NARAKA II. Mention is made about another Narakāśura who was born to Prajāpati Kaśyapa by his wife Danu, in Mahābhārata, Adi Parva, Chapter 65, Stanza 28. Once Indra defeated this Narakāśura. It is seen in Mahābhārata, Sahā Parva, Chapter 9 that this asura after his death, stayed in the palace of Varuṇa worshipping him.

NARAKA III. Bhagadatta the son of Narakāśura ruled over the part of Pātāla 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.

NARANĀṆĀṆĀṆAS. Two hermits Nara and Nārāyaṇa. These two hermits had spent many thousands of years in Badaryāśrama doing penance. Arjuna was the rebirth of Nara and Śri Kṛṣṇa was the rebirth of Nārāyaṇa. (For detailed story see under Nara and Nārāyaṇa).

NARANTAKA I. A captain of the army of Rāvaṇa. It is stated in Agni Purāṇa, Chapter 10, that the captains of Rāvaṇa, viz., Kumbha, Nikumbha, Makarajī, Mohodara, Mahāpārśva, Māttā, Unmattā, Praghaṣa, Bāsakarna, Virūpākṣa, Devāntaka, Narāntaka, Triśiras, Atikāya and other Rākṣasas fought on the side of Rāvaṇa against Śrī Rāma and that all of them were killed. Of these Devāntaka and Narāntaka were mighty and valiant warriors. Aigida killed Narāntaka after a fierce battle. (Vālmiki Rāmāyaṇa, Yuddha Kanda, Chapter 69).

NARANTAKA II. Son of Rudraketu, an asura. This asura terrorized the three worlds by his wicked and cruel deeds. When the wickedness and cruelty of this asura became unbearable Gaṇapati incarnated in the house of Kaśyapa 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. (Gaṇeśa Purāṇa).

NARARĀṢTRA. A kingdom of ancient India. In Mahābhārata, Sahā Parva, Chapter 31, Stanza 6, it is mentioned that Sahadeva one of the Pāṇḍavas, conquered this country.

NARASIMHA. See under Avatāra.
NARAVĀHANA. A Kṣatriya King who had obtained remission of the sin of Brahmahatyā (slaughter of Brahma) by taking the fast of Vaśikāhavrata. This man who was a Kṣatriya of Pañcāla, once happened to kill a Brahmīn with an arrow. To get remission of this sin, he discarded his Sacred thread, mark on the forehead and forelock and had been wandering here and there until he met a Brahmīn named Muniśārmā. Naravāhana told him his story. This Brahmaṇa who was a lover of God advised him regarding the importance of the Vaśikā fast. By taking this fast the King obtained remission of sin.

(Padma Purāṇa, Chapter 88).

NARAVĀHANADATTA. A famous Vidyādhara. Udayana the King of Vatśa had been spending his time in play and pleasure with his wives Padmāvatī and Vāsavadattā, when once Nārada appeared before them. The King greeted the hermit and showed hospitality. The King and the queens were childless. Nārada told them: “Hear, oh King. Your wife Vāsavadattā is the incarnation of Ratidevi blessed by Śiva. The son born to her would become the emperor of the Vidyādharas. Not long after this Vāsavadattā conceived and gave birth to a radiant son. He was named Naravāhana-datta. At this time Kaliṅgasena, who had been transformed into a woman by the curse of Indra, gave birth to an extra-ordinarily beautiful girl. (For detailed story see under Kaliṅgasena). That child was named Madana-māñcukā. Even in infancy she was surrounded by a halo of unearthly beauty. Hearing of this child, Vāsavadattā brought Kaliṅgasena and the infant to the palace. To the wonder of everybody, the infants looked at 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.

Naravāhanadatta 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 Ratnaprabhā). Once Naravāhanadatta 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 heavenly lyre. He went in the direction from which the music came and reached a Śaivite temple. Getting in, he saw an exquisitely beautiful damsels 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 Vidyādhara woman came down from the sky and getting near the damsels, gave her to Naravāhanadatta. The name of the Vidyādhara damsels was Alakhāravatī. (For other details see under Alakhāravatī).

As Naravāhanadatta was spending his days, enjoying the pleasing company of his wife Alakhāravatī, 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 four men plucking flowers. Naravāhanadatta approached them. They said that they had been plucking flowers to worship Viśṇu. Naravāhana followed them to the presence of Viśṇu. Mahāviśṇu was greatly pleased at Naravāhanadatta who was standing with folded hands singing praises of Viśṇu in intense devotions and blessed him to become the emperor of the Vidyādharas. (Kathāsaritsāgara).

NĀRĀYANA. One of the two R̲ṣis famous as Naranārāyaṇas.

1) Birth. Dharma, son of Brahma was Nārāyaṇa’s father. Dharma married ten daughters of Dakṣa, and four sons, i.e. Hari, Kṛṣṇa, Nara and Nārāyaṇa were born to him of them. Of the four, Nara and Nārāyaṇa were inseparable sannyāsins. In the holy Badarikāśrama on the slopes of the Himalayas they did tapas to please Brahma for a thousand years.

2) Nārāyaṇa’s tapas. The whole world was, so to say, burnt by the intense tapas of Naranārāyaṇas. Indra was alarmed. Believing that their tapas was for the attainment of Indrahood and fearing his own displacement Indra went to Badarikāśrama mounted on Airāvata 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 Naranārāyaṇas 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 Māyā, productive of fear, desire etc. and thus break their tapas. Indra began threatening them with cruel animals created by him like wild cat, leopard tiger, lion, elephant etc. and also with aberrations created in nature like storm, rain, wild fire etc. But, none of the above affected or moved them in the least. After all, why should they be moved? You would threaten only those who are subject to desires, love of comfort, any particular object in life or likes and dislikes. Since Naranārāyaṇas had none of the above, Indra’s attempts to threaten them failed. Thus disappointed he returned to Svaragolaka and after thinking for a long time he called Kāmadeva to him and spoke as follows:—

“You should go, along with Rati and the spring, to Badarikāśrama. Also take with you any number of apsārā women you want. You will find Naranārāyaṇas at the āśrama performing tapas and will weaken them from their resolution by using your arrows (erotic shafts) and tempt them into erotic life. I am also deputing apsārā women like Rambhā to help you.”

Kāmadeva accordingly started for Badarikāśrama accompanied by all the apsārā women. When they reached the place spring season had set in there. Varieties of butterflies flew about from flower to flower humming. Trees like the mango and Paḷāśa were thick with flowers. Creepers (Comparable to young women) entwined and embraced trees (lovers), the former carrying puspas (flowers, in the case of young women, coming of age). A fragrant breeze swept the whole region. In this erotic background Kāma and Rati, with their five arrows and accompanied by celestial women came to the āśrama, and there they began singing and dancing. The erotic flow enchanted the soul of Naranārāyaṇas. Nārāyanarāṣṭi awoke from his tapas and whispered something in the ears of Nara. By now Kāmadeva had entered the presence of Naranārāyaṇas accompanied by the reputed beauties of Svaroloka like Menakā, Rambhā, Tilottamā, Suksequi, Manoramā, Mahēśvari, Puspagandhā, Pramadvarā, Ghṛtācī, Candraprabhā, Somaprabhā, Viṣṇumālā, Ambujākṣi and Kāñcanamālā. These beauties were accompanied by 10600 of their beautiful attendants. Naranārāyaṇas
were wonder-struck to see this army of Kāma. All those great beauties stood before Nara-nārāyaṇas in salutation. Some of them began to sing, others to dance and yet others to take up the tunes. Nārāyaṇaṛṣi could easily divine the reason for the show. He thought to himself thus—

“None but Devendra could have sent all these people here, and his object must be to hinder our tapas. But I shall prove to Indra that all these mean nothing to me. Let Devendra understand that I can create more beautiful ladies than these women of his here and that I am not in the least attracted by any of them here.”

Thinking thus Nārāyaṇa beat gently on his thigh and immediately arose therefrom an exceptionally beautiful woman. Since that woman, the most beautiful in all the three worlds, was created from the Ūru (thigh) of Nārāyaṇa she came to be known as Urvasī. Others were wonder-struck by this new creation. He created some other beauties also, and an equal number of other women to serve them. All of them stood before him in humble salutation.

The celestial women almost fainted with fear. In repentance they begged the munis pardon for their mistake. The munis were kindly disposed towards them. They told them that they (munis) cherished no animosity towards them, but in fact were pleased with them, and they further asked them (celestial women) to choose their boons. The munis also asked them to take Urvasī to Devaloka as a present from them to Indra. Let the Devas prosper.

Having heard Nara speak like this the celestial women returned in great humility to Devaloka with Urvasī and the other women. (Devī Bhāgavata, 4th Skandha).

3) Other information.

(i) Nara and Nārāyaṇa were two incarnations of Mahāviṣṇu. (Śaṁti Parva, Chapter 384)

(ii) A dark hair of Nārāyaṇaṛṣi was born as Kṛṣṇa and a white one as Balabhadrarama. (Ādi Parva, Chapter 196, Verse 32).

(iii) He was a star member in Brahmadeva’s assembly.

(Sabhā Parva, Chapter 11, Verse 52)

(iv) Once he appeared before Māndhātā in the guise of Indra. (Śaṁti Parva, Chapter 64, Verse 14).

(v) He once fought with Śiva and won. (Śaṁti Parva, Chapter 382, Verse 110)

For complete details about Nārāyaṇaṛṣi see under Nara Arjuna and Kṛṣṇa.

NĀRĀYANAŚRAMA. A holy place. (Vana Parva, Chapter 29, Verse 6)

NĀRĀYANASTHĀNA. (SALAGRĀMATĪRTHA). A sacred place where Mahāviṣṇu is always present. Brahmadeva, Devas, Sannyāsins, Ādityas, Vasus, and Rudras are also ever present here in the service of Viṣṇu. Viṣṇu is called Salagrāma as he is being thus worshipped at Salagrāma. Those who visit the place will enjoy the fruits of Åśvamedha yajña and ascend to Vaikuñṭha. (Vana Parva, Chapter 64, Verse 115).

NĀRĀYANĀSTRAMOKSAŚAPARVA. A sub parva of Drona Parva comprising of Chapters 193-220.

NĀRĀYANAVARMAMANTRA. Imparted by Viśvaruṇa, son of Tvāṣṭa, to Indra, this mantra is competent to destroy enemies. He who dares to chant this mantra should do so silently after having first washed his hands and feet and holding Kuśa grass in his hands with face turned towards the north. The mantra is to be chanted when some danger is imminent.

NĀRĀYANAŚRAMA. A daughter of Meru. She and her sisters were married by the following sons of Agni: Nābhī, Kimpuruṇa, Hāri, Ilaṇvīta, Rāmayaka, Ḥiraṇmaya, Kuru, Bhradrāśva and Ketumāla. (Bhāgavata, 5th Skandha).

NARIŚYANTA I. Son of Vaivasvata Manu. He was a brother of Ikṣvāku. (Bhāgavata, Skandha 8).

NARIŚYANTA II. A King who was the son of Marutta. Indrasena was his wife; Dama was his son. While Nariśyanta was leading the life of a house-holder in the forest, Vapuṣmān killed him. Indrasena jumped into the funeral pyre of her husband and died. (Mārkandeyya Purāṇa).

NĀRĪTĪRTHA. Common name for the five tīrthas, i.e., Agastya tīrtha, Saubhadratīrtha, Paulomatīrtha, Kāraṇḍhamaatīrtha and Bharadvājatīrtha. Once Arjuna bathed in Bharadvājatīrtha. The Apsārā women called Vargā were living in the five tīrthas in the form of crocodiles as the result of a curse. With the arrival of Arjuna there, the crocodiles resumed their previous forms as Apsārā women and returned to Devaloka. (For the curse etc. see under Vargā).

NARMADĀ I. A famous holy river of South India. This river which springs from Amara-kāntaka flows through the valley called Khambhāta and falls into the ocean.

1) Birth. This river which is considered to be a holy river was the rebirth of Tapati the daughter of the Sun. (To know how Tapati was reborn as Narmadā see under Tapati).

2) The divine nature of the river Narmadā. Mention is made in most of the Purāṇas about the river Narmadā which is one of the holy rivers of Bhrārata. Once Nārada said to Yudhiṣṭhira about the river Narmadā as follows: “Gaṅgā has more divinity in Kanakhalā and Sarasvatī has more divinity in Kurukṣetra. But Narmadā is a holy river everywhere, whether in the villages or in the forests. Sarasvatī purifies us in three days and Gaṅgā in one day. But the moment we see Narmadā we are purified.”

The river Narmadā, the former half of which embraces the mountain Amara-kāntaka in the country of Kalṅga, is the purest of rivers in the three worlds. The devas, asuras, Gandharvas and hermits bathe in the river and attain eternal bliss. He who controls his organs of sense and takes fast for one night and bathes in this river would be prosperous for hundred generations.

This great river is hundred yojanas long and two yojanas wide. There are sixty crores and sixty thousand holy ghats in this river around the mountain Amara-kāntaka. Anybody who dies by fire, by drowning or by fast on this mountain Amara-kāntaka, will never have rebirth. (Padma Purāṇa, Chapter 13).

3) Mahābhārata and Narmadā. Throughout Mahābhārata mention is made about Narmadā. Important of them are given below:

(i) Goddess Narmadā stays in the palace of Varūṇa worshipping him. (M.B. Sabhā Parva, Chapter 9, Stanza 18).

(ii) While leading forest life Dharmaputra with his brothers visited Narmadādevi. (M.B. Vana Parva, Chapter 121, Stanza 16).

(iii) Indra and the Aśvinīdevas once drank Soma sitting on the mountain Vaidūrya on the banks of the Narmadā. (M.B. Vana Parva, Chapter 121, Stanza 19).
(iv) Narmadā is the origin of Agni (fire). (M.B. Vana Parva, Chapter 222, Stanza 21).
(v) A king named Duruyodhana, who ruled over the city called Māhiṣmatī on the banks of the Narmadā once married Devi Narmadā. A daughter named Sudarśanā was born to them. She was extremely beautiful. (M.B. Anūśasana Parva, Chapter 2, Stanza 18).
(vi) He who observes fast for two weeks bathing in the waters of Narmadā will be born as a prince in the next birth. (M.B. Anūśasana Parva, Chapter 25, Stanza 50).
(vii) Once Narmadā took Purukutsa, the son of Māndhātā, as her husband. (M.B. Āśrama-vāsika Parva, Chapter 20, Stanza 12). For the importance of Narmadā, see under Pramohinī).

NARMADĀ II. See under Puspotakā.

NARMADĀ III. Wife of Purukutsa, the son of Māndhātā. (Viśū Purāṇa).

NARYA. A King of the age of Rgveda. It is mentioned in Rgveda, Mandala I, Anuvāka 10, Sükta 54, that Devendra had rescued the Kings Narya, Turvasu and Yadu.

NĀSATYA. One of the Asvinikūrās. (Mahābhārata, Santi Parva, Chapter 208, Verse 17).

NĀSIKA. The grandson of Lomapāda. (Bhāgavata, Skandha 9).

NĀṬAKEYĀ. A particular region in ancient India. (Sabhā Parva, Chapter 36).

NĀṬOtINĀTAKA. A kind of dramatic performance in ancient Kerala. (See Tirayātām).

NĀṬOtIPPĀTU. (FOLK-SONGS). Every literature has a section known as nāṭottippātus (folk songs). In Kerala (Malayālam) literature the period of folk songs was a golden era. Worship of devatas, honouring heroes, entertainments, philosophy, science, caste-professions, morals, ethics etc., generally formed the themes for folk songs. There are a number of folk-songs in Malayālam called Sānghakkali, Tiyaṭū, Olappāvakkūtu, Ezhāmatu Kali, Kāppippātu, Nāṭuppātī, Vaṭippātī, Pārakkalippātī, Aṭaccuturippātī, (Pulluvarpātī, Nizhalkutippātī, Bhadralippātī, Tirayātī, 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 Vaṭakkānippātūs (songs of the north). All the Vaṭakkānippātūs are heroic songs. They are folk-songs eulogising the heroic deeds and achievements of certain heroes and heroines 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 gifts 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), Aṭavu (strategic feats of the duel fight), Payattu (physical training) and Āṭukam (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 Vatakkānippātus lived either in Kaṭattanādu or its suburbs. A good majority of the songs sings the praises of two powerful families Puttūram house and Taccolinānikkattu, the former a Tiya and the latter a Nāyar family. Taccolinānikkattu house was at Meppa in Puttūpanam village near Vatākara in Kaṭattanādu, and most of the songs relate to the great hero Otenakkuruppu of this house. Otenakkuruppu was born in 1584 A.D. and lived for thirty-two years. Therefore, the Vatakkānippātus may generally be placed in the 16th and 17th centuries A.D. Āromalcevarvar, Ārōmalunī, Āṭummaṇamēl Uṇgiyārēcē, Taccoli Otenan, Taccoli Candu, Pālāṭu Komappan, Bambay Alikutty, Putunāṭu Kēlu and Kalpparampil Kaṇṇan are the chief characters in the pāṭus. Especially the song about Uṇgiyārēcē is thrilling. Brief notes about the heroes and their families in the pāṭus are given below.

1) Puttāṇam Vīṭu. (Puttāran House). Āromal Ārōmalunī, Āṭummaṇamēl Uṇgiyārēcē and Ārōmalunī were the star heroes of the house. Uṇgiyārēcē was the sister of Āromalcevarvar and mother of Ārōmalunī whose father was Kaṇṇapppan. It may be understood from the song puttīriyāṇakam’ that Āromalcevarvar was born to Kaṇṇapppan when he was forty-two years old. One or two songs about Āromalcevarvar are extant, one about his playing a game of dice and the other about his fighting the ‘puttīriyāṇakam’.

As for the game of dice, Āromalcevarvar went to his uncle at Mikavikativittīl—an expert in the game of dice—to study the art. There he spent a night with his uncle’s daughter Tumpingārēcē, who became pregnant by him. Though people ridiculed her at this development Āromal Ārōmalunī took her as his wife when she had delivered his child. Āromal Ārōmalunī had also another wife called Kuṭṭēmēl of Alattūr house. With regard to the puttīriyāṇakam, Āromar as the Ākakar (Sevakan, one who served) of Uṇgiyikanā, once went to fight with Ariṇṇōtār. Candu, his father’s nephew, accompanied him as his assistant. Candu hated Āromar from the day the latter stood in his way of marrying Uṇgiyārēcē.

Ariṇṇōtār brought over to his side Candu, assistant of Āromar. Āromar killed Ariṇṇōtār in combat and on his way home he slept lying 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 Āromar, who managed to reach home only to die there.

2) Āṭummaṇamēl Uṇgiyārēcē. Uṇgiyārēcē, overruled the opposition of her father-in-law and mother-in-law, one day went with her husband Kuṭṭēmēl to witness Kētu in the Allimalar temple. When they came to Etavaṭām market after passing Tānūr market certain ruffians confronted them. The coward that he was, Kuṭṭēmēl trembled before the ruffians, but Uṇgiyārēcē routed them with her skill in combat.

3) Āromalunī. Ārōmalunī, who as a youth heard from his mother Uṇgiyārēcē the story about the treacherous killing of his uncle, Āromal Ārōmalunī, by Candu rushed to Kolattunādu and killed the latter in combat.

4) Taccoli Otenan. Otenan was a powerful Nāyar (Kuruppu) born in Taccoli māṇikkattu house. His father was a nāyar chief well-known both as Puttūpanattuvāne and Cināmmittīl Taṇṇal. His mother was Uppāṭi, daughter of a woman called Teyī. He had an elder brother called Komappan and a younger sister called Unicirūta (Uṇcieṛa). Otenan’s father begot a son (Kaṭṭēcēri Čāppan) of Mākkam, the maid-servant of Uppāṭi. Čāppan grew up to be a constant com-
panion of Otenan. Komappan (Komakkuruppu) brother of Otenan was a peace-loving, sedate person. Otenan mastered all the tricks of Kalariyappayattu at the gymnasium of Matloor Gurukkal. Otenan 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 shedding a drop of blood. He was an expert in necromancy also. What could not be managed by the physical strength of Otenan, Cappan used to manage with his intellectual powers.

Otenan was born on the slope of a hill at Meppa one mile east of the present Vatakara railway station. Relics and remnants of Mânjikkattu family are there yet to be seen. Many songs have been composed about Otenan. One of them is his going to receive presents of cloth on Onam day from a stingy chief who, after the death of Otenan's father, had become 'Putuppánattu Vázhunnavar'. Another song relates to his collecting taxes from Kotumala Kunnilkanan on behalf of Rajâ of Koṭayam. Yet another song is about his putting down the conceit and pride of Kunikkam of Keppikko. And another song is about his killing Kâteki Otenan Nambiyâr. His fight with the mappilas on behalf of the Rajâ of Cirakkal forms the theme of yet another song. Another interesting song is about his making Kotakakkâr Kunnilâi Marakkâr, who was a bosom friend of his, though a philanderer put on the attires of a female and thus teaching him a good lesson in life. Another song describes the escape of Otenan, who went to see the construction of the Karimala fort, with the help of Câppan. There are also many other songs about Otenan.

The very marriage of Otenan is an interesting story. Mâteviâmma of Kâvilum câttottu had a daughter named Cîru. Mâteviâmma went to Mânjikkattu house and requested Otenan to marry her daughter Ciru. Otenan refused to oblige her. But, Ciru grew up to be very beautiful girl, and Otenan, who saw her in that state felt a great passion for her. He sent Câppan to her for a pan (betel leaves for chewing) which she also refused. At last Câppan took Otenan disguised as a blind person to Ciru’s house. Ciru and Otenan got married without the knowledge of Ciru’s mother, who cursed them when she knew about the marriage.

There is another story about Otenan and Karuttanâtun (Kâttattanâtu) Kunilikkanâ, the only daughter of the Rajâ of Kattanâtu. A rowdy called Kelappan of Ponnâpuram fort forcibly carried her off. The Rajâ, who tried to bring back his daughter had to return wounded. Otenan came to know that Ponnâpuram fort had once been given as dowry to his family and Kelappan was in illegal and forcible occupation of it. Otenan along with Câppan went and captured the fort. He released Kunilikkan from captivity and took Kelappan captive. The Rajâ of Kattanâtu was very much pleased with this exploit of Otenan and married Kunilikkannî to him.

There is also a story about Otenan fighting with the mappilas of Cirakkal. The mappilas did not honour the Rajâ of Cirakkal during one of his tours, and the Rajâ asked Otenan to put down the haughtiness of the mappilas, and he did so. Kotamalla Kunilikka, the Rajâ Pulînâdu, Matîlur Gurukkal and others are referred to in this story.

Katirur Gurukkal was a very powerful enemy of Otenan. The Gurukkal one day kept his new gun leaning against a jack fruit tree, and Otenan, 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 Gurukkal, angry at the insult challenged Otenan for a combat within three months from Wednesday, the ninth of Kumbham. On the appointed day Otenan went to Gurukkal’s combat field and killed him, Parintukîl Emmenpaniyikar and others. On his way home after the victory, Otenan remembered that he had forgotten his dagger on the platform of the peepal tree, and paying no heed to the advice of his friends lie returned to the combat field and got killed there.

5) Tacoli Candu. Candu was Otenan’s nephew and was reputed for his great prowess. Mălu of Tâzhattumatham was his wife. One day she went for worship in the Omalur temple where Kandar Menon of Tuluñatîn fort abducted her into his court. Candu was at the time, twenty-two years old. On hearing about his wife’s mishap Candu, disguised as a Sannyâsin, entered the fort and fought singlehanded against Menon and his army of 400 soldiers.

6) Pâlattu Komân. Komân Nâyar, another nephew of Otenan, the son of Kunikkam of Koppullipalâtu, became famous under the name Komappan. The family feud between the Kuruppu of Tônûrûmûtu and the Nâyars of Pâlattu was a long-standing affair. There were seven Kuruppu during the days of Komân, and they had two sisters named Unnîciçiruta and Unnîqiamna. Komân felt a great passion towards Unnîqiamna, who was bathing in the tank, and her brothers rushed to kill Komân. But Komân outlawed all obstacles created by the seven brothers of Unnîqiamna and the tale-bearing Unnîciçiruta because of the cleverness of the very intelligent Unnîqiamna. Komân also got settled by Otenan the fortytwo items of family quarrels and married Unnîqiamna.

7) Bambîyi Alikkûtî. In the song about Ađirâja it is said Alikkutti, an expert in the science relating to elephants, was invited for help when the seventh elephant of the Rajâ escaped back into the forest. Alikkutti hailed from Bombay. According to the song under reference Alikkutti brought back the elephant from the forest to the Rajâ, who, greatly pleased with him, gave his daughter, Kunilikkanî, in marriage to him.

8) Putunâtan kelu. Putunâtan Candu and Kelu were brothers. Candu married a woman named Mātu. One Vaṭoli Menon became Mātu’s paramour by bribing her with a golden chain worth three thousand pâramus, and she got her husband killed by this paramour. Candu had two dogs called Malî and Cakkun, and one of them kept guard over Candu’s dead body while the other went and informed Kelu about Candu’s death. Kelu, in great rage, rushed to the place, saw the golden chain presented to Mâtu by Menon and blinded one of her eyes.

9) Kurumparampîl Komân. This tiya youth had a very chaste wife called Āryâ. One day when Kanûnan was away from home for tapping coconut palms for toddy Putukolottu râjâ saw Āryâ, and having felt a great passion for her he presented her one night four pieces of silk and a gold ring. The next day Āryâ 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). Kaṇṇan succeeded in his mission, but the revengeful Rājā 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 Hiranyakāśipu stole the Vedas and with them hid in the bottom of the ocean. Mahāviṣṇu incarnated himself as fish to restore the Vedas. The world then was submerged in water and the mahārṣi escaped in a boat attached to the horns of the Makara fish. On earth flood rose up to the peaks of the Himalayas. The Saptarṣis attached their boat to a peak of the mountain and that came to be known as Naubandhana. (nau = boat; bandha = tie). (Vana Parva, Chapter 187, Verse 50).

NAUKARANYI. A female attendant of Subrahmanya. (Salya Parva, Chapter 46, Verse 29).

NAVAGVA. The Navagvas are a group of the Aṅgirases. In Ṛgveda, mention is made about them in several places.

NAVAKANYAKĀ(S). An important item of Navarātri-pūjā (A festival of 9 days, as observed by Śakti worshippers) is the worship of virgins. The nine kinds of virgins (from two to ten years in age) thus worshipped are called Navakanyakās (nine virgins). (See under Kumāripūjā).

NAVAMĪVRATA. (Fast on the ninth lunar day). This is a special fast taken in the month of Tulām (October-November) with a view to obtain ‘Bhukti’ (enjoyment or possession) and ‘Muktī’ (Pleasement). The important rite of this worship is to take fast on the ninth night of the bright lunar fortnight in the month of Tulām and worship goddess Gaurī. This navami is also called Gaurīnavami. Another name of this navami is Piśākā navami. This name is given because on that day Piśām (ground rice) is eaten and the goddess is worshipped. In the bright lunar fortnight of the month of Tulām (Āśvina), on the eighth night when the star is Mūlam and the Sun is in the zodiac of Kanyā if there is the touch of Navamī, it is called Aghārdānanavamī or Mahānāvamī.

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 as nine separate beings. In such cases Goddess Durgā should be consecrated with eighteen hands and the rest of the goddesses with sixteen hands. Of the eighteen two should be holding Antimony and ādamaru (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, Candā, Pracāndā, Candogrā, Candānāyikā, Candāvatī and Candārūpā and in the middle of these eight beings the great goddess Durgā who is Ugracandā and the slayer of Mahiśāsura. Durgā is addressed with the spell of ten letters “Oṃ, Durgā Durgēksini Svāhā.” Adoration, offering to ancestors and exclamation in sacrifice (Namaskāra, Svadhākāra and Vaṣaiṣṭakāra) 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 Kāpāla (skull), Khetaka (shield) Ghatā (bell), Mirror, Štarjāni, bow, dhvaja (flag), ādamaru (drum) and pāśa (rope) in the left hands and Śakti (dart) Mudgara, trident, vajra, sword, spear, conch, wheel and Śalāka (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 Kālī Kālī and the blood and flesh of that cow should be offered as oblation to the goddess Pūtāna uttering the spell, Kālī Kālī Vajreśvarī, lauhadāndāyai namah.’ Offering to Pūtānā should be made in the south west corner of the shrine of the Devī. In the same way offerings of blood and flesh should be made to the goddesses Pāparākṣasī in the North West corner, Caraki in the North East corner and Vīdarīkā in the South East corner. The same form of offerings should be made to the god Mahākauśika in the south east corner. The King should bathe in front of this god Mahākauśika and making an image of his enemy with rice flour, should break it. Then give that rice flour as oblation to the gods Skanda and Viśākha and worship the female ancestors such as Śrīmān and such others in the night. As ordained in the Vedas, the Devī should be bathed in Pañcāmṛta (milch, curds, butter, honey and water) and then worship before her, uttering the spell “Jayantimāgala Kālī, Bhadrakālī Kapālī, Durgā Sivā Kāmā Dīatrī Svāhā Svāhā Namostu te.” (Agni Purāṇa, Chapter 183).

NAVARATNĀS I. (The nine precious Jewels). The nine precious stones are pearl, ruby, Chrysoprasus, beryl, diamond, coral, jacinth, emerald and sapphire.

Mukti - māṇikya - vaikuty - gomeda vajra - vidruma/ Padmarāgo marataram niśceci yathākramam/

NAVARATNĀS II. Legend says that there were nine scholars who handled philosophy and arts, in the palace of the emperor Vikramaditya. These nine scholars were known by the name Navaratnas (the nine jewels). They were Dhanvantari, Kṣapanaka, Aamarasinh, Śaṅku, Veṭālalbhāṣṭa, Ghaṭākarpai, Kālīḍāsa, Varāhamihira and Vararuci.

NAVARĀTRI. Navarātripūjā (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 Sudarśa, Saśikālā and Viṣayyadāśamī).

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 Kāladaṃśtras (the tasks 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 Meḍam (Meṣa) and Tulām.

Vyāsa has ordered 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 should 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
be floored with the mixture of cow dung and white clay. In the middle of the shed there must be a 'dais' having a height of one cubit and a circumference of four cubits. This is the place for the seat. The shed and the dais should be decorated.

The throne placed on the dais must be covered with a white silk and Devi (goddess) should be consecrated on it. A calm Brahmin should read the Vedas and at that time the worship of the goddess should begin. This worship will continue for nine days. Another ritual of this 'navaratripūja' is the worship of virgins. (See under Kumāripūja)

**NAVAVYŪHĀRCAṈA.** This is a worship conducted to prevent epidemics. In olden days Mahāviṣṇu advised Nārada on the form of this worship. The form of this worship is given below:

In the centre of the circular lotus, consecrate Vāśudeva with the first syllable of mantra (spell) 'A'. To the south of him consecrate and worship Saṅkarṣana and Pradyumna with the syllable 'Ā'; in the S.E. corner, Aniruddha with the syllable 'Ab'; in the west, Nārāyaṇa with the syllable 'Om'; Brahmā in the N.W. corner with the syllables 'Tatsat'; Viṣṇu in the North with the syllable 'Hum'; Nṛṣimeha with the syllable 'Kaśu' and Varāha in the N.E. corner with the syllable 'bhūm'.

Consecrate Garuda with spells having as first syllables 'Kam', 'tam', 'sam' and 'sam' at the western entrance of the lotus figure; Pārvavakra, with syllables 'Kham', 'cham', 'Vam' and 'hum' at the southern entrance of the lotus figure; Gadjā (club), with the syllables 'Kham', 'θam' and 'Sam' at the Northern entrance; consecrate Iśa with the syllables 'bam', 'nam', 'mar' and 'Kam, in the North East corner. Then consecrate Śri with the syllables 'Dham', 'Dām', 'Bham' and 'Ham' on the southern side; Vanamāli with the syllables 'Gām', 'Dām', 'Vam' and 'Sam' on the northern side; Śrīvatsa with the syllables 'sam, 'ham' and 'lam', to the west of Vanamāli; and Kaustubha, with the syllables, 'cham', 'Tām' and 'yam', to the west of Śrīvatsa.

After having consecrated and worshipped persons as mentioned above, in the order of the ten member-parts of Mahāviṣṇu, Ananta should be consecrated below the seat of the deity and in the order of the ten member-parts of Ananta, the four component parts called Maheśtra and so on should be consecrated on the four directions such as east and so on, and consecrate in the same way all the decorations, flags, canopy etc. Then the three spheres of Vāyu (Air), Agni (fire) and Indu (moon) should be consecrated with the first syllables of the spells suited to each and meditating on them and worshipping them, dip in the body in the meditation. Then imagine that the subtle form of the individual soul is staying in the sky. Then meditate that the individual soul is reborn by harmony with the universal soul after having been dipped and washed in the snow-white ambrosia emanating from the moon. After that saying to yourself 'I am Viṣṇu himself reborn', utter the twelve-syllabled mantra or spell. Place heart, head, turban and weapon respectively on chest, head, hind part of the lock of hair and Netra (eye) Place weapons in both hands. After this your body will become divine. This placing of the individual soul should be repeated in the same way with Deva (god) and Siva. When this worship of Viṣṇu is conducted in heart in imagination (without the aid of materials) it is called ‘Anirmaṇyapūja, and when it is done with the aid of lotus figure etc., it is called Sanirmaṇyapūja.

At this pūja (worship) the disciple should stand with eyes tied. Then on whichever deity he places flower it should be given that name. Place it on the left side and burn gingelly, paddy and glue in the sacrificial fire. After performing hundred and eight burnings perform another burning for the purification of the body. To each of the member-parts of the Navavyūha deities also burnt offering should be made, no less than hundred times to each. Then put the entire thing in fire as burnt offer ng. Then the disciples should take fast, and the disciples should offer wealth etc. to the teacher. (Agni Purāṇa, Chapter 201).

**NAVYĀŚRAMA.** An āśrama built by Lomāpāda Mahārāṣṭra. Śrīvārāga came to Lomāpāda's country in a boat. Hence the name Nāvyāśrama. (See under Śrīvārāga).

**NĀYANĀR.** The protagonists of Southern Śaivism are known as Nāyanārs while those of Vaiṣṇavism are called Āvārs.

**NEMI.** The real name of Daśaratha. (See under Daśaratha).

**NEMICAKRA.** A king, who once ruled Hastaṇāpura. Once, when Hastināpura was washed away by floods of Yamuna Nemicakra built a new city in Kauśāmbi. (Bhāgavata, 9th Skandha).

**NEMIHAMSAPADA.** An important place in ancient India. The place is near Aksaprapatanam in the Anarta region. It was here that Kṛṣṇa killed Gopati and Tālāketu.

**NĒPĀL.** The kingdom of Nepal on the boundaries of the Himālayas has been famous from Purāṇic times. It is the only 'Hindu' state in the world. Karna, during his triumphal tour, had conquered Nepal also. (Vana Parva, Chapter 254, Verse 7).

**NĪBĪDĀ.** A mountain in the Kraunca island. (Bhīṣma Parva, Chapter 12, Verse 19).

**NICANDRA.** A Rākṣasa referred to in verse 26, Chapter 65 of Aḍī Parva.

**NICĪTĀ.** A holy river of ancient India. (Bhīṣma Parva, Chapter 9, Verse 18).

**NĪDAGHĀ.** A maharāṣṭra. (For details see under Rūḥu)

**NIHDRUVA.** One who actually saw the Sāktas. He was the son of Vatsāra Śi born in Kaśyapa dynasty. He married Sumea has the daughter born to Cyavana and Sukanyā; and Kuṇḍapāyins were their sons. (Vāyu Purāṇa).

**NIHGNA.** A King of Ayodhyā and son of Anaranya. He had two sons called Anāmitra and Raghūttama. (Padma Purāṇa, Śrīstī Khaṇḍa).

**NIKHARVAṬĀ.** A Rākṣasa in Rāvanā's camp. He fought with the monkey called Tārā in the Rāma-Rāvana war. (Vana Parva, Chapter 235, Verse 80).

**NIKŚUBHĀ.** An Aspara woman about whom the following story occurs in the Brahmaparva of the Bhavīsya Purāṇa. On account of the curse of Śūrya, Nikṣubhā, the great beauty in Svarloka, was born on earth as daughter of Sūjīva a brahmin of Mihāra Gotra. At the instance of her father, she used to keep the yajña fire ever burning. One day the fire held in her hands abruptly burst into flames, and her unique beauty revealed in the light kindled the passion of Śūrya.

Next day Śūrya went to Sūjīva and told him that his
NICUMBHA I. A very mighty Rākṣasa. Son of Kum-bhakarna (Rāvana's brother) by his wife Vajramālā. He had an elder brother called Kummbha.

When Kumbha was killed in the Rāma-Rāvana war Nikumbha rushed to the front line and fought fiercely, and he was killed by Hanūmān. (Vālmiki Rāmāyaṇa, Yuddha Kānda, Canto 77).

NICUMBHA II. Third son of Prahlāda. (Ādi Parva, Chapter 63, Verse 19).

NICUMBHA III. An asura born in the dynasty of Hiraṇyakaśipu. Sunda and Upasunda were his sons. (Ādi Parva, Chapter 208, Verse 2).

NICUMBHA IV. A warrior of Subrahmaṇya (Śalva Parva, Chapter 45, Verse 58).

NICUMBHA V. A king born in the Ikṣvaku dynasty. He was the son of Haryāśva and the father of Saṁhitāśva (Brahmāṇḍa Purāṇa, Chapter 1).

NICUMBHA VI. Another form of Gaṇapati. The following story about him in the Nikumbha state is told in Vāyu Purāṇa.

Suvaśa, wife of Dīvordāsa used to worship in the Nikumbha temple of Vārāṇasi for the sake of a child. As the worship did not yield the desired effect, Dīvordāsa smashed the idol in the temple into pieces. Then Nikumbha cursed that Vārāṇasi should decline. As a result of the curse the Hehayas like Tālajaṅgha and others destroyed Vārāṇasi and drove Divordāsa away from there. At last the Nikumbha temple was rebuilt and Vārāṇasi became prosperous again.

NICKUMHILÂ. A particular spot in the forest outside Lāṅkāpuri. (Uttāra Rāmāyaṇa).

NILA. I. A prominent nāga born to Kaśyapa Prajā-pati of Kadrū. (Ādi Parva, Chapter 35, Verse 7).

NILA II.

1) General. A King born in the Hehaya dynasty. His was a rebirth of the asura called Krodhaśava. Nīla was called Duryodhana also. Māhīśmati was the capital of his kingdom. He attended the Śvayāmvara of Draupadi. (Ādi 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 Agnideva. (See under Agni, Para 8).

(ii) He gave his daughter Sudarṣanā in marriage to Agnideva. (See under Agni, Para 8).

(iii) During his triumphal tour, Karna defeated Nīla. (Vana Parva, 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 mahārathis on the side of Duryodhana. (Udyoga Parva, Chapter 164, Verse 4).

(vi) Sudarṣanā was a daughter born to him of his wife Narmadā. (Anuśāsana Parva, 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 Rāmāyaṇa, Bālakānda, Canto 17).

This monkey-chief was also included in the set of monkeys deputed by Śrī Rāma to search for Sītā. In the Rāma-Rāvana war Nīla killed Prahmati, the younger brother of the Rākṣasa called Dūṣaṇa. (Vana Parva, Chapter 287, Verse 27).

NILA IV. A warrior who fought on the Pāṇḍava side. He was king of Anūpadeśa. He fought against Durjaya and Aśvatthāma and was killed by Aśvatthāma. (Droṇa Parva, Chapter 31, Verse 25).

NILA V. A famous king in northern Pāṇcāla. The Purāṇas refer to sixteen famous kings of this royal dynasty from Nīla to Pṛṣṇa.

NILA II. A daughter born to Kapiśa of Keśinī. (Brahmāṇḍa Purāṇa, Chapter 3).

NILA III. A Gopīkā. Śrī Kṛṣṇa was one day picnicking in Vṛndāvana with the Gopi women, and they were proud that he was mad after 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. (Ceruṣṣeri's Malayālam Epic Kṛṣṇa Gāthā).

NīLAGIRI. Name of a mountain in the region called Lāṅkārta of Jambū island. In Lāṅkārta there are three chief mountains called Nīlagiri, Śvetagiri and Śṛṇgavān, and in their middle three Varṣas (regions) called Ramyaka, Hiraṇmaya and Kuru. (Devi Bhāgavata, 8th Skandha).

NīLAKANṬHA DĪKṢITAR. A Sanskrit poet who flourished in the 17th century A.D. He was the court poet of King Tirumala-Nāyaka. He has written works in all the branches of literature. His more important works are Śīvalilānava, Gaṅgāvataraṇa, Nīlakāntahvījaya Cāmpū, and Kalividambana. Śīvalilānava contains twentytwo cantos. Its theme is the sixtyfour lilās (Divine sports) of Śiva installed at Madura. (South India) Gaṅgāvataraṇa is a poem in eight cantos which describes the story of Bhaṭṛathra bringing Gaṅgā down to the earth. In the first canto of Nīlakanṭahvījaya, 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.

NĪL. Second wife of King Ajamiṭha. Two sons called Dūṣyanta and Paramēṣṭhī were born to the king of Nīlī. (Ādi Parva, Chapter 94, Verse 32).

NīLINĪ. A wife of Sunaśṭepha. A daughter called Sāntī was born to him of Nīlinī. (Agni Purāṇa, Chapter 278).

NIMĒSA I. A son of Garuda. (Udyoga Parva, Chapter 104, Verse 10).

NIMĒSA II. See under Kālāmāṇa.

NIMI I. A famous emperor who was the son of Ikṣvāku,

2) Vasiṣṭha's curse. Emperor Nimi was very generous with his gifts. He was interested in performing yajñas. The feeding hall that can be seen even today near the āśrama of Gautama Mahārṣi was built by emperor Nimi. The emperor, a person of rājasic nature, decided to conduct a yajña which would take a long time to perform and which required much money for gifts; and he got his father Iksvaku's permission for it. Arrangements were made for the yajña, and Rṣis like Bhṛgu, Aṅgiras Vāṃdeva, Pulasta, Pulaha and Ruci who were competent 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 it 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 attention. 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 with Vasiṣṭha 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 ablaze with anger. He raised his hands and cursed 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 prostrated 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 Candra. 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 Brahma, 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 your-self 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 everything 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 Brahma, went to the āśrama of Mitrāvaruṇa and got mixed with their effulgence. Meanwhile Urvaśī one day came to the āśrama of Mitrāvaruṇa, who had seminal emission at her sight. The semen fell into a pot. The pot duly burst open and there emerged from it Agaṣṭya 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 manstras 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 body of a Deva. He preferred to have a Deva body, and accordingly ascended to Svarga along with the Devas.

As Nimi had no sons to perform his obsequies the munis began churning the corpse repeating manstras and there arose from it an ideal person as glowing as Nimi. As he was created by 'māthana' (churning) the munis named him Mithī. Again, as he was created from a dead body he came to be known as Janaka also. Further, as he was born from the body from which the soul had departed he was called Videha also. The famous kingdom of Mithīla on the banks of the Gaṅga was founded by this Janaka.

Janaka, the father of Sītā, 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 Janakavamśa and Videhavamśa after emperor Mithī. (Devī Bhāgavata, 6th Skandha).

3) Other information.

(i) He worships Sūrya's son Yama in his court. (Sabhā Parva, Chapter 8, Verse 9).
(ii) He gave gifts of land to brahmīns. (Vana Parva, Chapter 234, Verse 26).
(iii) He did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 65).

NIMI II. Son of Dattātreya 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 Agaṣṭya he attained heaven. (Anuśāsana Parva, Chapter 137, Verse 11).

NIMNA. A Yādava. (Bhāgavata, 9th Skandha).

NIMROCI. A King born in the Yādava dynasty. Nimroci, son of Bhoja had two brothers called Kinkaṇa and Vṛṣṇi, (Bhāgavata, 9th Skandha).

NIPA I. A famous King of the Pūrū dynasty. A son named Brahmadatta was born to the King by his wife Kṛṣṇa. Brahmadatta begot hundreds sons like Kirivardhana and all of them became famous by the name Nipas. (Bhāgavata, 9th Skandha).

NIPA II. An ancient kingdom in India. The King of this place participated in Yudhīṣṭhīra's Rājasīya. (Sabhā Parva, Chapter 51, Verse 24).

NIPA III. A Kṣatriya dynasty. King Janamejaya belonged to this dynasty. (Udyoga Parva, Chapter 74, Verse 13).

NIPĀTTIHI. A Rṣi expounded in the Rgveda. He was a Sūktādṛṣṭa (one who realized the Vedic hymns).

NIRĀMARDAA. 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. Son of Nakula. His mother was the noble lady called Kareṇumati. (Adi Parva, Chapter 95, Verse 79).

NIRAMITRA. A Trigarta prince killed in the great war by Sahadeva. (Drōṇa Parva, Chapter 107, Verse 26).

NIRĀVINDA. An ancient mountain. It is believed that he who bathes in the pond on this mountain will attain salvation. (Amaṣṭakṣara Parva, Chapter 137).

NIRMOCANA. The Palace of Murāṣura. (Udyoga Parva, Chapter 48, Verse 83).

NIRMOCANA. The Palace of Murāṣura. (Udyoga Parva, Chapter 48, Verse 83).

NISADHA I. A Deva. The Purāṇas contain the following information about him.
(i) He is one of the Aśādikpālas (guards of the eight quarters). He is in charge of the south-western corner. (See under Aśādikpālas).
(ii) He is one of the Ekādaśarudras. (Adi Parva, Chapter 66, Verse 2).
(iii) Brahmā was his grandfather and Sthānū 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).

NISADHA II. Wife of the Deva called Adharma. She had three sons called Bhyā, Mahābhaya and Antaka. These Rākṣasas are known as Nairṛtas. (Adi Parva, Chapter 66, Verse 54).

NISĀ. The third wife of the Agni called Bhānu. To the couple were born seven sons called Agni, Soma, Vaiśānara, Viśvapati, Sannihita, Kapila and Agraṇī, and a daughter called Rohiṇi. (Vana Parva, Chapter 211).

NISĀDA I. A forest dweller. The grand sire of the nisād tribe living in forests was one Nisāda. Those forest-dwellers came to be known as nisādās as they were the descendants of this Nisāda. The Purānic story about the origin of Nisāda 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 mahārṣis killed him with darbha grass sanctified by mantras. Then the mahārṣis 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 mahārṣis churned 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 the brahmans (mahārṣis) what he should do. They asked him to sit (niśāda) and hence he became Nisāda (forest-dweller). His descendants settled down on mount Vindhya and they by their sinful lives divested Vena of his sins. Vena was absolved of his sins through the Nisādas, and thus the Nisādas became responsible for the ending of Vena’s sins. (Viṣṇu Purāṇa, Part 1, Chapter 13).

NISĀDA II. A particular region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 51).

NISĀDANAREŚA. A King well known in Bhārata. He was born from aspects of the dayitas, Kālakeya and Krodhahanūti. (Adi Parva, Chapter 67, Verse 50).

NISADHĀ I. A King born in Śri Rāma’s dynasty. Kuśa was born as the son of Śri Rāma, Aditi as Kuśa’s son and Nisadha as Aditi’s son. His Nisadha was the father of King Nabhas. (Bhāgavata, 9th Skanda).

NISADHĀ II. A King of Bharata’s dynasty. Nisadha was the grandson of King Puru and the fourth son of Janamejaya. A great humanitarian, Nisadha ruled the country to the satisfaction of everybody. (Adi Parva, Chapter 94, Verse 56).

NISADHĀ III. A mountain near mount Meru. During his triumphal tour, Arjuna defeated the people of this region.

NISĀKARA I. A mahārṣi. Honoured even by the Devas he lived in his āśrama on the heights of Mount Vindhya. One of those days Jāṭāyu and his elder brother Sampāti, under a bet, flew up to the Sun’s sphere. In his attempt to shield Jāṭāyu, 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 Vindhya where he lay unconscious for six days.

Nisākara mahārṣi heard Sampāti crying and he saved the bird, which lived there for many years as the mahārṣi’s slave. The mahārṣi, who could foresee things told Sampāti about Śri Rāma’s incarnation which was to happen in the future. He entered Samādhi after finally telling Sampāti that monkeys would go there then in search of Sītā, that Sampāti would point out to them where Sītā 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 Sītā got information about her from Sampāti. (Kamba Rāmāyaṇa; Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 60).

NISĀKARA II. A great muni, 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 Kośākāra, son of muni Mudgala. Kośākāra’s wife was Dharmiṣṭhā, daughter of Vatsyāyana. To them was born a son, an idiot and a deaf and dumb child, whom they forsook at the gates of the mother’s house. At the same time an evil-minded Rākṣasa woman called Sūrpākṣi, who was in the habit of lifting children came there with a lean child. She replaced Dharmiṣṭhā’s child with the lean one and returned with it to the abode of dhahārapanta where her blind husband asked her what she had brought for him. She told him about the changeling 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 Dharmiṣṭhā and her husband came out, and the child which, in its colour and shape resembled their child exactly, Kośākāra said thus: “Oh! Dharmiṣṭhā! 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. At the same time Śūrpaṅkṣi came there in invisible form. She threw Dhārmiṣṭhā's child from a distance into the courtyard. Kośakāra took his child. But all the attempts of the Rākṣās to lift her child from the ground failed. The grief-stricken Rākṣās reported the matter to her husband.

As soon as Śūrpaṅkṣi left the place the magnanimous Kośakāra handed over the Rākṣasa child to his wife. He brought up his own child by feeding it on cow's milk, curd, juice of sugar-cane etc. Both the children grew up to seven years of age. The Rākṣasa 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 despaired 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, “Mother, it was father who covered this well with that stone.” 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 rolled away the stone and Niśākara came out of the well and prostrated before his mother. He then went home with his mother. Questioned as to how and why these things happened by Kośakāra 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 Vṛṣpaka and mother Mālā. My father taught me all the Sāstras and the Vedas. I became conceited over my unique learning and erudition and began doing evil acts. Conceit led to avarice, and I lost all my scholarship. I became indiscrète. 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 Sāstras about Dharma, Artha and Kāma came up in my mind.

One day the King went out wearing only one piece of cloth and with a club in his hands. Then his wife Ajitā, 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 unmanned 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 ass 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 Vimati of Navarāṣṭra started for her father’s home mounted on my back. Half-way home she dismounted 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 grips 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 parrot. A hunter caged me in the forest and he sold me to a Vaiśya 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 Vaiśya merchant hugged me to her breast and petted me. Her touch kindled in me 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 Gaṇḍāla. One day he yoked me to his cart and started for the forest in it with his wife. On the way she sang 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 (Kośakārad) 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 Vaiśvadeva (Vāmana Purāṇa, Chapter 91).

There is no definite evidence in the Purāṇas to establish that the Niśākara, the protector of Sāmpati and the Niśākara mentioned above were the same person.

NiśānGī. A son of Dhṛtarāṣṭra. He was killed in the great war by Bhīmasena. (Karṇa Parva, Chapter 84, Verse 4).

NiśAtha I. A prince of the Vṛṣṇi dynasty; son of Balabhadra born of Revati. (Harivarṣa). Niśātha also had participated in the utsava celebrations held at Raivata mountain by the Yādavas. It was Niśātha who went to Kṛṣṇa-bārapraṣṭha with the dowry of Subhadrā. He was present at the Aṁv水肿 and Rājasūya of Yudhiṣṭhira. After death he was absorbed into the Viśvaveas. (Aḍi Parva, Chapter 328, Verse 20; Sabhā Parva, Chapter 34; Aṁv水肿 Parva, Chapter 66; Svargaṁhita Parva, Chapter 5).

Niśāṣṭha II. A King of ancient India. After death he lived in the court of Yama worshipping him. (Sabhā Parva, Chapter 9, Verse 11).

NiśCira. 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 aṁv水肿ya yajña. Those who bathe in the confluence of Niśīcira will attain Indraloka. (Vana Parva, Chapter 84, Verse 138).

NiśCayavanā. Second son of Bhaspati. He was sinless, pure and holy. (Vana Parva, Chapter 209).

Niśitha. A King of Dhruva’s dynasty. Puspāṇa was the son of Utkāla, the son of Dhruva, and Niśitha was Puspāṇa’s son by his wife Prabhā. Niśitha had two brothers, Pradoṣa and Vyāṣa. (Bhāgavata, 4th Skandha).

Niśka. One palam (about one-sixth of a pound) of
gold. (Manusmrti, Chapter 8).

NISKRITI. An agni (fire). A son of Bṛhaspati, he came to be known as Niskriti as he redeemed (Niskrāma) people from unhappiness. (Vana Parva, Chapter 229, Verse 14).

NIŚKUMBHA. A great asura. A dependant of the asura called Vṛṣaparvan, Niśkumbha, took part in many Devāsura wars. (Bhaviṣya Parva, Chapter 59).

NIŚKUTA. An ancient region in India. The people of the region were defeated once by Arjuna. (Śabhā Parva Chapter 27, Verse 29).

NIŚKUTIKĀ. A female attendant of Subrahmanyā. (Śalya Parva, Chapter 46, Verse 12).

NIŚTANAKA. A prominent nāga (serpent) begot by Kaśyapaprājapati of his wife Kadrū. (Ādi Parwa, Chapter 35, Verse 9).

NIŚTHERUKA. 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).

NIŚTHERUKA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 106, Verse 12).

NIŚUMBHA. An asura. Two of the sons of Kaśyapa Prājapati by his wife Diti became notorious fellows called Sumbha and Niśumbha. They were born and brought up in Pātāla. 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 eternity, deathlessness. But, Brahmā refused to grant that boon. Then they thought of another boon, which would in effect be as goodas 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; we fear them not.”

Brahmā granted them such a boon and they returned to Pātāla. 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-muṇḍas, Dhūmralocana, Raktabīja etc., became attendants of Sumbha and Niśumbha.

After having established the power of the dāiyas thus Sumbha-Niśūṃba gradually turned their attention towards extending the boundaries of their kingdom. The whole earth they subjugated. Then Niśumbha with a large army marched to Devaloka to conquer Indra. A Devāsura war started. In the fight all the Dikpālakas 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 also was broken.

As soon as news about the defeat of his brother was reported to him, Sumbha, with the remaining Dānavas hurried to Devaloka. In the battle that ensued the Devas were routed. Sumbha assumed Indra’s Divayūhā by force and the standard (flag) of the dāiyas was hoisted on the flag-staff of Sudharmā, the palace of Indra. Sumbha captured Kamadhenu, Aṅgāvata, Uccaiśrāvas etc. The Nandana garden and the shades of the Kalpaka tree were turned into resting places of the dāiyas. Fragrant flowers of the Kalp tree adorned the hairs of dāiyā women. Sumbha drove away Kubera and took over Alakāpuri also from him. As Yama ran away from the kingdom, Kālāpūri also came under Sumbha. All the Dikpālakas took refuge in forests and caves. Thousand years rolled by thus. By then the Devas worshipped Mahādevi, who appeared before them. Kauśikī devī, born from the body of Mahādevi stood before the Devas. As Kauśikī was dark in colour she came to be known as Kālikā also, Mahādevi, along with Kālikā started for the capital of Sumbha-Niśumbhas. 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 Candra-muṇḍas, 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 Kālikā. The description kindled great interest in Sumbha and Niśumbha about the devis and they deputed their minister Sūgriva to bring the devis over to them. Having heard Sūgriva’s mission Mahādevi told him 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 Sūgriva 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 dāiyā Dhūmārākṣa with an army to fight Devi, and there ensued a fierce fighting between Devi and Kālikā on one side and the big dāiyā army on the other side. The whole army and finally Dhūmārākṣa too was killed.

Devi then retired from the battlefield to a place nearby and blew the conch. Sumbha-Niśumbhas heard the sound from it, and the next moment a messenger came and told them about the fate of the army and of Dhūmārākṣa. They then sent a much greater army under Candra-muṇḍas against Devi. But Kālikā defeated them all. Raktabīja, who next encountered Devi with a great force, also became food for Kālikā. Then Sumbha-Niśumbhas entered the battlefield and they too were killed. Devas thus victorious regained Svarga. (Devī Bhāgavata, 5th Skandha).

NIŚUMBHA II. The Mahābhārata mentions another Niśumbha, a dependant of Narakāsura. Śrī Krṣṇa killed this asura who towered up the path of the devas (devayāna) from the earth. (Śabhā Parva, Chapter 38).

NISUNDA. An asura killed by Śrī Krṣṇa. (Vana Parva, Chapter 12).

NITAMBHU. A great mahārṣi. He too was present in the company of the munis, who visited Bhīṣma on his bed of arrows. (Anuśāsana 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 Daityas.

1) Birth. Daityas were the off-springs of Kaśyapaprapājapati by Diti. Two sons called Hiranyakṣa and Hiranyakṣipu and a daughter called Sātinḥikā were born to the Prājāpati of Diti. Sātinḥikā was married by Viprāciti and to them were born Rāhu and others who became famous as the Sātinḥikyas. Hiranyakṣipu had four famous sons called Anūhāla, Hṛdā, Prahūśa (the great devotee of Viṣṇu) and Sāthāla. (Some texts refer to them as Anūrādha, Hṛdā, Prahūśa and Sāthāla). Hṛdā’s son was called Hṛdā, Sāthāla’s sons were called Ayūṃmā, Śibi and Bāṣkala, and Prahūśa’s son was called Virocanas. Mahābali was Virocanas’s son and Bāṇa was the eldest of the hundred sons of Mahābali.

Four crores of asuras called Nīvātakavacas were born in the family of Prahūśa. The army of the Asuras, which routed the Devas many a time, was formed by the Nīvātakavacas and Kālakeyas. (Agni Purāṇa, Chapter 19).

2) Fight against Rāvaṇa. After securing boons from Brahman Nīvātakavacas lived in the city of Manimati and they were a terror to the world. Rāvaṇa longed once to defeat them and so besieged their city with his army. The two sides fought fiercely for hundreds of years. At last Brahman intervened and conciliated them. From that day onwards the Nīvātakavacas became friends of Rāvaṇa. (Uttara Rāmāyana).

3) Annihilation. The Nīvātakavacas in company with the Kālakeyas attacked Devaloka. Indra, who could not withstand the attack, sent his charioteer Mātali to Arjuna and brought him down. Most of the Nīvātakavacas and Kālakeyas were killed in the fight by Arjuna. (See under Kālakeya).

NIVĀTAKAVACA/YUDDHAPARVA. A sub Parva in Vana Parva of Mahābhārata comprising of chapters 165 to 175.

NIVIT. A mantra or hymn. ‘Uktha and Nivit are recited after the offerings in a yāga. (Rgveda, Manndala 1, Anuvāka 14, Śūkta 86).

NIVITA. Brahman’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 prācīnāvīta and the same worn as a garland around the neck is called Nivita.

NVRṬI. A king of the Yayāti dynasty. (Bhāgavata, 9th Skandha).

NIYATĀYU. Son of Śrutāyu. He was killed by Arjuna in the great war. (Droṇa Parva, Chapter 94, Verse 29).

NIYATI. A daughter called Laksṇi and two sons called Dīhatā and Vidhītā were born to mahrshi Bhrigu of his wife Khyāti. Dīhatā and Vidhītā married Ayati and Niyati, daughters of Meru. A son named Prāṇa was born to Vidhītā, and this Prāṇa became father of Mṛkanḍu and grandfather of Mārkanḍeya. (Viṣṇu Purāṇa, Part 1, Chapter 10).

Niyati after her death became a Devi, and she continues to worship Brahman 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).

NODHAS. A muni who lived in the Rgvedic period. He achieved all his desires by praising the Devas. (Rgveda)

NṛCĀKUSU. A king of the Yayāti dynasty. (Bhāgavata, 9th Skandha).

NṛGA. A king born in the dynasty of Vaivasvata Manu. 1) Genealogy. Descended from Viṣṇu thus: Brahmā—Marici—Kaśyapa—Vivāsvāna—Vaivasvata Manu—Mahābāhu—Prasandhi—Kṣuṇa—Nṛga. Nṛga was the younger brother of Ikṣvāku. From Nṛga was born Sumati, from him the king called Jyotis, from Jyotis Vasu and from Vasu Pratikā.

2) Nṛga became chameleon. Nṛga was an extremely righteous and generous King. Once, at Puskara he gifted away thousands of cows to brahmins. There was a brahmin called Parvata living near Puskara. He too was given a cow and it was after that the brahmin named Anārata came. By then there remained no cow to be gifted. Anārata came after Parvata had gone into the forest after leaving the cow at the pond (Puskara). Nṛga had forgotten the fact that the cow had already been gifted away to Parvata and finding it there owner-less he gave it to Anārata, 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 Anārata’s house. Quarrl ensued between the two, Parvata alleging that Anārata 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 gate-keepers to tell the King about their arrival. But, they did not tell the King, nor did he come.

Angered at this the brahmins cursed that Nṛga be converted into a chameleon and live as such for a thousand years. The King heard about the curse and ran up to the brahmins and requested for absolution from it. The brahmins then said that after one thousand years Mahāvīśu would incarnate as Śrī Kṛṣṇa and that at his touch Nṛga, the chameleon would resume his former form as King. According to this curse Nṛga was born as a chameleon in a neglected well at Dvārakā. One day Śamba 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 Nṛga, and related the story of his curse to the onlookers, who stood there wondering

3) Other information.

(i) After his death Nṛga lived in Yama’s court worshipping him. (Sabhā Parva, Chapter 8, Verse 8).

(ii) Nṛga once conducted a yajña on the banks of the river Payosṇi in Varāhāthīrtha at which Indra drank soma so much as to get intoxicated, and the brahmins
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 Indians. (Bhishma Parva, Chapter 9, Verse 7).
(iv) Krṣṇa 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).

NRŚAD. A mahārṣi, who was the father of sage Kaṇva. (Ṛgveda, Mandala 10).

NRŚART. A Rṣi, who lived in the Ṛgvedic period. His son was deaf. (Ṛgveda, Mandala 1, Anuvāka 17).

NYAGRODHĀ. A son of Ugrasena. When Krṣṇa killed Kaṇḍa, Nyagrodha fought with Krṣṇa and others and was killed by the Balabhadrā’s shield. (Bhāgavata).

NYAGRODHATĪRTHA. A holy place on the banks of the ancient river Drṣadvatī in North India. (Vana Parva, Chapter 90, Verse 11).

O

O. This sound signifies Bhrāhma. (Agni Purāṇa; Chapter 348).

ODRA (M). An ancient province of India, Mahābhārata, Sabhā Parva, Chapter 51, Verse 23 says that the King of this province had come to Dharmaputra with presents.

OGHARATHA. Son of the King named Oghavān. (M.B. Anuśāsana Parva, Chapter 2, Verse 38).

OGHAVĀN I. Grandson of King Nrga. He had a son named Ogharatha and a daughter named Oghavati. (M.B. Anuśāsana Parva, Chapter 2).

OGHAVĀN II. A warrior on the side of the Kauravas. (M.B. Kṛṣṇa Parva, Chapter 5, Verse 42).

OGHAVATI I. There are seven Sarasvatī rivers in the world. These are Suprabhā, Kancanākṣi, Viśālā, Manorāma, Sarasvatī, Oghavatī and Surenā. In the Mahābhārata, Salya Parva, Chapter 38 we find that Oghavatī was invoked and brought to Kurukṣetra. It was on the bank of this Oghavatī that Bhīma fell and lay on the Sarasaṇyā. (Bed of arrows). (M.B. Śaṅti. Parva, Chapter 50, Verse 5).

OGHAVATI II. Daughter of the King named Oghavān. Sudarṣāna, the son of Agni married her. (M.B. 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 Bhrāhma.

Aṅkārī Viṣnu-ruddiṣṭa
Ukārastu Maheṣ-varaḥ/
Maṅkarastu śrītō Bhrāhma
Pranavastu trayāśīmekah/[
(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. (Māṇḍūkyopaniṣad).

OMPATU. (Malayālām word for nine).
Nine grahas (nine planets). Sun, Moon, Mars, Budha (Mercury), Guru (Jupiter), Sukra (Venus), Śani (Saturn), Rāhu and Ketu.

Nine Doṣa. Gulika, Viṣṭi, Gandāntam, Viṣa, Uṣṇa, ekārgalam, Sarpaśīrās, lāṭam and Vaidhiṃtam.
Nine Karmaśādhiśi. Śūrya, Candra, Yama, Kāla, Ākāśa, Vāyu, Agni, Jala and Bhūmi.
Nine Rivers. Sarasvatī, Vaiśārṇa, Āpaga, Manḍākini, Madhuvrāvā, Aṃlū, Kauśikī, Drṣadvatī and Hiraṇvatī.
Nine Dūti (s). Dāti, Dāsi, Śakhi, Ĉeṭi, Dhāreyi, Prātiveśini, Liṅgini, Sīlpinī and Svasati.


P

PA. A garden. (Agni Purāṇa, Chapter 348).

PADAPĀTHA. An ancient system of studying the Vedas. (See under Ghanapātha).

PADĀRTHA. See under Pañcabhūta.

PADATTI. One of the eight sons of Janamejaya, a King of Kuruvarṣa. The others are Dhṛtarāṣṭra, Pāṇḍu, Bālīhika, Niṣadha, Jambunāda, Kuṇḍodara and Vasāti. (The Pāṇḍu and Dhṛtarāṣṭra mentioned here are not the fathers of Kuruvarpaṇḍavas.).

PADMA I. A serpent born to sage Kaśyapa of his wife Kadru. (Śloka 10, Chapter 35, Ādi Parva).

PADMA II. A King. This King shines in the court of Yama. (Śloka 39, Chapter 10, Sabhā Parva).

PADMA III. A soldier of Subrahmanya. (Chapter 45, Śalya Parva).

PADMA IV. A nidhi (treasure). This nidhi belongs to Kubera. (Śloka 39, Chapter 10, Sabhā Parva). Saṅkhānīdhī, Padmanīdhī and a Puspakāmiṇā were presented to Kubera by Bhrāhma. (Uttara Rāmāyaṇa).

PADMĀKARA. A Character in the story in Śiva Purāṇa describing the greatness of a Śivayogin. (See Rasbha).

PADMĀKETANA. One of the children of Garuḍa. (Chapter 101, Udhyoga Parva).

PADMĀKŪTA. The palace where Suprabhā wife of Śri Krṣṇa used to reside. (Dākṣiṇāyā Pāṭha, Chapter 38, Sabhā Parva).

PADMANĀBHA I. One of the hundred sons of Dhṛtarāṣṭra. (See under Kauravas).

PADMANĀBHA II. A serpent. This serpent resides on the shores of the river Gomati which flows through Nāmisāranya. This serpent once went to Bhrīma and talked to him about Dharmā. (Chapter 355, Sānti Parva).

PADMAPURĀṇA. One of the eighteen Purāṇas. (See under Purāṇas).

PADMARĀGA. See under Navaratna,
PADMASARAS. A lotus pond of Utara Bhārata. The Paṇḍavas on their way from Khāṇḍavaprastha to Girivṛaja met Śri Kṛṣṇa at this place and talked with him for a long time. (Chapter 20, Sabhā Parva).

PADMAŚAGANVHIKA. A lotus pond situated near Cedeśa. 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 66 of Vana Parva of Mahābhārata.

PADMAŚEKHARA. A Gandharva King. Padmāvatī of whom many stories are told in Kathāsārītāgama was the daughter of Padmaśekhara. Padmāvatīlamba of the said book is entirely devoted to stories about Padmāvatī.

PADMAVATI I. A river which is the incarnation of Mahālakṣmi. (See under Gaṅgā).

PADMAVATI II. Wife of Emperor Udayana. (See under Udayana).

PADMAVATI III. Wife of Candragupta son of Sahasramukharaṇa. (See under Sahasramukharāṅa).

PADMAVATI IV. A female follower of Subrahmanya. (Chapter 46, Śalya Parva).

PADMAVATI V. Daughter of Satyaketu, 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 Gobhiṭa she became pregnant. She started to destroy the foetus when from inside a voice said "I am being born to wreak vengeance on Mahāviṣṇu for killing Kālanemi." The son born thus was Kātiṣṭa. (Srṣṭikāṇḍa, Padma Purāṇa).

PADMAVATI VI. Wife of a Vaiśya named Pranidhi. Once Pranidhi went to a neighbouring village for trade. Padmāvatī 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 Dharmaśivajja was greatly enamoured of her and the companions of Padmāvatī, noticing that, just to make fun of him said "If you abandon your life at the point where the rivers Gaṅgā and Yaṃnā meet you can attain Padmāvatī." 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 Pranidhi and stood before Padmāvatī. The real Pranidhi also came there then. Padmāvatī was in a fix to choose the real husband. Mahāviṣṇu appeared before them then and asked Padmāvatī to accept both of them as her husbands. Padmāvatī pleaded it was forbidden for women of her community to accept more than one husband and then Mahāviṣṇu took all the three along with him to Vaikuṇṭha. (Kriyā Khaṇḍa, Padma Purāṇa, Chapter 4).

PAHLAVA. A place of human habitation of ancient India. This is situated in the western zone. (Śloka 68, Chapter 9, Bhīṣma Parva).

PAIJAVA. A Śūdra. This Śūdra conducted a grand Yajña similar to Aindrāngayajña and gave as fees to priests a lakkh of gold vessels. (Chapter 6, Śānti Parva).

PAILA. A disciple of Vyāsa. It was the five disciples of Vyāsa named Sumanu, Jaimini, Paila, Šuka and Vaiśampāyana who gave publicity to the original Mahābhārata. (See under Guruparamparā).

He was the son of a person named Vasu and attended the Rājasūya of Yudhisṭhira. (Śloka 33, Chapter 33, Sabhā Parva). Paila was also one among those who visited Bhīṣma 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 austerity in the āśrama of this sage. (See under Ambā).

PAIṢĀCA. A kind of marriage. (See under Vivāhā).

PAITĀHAKA. An asura. This asura was killed by Śri Kṛṣṇa. (Chapter 38, Sabhā Parva).

PĀKA. A mighty asura. Once this asura gathered a big army and went to fight against Indra. A grim battle which lasted for several days took place in which the asura army was destroyed and Pāka killed. Indra got thenceforth the name Pākaśāśana. (Chapter 70, Viṣṇu Purāṇa).

PAKAL. Malayālam word meaning Day. A story about the origin of day, night, dawn and dusk is contained in Viṣṇu Purāṇa. At the time of the great Deluge everything from gods down to the rocks lay submerged in Parabrahman (Supreme Being). Brahmā sat in meditation to initiate what he termed as Jagatṣṛti, the four species of living beings like the devas, asuras, piṭṛs and men. When the meditation proceeded, the Tamogūṇa in Brahmā became prominent and so first and foremost of all, the asuras were born from his waist. Then Brahmā discarded his Tamogūṇa and the manifestation of the discarded Tamogūṇa became Night. Brahmā sat again in meditation and from his face sprang out the devas, who were embodiments of sattvagūṇa. Brahmā discarded the sattvagūṇa and it then became Day. That is why asuras are powerful at night and devas by day. Then another manifestation with sattvagūṇa predominating sprang out from Brahmā and it was called Piṭr. Brahmā discarded that also and it became Dusk. Brahmā sat again in meditation and then were born men who were a manifestation of Rajogūṇa. Brahmā discarded that also and it then became Dawn. That is why men are strong at dawn and the piṭṛs strong at dusk. It is because of these that it is said that day, night, dawn and dusk are bodies of Brahmā. All the above four are an asylum of the three gunas.

Night is called Uṣā and day, Vyuṣṭi. Sandhyā (dusk) is the time between Uṣā and Vyuoṣṭi. When the fierce and terrible Sandhyā commences, a set of ferocious demons called Mandeśas desire to eat the Sun. A fight ensues then between the Sun and the demons and by a curse of Pajāpati the demons die daily though their bodies never perish. At that time the best of Brahmims with the sound of ‘OM’ vibrating recite the gāyatrī and throw water upwards. That water transforms itself into Vajrāṇudha and burns to death the wicked demons. The first oblation to the sacrificial fire is performed reciting the mantra which begins with “Sūryojyothi ‘OM’ is but Bhagavān Viṣṇu, lord of the Vedas with the lustre of Rk, Yajus and Sāma. The very utterance of the word ‘OM’ therefore, destroys the demons Mandeśas. (Chapter 8, Arūṣa 2, Chapter 5, Arūṣa 1, Viṣṇu Purāṇa).

PĀKHAṆDA. An ancient place of habitation in Daśkaṇa Bhārata. Sabadeva one of the Paṇḍavas sent his messengers and subdued the country. (Śloka 70, Chapter 31, Sabhā Parva).
PÄKKANÄR. Vararuci, the celebrated astronomer, got of a Caṇḍāli wife twelve sons. They were called “Paracci peṭṭa pāntulkalam (The twelve sons born of a Caṇḍāli).”

They were:
1. Agnihotri.
2. Rajakan.
3. Ulayanur Taacan.
4. Vallen.
5. Vayyillākkunnilappan.
7. Vaṭutala Nāyar.
8. Uppukutṭan.
11. Akavūr Cattan.

Pākkānar’s wife was a very chaste woman devoted to her husband. There are two stories demonstrating the devotion she showed to her husband.

(i) It was usual for all the sons of Vararuci excepting Vayyillākkunnilappan to assemble at the house of Agnihotri for the Śrāddha of their father annually once. Once after the Śrāddha, all of them sat together for their meals and the antarjanam (wife) of Agnihotri refused to serve an assembly consisting of Pākkānar, a Caṇḍāla. When Agnihotri compelled her to do it she came to the place hiding her face with an umbrella. Pākkānar 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 Pākkānar argued that still the brahmin wives who hid their faces were lacking in devotion and chastity and the Caṇḍāla 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 Pākkānar. To demonstrate the devotion of Caṇḍāla wives Pākkānar took Agnihotri to his house. On reaching there Pākkānar called his wife and asked “How much paddy do you have here?” “Five measures”, she replied. “Pour half of it and bring it to me”, Pākkānar instructed. The dufiful wife pounded the paddy, cooked the rice and brought it to Pākkānar. Pākkānar asked her to throw the rice into the drain. She did it without the least hesitation. Pākkānar 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 Pākkānar 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 Pākkānar along with Agnihotri went to the illam (house) of Agnihotri. Pākkānar then asked Agnihotri to make his wife do exactly like what Pākkānar’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 antarjanam (wife) flew into fury and showered on her husband a heap of abuses. She went and hid inside and despite repeated requests from Agnihotri she never showed her face out again. Agnihotri admitted defeat and accepted Pākkānar’s view that a Caṇḍāli woman was more chaste than a brahmin woman.

(2) Once Agnihotri came to the hut of Pākkānar. Pākkānar called his wife to bring a ‘palaka’ (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 grip 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. Pākkānar 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 Pākkānar’s wife had left it. The power of the chastity of the woman. (See under Vararuci.)

PAKSA. See under Kālamāṇa.

PAKSĀLIKA. A female follower of Subrahmanyā.

PAKSIVAMŚA. The Purāṇic version of the origin of birds is given below:

Descending in order from Viṣṇu came Brahmā—Marici—Kasyapaprājapati. The latter got of his wife Tamrā (daughter of Dakṣa) five daughters named Kruñci, Bhāṣi, Śyenī, Dhrṭarāṣṭri and Śukī. From Krucicī were born the Ulūkka, Bhāṣī gave birth to Bhāṣas, Śyenī to vultures and Dhrṭarāṣṭri to swans and geese. From these originated the entire bird family of the world.

(Paṭh 4, Aranya Kāṇḍa, Vālmiki Rāmāyana.)

PAKTHĀ. A King of Vedic times who was a protege of the Āsins. Indra was king to this King. In the Dāsarājīna battle Paktha fought against Sudās on the side of Trasadasu. (Maṇḍala 7, Ṛgveda.)

PĀLA. A measure of ancient times. (See under Trasa-renu.)

PĀLA. A serpent born of the race of Vāsuki. This serpent committed suicide at the Sarvasatarā of Jana-mejaya. (Sok 51, Chapter 57, Ādi Paṛva.)

PAŁAKA. A son born to the King Caṇḍaṃahāsena of his wife Angāravaṭī. Angāravaṭī got two sons. The other son was named Gopālaka. (Kathāmukhalambaka, Kathāsaritsagāra.)

PAŁAKĀVYA. The author of one of the famous book ‘Hastā-yuvremaathītā’. This book contains 160 chapters dealing with Mahārasthānā (great diseases), Kṣudra-rasthānā (minor diseases), Saḷyasthānā (extraction of extraneous matter from the body) and Uttarasthānā (diseases of the head). Pālakāvyā taught this Āyurveda-mathītā to Rāmapāḍa, King of Aṅgadeśa. (Agni Purāṇa.)

PALALĀ. One of the seven mothers of Subrahmanyā. The other six are: Kāki, Halimā, Brahmikā, Mālīni, Aryā and Mitrā. (Sok 10, Chapter 228, Vana Paṛva.)

PAŁŚAVANA. A sacred forest. Once the sage Jama-dagni 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 Yāga gave wine to all the other sages to their heart's content. (Sok 16, Chapter 94, Vana Paṛva.)

PĀLĪ. A corrupt form of Sanskrit.

PĀLITA. A rat, a character in ‘Bidālo pākhyānā’. This rat held a conversation with Lomaśa, a cat. (See under Bidālo pākhyānā.)

PĀLITA. A female follower of Subrahmanyā. (Sok 3, Chapter 46, Sālya Paṛva.)

PALLANTU. The name of the devotional songs sung by the Tamil devotional poet, Viśṇucittā.
PAŃCAKUḌĀ

8. Padārthas. Anything which can be named; a category.
9. Dravyas. An elementary substance, the substratum of properties.
10. Guna—a characteristic or property of all substances.
13. Vīṣa. A peculiar attribute, the eternal distinguishing factor of each of the nine drayyas.
14. Samaṇḍāya. Intimate union, inseparable inherence or existence of one thing in another.
15. Abhāva. Nullity or negation.
16. Śāṅkhya. Followers of the Śāṅkhya philosophy.
17. Advaitins. Followers of the Advaita philosophy.
18. Mimāṁsakas. Followers of the Mimāṁsā system of philosophy.
19. Paramātmā. The supreme being.
20. Atmā. The individual soul enshrined in the body.

According to Nyāya Vaiśeṣikasūtras there are seven Padārthas and they comprise nine kinds of Dravyas which are the Pañcabhūtas (five elements), Kāla (time), Dik (space), Atmā (soul), and Manas (mind). They are described below:

1) Pṛthvi (earth). The characteristic of this padārtha is smell. Pṛthvi is of two kinds, Nitya (eternal) and Anitya (perishable). Nitya is in the form of atom (paramāṇu) and anitya in the form of Kārya. They are classified into body, sense organs and objects.

2) Jala (water). Jala has a cold touch. It is of two kinds Nitya and Anitya. Nitya is in the form of paramāṇu (atom); Anitya in the form of Kārya.

3) Agni (fire). It generates heat. It is of two kinds, Nitya and Anitya. Nitya is in the form of paramāṇu and Anitya, in the form of Kārya. There are four kinds of Agnis: 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 paramāṇu and Anitya in the form of Kārya.

5) Akāla (eternity). This is the carrier of sound. It is single and eternal.

6) Kāla (time). It is general cause for all actions embracing the elements. It is also single and eternal.

7) Dik. Places like north, south, east and west which are eternal.

8) Atmā (soul). It is related to knowledge and is of two kinds, Jīvātmā and Paramātmā.

9) Manas (mind). It is the sense-organ to enjoy pleasures. It is in the form of paramāṇu and eternal.

To know the views of Manu on the origin of the Pañcabhūtas see under Srṣṭi.

PAŃCAKUḌĀ. A nymph. Once Śuka, son of Vyāsa by his yogic powers entered the Ākāśa. Then a host of celestial maidens led by Pañcacakūḍā stood watching him in admiration. (See under Śuka)

Bhīṣma once told Dharmaputra that women were fickled minded and the cause of evils. To explain his statement he pointed out to the conversation between Nārada and Pañcacakūḍā. Nārada once conducted a world tour during the course of which he met Pañcacakūḍā 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
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, Anuśasana Parva).

PAṆCADEVĪS. Durgā, Rādhā, Lakṣmī, Sarasvatī and Śāvitrī are the Paṅcadevis. They are different forms of nature. (See under Devī and Prakṛti).

PAṆCAHANUS. A King of the race of Puru. He was the son of Śrījaya and the father of Somadatta. (Agni Purāṇa, Chapter 278).

PAṆCAGAṆA. An ancient kingdom of Uttar Bhārata. During the time of the Paṅḍavas this country was prospering and Arjuna once conquered the ruler of this country. (Śloka 12, Chapter 27, Sahā Parva).

PAṆCAGAṆGĀ. A sacred place of Uttar Bhārata. The god of Death once sat at this place and practised penance. From then onwards the place was considered holy. (Śloka 23, Chapter 54, Droṇa Parva).

PAṆCAGNI. Rohini, a daughter and Soma, a son, were born to Niśā the third wife of Manu, an Agni. Besides there they got five sons in the form of Agni (fire) and these five are called Paṅcagnis. They are Vaśivānara, Viśvapati, Sannihita, Kapila and Agraṇī.

PAṆCAJA I. (PAṆCAJANA). A mighty asura. This asura lived inside a conch. Śrī Kṛṣṇa killed this asura. Śrī Kṛṣṇa and Balabhadrārāma were having their education in the āśrama of the sage Sāndipanī. On the eve of their completing their education an asura named Paṅcaja carried away the son of the sage while the child was bathing in the Prabhāsārththa 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 Gurudakṣiṇā (fees for the preceptor). Accordingly Śrī Kṛṣṇa and Balarāma went to the banks of the river and prayed to Varuṇa. Varuṇa appeared before them and then told him about the mishap. With the help of Varuṇa they killed the asura Paṅcaja and got back the son of their guru. The conch in which the asura lived was taken by Kṛṣṇa. Because the conch belonged to Paṅcaja the conch got the name Paṅcajanyā. (10th Skandha, Bhāgavata).

PAṆCAJA II. Sagara of the solar race got a son named Asamaṇijasa of his wife Keśī. He became famous as Paṅcaja. He was the father of Amśumān and grandfather of Dilipa. (Chapter 15, Harivāmśa).

PAṆCAJANA. A Prajāpati. He gave his daughter Paṅcajanī (Aśikīnī) in marriage to the great sage and law-giver Daśa. (6th Skandha, Bhāgavata).

PAṆCAJANAS. Brahminas, Kṣatriyas, Vaśiyas and Śūdras are the four castes. Niṣādas form the fifth caste. All these five are collectively called Paṅcajanas. (Śūkta 89, Anuvāka 14, Maṇḍala 1, Ṛgveda).

PAṆCAJANI. A beautiful daughter of Viśvarūpa. King Rṣabha of the lunar race married this girl and they got five sons named Sumati, Rāṣṭrabhrīt, Sudarśana, Āvaraṇa and Dhūmamuktė. (5th Skandha, Bhāgavata).

PAṆCAJANYA I. The conch of Śrī Kṛṣṇa. (See under Paṅcaja).

PAṆCAJANYA II. A forest near the mountain of Raivataka. (Dākṣiṇātya Pātha; Chapter 38, Sahā Parva).

PAṆCAJANYA III. An agni (fire). It was so called because it was born of the parts of five sages. It was called Tapa also. (Chapter 220, Vana Parva).

PAṆCAKA. One of the two soldiers presented to Subrahmanya by Indra for the battle between the devas and asuras. The other was named Utkroṣa. (Śloka 33, Chapter 45, Śalya Parva).

PAṆCAKARṢAVĀṬŚAYANA. A Vedic preceptor. Because Paṅcakarna was born in the family of Vatsya he got the name Vatsyayana. In the language of Yogic treatises the seven life-winds in the human head are called the 'Saptasūryas' (seven suns). Paṅcakarnavāṭśayana had a clear knowledge of these Saptasūryas and has given a vivid description of them. (Taittiriya Aranyaka).

PAṆCAKARAṬA. An ancient country of western Bhārata. Nakula, one of the Paṅḍavas, conquered this country. (Chapter 32, Sahā Parva).

PAṆCAKŚARAMĀṆḌAYMA. Namaśivāya composed of five letters (Na—māḥ—śī—vā—ya) is called the mantra of Paṅcakaraṇa. There is a story in Śiva Purāṇa about the powers one can acquire by uttering this mantra. (See under Kalāvai).}

PAṆCAŁA I. An ancient village of Bhārata. (Chapter 9, Bhīṣma Parva).

PAṆCAŁA II. A sage. He worshipped God according to the doctrines laid down by Vāmadeva and by the blessing of God attained the Kramavībhāga in the Vedas. (Śloka 102, Chapter 342, Śaṅti Parva).

PAṆCAŁA III. An ancient country of Bhārata. Draupadi, wife of the Paṅḍavas, was the daughter of Drupada, King of Paṅcāla. (See under Drupada).

PAṆCAŁI. Draupadi, wife of the Paṅḍavas.

i. Previous births. Paṅcāli 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) Māyāśīta. When Rāma and Lakṣmaṇa 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 Lakṣmaṇī, 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 Māyāśīta from Agni without even Lakṣmaṇa knowing it and handed over the original Śītā to the custody of Agni.

While thus Śrī Rāma, Lakṣmaṇa and Māyāśīta 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 Lakṣmaṇa to watch over Śītā went in search of the deer. Śrī 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 Lakṣmaṇa for help. The deer was none other than Mārīca, the uncle of Rāvaṇa. On hearing the call for help Lakṣmaṇa 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 Māyasītā away to Lāṅkā.

Rāma and Lāṅkāma went to Lāṅkā with an army of
monkeys and after killing Rāvana took back Sitā to
Ayodhya. Then Rāma in deference to public opinion
put Sitā into the fire to test her purity. At that time
god Agni taking back Māyasītā gave the real Sitā to
Rāma, unscathed by the fire. Then, when Māyasītā
was thus abandoned by Rāma she bowed down before
Sri 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 Svārgalakṣmī. Paramaśīva was
pleased by her penance and appearing before her
asked her what boon she wanted. Māyasītā who had
become Svārgalakṣmī by then requested Śiva to give
her a husband. She repeated the request 'Patiṁ dehi' (Give me a husband) five times and Śiva said that she
would have five husbands in her next life as the daugh-
ter of the King of Pāncāla with the name Kṛṣṇa.
(9th Skandha, Devi Bhāgavata).

ii) Nālāyani (Indrāṇa). Once there was an aged sage
named Maudgalya. Nālāyani alias Indrāṇa was the
wife of Maudgalya. Even though the wife was young
and the husband old, Nālāyani was very chaste. The
sage became very old, grey-haired and rugous, skeleton-
like with a foul smell emanating from his body. He
was always in an angry mood. Still Nālāyani stuck to
him as a chaste, loving and dutiful wife. As time
passed on Maudgalya 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 Nālāyani
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 Pañcaśāārīra. Mau-
dgalya granted her the boon and they both travelled
the whole world enjoying an amorous life. When the
sage took the form of a mountain Nālāyani 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 Maudgalya
became tired of a sexual life and returned to the
ascetic life. Even after such a long period of erotic
life Nālāyani was still lustful and she resented 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. Maudgalya 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 Pāncāla when she
would have five husbands to satisfy her lust. Greatly
grieved at this curse she practised severe austerities
standing in the midst of Pañcaśāārī. Pleased with her
penance Śiva appeared before her and blessed her say-
ing 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 valour
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 Gāṅgā, 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 perform-
ed a Yāga at Naimiśāranya. Kāla, the god of
Death, was one of the chief priests for the function.
The Yāga lasted for a long time and since Kāla was
consecrated for the Yāga he did not attend to his
duties as the god of Death. Death came to a dead
stop and men increased in alarming numbers and the
devas were perplexed. They went to Brahmā and
acquainted him with the frightening situation. Brahmā
sent them to Naimiśāranya. They went there and were
talking to Kāla 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 Gāṅgā he saw
Nālāyani there. Nālāyani took the beautiful young
man to Śiva. Śiva was at that time engaged in a
game of dice with Pārvatī and Indra did not then
recognise 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 Indra he saw 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
Nālāyani 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 Pāncāla. 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 Mahāviśuṣa
and requested him to give them mighty accomplices
to fulfil their mission. Then Mahāviśuṣa plucked two hais
from his body, one white and the other black, and
dropped them on the ground. The black hair was
born as Śri Kṛṣṇa and the white hair was born as
Balarāma, to help the Pāṇḍavas later.

Pāncāli's two previous births can be explained thus:
Agni deva created Māyasītā who in turn became Svarga-
lakṣmī to be born as Pāncāli. Māyasītā was a part of
Mahālakṣmī and so also Nālāyani who became Pāncāli
was a part of Lakṣmī. Pāṇḍavas are known to be the
sons of five gods and they used for the procreation of
the Pāṇḍavas Indrāṇīśā (part of Indra) thus making
them all Indras. (Chapters 197 and 198, Adi Parva).

2) Birth of Pāncāli. Pāncāli was born in the palace of
Drupada, King of Pāncāla. She had a brother named
Dṛśṭadyumna. There is a story about their birth in
the Purāṇas:
Drupada insulted Droṇa his classmate in the Gurukula
and Droṇa kept in mind the insult to wreak vengeance
on Drupada. Drupada, therefore, wanted a son to be
born who would defeat Droṇa in a battle. Brahmā
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 Yajñā (one who performs sacrifices
according to Vedic rites) and reached Kalmāsapurī on
the banks of the river Gaṅgā. There he saw a brahmin's
house where lived two sages named Vajā and Upayāja.
They were in figure and nature alike. At first Drupada
went to the younger of the two, Upayāja. He went near
him and after massaging his feet and legs requested him to officiate in a Yāga aimed at getting for him a son to conquer Drauṇa in a battle. He promised to give him ten crores of cattle for that and also anything else the sage wanted. These promises did not make the sage consent to conduct the Yāga and so the King stayed at the āśrama serving the sage. A year went by and one day the sage appeared cheerful and told Drupada thus: "Oh King, my brother who was walking one day in a storm saw a fruit lying on his way and ate it without first 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 wishful about wealth and, perhaps, if you approach him he may help you."

Drupada went to Yāja and after serving him to please him made his request promising him much wealth. Yāja was ready to perform the Yajña. Upayāja came to them at that time and Yāja consulted his brother before going to perform the Yajña. The Yāga was successfully conducted and at the end the priest Yāja called the wife of Drupada and gave her hāvya (clarified butter). Because the hāvya was prepared by Yāja and was offered by Upayāja the sages said that the queen would get two children. While Yāja 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 rose from the fire. The Āśvins present there then said that, that boy would kill Droṇa. He was named Dhṛṣṭadyumna. Then from the dais of the Yāga-fire emerged a beautiful lady of dazzling brilliance. Immediately a voice from heaven was heard to say thus: "This Sumadhyanā (a girl in her blossoming youth) would work on the side of God and will cause terror to the Kauravas."

Yāja blessed the wife of Drupada saying that the two children would thereforth call her mother. Yāja himself named the boy Dhṛṣṭadyumna and the girl according to the ethereal voice, Kṛṣṇā. Kṛṣṇā was dark in complexion. Kṛṣṇā was called Pārṣaṭi because she was the grand-daughter of Prṣaṭa and Draupadi because she was the daughter of Draupada and Pāṇcāli because she was the daughter of the King of Pāṇcāla. Pāṇcāli grew up in the palace of Drupada. (Chapter 167, Adi Parva).

3) Marriage. After escaping from the lac palace the Pāṇḍavas 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 alms in the evening. This was their daily routine and one day while they were in their daily round they saw a group of brahmans and they said they were going to the Svayanīvara of the daughter of the King of Pāṇcāla. The brahmans 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 Pāṇḍavas went to Pāṇcāla along with the brahmans. On the way they met Vedavyāsa and receiving blessings from him they went to the capital city of Pāṇcāla and took their abode in the house of a potter. Nobody knew who they were.

Drupada had placed a mighty steel bow 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 Bhoṛata including the Kauravas had gathered there. When it was time for the ceremonies to begin Pāṇcāli clad in beautiful robes with a bewitching charm which excited the royal assemblage entered the hall with a garland in her hands. Then Dhṛṣṭadyumna brother of Pāṇcāli said "Hear ye, oh princes, seated in state in this assembly, here is the bow and 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 Nārāyaṇa, the Supreme God, strung the bow with ease and hit at the target. Pāṇcāli 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. Drupada 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 knew that his son-in-law was none other than the celebrated Arjuna. The Pāṇḍavas then took Pāṇcāli to their home in Ekacakra and as soon as Kuntidevi 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 Pāṇcāli became the common consort of the five Pāṇḍavas. Then the marriage of Pāṇcāli was ceremoniously conducted after inviting friends and relatives. The Pāṇḍavas then built a new palace at Indraprastha and lived there. (Chapters 190 to 220, Adi Parva).

Śrī Kṛṣṇa was present there along with the leading members of the clan of Vṛṣṇi. He could recognise the Pāṇḍavas 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 Draupadi naked. Once Duryodhana challenged Dharmaputra to a game of dice. Dharmaputra lost all and in the end in despair pledged Draupadi and lost her. Immediately Duryodhana asked Vidura to bring Draupadi to his palace and make her serve as a servant-maid. Vidura did not consent to that. Then Duryodhana asked Prātikāmi to bring her. While entering the palace of Draupadi, Prātikāmi was as timid as a dog about to enter the cage of a lion. He informed Draupadi of his mission. Draupadi sent him back and then Duryodhana sent another messenger. Draupadi went with him to the court of the Kauravas. As soon as Duṣṭāsana saw Draupadi he jumped at her and caught hold of her hair and dragged her to the centre of the assembly. When Duṣṭāsana dragged her thus she said in piteous tones "I am in my monthly period and I have only the upper garment on me. Please do not take me to the assembly." Duṣṭāsana was not moved by these pleadings and he dragged her still.

Bhima could not hold himself calm against this atrocity any longer and in a roar of wrath he abused Dharmaputra for pledging Pāṇcāli thus and losing her. Arjuna however remonstrated gently with Bhima. Then to the consternation of all, Duṣṭāsana started his
shameful work of pulling at Pāncāli’s robes to strip her of all the clothes. All earthly aid having failed Draupadī in utter helplessness implored divine mercy and succour. Then a miracle occurred. In vain did Duśśāsana 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. Duśśāsana retired from his work exhausted and disappointed. Then Karṣa ordered that Draupadī should be sent to the palace of Duryodhana as a servant-maid. Hearing this Duśśāsana once again started dragging her. Draupadī wept. Bhīma roared in fury and said that if his brother, Dharma-puṛa, gave him permission he would at that instant smash to death the Kauravas just like a lion killing the animals. Bhīṣma and Droṇa interfered and pacified him. Duryodhana stood up and striking his right thigh with his right hand challenged Bhīma to a fight. Bhāma-sena did not like Duryodhana exhibiting his naked thigh in front of Draupadī and an angered Bhīma declared that he would in a battle break Duryodhana’s thigh with his mace. Dhrṭarāṣṭra came to the scene and pacified both of them and turning to Pāncāli asked her to name any boon she wanted from him. Pāncāli said: “In order that my son, Pratīvindhīya, should not be called a ‘dāsapatra’ (son of a servant) his father Dharmapuṛa should be released from his servitude.” The boon was granted. Then she requested that all the other Pāndavas should be set free. That was also allowed. Dhrṭarāṣṭra then asked her to name a third boon. Pāncāli then said that all Kṣatriya women were entitled only to two boons and so there was no need for a third one. Then Draupadī took a vow that her hair which was let lose by the wicked Duśśāsana would be tied properly only by a hand tainted by the blood of Duśśāsana. After that in strict obedience to the conditions of the wager the Pāndavas started for the forests with Draupadī to spend twelve years in the forests and one year incognito. (Ten Chapters from Chapter 68, Sākāṭa Parva).

5) Vana-aśva of Pāncāli. (Life in the forests). During the exile of the Pāndavas in the forests Pāncāli was involved in many events of which a few important ones are given below:

(i) Kirmirā’s attack. When the Pāndavas were in the Kāmyakavana, Kirmirā, the brother of Baka, came to the aśrama where Pāncāli was taking rest. The demon was such a fierce-looking giant that Pāncāli was forced to shut her eyes by fright and she became weared like a river in the midst of five hillocks. Bhīmasena immediately ran to her rescue and killed Kirmirā. (Chapter 11, Vana Parva).

(ii) Pāncāli consoled Dharmaputra by her soothing words. (Chapter 27, Vana Parva).

(iii) Once when her woes became unbearable she condemned the devas. (Chapter 53, Vana Parva).

(iv) While the Pāndavas were on the mountain Gandhamadāna, Pāncāli persuaded Bhīma to bring for her the Saugandhika flower. (See under Bhīma).

(v) While the Pāndavas were living in the Badarikāśrama waiting for the return of Arjuna who had gone on a year’s pilgrimage, Pāncāli was carried away by Jaṭāśura. (See under Jaṭāśura).

(vi) After she was rescued from Jaṭāśura, Pāncāli along with her husbands dwelt in the hermitage of Arśataḥsena. (See under Arśataḥsena).

(vii) Once Draupadī gave instructions on the duties of a wife to Saṭyabhāma who came to the forests along with Śri Kṛṣṇa. (Chapters 233 and 234, Vana Parva).

(viii) Once Durvāsas with his disciples came to the forest as the guests of the Pāṇḍavas. They came late and Pāncāli had taken her food already. The Aksyapātra (the never-empty pot) could not be invoked to produce anything that day and Pāncāli was greatly agitated and worried. She prayed to Śri Kṛṣṇa for succour and Śri Kṛṣṇa also coming hungry searched in the pot for something to eat and finding a bit of spinach sticking 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) Jayadratha carried away Pāncāli from the forests once. The Pāṇḍavas rescued her. (Para 4 under Jayadratha).

6) Life incognito. 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 Pāncāli spent that period in the palace of the King Virā. Each assumed a new name and accepted different types of service under the King. Pāncāli took the name of Sairandhri and served as a companion and attendant to the princess. One day Kica, the mighty brother-in-law of the King, tried to molest Pāncāli and Bhīmasena killed him. (See under Kica). It was at the time when the incognito life was coming to an end that the Kaurava army headed by Duryodhana carried away the cattle of the King Virā. The King was absent from the palace at that time and the prince, Uttara, had not the guts to go and attack the Kaurava army. It was Pāncāli who then suggested sending of Bhājanala 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 incognito 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. Śri Kṛṣṇa agreed to go as a messenger to the court of Dhrṭarāṣṭra and ask for the share of the Pāṇḍavas. Before leaving he asked each of the Pāṇḍavas what he should say at the court of Dhrṭarāṣṭra. Pāncāli 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 Bhīmasena that he would tie her hair with his hands smeared with the blood from the thigh of Duśśāsana.

The peace-mission of Kṛṣṇa failed and the famous Kurukṣetra battle started. Many valiant warriors on both the sides were killed. When Abhimanyu was killed Subhadra wept bitterly and Pāncāli who went to console her fainted. Śri Kṛṣṇa revived her. Pāncāli asked Bhīmasena to bring to her the inborn jewel on the head of Aśvatthāma, son of Droṇa. She wanted to take revenge on him for killing her brother Dhrṣṭa-dyumna.
After a fierce battle for eighteen days the Kauravas were defeated and their tribe annihilated. Pândavas took hold of Hastinápura and Pâncâli was one among those who persuaded Dharmaputra to take charge of the administration of the state as its ruler. Dharmaputra performed an Āsvamedha-yajña and Pâncâli gave presents to Citrāṅgadā and Ulāpi who were present for the function then. After the Āsvamedha Draupadi lived in Hastinápura serving Kunti and Gandhārī alike for a long time. It was at that time that Dhrtrāśtra, Gandhārī and Kunti went to the forests 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 Hastinápura as the rulers of the country eminent rśis from different parts of the country visited them and some of the Śiddhas (realised souls) among them saw Pâncâli as the goddess Mahālakṣmī herself. (Sloka 9, Chapter 25, Āśrama-vāśika Parva.)

8) Death of Pâncâli. At the end of their life the Pândavas crowned Parīkṣit as the King of Hastinápura and started on their Mahāprāštāna. They travelled for long through the Himalayas and reached Mahāmeru. At that time Pâncâli fell down dead. Then Bhīmasena asked Yudhiṣṭhira why without any particular ailment Pâncâli died. Yudhiṣṭhira 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 svarga Pâncâli and the four brothers had reached there. (Chapters 1 to 4, Mahāprāštāna Parva.)

9) Sons of Pâncâli. Pâncâli had five sons one each from each of the five husbands. She got Prativindhyā of Yudhiṣṭhira, Śrutāsoma of Bhīmasena, Śrutakṛṣṇī of Arjuna, Śatānnika of Nakula and Śrutakarmā of Sahadeva. (Sloka 73, Chapter 95, Ādi Parva.)

PĀNCĀLIKA (PĀNCĀLIKESA). A Yakṣa who was a son of Kubera. In some parts of Bhārata this Yakṣa is worshipped as a deity. It is believed that Śiva had given Pāncālika 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 Pāncālika obtaining this boon:—
When Satī who was insulted at the Dakṣayāna was consumed by fire a bereaved Śiva sat inactive and moody at a lonely place. When this continued for a long time Kāmadeva (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 Kālindī to commit suicide. (The waters of Kālindī became black from that time onwards.) Kālindī was unable to bear the burden of the soul of Śiva and so he had to get out to the shore and run again. At this time Kāmadeva sent another arrow, unmādāstra (arrow of intoxication) also against Śiva. Śiva could not bear the impact of the two arrows together and he laboured under great strain. Just then he saw Pāncālika son of Kubera coming that way. Śiva then made him understand his difficulties and requested him to take charge of the force of the arrows from him. Pāncālika did so and saved Śiva from his toil. Pleased at this Śiva blessed him. He said that Pāncālika will be worshipped by people in the month of Caitra and all those who do so will be invigorated. He added that henceforth he would be known as Pāncālikeśa also.

PĀNCALYA. An āśrama of ancient Bhārata. This was the place where Nyagrodha, King of Pāncāla, performed penance for a long time. (Sloka 11, Chapter 90, Vana Parva.)

PĀNCAMAHĀYAJṆĀ. For a Gṛhasthā-āśrama (householder) the following five apparatuses are unavoidable: A sifter, 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 PaṇcamahāyajṆās. They are the BrahmayajṆā, PitrayajṆā, DevayajṆā, BhūtayajṆā and the MānuyajṆā. Reciting of Vedas is BrahmayajṆā. Pleased the manes by offering rice or libations of water is called PitrayajṆā. Giving offerings to the demi-gods in the sacrificial fire is called DevayajṆā and religious offerings of rice to the cows is called BhūtayajṆā. Giving food for the guests is called MānuyajṆā. One who does not do the PaṇcamahāyajṆās is no better than dead. Some scholars have classified the PaṇcamahāyajṆās as Huta, Prahuta, Brahmâyuta, Prāṣṭā and Ahuta.

Japō huto huto homah
Prahuto bhautiko balih //
Brahmyam hut纳税 dvijāngyarccā
Prā: itum pitira-pānam. //
Ahuta is BrahmayajṆā, huta is devayajṆā, prahuta is bhūtayajṆā, brahmâyuta is mānuyajṆā and prāṣṭā is pitrayajṆā. Even if at times one finds it not possible to do mānuyajṆā one must perform daily brahmayajṆā and dāivyajṆā. 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 Brahmacārī, a Vānaprastha and a Sannyāsī depend upon a grhaṣṭha for sustenance. Therefore, the Gṛhasthā-āśrama is the best of all āśramas. (Chapter 3, Manusmṛti.)

PĀNCAMI. An ancient river of Uttra Bhārata. People used to drink water from this river. Chapter 9, Bhīṣma Parva.)

PĀNCANĀDA I. A land of the north-western side of Bhārata. This is at present called the Punjab. When Nakula conquered the western states he conquered Paścanāda also. (Sloka 11, Chapter 32, Mahābhārata.) Five rivers of names Vipāśa (Vyāsa), Śatrādu (Sutlej), Irāvati (Rāvi), Cndrabhāgā (Chenab) and Vitastā (Jhelum) run through this place and that is why the place is called Paścanāda.

PĀNCANĀDA II. A sacred place in Kurukṣetra. If one bathes in the holy pond of Kojitirtha there, one would get the benefit of performing an Aṣvamedha. (Chapter 83, Vana Parva.)

PĀNCAPRĀNAS. The five prānas (life breaths) of any living being are Prāṇa, Āpāṇa, Vyāna, Saṃāṇa and Udāna. There is a story in ‘Devi Bhāgavata’ regarding the origin of the Paṇcaprānas.
Once Śrī Kṛṣṇa met Rādhādevi at Rāsamandala and in seclusion they spent in sexual sport the period of one day of Brahма. Then Kṛṣṇa selecting an auspicious time dropped his vital fluid into her womb at the end of the
sexual sport. Tired by the prolonged carnal sport and shaken by the impact of the hot semen Rādhādevi perspired 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 Vāyupatni and to her were born the Pañcaprāṇas. Besides these, another five younger prāṇas were also born. From the sweat of the Devi was born Varuṇa and from the left side of Varuṇa was born Varuṇāni. (9th Skandha, Devī Bhāgavata).

Māndūkīyopanisad 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 Pañcaprāṇas. The first of the five is called Prāṇa itself. It is called Mūkhyaprāṇa or chief Prāṇa. Just as a king appoints his ministers at different places to do specified jobs the chief Prāṇa posts the other prāṇas at different parts 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 breathing is stopped for some time. When an archer stands in deep concentration with his bent bow without breathing he lives with the help of Vyāna. Samāna controls the breathing-in and breathing-out to a specified rhythm. Samāna (equaliser) is so called because it balances the force of the in-coming and outgoing breaths. There is a school of thought that Prāṇa is not seated in the heart but spread over the ears, eyes nose and face. Samāna is seated at the navel midway between the seats of Prāṇa and Apāṇa. This is also a reason why life-wind got that name. This breath does the work of prompting digestion. The four prāṇas, Prāṇa, Apāṇa, Samāna and Vyāna sustain life. The fifth one, Udāna, takes the soul of the being out of the body when it dies.

PAñCĀPSARAS. A lake of distinction. During the exile of Śri Rāma in the forests, Agastyā showed Śri Rāma this lake and described its origin thus: "In times of old a sage named Māṇḍakāraṇī built this lake. This sage living on air alone stood in the waters of this lake and practised severe austerities for ten thousand years. Devas were frightened by the rigorous penance of Māṇḍakāraṇī and they sent five devakanyakās (celestial damsels) to the earth to entice the sage and stop his penance. This sage was attracted by the divine beauty of the girls and he lived with them in a grand building constructed within the lake itself. Even after the passing away of the sage and the damsels people used to hear dance and music from inside the lake. Because five apsaras lived in that lake it became known as Pañcāpsaras. (Apsaras = celestial damsels who are servants of Indra).

(Sarga 1, Aranyā Kāṇḍa, Vālmiki Rāmāyaṇa).

PAñCĀPSARAS. An āgama (a system of philosophy). (Chapter 218, Śānti Parva).

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PAñCARĀTRA. A book of spiritual doctrines. Who learns this will attain the position of Uparicaravasu. (Śloka 23, Chapter 323, Śānti Parva).

PAñCASIKHA. A sage of ancient times. The Purāṇas give the following details about him. He was a disciple of Āsuri. He was brought up breast-fed by Kapīlā, wife of Āsuri and so he was known as Kapīla also. He dwelt in Pañcārosoratas and performed a Yāga for a thousand years and got his name Pañcāsikha. He went to the assembly of the learned king Janaka and entered into a polemic contest with him and defeated him. The defeated King gave Pañcāsikha great respect and he lived in the court of Janaka as his Guru for a number of years. (Chapter 218, Śānti Parva).

PAñCĀSVĀ. A King of the Puru race. (See under Puru-variṇa).

PAñCATANTRA.

A General Information. An ancient book of distinction written by the scholar Viṣṇuṛmāṇa in the form of stories for the use of children to give them an idea of the different aspects of life.

1) Origin. There is a statement in the Preface itself regarding the composition of this book: "Three sons were born to an emperor named Amarasakti. All the three were dull-witted. The emperor was very sorry for them but found no way to improve them. Greatly disappointed the King called the royal council and told them about his sons. Then one of the members of the council, a man named Sumati, stood up and said "Oh! best of Kings, let us not try to teach your children the Vāstras one by one. It will not only be unpleasant study but would also take a long time to complete. If we can mix all the Vāstras 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 Viṣṇuṛmāṇa, a kind-hearted scholar who is not only well-versed in all the Vāstras but also an adept in the art of the up-bringing of children. I am sure he would make your children wise and learned." When the emperor heard this he sent for Viṣṇuṛmāṇa and told him everything. After understanding well the nature of his would-be disciples and the ambition of their father, Viṣṇuṛmāṇa 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 the science of administration were all compiled into a volume called Pañcatantra."
to this are a crow and an owl. The fourth tantra is called Labdhapranāśa. 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 Aparikṣīkatāraka. 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 Ambarāśakti was the ruler of Mahālārāpya in Deccan and that Pāñcatantra must have originated from there. But Pāñcatantra received a global publicity and popularity and was translated from Sanskrit into many other languages. Directed by King Kosru Anurāśva, a Persian poet named Būryoe 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 Mogāfī in the year 750 A.D. translated it into the Arabic language. It was from this Arabic translation that it was translated into many European languages. The Greek translation appeared in the year 1000 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 Hertel says that Pāñcatantra 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 Kashmir. While others assert that it was written in Magadha. The original title of the book is believed to be 'Karataka 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 Tāntākāhyāyīkā. The other is in the form found in Kathāsārītāgāra and Bhātakaṭhāmāṇjāri. The original Sanskrit work is very rarely found. There are several editions of this in Dakhṣiṇa Bhārata. Changes in the stories according to the change of times are also noted. (History of Classical Sanskrit Literature).

B. Contents (Stories).

1) Mitraabheja. There was once a very good merchant in the land of Mahālārāpya called Vardhamāna. He was once travelling in a bullock-cart. One of the bullocks drawing the cart was named Sānjivaka. The leg of Sānjivaka 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 roamed about in the forests bellowing loudly. The King of the forests, Pingalaka 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 Karataka and Damanaka. Damanaka wanted to know what made the lion worried and told his brother about it. Karataka 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 monkeys sitting 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 sawn 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 uproar the dogs make when they see food. A dog has no modesty, humility or self-confidence. Some men are also like that. 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 wits and efforts is the most revered of men. But food is not enough, we must earn fame also. 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."

Karataka 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 madhyaama (mediocre) and the adhama (worst). The adhama type will never start a venture fearing failure. The madhyaama 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 adorable 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 Bhraspati has his moods. In fact, there is nothing impossible in this world. Disappointment and failures are due to want of experience and lack of endeavour. The great ocean with its huge rolling 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 Karataka 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 which in substance was thus: “Even grass over which we trample 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 waist belt would not 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?”

Piṅgalaka 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 one.”

Damanaka said “Oh Lord, be not frightened. Appearances 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 mustered courage and went near it. It tore the leather open. 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 Saṅjīvaka, the ox and told him everything and added that he had been sent by the King to fetch him to his presence. Saṅjīvaka 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 Piṅgalaka were in trouble.

Feeling sorry for his own actions Damanaka went to his brother and said, “All this happened because of our own fault. I shall tell you a story about a self-made calamity. Once an ascetic named Devaśārmā was afraid of robbers. So he stitched into his robes all the money he possessed. Somehow a robber named Āśādhabhūti came to know of it and he made friends with the ascetic and acted as his servant pretending to be very faithful. Devaśārmā got confidence in him and one day he went to bathe handing over all his guarded wealth into the hands of Āśādhabhūti. On his way back from the river after his bath Devaśārmā 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 gone away with his cash.”

Karaṭaka 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 stork who got his food by his cleverness? The stork went to the banks of a pond feeling 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 fishes who overheard this conversation between the crab and the stork came 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 you 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 bones of the fishes eaten before 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. The fox then told them a plan. “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 putting the lion against the ox gained strength in Karaṭaka’s mind. To confirm the idea in his brother’s mind Damanaka told another story. Damanaka said, “Once there was a lion named Madotkāṭa. He lived in a forest harassing all the beasts that lived there,
All the subjects of King Madotkaṭa 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 said "Oh lord, on my way another lion accosted 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 lord to peep in. When Madotkaṭa 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."

Karaṭaka 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 Piṅgalaka and apologised for the mistake he had committed. Then the King enquired what the mistake was. Damanaka said that the ox Saṅjivaka was not such a simpleton as he took him to be. He was ambitious and wanted to snatch away the kingdom from Piṅgalaka. 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 after hearing all these, Piṅgalaka did not have the heart to abandon the ox. Piṅgalaka 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. "Mandavaisarpīṇī was a house which was living happily on the silken bed of a King. A bug went 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."

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 Madotkaṭa 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 wonderstruck by the animal. They went and talked with it and gathered that the curious animal was a camel 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 crown 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 persons 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 wrong. Once upon a time a water-fowl quarrelled with the ocean. 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 she-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 carry away the eggs 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 instructions of its friends. In olden times there lived on the banks of a pond a tortoise who had two swan-friends in the lake named Saṅkṣaṭa and Vikaṭa. 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 friend the tortoise and so decided to take the tortoise also along with them. But the tortoise could not fly and so they found a plan 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 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 expecting dangers in future. Just hear this story" he said "Once in a pond there were three fishes named Anāgata, Upānnamati and Yadbhavisha. 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 Upānnamati and Yadbhaviṣya did not care. They said that some plan could be found out when the danger came. But Anāgata felt diffident and so he went away to another pond. Soon the fishermen came and spread their nets. Upānnamati 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 Upānnamati slipped into a mud pit nearby and remained there till the departure of the fishermen. But poor Yadbhaviṣya could not think of any plan and so was caught and carried away by the fishermen. So just like Upānnamati 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 she-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 find out a remedy. Garuda represented the matter to Mahāviṣṇu who in turn called Varuṇa to his 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 Karatāka of his achievement. But Karatāka said “Brother, you have done a very unjust thing. There are four methods to achieve your object namely, Sāma, Dāna, Bheda and Daṇḍa. Of these Bheda is to be used only last of all. I shall tell you a story:

Once a chetty (Merchant) had two sons named Dharmabuddhi and Duṣṭabuddhi. Once they were both travelling through a forest when Dharmabuddhi got a treasure from a hole at the base of a big tree. Duṣṭabuddhi 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 Duṣṭabuddhi 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. Duṣṭabuddhi 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 near the tree. The stork was to drop fishes 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 when Duṣṭabuddhi insisted, the father half-heartedly agreed to it and went 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 bodiless voice and requested them to fumigate the tree from beneath. The royal servants did so and then the father came out and confessed everything. The servants of the King nailed Duṣṭabuddhi on a spike and killed him.

After having told the story Karatāka tried to dissuade his brother from his deceitful intentions. Karatāka said:— “Pīṅgala and Saṁjñavaka 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 enticed the only son of his neighbour to his house and locked the young boy in a room. The friend went in search of his son to the merchant’s house and asked him whether he had seen his son anywhere. The merchant replied that he saw the boy being carried away by a kite. The friend could not believe the story and suspecting some foul play on the part of the merchant went to the king and reported the matter to him. The king sent for the merchant and asked him about the missing boy. The merchant gave the king 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 could eat a thousand pounds of iron. The king asked the merchant to explain and he then told him everything that had happened. The king ordered the friend to return the iron and the merchant got back his wealth. Karatāka 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) Suḥṭlābha. (Gaining friends). Once there lived on a tree a crow named Laghupatanaka. 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 freely of the pegs that held it. The crow followed them and when they were safely landed at another place Citragṛiva the leader of the doves, told the crow thus “I shall now show you the benefit of gaining friends.” Citragṛiva and his doves flew again with the net and landed before the hole of a rat named Hiraṇyaka. The rat was a friend of Citragṛiva.
On hearing the voice of Citragrīva outside, Hiranyaka came out and felt sorry for the plight of the doves. The rat pointed out that nobody could 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 doves flew away to their places. Seeing the generosity shown by the rat, the crow wanted to be friendly with the rat. The crow mentioned this to the rat. But the rat refused to be friendly thinking that it was a ruse to get him killed for his food. But the crow promised to be grateful for ever to the rat for saving the doves which belonged to the community of birds to which the crow also belonged. But the rat retorted that gratitude was a quality which was absent in 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 broke out 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 for him from the lake plenty of fish to eat. The rat was also affected by the famine and so he also decided to accompany the crow. The crow took the rat in its beak and they both reached the lake where lived 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 bhikṣu (one who lives on alms) named Cūḍākārṇa 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 remains everyday in his kitchen. I used to eat that food and live. Then one day another Sannyāsin named Brhatṣphik (Viṇākara) came to this house. Every night Viṇākara used to read the Purāṇas to Cūḍākārṇa. Cūḍākārṇa would sit and make a sound on the bow kept nearby to drive me away. The first time he did so Viṇākara who was reading resented the interrupting sound and asked Cūḍākārṇa 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 starve and I 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 wish 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 dear named Citraṅgada escaping from a hunter came frightened to their midst and started living with them. One day the deer which went in search of food did not return even after dusk and so 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 mean-
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-fooled donkey got angry and abused the farmer using very vulgar language. The farmer got angry and killed him with an arrow.

Ciranjīvi 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 trodden 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 hailed 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 Bhagavān has deputed me to verify a report which has reached him that some elephants are making the water of the lake muddy. He 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. Ciranjīvi added that this happened to the elephants because of the lack of a wise and proper leader.

The aged Ciranjīvi 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 Kapinjala. We became friends. One day Kapinjala did not come home as usual. Taking advantage of it a rabbit came to Kapinjala’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 Kapinjala 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 is in 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 Yamunā. 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 crows. 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.

Ciranjīvi 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 Yāga 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 Ciranjīvi said he would lead the owls into a trap and come back. Ciranjīvi then went to the owls and their friends on the top of Śrāṅgā. Ciranjīvi 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. Ciranjīvi made some piteous groans and the owls took him before their king. The king questioned Ciranjīvi and he said thus:—

“I am Ciranjīvi the minister of Meghavarna. Once I praised your greatness before my king and he shaven my head and dismissed me from his service.” The king of the owls asked his ministers what should be done with Ciranjīvi. 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 Brahmārakṣa and they became friends. The Brahmārakṣa 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 he
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 Ciraṅjīvi 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 Ciraṅjīvi, 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 slipped from the beak of the kite and fell down into the open palm of a sage doing his sandhyāvandana. 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 approached 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 mountain which could obstruct its path was more powerful and so the sage went to the mountain. 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 rat became a girl rat again. So do not change your clan, be a crow and live with me.”

Ciraṅjīvi from that day onwards started living with the owls. During day time when the owls slept, the old crow would fly hither 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 Ciraṅjīvi set fire to the stock of dry materials beneath the tree. The owls were all burnt to death. Meghavarna and his friends congratulated Ciraṅjīvi on his success. Ciraṅjīvi said: To obtain difficult positions 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) Labdhanāsā. (Losing what you got) Once a monkey named Baliṅukṣha 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 Śimśumāra 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 she 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 she were to be saved from her present ailment. The crocodile was 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 Śimśumāra said that his wife wanted to see the monkey-friend and had asked him to take him home that day. The monkey believed the story and started for the house of Śimśumāra on its back. When they reached half way in the river Śimśumāra told Baliṅukṣha thus: “My wife is seriously ill. The doctor has prescribed the heart of a monkey as the only medicine for it.” The monkey went pale-white with fright but instantly he hit upon a plan. Baliṅukṣha said “Śimśumāra, what a fool you are. Why did you not tell me this at least at the time of our departure? I kept my heart on the tree before starting, for I never knew you were in need of it. Let us go back and take it.” The poor crocodile believed the story and went back with the monkey to the fig tree. As soon as they reached the shore the monkey jumped from the back of the crocodile and ran to the tree. The crocodile asked the monkey to bring his heart soon but the monkey laughed from the top of the fig tree 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 Sandhyavandana. 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, Simśumāra, the crocodile, went its way. Labdhanaśa is the act of losing what came into your possession once.

5) Asamprekṣayakārita. 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 Gauḍadesa a brahmin named Devasārmā. His wife Yajñāsenā 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 fried grain he got as his daksinā in a pot on his head. He started thinking thus—"I will sell this fried 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 renovate my old house and then I will marry. She will deliver a beautiful son. I will name the child Somaśārmā. 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 fried grain. The pot broke and the whole thing inside fell on the road.

Devārmā on hearing the story of Yajñāsenā became pensive. After five or six days Yajñāsenā delivered a son. Days went by and one morning Yajñāsenā 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 Yajñāsenā 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 wealth 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 and the barber with a hard stick which he had kept ready started 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 nailing him on to a spike. Yajñāsenā concluded by saying that even death would be the result if one does anything without properly understanding things.

Pāncatīrtha. 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 Pāncatīrtha or Saubhadra-kāṣṭhara (For details see under Vargā and Saubhardrakāṣṭhara).

Pāncavātī. A soldier who fought bravely against the asuras on the side of Subrahmanya.

Pāncavātī. The sacred place where Śrī Rāma built an āśrama and lived for some time with Siitā and Lakṣmana during their exile in the forests. There is a story about Pāncavatī in the Kambha Ramāyana. Pāncavatī is on the south side of the Godāvari. Five Vaiḍavyakṣas (banyan trees) stand here in a circle and therefore, the place got the name Pāncavatī. There is a legend about these banyan trees. Once five Gandharva 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 Rāma with his wife and brother will come and stay in an āśrama built in your midst. Their holy presence will give you salvation from my curse." Śrī Rāma and Lakṣmana when they came to that forest decided to build an āśrama in the centre of the circle formed by the five banyan trees. Lakṣmana 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 Śambhukumāra, son of Śūra-paṭakha. He was doing penance there when Śrī Rāma came there with Śītā and becoming lustful at the sight of Śītā he stood there as a tree. It was he who was cut down by Lakṣmaṇa. Śrī Rāma understood the thing that happened. He then explained to Śītā and Lakṣmaṇa many things about the frauds and deceits of the demons. After that they built their hermitage there and dwelt there for a long time. (Aranya Kānda, Kamba Rāmāyana).

PANCAYATANA. A Sanātana Viśvadeva (one of the ten deities supposed to be the sons of Viśvā). (Chapter 91, Anuśāstra Parva)

PANCAVIRA. A sacred place of Bhārata. He who visits this place will get mokṣa. (Chapter 84, Vana Parva)

PĀNCAYATANA. An idol of Śiva in Kaśi. This idol is called Oṣīkāra also. Bhaga-vān Parameśvara who gives mokṣa to men dwells in this idol in the form of Panca-vatana. The five souls of Śiva are the five āyatanas. They are Śānti (tranquillity), Ațitaśānti (passed beyond tranquillity), Pāparāvīdyā (Greater and smaller knowledge), Pratiśṭhā (celebrity) and Nivṛtti (Recession). Because these five āyatanaś dwell in the idol of Śiva at Kaśi it got the name Panca-vatana. (Chapter 34, Padma Purāṇa).

PĀNDA. One of the sons born to Kaṇya of his wife Āryavatī. He married Sarasvatiputri and begot seventeen sons. They all became in the future originators of races. (Pratisargasamhitā, Bhaviṣya Purāṇa).

PĀNDARA. A serpent born of the race of Airāvata. This serpent was burnt to death at the sarpasatras of Janamejaya. (Sloka 11, Chapter 57, Ādi Parva).

PĀṆḌAVAS.

1) Origin. Śantanu, a celebrated King of Candravanśa (lunar dynasty) had two wives, Gaṅgā and Satyavatī. Bhīma was the son of Gaṅgā. After the birth of Bhīma Gaṅgā his mother went to heaven. After that Śantanu married Satyavatī, mother of Vyāsa. Satyavatī got two sons, Citrāṅgada and Vīcitrāṅga. Even while a bachelor, Citrāṅgada was killed by a Gandhāra of the same name. So Vīcitrāṅga became a King of Śantanu's earth. Bhīma forcibly brought the three daughters of the King of Kaśī named Ambā, Ambikā and Ambālīkā for Vīcitrāṅga to marry. But knowing that Ambā was in love with the King of Sālva, Bhīma let her off on the way. Ambikā and Ambālīkā became the wives of Vīcitrāṅga. But for a long time they had no sons.

At that time Satyavatī, mother of Vīcitrāṅga, sent for Vyāsa her eldest son and asked him to beget sons of Ambikā and Ambālīkā. Ambikā got Dhrta-rāṣṭra of Vyāsa and Ambālīkā, Pāṇḍu, father of the Pāṇḍavas. Dhrta-rāṣṭra was born blind and he married Gāndhārī. Pāṇḍu was born pale-white in colour and he married Kunti mother of the Pāṇḍavas.

Kunti was the sister of Vasudeva, father of Śrī Kṛṣṇa. The real name of Kunti was Pṛthā. Śūrasena, King of the Yādavas, was the father of Kunti and Vasudeva. Because Kuntibhoja son of Śūrasena's sister, had no issues Kunti was sent to the palace of Kuntibhoja and she grew up there. Pṛthā got the name of Kunti because of that. Besides Kunti, Pāṇḍu had another wife named Mādrī.

While she was living in the palace of Kuntibhoja the sage Durvāsa came and stayed in the palace as the king's guest. Kunti was a little girl then and yet she served the sage with such care, patience and devotion 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 mantra only five times." The impatience of youth made Kunti give a test to the power of the mantra and though unmarried she invoked the Sun. The Sun immediately presented himself before her and by his grace she conceived and got a son whom she secretly set afloat in a river. A childless charioteer named Adhiratha happened to see the child and he took it home and brought it up. When he grew up he was sent to Hastināpura and the sons of Dhrta-rāṣṭra took him in their service. He was Kaṇa, the celebrated warrior of the Kauravas. Kunti married Pāṇḍu after the birth of Kaṇa.

Dhrta-rāṣṭra got of Gāndhārī a hundred sons and a daughter named Duśālā. The children of Dhrta-rāṣṭra were known as Kauravas or Dhrta-rāṣṭras. Pāṇḍu had a curse that he would die the moment he entered into sexual sport with his wives. (See under Kīmāna). So under instructions from her husband Kunti invoked Dharma, Vāyu and Indra and got the sons Uddyōṣṭhītra, Bhīmasena and Aṭjuna. She gave the remaining one chance to Mādrī and Mādrī invoked the two Āśvinīdevas, Nāsatya and Daśra 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 Pāṇḍavas. (Upto Chapter 123, Ādi Parva).

2) Life in Hastināpura 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 Śataśīrga. Kaśyapa, the royal priest of Vasudeva, performed the Upanayana (investiture with the sacred thread) and such other religious ceremonies ordained for boyhood. They were educated under the sage Śuka. One day in the Spring season Pāṇḍu's resolution broke down under the exhilarating influence of the season and he caught hold of Mādrī and embraced her despite earnest and repeated protests from Mādrī. 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 Kunti and Mādrī came forward to do so. But Mādrī said that one of them should live to take care of the children and so entrusting her children also to the care of Kunti, Mādrī jumped into the funeral pyre and ended her life. The sages of the Śataśīrga forest took the children and Kunti to Hastināpura and handing them over to the charge of Dhrta-rāṣṭra came back. The Pāṇḍavas grew up in Hastināpura 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 teasings 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 Nāgas and came back
unscathed with added siddhis (acquired power). This annoyed the Kauravas.

It was at this time that Droṇa a renowned preceptor in archery, came to Hastināpura. 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 time came for Gurudakṣiṇa (fees paid in bulk at the end of the studies to a preceptor). Droṇa asked his disciples to bring King Drupāda 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 Gurudakṣiṇā were over, Dhṛtarāṣṭra crowned Yudhīṣṭhīra as the heir-apparent and this increased the power and status of the Pāṇḍavas in Hastināpura. 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 Vārāṇavata and with the permission of Dhṛtarāṣṭra made them change their residence to the new building. The new building was cunningly built of lac 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 Khanaka. The Pāṇḍavas had, therefore, made ready a secret passage by underground to escape from the building when an emergency arose. The passage was to lead them from the palace to the forest nearby. One night Purocana, 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. Purocana also was burnt to death. Thus the Pāṇḍavas had to go away from Hastināpura 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 Gaṅgā. On their way a demon named Ḥiḍimba attacked them and Bhīma killed him but at the request of Dharmaputra married his sister Ḥiḍimbī. After that while they were continuing their journey crossing the river a Gandharva of name Cītrarathas attacked them. Cītrarathas 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 Tapati-savrāvanā. Then they went and stayed in the house of a brahmin in the village of Ekacakra. It was at that time that the Svayānvāra of Pāṇcālī was held. The Pāṇḍavas went for the Svayānvāra and married Pāṇcālī. The news then spread that Pāṇḍavas were not dead but still alive. Dhṛtarāṣṭra then sent for them and the Pāṇḍavas returned to their palace in Hastināpura. Yudhīṣṭhīra was crowned as King of half of the country and he built his palace in a place known as Khāṇḍavapraṣṭha. 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 Pāṇcālī 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. Yudhīṣṭhīra married Devikā, daughter of King Śibi, also. (Sloka 70, Chapter 95, Ādi Parva). Bhīmasena and Arjuna with the help of Śrī Kṛṣṇa slew Jarāsandha. After that they conducted a victory march over the country and established their overlordship by conducting successfully a Rājasūya yajña. 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 Dhṛtarāṣṭra gave them back everything and sent them to Indraprastha again. Before Dharmaputra reached the palace Duryodhana once again challenged him for a game of dice. Despite protests from all sides Dharmaputra went and played and lost again everything. To fulfill the conditions of the game Yudhīṣṭhīra 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 Aṣayaprāta (never-empty pot) from the Sun. They dwelt first in Dvaitavana and then in Kāmyakavana. Then they went to the mountain of Gandhāmādana and from there to Badarikāsrama. From there they came back again to Kāmyakavana 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 sad plight. But Citrasena, a Gandharva, captured Duryodhana and Arjuna got him released. Duryodhana sent Durvīśas to tease Dharmaputra but the sage was sent back after being received duly and well-attended to earn his blessings. During their stay in that forest Jayadratha kidnapped Pāṇcālī but the Pāṇḍavas rescued her immediately. They went from there again to Dvaitavana. Dharmadeva tested them once while they were there. The twelve years of exile came to an end and as per directions from Dharmadeva they spent their incognito period of one year in the court of the King of Vīraṭa. After the end of their incognito life the King of Vīraṭa gave in marriage his daughter Uṭtarā to Abhimanyu son of Arjuna.

Even after the return of the Pāṇḍavas from the forests 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 Śrī Kṛṣṇa from the Pāṇḍavas to avoid a war and settle matters amicably to Dhṛtarāṣṭra 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. Śrī 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. Yudhīṣṭhīra became King. He performed an Aṣvamedha Yāga. After a few years of reign the Pāṇḍavas crowned Parīkṣit, son of Abhimanyu, as the King and started for their Mahāprasthāna (departing this life). They walked in a line in the order of their age,
Dharmaputra leading and Pāṇcālī following last. At first Pāṇcālī fell dead, but nobody turned back. Then Sahadeva fell and nobody hurried. This continued thus till Dharmaputra was left alone. A dog which followed them from their very start about 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 Pāṇcālī, Kuntī, Bhīṣma and Vyāṣa).

PĀṆDAVAPRAVEŚAPARVA. A sub-divisional Parva of Viśā Parva. This includes chapters two to eighteen of Viśā Parva.

PĀṆḌITAKA. One of the hundred sons of Dhrtaṛṣṭra. He was killed in the great battle by Bhīmasena. (Chapter 88, Bhīṣma Parva).

PĀṆḌU I. Father of the Pāṇḍavas.

1) Genealogy. Refer to the genealogy of Arjuna.

2) Birth. Sanatanu, a King of Candravanīṣa, had two wives, Gāṅgā and Satyavatī. Even while Satyavatī was a maiden she got the sage Parīṣara a son named Vyāṣa. But because of the blessing of the sage Satyavatī did not lose her maidenhood. She got of Sanatanu two sons, Citrāṅgada and Vicitravīrya. Citrāṅgada died young. Vicitravīrya married the two daughters, Ambikā and Ambalīkā, of the King of Kāśi. Vicitravīrya died before any progeny was born to him. To save the dynasty from extinction Satyavatī asked her first son Vyāṣa to beget children of Ambikā and Ambalīkā. Accordingly Dhrtaṛṣṭra was born to Ambikā of Vyāṣa and Pāṇḍu to Ambalīkā. (Chapters 63 and 105, Ādi Parva).

3) How Pāṇḍu got his name. Vyāṣa came to Hastināpura by the command of his mother to beget sons of Ambikā and Ambalīkā. Vyāṣa was an ugly sage with matted hair and he was dressed in garments of deer skin. Satyavatī that night called Ambikā to her side and in secret commanded her to go and lie with Vyāṣa. She was reluctant to have a sexual union with that old and ugly sage. Yet obeying 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 Dhrtaṛṣṭra. The next day Satyavatī ordered Ambalīkā to go to lie with Vyāṣa. Ambalīkā on entering the bed chamber went pale on seeing the ugly Vyāṣa and the result was she got a child that was pale white in colour. That child became known as Pāṇḍu. The third day Satyavatī asked her servant-maid to go and lie with Vyāṣa. 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 later as Vidura. (Chapters 1, 63, and 105, Ādi Parva).

4) Boyhood and kingship. Bhīṣma took care of Dhrtaṛṣṭra, 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 all the Itihāsas and Purāṇas. Pāṇḍu became second to none in archery. The people were all happy. When the boyhood was over Pāṇḍu was crowned as Yuvarāja. Pāṇḍu was the most eligible of the three to become King, for Dhrtaṛṣṭra was a born blind man and Vidura was the son of a servant-maid. (Chapter 109, Ādi Parva).

5) Married life. Obeying the behest of Bhīṣma, Pāṇḍu married Prithā, daughter of the Yādava King Sārāsenā. She was the sister of Vasudeva, father of Kṛṣṇa. She got the name Kuntī because she grew up in the palace of King Kuntibhoja. While Kuntī was staying in the palace of Kuntibhoja Durvāsas came and stayed in the the palace as a guest of the King. Kuntī then served the sage with such devotion and patience that Durvāsas at the time of his departure gave Kuntī a 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 Kuntī 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 brilliance before her and she got of him a son who was known as Karna later. Unmarried as she was, Kuntī sent the child afloat in the river nearby. Even after a child-birth Kuntī remained a virgin by the blessing of the Sun and so got married as a virgin. Many Kings were present for the Svayānvar of Kuntī 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 Mādṛi 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 Pāṇḍu attacked Daśārha with a huge army and defeated him. Later he defeated Dirgha, King of Magadha. Then he conducted a victory march capturing many kingdoms like Kāśi, Mithilā, Suhma and Pundra. Thus many of the Kings of Uttara Bhratā became feudatory princes of Pāṇḍu. In consultation with his brother Dhrtaṛṣṭra, Pāṇḍu gave all the wealth he got by his might to Satyavatī 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, Ādi 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 and the hunting nature 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 cheering dead Kindama cursed Pāṇḍu thus: "Oh wicked 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 Himalayas to perform penance there. Kunti and Madri accompanied him. They gave away all their jewels and ornaments as gifts to brahmans. People followed them to the border of the forests and returned to the country weeping. Pandu and his wives visited such holy places as Nágasatândri, Gaitrarathâ, Kákalâjûta, Himalayas, Gandhamâdana and the lake Indradyumna. Then they went to Sataśrânga and started performing penance. Once Pandu and wives along with a few sages went to Brahmaloka to attend a Yâga 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 mantras in her possession. Pandu was extremely pleased and with his permission Kunti got three sons, Yudhîshthira, Bîhmasena 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 Sataśrânga when spring time arrived in the forest with all its blossoming brilliance and fragrance conducive to amorous thoughts in all living beings. Pandu one day walked alone with Madri enjoying the sight of the flowering plants and trees. Bees and Beetles hummed around the flowers and on the branches sat the Cuckoos singing. There was a seductive fragrance all around and Pandu was excited beyond controllable limits. Pandu's resolution 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 Sataśrânga assembled there weeping. In the presence of a huge crowd including the relatives who had come down from Hâstinapura 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 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 Kâtyâpa who performed the funeral rites of Pandu. (Chapters 115 to 126, Âdi Parva).

8) After the demise, Pandu's soul is shining in the court of Yama. (Śloka 25, Chapter 7, Sabha Parva). Pandu sent a message to Yudhîshthira from Devaloka that Yudhîshthira should conduct a Râjaśûya Yajña. The message was carried by Nárada. (Śloka 24, Chapter 12, Sabha Parva). He lives in Indraloka with Madri and Kunti. (Śloka 15, Chapter 5, Svargarâha Parva).

9) Synonyms of Pandu. Pandu is known under the following names. Bharata, Bharatârshâbha, Bharâtasatata, Kaurava, Kauravânapanda, Kauravarshâbha, Kauravya, Kauravyadâyâda, Kausalyânapandavardhana, Kuruvâha, Kurukulodvâha, Kurunanda, Kurupati, Kuruprâvira, Nâgarupâdhipi and Nâgarupasimha.

PÂNDU II. The second son of Janamejaya. (Śloka 94, Âdi Parva).

PÂNDURA. A soldier of Subrahmanya. (Śloka 73, Chapter 45, Sâlya Parva).

PÂNDURĀSTRA. A place of habitation in ancient Bharata. (Śloka 44, Chapter 9, Bhiṣma Parva).

PÂNDYA. I. A King of Vidarbha who was a great devotee of Śiva. One day while he was performing Śivapûja 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 Satyaratâha, a King, and was killed by his enemies. (Śatarudrasahhitâ, Śiva Purâṇa).

PÂNDYA. II. (A Tamilian dynasty of Kings.) A place of Purânic fame in Dakṣâṇâ Bhârata. The three states Cera, Cola and Pandya were from early times renowned states of Dakṣâṇâ Bhârata. Historically and Purânic Pândya was a state of eminence.

(A) Historically. The Pândya dynasty of Kings is very ancient. The exact period of its beginning is still unknown. Megasthnes who lived in the fourth century B.C. has made mention of the Pândya dynasty in his diary. Julian, an emperor of Italy, who lived in 361 A.D. is stated to have received visitors from Pândyadesa. The Pândya dynasty was revived and elevated under the leadership of Katurika in the 7th century A.D. From that time till the 16th century Madura was the capital of Pândyadesa. The Uccângi dynasty which was ruling the places to the south of Tungabhadra during the period from 9th century to 13th century A.D. is believed to be a part of the Pândyavânsâ which had gone from Madura. A continuous history of the Pândya line of Kings is not available. Many Kings bear names like Jâtavarma or Máravarma. The Pândya 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. Pândya was ruled by five of the most valiant rulers and at that time the Pândyadesa included all the places in south India up to Nellore. But the power of the Pândyas 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 Pândyas spread to the north of river Kaveri. In 1312 A.D. Kerala got herself free from the hold of the Tamilian Kings. (Pândyârajâya).

(B) Purânic fame. The statements found in Mahâbhârata about Pândyadesa are given below:—

(i) Śrî Kṛṣṇa once slew a Pândya King who was the father of Malayadhvaja. Malayadhvaja who was a very valiant archer started for Dvârakâ 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 Mahâbhârata Malayadhvaja was the King of Pândya. (Chapter 23, Droṇa Parva).

(ii) Malayadhvaja, King o' Pândya, was a frequent visitor to the court of Yudhîshthira. (Śloka 24, Chapter 4, Sabha Parva).

(iii) The King of Pândya presented gifts at the Râjaśûya of Yudhîshthira. (Śloka 35, Chapter 52, Sabha Parva).

(iv) In the Kurukṣetra battle the Pândya King fought on the side of the Pâṇḍavas with a large army. (Śloka 9, Chapter 19, Udyoga Parva).

(v) On the chariot of the Pândya King flags bearing
the insignia of ocean flew. The Pândya King wounded Droṇa. (Sloka 72, Chapter 23, Droṇa Parva).
(vi) The King of Pândya fought against Vṛṣasena and Āvattihā. (Sloka 46, Chapter 20, Karṇa Parva).
PAŚI (S). A tribe which opposed the Aryans during the time of Rgveda. Yāska's Nirukta states that their profession was trade and commerce.
PAŚIKHĀTA A holy place on the border of Kurukṣetra. If one bathes in the sacred pond there and performs worship of the Manes one will get the benefit of conducting the three yajñas, Agniṣṭoma, Atriśrā and Rājaśyā. (Sloka 89, Chapter 13, Vana Parva).
PAŚIKURAÇCA. A soldier of Subrahmanya. (Sloka 76, Chapter 45, Śalya Parva).
PAŅIMĀN. A serpent. This serpent is a member of the court of Varuṇa. (Sloka 10, Chapter 9, Sabhā Parva).
PAŅINI. 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. Pāṇini was an inspired sage and he 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 Dākṣi. He addresses Pāṇini as Acārya, Bhagavān and Maharsi. The Chinese traveller Huen Tsang says that the grammar of all the languages in this world has its origin from Pāṇiniya. Rūnabhadradikṣita says that Pāṇini was the son of the sage Pāṇi.
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 Belvelkar fix the period in 700 B.C. Patañjali, the author of the celebrated 'Mahabhāṣya' (commentary on Pāṇiniya) lived in 200 B.C. Patañjali has contradicted many of the unjust criticisms 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 Sṛṃti 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 or the beginning of the seventh century B.C.
3) Place of birth. Evidences are lacking to correctly fix the birth-place of Pāṇini. Many pandits believe that Pāṇini was born in the village of Śālātura in the city of Attock in the state of Gāndhāra. 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 Śālātura and Pāṇini was born and brought up in Pāṭaliputra. Jamini and Bhartrhari have stated that Pāṇini was a Śiṣṭa. Śiṣṭas were brahmins well-versed in the Śāstras and devoid of earthly pleasures who inhabited the area surrounded by the Himmālayas in the north, Kālakavana (Bengal) in the east, Vindhya mountains in the south and the Ādārśa (Aravalli mountains) in the west.
4) A legend. There was a preceptor named Varsa in Pāṭaliputra and Pāṇini had his education under him. Varsa 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 Himalayas 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 Himalayas with his grammar another disciple of Varaṇa, Vararuci by name, had come down with a grammar from Indra. 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. (Kathāpithā-lambaka, Kathāsaritsāgara, Tārāṅga 4).
5) The birth of Pāṇiniya. When Pāṇini was doing penance to propitiate Śiva the latter appeared before him and started dancing. He sounded his musical instrument ḍhakṣa (a large double drum) fourteen times. Each of it produced a different sound as follows (1) Aiṃ (2) Trk (3) Eōi (4) Aiāuc (5) Hayavaraṭ (6) Iap (7) Ṛmanānaśāna (8) Jhabhaḥ (9) Ghadaḥ (10) Jagaśādaś (11) Khaphaḥaṭṭahacata (12) Kapay (13) Šaśāra (14) Hal. Pāṇini accepted these fourteen sounds as fourteen sūtras (aphorisms). They are called Pratyaḥśarasūtras. (The comprehension of several letters or affixes into one syllable effected by combining the first letter of a Sūtra with its final indicative letter.) These Sūtras are now known as Māheśvarasūtras. 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 sounds, 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.
PAŅITAKA. One of the two pārśadas presented to Subrahmanya by a deva named Pūṣa. The name of the other pārśada was Kālika. (Sloka 43, Chapter 45, Śalya Parva).
PAŅKADIGHANĀ. A deva who fought bravely against the asuras along with Subrahmanya. (Sloka 68, Chapter 45, Śalya Parva).
PAŅKAJIT. Son of Garuda. (Sloka 10, Chapter 101, Udyoga Parva).
PAŅASODHANA. A sacred place of Bhārata. Indradatta, King of Cedi, once constructed a temple near this place. (Tārāṅga 8, Kathāsaritsāgara).
PARAS. An ancient King of Bhārata. (Sloka 234, Chapter 1, Ādi Parva).
PARA II. A Brahmanvādi son of Viśvāmitra. (Sloka 55, Chapter 4, Anuśāsana Parva).
PARĀ. Another name for Kauśiki river. (Sloka 32, Chapter 31, Ādi Parva).
PARABRAHMAN. The Supreme Spirit.
1) General information. Brahma is the root cause of this universe. From Brahma originated Akāśa (sky). From sky came air, from air came Agni and from Agni came water and from water was born this earth. (Chapter 377, Agni Purāṇa).
2) General characteristics. Brahman is such that he who 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 Ānanda. Sat means existence, the really existent truth. The one and undivided existence. There are pandits who say that it was undivided, Nāstītva (nonexistence) that was at the beginning of the Universe. Since nothing can be born from ‘nothing’ the world should have started from astītva (existence). There is a saying in Rigveda explaining the position thus:—“There was neither Astītva nor Nāstītva (existence or non-existence) at the beginning.” It is a matter to ponder how strongly conscious was the Rṣi who made the above statement about the Parabrahman’s Nirguṇa (devoid of attributes) and how clearly he tries to make it understandable to those who have not experienced the idea. Cit means knowledge, splendour, consciousness. Ānanda means bliss, Paul Deussen writes that the ancient Upaniṣads do not include in the definition of Brahman the term ‘ānanda’.

3) The two forms of Brahman. Brahman has two forms—Parabrahman and Aparabrahman. Parabrahman is Amūtra (formless, incorporeal) and Aparabrahman is Mūtra (embodied, corporeal). The Amūtra Brahman is known by such names as Parabrahman, Paramātmā and Nirguṇa. The corporeal or material Brahman is Aparabrahman and thus this whole world is Aparabrahman.

4) The Upaniṣads about Brahman.
Aśabdamapsarśamarpuṇamayayāṁ
Tathāgraṣaṁ nityamārangadvacca yat /
Anādyantaiti mahātaṁ paraṁ dhrīvaṁ
Vicārya tántriyumukhā pramucyate //

(With no sound, touch, form, taste or smell, with neither beginning nor end Brahman is imperishable).
Na tatra caksurṣagacchati na vāk gacchati na mano
Na vidmo na vijañjino yathaitantarudvayate /
Anyadeva tadviditadātho aviditätadāthi
Iī suśruma pūrveśaṁ ye nastadvayaccaśeṁ

(Nōgukāpanīṣad)

(No eye goes there, no word goes there, no mind, no intelligence—we do not see it, we cannot describe it—you cannot imagine it nor can you understand it. It is distinct from the known and above the unknown. We have heard it spoken thus).
Yasyāṁtaṁ taśya maṁtaṁ maṁtaṁ yasya na veda saḥ /
Avijñātaṁ vijñātaṁ vijñātaṁ avijñātaṁ //

(Deśapāpanīṣad)

(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 cakṣuṣaṁ na paśyati
Yena cakṣuṇiṁ paśyati /
Tadeva Brahme tvaṁ viddhī
Nedāṁ yaddidamupāsaṁ. //

(Deśapāpanīṣad)

(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 vāco nivartante
Āprāpya manasaṁ saha. (Taittirīya Upaniṣad).
Avijñātaṁ Vijñātaṁ vijñātaṁ avijñātaṁ,

(Kenopāpanīṣad)

(It is unknown to people who think they know but known to those who did not profess to know it).
Naiva vācā na manasaṁ prāptuṁ śākya na cakṣuṣaṁ /
Āsūtī bruvaṁ yatra kathāṁ tadupalaksya-te. //

(Kathopāpanīṣad)

(It is not possible to reach it by speech, mind or the eyes. How is it to be identified; or described?—Digdēvagūṇadīpahaladhasunyāṁ hi paramārthā—Sat tad adavayāṁ Brahma mandabuddhināṁ asadivā praśibhāti. (Śaṅkarācārya).

The sublime Truth (Brahman) is beyond time, place and attributes. Brahman is one (not two) and it is Sat (existent) but for the dull-witted, ignorant people it is Asat (non-existent).
Satyamevopāsaṁ, tadat tat yaksaraṁ satyamiti;
Sa ityekamakṣaraṁ, tyā ityekamakṣaram, prathamottamē akṣara satyamadhyato
Aṇtaṁ tadatamatṟ̵mābhayataṁ saṁyena pari-praghitāṁ satyabhāyameva bhavati.

(Bhādārānyaka).

Kohamasmāti satyamiti bṛɥ vyātī kiṁ yat yad
Satyamiti yadyadavādeśeṣa prānebhyeṣa/c
Tātādāthā pradevṣeṣa prānāṣeṣa tāt utade-
Tāyāpicābhīvāhyāntye satyamitra
Tadāpātītuṁ sarvādāmāṁ

(Kaśātīkā Brahaṁa).
Idaṁ sarvāṁ khalu brahma iti śaṅtaaupāṣāṁ
Arhaṁdaye esa me atma māno-mayaṁ
Prānasārīṁḥ bhārūḥaṁ satya-saṁkalpaṁ ákā-
śāmāṁ sarvakarmāṁ sarvākāmāṁ sarva-gandhaṁ sarva-mudāḥbhāyati.

(Chāndogya).

PĀRA. An ancient place of Bhārata. Those who resided there were called Pāradas. The descendants of these people live in north Baluchistan. Pāradas gave Dharmaputra many valuable presents. (Chapter 51, Sabhā Parva). They followed Bhismā. (Chapter 87, Bhishma Parva).

PARAHAN. A king of ancient Bhārata (Śloka 238, Chapter 1, Ādi Parva, Mahābhārata).

PARAMAKĀMBOJA A place of habitation situated on the northwestern side of Bhārata. Arjuna conquered this land. (Śloka 25, Chapter 27, Sabhā Parva).

PARAMAKĀMRODHĪ. One of the Viṣvadevas who are worthy of accepting a share of the obsequial oblations. The others are: Balandhṛi, Viśpāṁ, Puṣyakṛt, Pāvana, Pārṣnikṣeṇa, Samūhā, Divyāsāṇu, Vivasvān, Viśvāvān, Hṛmaṇ, Kuṭṭiṁ, Kṛta, Jitāṁ, Munivīrya, Dīptarāme, Anukarman, Pratīka, Pradātā, Aruṇāṁ, Śailābha, Dhīroṣi, Bhūpāti, Sraja, Vajrīvīra, Viṣvāyro, Somavārca, Śūryāro, Somāpā, Śūryāsaṁitā, Dattāṁ, Purandariya, Uṣṭiṁa, Nākoda, Viśvāyu, Dīpti, Camuḥara, Suresa, Vyomā, Śaṅkara, Bhava, Iṣa, Karṭa, Kṛti, Daṣa, Bhuvana, Divyakarmākṛt, Gaṇita, Paṇcavīrya, Āditya, Raśiṁ, Saptakṛt, Somavārca, Viśvākṛt, Kavi, Anugopta, Sugoṭa, Naptā and Iṣvara. (Chapter 91, Anuśāsana Parva).

PARAMĀṆU. See under Trasareṇu.

PARAMĀṬMĀ. The Supreme Spirit. The vitality behind Jīvātmā (soul). (See under Jīvātmā and Brahman).
PARAMESHTHI I. A king of Chandravaniśa (Lunar race). He was the son of Indradhumana and the father of Praithâra. (Chapter 1, Aniśa I, Viśṇu Purâṇa).

PARAMESHTHI II. A Vaidikaśuktidraśā. He was a disciple of Brahmâ. (Bhadarânyaka Upanishad). According to Jaimini Brâhmaṇa Parameshti was the disciple of Prajapati.

PARAMESHTHI III. A king of Pâńcâladesa. He was born to Ajamîtha of Nîl. Parameshti and the sons of Dûṣyaṇâ, his brother, are known as Pâńcâlas. (Ādi Parva, Mahâbhârata).

PARÂNYA. A place of habitation of ancient Bhârata. (Sloka 47, Chapter 9, Bhûma Parva).

PARAPURANJAYA. A prince of the Hêhaya race. He once sent an arrow against a wild animal. (See under Ashîtanemi).

PARASARA I. 1) Genealogy. Descending in order from Viśṇu—Brahmâ—Vâsiṣṭha—Sakti—Parâsâra. 2) Birth. Sakti, son of Vâsiṣṭha begot of his wife Adrâjânti the son named Parâsâra. Even at the time of his birth he was a scholar. (For details regarding birth see under Adrâjânti). 3) Râkṣasayâga. Even before the birth of Parâsâra, Kalmâsâpâda in his demoniacal form ate his father, Sakti. Therefore Parâsâra nurtured an obstinate hatred against the Râkṣasas. So he performed a Yâga to kill all the Râkṣasas. Thousands of Râkṣasas were burnt to death at this Yâga and Vâsiṣṭha, grandfather of Parâsâra felt sorry for the innocent Râkṣasas. He approached Parâsâra and said “Son, do not give way to such anger. Abandon this wrath. What harm have these poor Râkṣasas 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 Yâga.” Parâsâra accepted the advice of his grandfather. Vâsiṣṭha was pleased with his grandson and at that time PulastyaMahâraśi son of Brahmâ also came there. Vâsiṣṭha gave arghya (water and flowers) and asked him. Then Vâsiṣṭha and Pulastya jointly blessed him and said he would be the author of Purâṇasiva-thitâ. Thus Parâsâra became the best of the Gûraparamârâ (traditional line of preceptors). (Chapter 1, Aniśa I, Viśṇu Purâṇa).

4) Birth of Vyâsa. Parâsâra begot a son of a fisherwoman named Satyavâ Henri and the boy became later the celebrated Vyâsa.

5) Other details. (i) He got the name Parâsâra because even from the womb of his mother he was a fisherboy. Vâsiṣṭha gave arghya (water and flowers) and called him. Then Vâsiṣṭha and Pulastya jointly blessed him and said he would be the author of Purâṇasiva-thitâ. Thus Parâsâra became the best of the Gûraparamârâ (traditional line of Gurus). (ii) See under Gûraparamârâ the status of Parâsâra in that traditional line of Gurus. (iii) Among the Sûkta-s, Sûkta 65, Anuvâka 12, Maṇḍala 1 of Rûgveda was sung by Parâsâra. (iv) Parâsâra was one among the several sages who visited Bûṣma lying on his bed of arrows. (Chapter 47, Sânti Parva). (v) Once Parâsâra visited king Janaka and talked with him on Adhyâtma topics (spiritual matters). (Chapter 290, Sânti Parva).

(vi) Chapter 150 of Anuśasana Parva mentions Parâsâra as describing the power of Sûvitrimantra to an audience.

PARÂSAharma II. A serpent born of the family of Dûrâsātra. This was burnt to death at the sarpasatra of Janamejaya. (Sloka 19, Chapter 57, Ādi Parva).

PARÂSÂRA YI. Vyâsa, son of sage Parâsâra. (See under Vyâsa).

PARÂSÂRA YII. This sage is different from Vyâsa. This Parâsâra was a member of the court of Yudhishthira. (Sloka 13, Chapter 7, Sûbhâ Parva). He was a member of the court of Indra also. Sri Kûśa once met him while he was going to Hastinâpura from Dwârakâ. (Sloka 64, Chapter 83, Udyoga Parva).

PARÂSAvA. A child born to a brahmin of a sîdra woman. Vidura was a son born to Vyâsa of a sîdra woman and was therefore called Parâsâva. (Sloka 25, Chapter 101, Ādi Parva).

PARÂSIKA. A place of human habitation in ancient Bhârata. (Sloka 25, Chapter 9, Bhûma Parva).

PARÂSÂRaMA. An incarnation of Mahâviśnu, as man. 1) Genealogy. Descending in order from Mahâviśnu—Brahmâ—Bhûru-Cyavana—Urva—Rñcika—Jamadagni-Parâsâra. 2) Cause for incarnation. Once god Agni went to Kàrta-vîryârjuna 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 any of the forests a sage named Ápava was performing penance and the fire burnt the ârâma of Ápava also. Enraged at this the sage cursed thus: “Kârtavîryârjuna is at the root of this havoc. The arrogance of Kâštriyas has increased beyond limits. Mahâviśnu would therefore be born on earth as Parâsârâma to destroy this arrogance of the Kâśtriyas.” Accordingly Mahâviśnu was born as Parâsârâma in the Bhârgava race. (Chapter 40, Harivarâśa).

Brahmânâdha Purâna gives another version: Viśṇu promised Bhûmidëvi (mother earth) that he would be born on earth as Parâsârâma when Bhûmidëvi went to him in the form of a cow and complained to him about the atrocities of the wicked Kâśtiyâ kings.

3) Birth. Parâsârâma was born as the son of sage Jamadagni of his wife Rñukâ. Their ârâma was on the shores of the Narmadâ river. Rñukâ, mother of Parâsârâma, was the daughter of King Prasenajit. She had four sons even before the birth of Parâsârâma (Chapter 58, Brahmanâdha Purâna).

4) Boyhood and education. Parâsârâma spent his boyhood with his parents in the ârâma. An important event in his life then was his slaying his mother at the behest of his father. (See under Jamadagni, Para 6). Though Parâsârâma 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 Dhanurvîdyâ (archery). For obtaining proficiency in archery he went to the Himâlayas and did penance to please Siva for many years. Pleased at his penance Siva on several occasions extolled the virtues of Parâsârâma. At that time the asuras (demons) acquired strength and attacked the devas. The devas complained to Siva. Siva called Parâsârâma and asked him to fight with ardë défât
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th smell, Parāśurāma was without weapons and he asked Śiva how he could go and fight the demons without weapons. Śiva said: “Go with my blessings and you will kill your foes.” Parāśurāma did not wait for a moment. When Śiva thus assured him of success, he went straight to fight with the demons. He defeated the asuras and came back to Śiva when the latter gave him many boons and divine weapons.

Till that time his name was only Narāyaṇa and he became Parāśurāma because among the weapons given to him by Śiva was a weapon named Para’u (axe). There is a story behind this weapon Paraśu. Once Śiva was not invited for a Yāga conducted by Dakṣa. An angered Śiva threw his spike into the Yāgaśāla (sacrificial hall). The spike spoiled the Yāga and smashed the hall and after that roamed about aimlessly for sometime and then turned towards Badarāśrama where at that time Naraśāyanaṇas were engaged in penance. The spike went straight to the heart of sage Narāyaṇa. Narāyaṇa made the defiant sound “hum” (hūṅkāra) and the spike turned away. Siva felt angry for thus showing disrespect to his spike and he attacked the sage. At once Narāṣi plucked a grass and reciting a mantra threw it at Śiva. The grass became a Paraśu (axe) and it attacked Śiva. Śiva broke it into two. Then Naraśāyanaṇas bowed before him and worshipped him. Thereafter the two pieces of the Paraśu remained with Śiva. It was one of these that Śiva gave to Parāśurāma. When Parāśurāma was returning happy and glorious with boons and weapons he got on his way a disciple named Akṛtvanāraṇa. (See under Akṛtvanāraṇa). Guru and disciple lived in an āśrama and Parāśurāma became a noted Guru in dhanurveda (archery). (Chapter 34, Karna Parva; Chapter 49, Śanti Parva and Chapter 18, Anuśāsana Parva).

5) Instruction in archery. According to Purāṇas Parāśurāma did not spend his life as an instructor in archery. There are statements, however, mentioning that Karna and Droṇa took instructions from him.

Pretending to be a brahmin Karna commenced taking instructions in archery from Parāśurāma. When his education was complete Parāśurāma taught him Brahmāstra. One day tired after a long walk in the forests Parāśurāma 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. Parāśurāma woke up and the sight of 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 Parāśurāma cursed 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 Alarka, the beetle that bit Karna. This beetle was in his previous birth a demon named Damśa. Damśa once tried to molest the wife of the sage Bhrigu. The Mahārāja cursed him and made him into a beetle. On his request for mercy he said he would get release from the curse by Parāśurāma. So the beetle became the Rākṣasa again and left the place. Karna took leave of Parāśurāma and went to Hastināpura. (Śanti Parva, Chapter 3).

Another famous disciple of Parāśurāma was Droṇa. There is a story behind Droṇa getting Dhanurveda from Parāśurāma. After travelling throughout the world exterminating the Kṣatriya race Parāśurāma gave all his wealth to Kaśyapa. On hearing that Parāśurāma was giving away all his riches as gifts to brahmmins Droṇa rushed to Mahendraparvata to see Parāśurāma. By then Parāśurāma had distributed all his wealth excepting Dhanurveda. Parāśurāma called Droṇa to his side and said that only two things remained with him, his body and Dhanurveda. Droṇa, he added, could take anyone of the two and then Droṇa took Dhanurveda from him. After that Parāśurāma went to Mahārāja for the sake of penance. (Chapter 130, Adi Parva).

There are some apparent inconsistencies in the above stories: It is said Droṇa taught Dhanurveda to Karna. Droṇa was the last person to receive Dhanurveda from Parāśurāma because the latter, surrendering his Dhanurveda in entire, left for the forests for doing penance. Then, when did Karna learn Dhanurveda from Parāśurāma? Could it be before Droṇa went to Parāśurāma? Then it must be accepted that Droṇa had not studied under Parāśurāma when he was teaching the the Pāṇḍavas and Kauravas. He learnt it from somewhere before he became the preceptor of the Pāṇḍavas. Karna after studying under Droṇa for some time went to Parāśurāma for higher studies and Droṇa approached Parāśurāma 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 round the world eighteen times to massacre the Kṣatriyas.

In many places in the Purāṇas it is stated that Parāśurāma fought against the Kṣatriyas eighteen times. But in chapter 29 of Āsvamedha Parva it is stated that Parāśurāma fought against the Kṣatriyas twentyone times. So it is to be surmised that Parāśurāma fought eighteen big battles and three minor ones.

There are some old stories to explain this revengeful enmity of Parāśurāma towards the Kṣatriyas.

1) Family enmity. The Hehaya dynasty was the most powerful kingly race then. Parāśurāma was a descendant of Bhrigu, a brahmin sage. That is why he gets the name Bhārgava also. The Bhārgavas were for generations the family preceptors of the Hehaya kings. Taking advantage of their supreme position in the royal palace the Bhārgavas accumulated great wealth at the cost of the royal riches. Gradually the Bhārgavas rose in prosperity in inverse proportion to the decline of the Hehaya wealth. It was at the time of Reśka, grandfather of Parāśurāma 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 Reśkas to lend them some money. But they hid their money and refused to give them anything. The Kṣatriya kings got angry and killed the brahmmins. What stock was left of them went to the base of the Himālayas. The wife of Reśka 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 Aurva. Even at the time of his birth Aurva 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.”

The fire that emanated from the face of Aurva burnt even Devaloka. Kṣatriyas as a class came and prostrated before him. The devas came and requested him to abandon his anger and Aurva agreed. The devas picked up the fire sparks from Aurva's face and deposited them in the ocean. From those sparks put in the ocean was born Bādāvignī alias Aurva.

(ii) Curse of the sage. From Aurva was born Jamadagni and from Jamadagni was born Pārashurāma. In the race of the Hēhayas was born at that time a very valorous king named Kārtavyāryūjuna. Once Kārtavyāryūjuna gave a dinner to Aṅgībhagavān. Aṅgīni began to devour all the mountains and forests in the world. The burning was so indiscriminate that it burnt the āśrama of a sage named Āpava also. The sage cursed Kārtavyāryūjuna saying that the thousand hands of the latter would be cut off by Pāsāṣṭurāma born in the family of Bhārghavas. From that day onwards the feud between them lasted for many thousand years and only when Pārashurāma destroyed even the embryo in the wombs of Kṣatriyī women. Then the Bhārghava ancestors like Rčika and others came to the sky and requested Pārashurāma to stop this slaughter. They said: “Oh son, Rāma, stop this slaughter. What good do you get by killing innocent Kṣatriyas?” By that time Pārashurāma had made twentyone rounds around Bhārata killing the Kṣatriyas. (Chapter 64, Ādi Parva; Chapter 38, Sābha Parva; Chapter 116, Vana Parva; Chapter 49, Śānti Parva and 10 chapters from chapter 83 of Brahmanda Purāṇa).

7) Samantapancakonirmāṇa. Samantapañcaka is Kuru-ksetra itself where the great battle was conducted. This is a holy place and it was Pārashurāma who constructed it. He stored the blood of the Kṣatriyas he killed in the twentyone rounds of killing in five lakes in Samantapañcaka. He offered blood to the Manes in those lakes. The Manes led by Rčika appeared before him and asked him to name any boon he wanted. Then Pārashurāma 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 Samantapañcaka.

At the end of the Dwāpara-yugya and the beginning of Kali-yugya a great battle lasting for eighteen days took place at this holy place between the Pāṇḍavas and the Kauravas. (Chapter 2, Ādi Parva).

8) Alonement. To atone for the sin of slaughtering even innocent Kṣatriyas, Pārashurāma gave away all his riches as gifts to brahmans. He invited all the brahmans to Samantapañcaka and conducted a great Yāga there. The chief Rtvik (officiating priest) of the Yāga was the sage Kaśyapa and Pārashurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa 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 brahmans. When Kaśyapa got all the lands from Parasurāma 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.” Parasurāma walked south and requested the ocean to give him some land to live. Varuṇa then asked him to throw a winnow into the ocean. There is a legend saying that it was a Parāśu that Parasurāma threw. Parasurāma threw the sieve (śūrpa) and the ocean gave way to land for a distance where the winnow fell from where he stood. This is the place Sūrparaka now known as Kerala. (Śūrpa=Winnowing basket). After giving this land also to the brahmans, Parasurāma went and started doing penance at Mahendragiri. (Chapter 130, Ādi Parva; Chapter 117, Vana Parva and Chapter 49, Sānti Parva).

9) Other exploits of Parasurāma.

(i) Meets Śrī Rāma. Śrī Rāma and Lakṣmaṇa were returning to Ayodhyā from Mithilāpurī after the marriage along with the sage Vasiṣṭha through a deep forest when Parasurāma blocked their way and addressing Śrī Rāma said thus, ‘Oh Rāma, son of Daśaratha, I heard that you broke during the marriage of Śītā the great Saiva bow of the palace of Janaka. It was a Śāiva bow and I have now come here to test your prowess. I am giving you a Vaisnavā bow now. Can you string this bow?’ Vasiṣṭha tried his best to pacify Parasurāma. But Parasurāma without heeding it started describing the story and greatness of the Śāiva bow and the Vaiṣṇava bow. (See under Vaiṣṇava bow). Then Śrī Rāma took the bow from Parasurāma and started to string it. The brilliance of Śrī Rāma dazzled him and he stood dumbfounded at his skill. Parasurāma was immensely pleased and he blessed Śrī Rāma. After that he went again to Mahendragiri to perform penance. This same story is told in Kamba Ramayana with some slight changes:—Parasurāma did not like Śrī Rāma breaking the bow of his Guru Śiva. So an angered Parasurāma blocked the way of Śrī Rāma and challenged him to string and take aim with the mighty Vaiṣṇava bow he (Parasurāma) was carrying with him then. Śrī Rāma with perfect ease took the bow, strung it, and taking the missile asked Parasurāma to show the target. Parasurāma was astonished and was in a fix. The missile could destroy even the entire Universe. So Parasurāma asked Rāma to aim at the accumulated tapobala (power accrued by penance) of his self and Rāma did so. Then Parasurāma surrendered to Śrī Rāma the Vaiṣṇava bow and arrow and the Vaiṣṇava tejās (divine brilliance) in him. Parasurāma 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 āśrama. This same story is told by the sage Lomaśa to the Pāṇḍavas during their exile in the forests. This story is much different from the previous ones: “When the fame that Śrī Rāma was the best of Kings spread far and wide Parasurāma 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 Parasurāma said Rāma should draw the string up to his ears. Śrī Rāma got angry and then on the face, which became fierce, by his anger, Parasurāma saw besides himself, Ādiyā-Vaṣu-Rudras, Sādhyas, Bālakūlyas, 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 whole land space. Burning stars and meteors fell to the ground. Parasurāma 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 sages appeared and advised him to go and bathe in the river Vadhūsarā. Accordingly Parasurāma went and bathed in the river and regained his lost brilliance. (Chapter 99, Vana Parva).

10) Other details.

(i) Parasurāma along with a few other sages was present at the Sabhāpravēśa of Dharmaputra. (Sloka 11, Chapter 53, Sabhā Parva).

(ii) Parasurāma was present at the court of the Kauravas when Śrī Kṛṣṇa was speaking to Dharitrāśa on behalf of the Pāṇḍavas. When the Kauravas did not reply the question put by Śrī Kṛṣṇa, Parasurāma 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 brahmans directed him to Naraṇāraṇyasas and accordingly Dambodbhava went to their āśrama at Bādarikā and challenged them for a fight. They refused to fight and yet the King showered arrows on them. Then the sages took a few blades of the iṣṭikā 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-
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Parasurama. The Marriage.

Parasurama sits in the court of Yama. (Sloka 19, Chapter 8, Sabha Parva).

Parasuramakunda. Another name for Parasurama. Parasuramakunda comprises of five pools of blood called Samantapañcika constructed by Parasurama on the borders of Kuruksetra. (See under Parasurama)

Parasuvana. A forest in hell. The sinners after climbing out of Vaitarani, a river in hell in which hot blood flows, reach Asipatravana. 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, Santi Parva).

Paratanga. A place of habitation of ancient Bhairata. (Sloka 64, Chapter 9, Bhishma Parva).

Paravaha. One of the seven forms of Vayu. Prana-vayu has got seven forms:—
1) Pravaha. This vayu makes lightning in the sky.
2) Ayaha. It is by this vayu that the stars shine and waters of the ocean go up as water-vapour and down as rains.
3) Udvaha. This vayu makes movements among the clouds and produces thunder.
4) Satvaha. This vayu beats the mountains. Sinvaha is also engaged in shaping the clouds and producing thunder.
5) Vyavaha. Preparing holy water in the sky and making Akasaganga stay there static is the work of this vayu.
6) Pariwaha. This vayu gives strength to one who sits in meditation.
7) Parivaha. It is this vayu that fans the devas to make them cool. (Chapter 329, Bhishma Parva).

Paravarthanaka. One of the twenty-eight hells. (See under Kala).

Paravasu. Son of a sage called Raibhya. He was the brother of Arvavasu. (See under Arvavasu).

Paravata. A serpent born in the family of Airavata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Sloka 11, Chapter 57, Adi Parva).

Paravidya. See under Aparavidya.

Parabharha. One of the children of Garuda. (Chapter 101, Udyoga Parva).

Parihadrakas. The inhabitants of the place called Parihadraka. The soldiers from Parihadraka fought on the side of Duryodhana during the great battle. (Sloka 9, Chapter 51, Bhishma Parva).

Parigha I. One of the five pârśadas presented to Subrahmanya by the deva, Adiśa. The other four are:— Vaṭa, Bhima, Dhati and Dahana. (Chapter 138, Santi Parva).

Parigha II. A forester. (See under Bidalopakhyanas).

Parihara. A King of the country of Kâlanjara situated near Citrakûta. Parihara who was an Atharvaparâyaṇa (devoted to the Atharvaveda) ruled the country for twelve years and during his reign he gave a strong opposition to the spread of Buddhism. (Pratisarga Parva, Bhavishya Purâna).

Parihyanga. A mahrshi. One of the sons born to Rishi Marici of his wife Ûrjâ. There were six sons and the five others were:— Smara, Udgitha, Kṣudrabhṛt, Agnisvâta and Ghrit. In his next birth he was born as one of the relatives of Sri Kṛṣṇa and was killed by Kamsa. (10th Sandha, Bhâgavata).

Parâjata I. The sage who came to the court of Maya along with Nârada. (Chapter 5, Sabhâ Parva).

Parâjata II. See under Kalpavâsa.

Parâjata III. A serpent born in the family of Airavata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Sloka 11, Chapter 51, Adi Parva).

Parâjatak. A sage who was a brilliant member of the court of Yudhishthira. (Sloka 14, Chapter 4, Sabha Parva).

Parikshit I. A brilliant King of Candravâna. He was the grandson of Arjuna and son of Abhimanyu. (For genealogy see under Abhimanyu).

1) Birth. Parikshit 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 Mahâbhârata about this:

Uttarā, wife of Abhimanyu, was pregnant when the war between the Pāṇḍavas and Kauravas started at Kurukṣetra. Āsvatthāmā, son of Droṇa, entered the camp of the Pāṇḍavas at night and slew Dhṛṣṭadumna. He then sent the most fierce Brahmapârastra (missile of Brahmapîra) to exterminate the Pāṇḍavas. To face it and oppose it Arjuna also sent an equally fierce Brahmapārastra. The sight of two such powerful weapons opposing each other made all the sages anxious and they led by Vyāsa entered the field and requested them to withdraw their missiles. It was in vain. The missile of Āsvatthāmā went and struck the womb of Uttarā. Once when the Pāṇḍavas after their exile were staying in the village of Utpalavaya a brahmin had predicted to Uttarā that at the fag end 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 Parikshit. (Parikṣīt—test).

The child in the womb died when the missile struck it. Śrī Kṛṣṇa was greatly agitated by this wicked act of Āsvatthāmā and he said thus: “Oh Āsvatthāmā, 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 would 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 Kururāja.” (Saśākha Parva, Mahābhārata) When the Bhūratayuddha came to an end Dharmaputra performed an āśvamedhya. Many prominent personages including Śrī Kṛṣṇa was assembled at Hastinapura for this purpose. Vidura received them all. At that time they were informed that Uttarā had delivered a still-born child. Parikṣīt was born when the embryo was only six months old (Sloka 82, Chapter 83, Adi Parva). Everybody assembled there was sad and depressed when he 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 Parikṣīt remembering the prophetic words of the brahmana.

2) Marriage. Parikṣīt married a princess named Madravatī and got of her four sons named Janamejaya, Śruta-
sena, Ugrasena and Bhimasena. Chapters 3, 4, 5, Ādi Parva).

3) Curse of a sage. Parikṣit 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 shot 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. The sage 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 that. The king returned to the palace after the hunting.

The sage had a son named Gavijāta (In many places the name Śrūgi is used for Gavijāta). He was playing with the sons of other sages. One munikumāra (son of a sage) said, "Oh Gavijāta, 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." Gavijāta was greatly disturbed by this jeer and he immediately went to the āśrama to make enquiries. When he knew that 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 Taksaka 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 and charitable king, Parikṣit. Gavijāta repented greatly and immediately sent word to the king about his curse through Gauramukha, a munikumāra. The king was a bit frightened first but then he started thinking about the way to escape from the curse. (Chapter 40, Ādi Parva, and 2nd Skandha, Bhāgavata).

4) Taksaka gets ready. As soon as the messenger Gauramukha departed from the palace Parikṣit called the ministers to his side and conferred with them to find a way to escape from the cobra Taksaka. They built a building on a huge pillar and gave all protections to the building. Brahmins well-versed in all the mantras and Viṣṇāvaidyas (physicians 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 room tightly closed. Six days went by. On the seventh day the celebrated Viṣṇāvaidya Kaśyapamahāraṇi was on his way to the palace at the summons of the king. Taksaka was also on his way to the palace in the guise of a brahmin. They met on the way and though Kaśyapa did not know him first Taksaka introduced himself when he knew that Kaśyapa was going to the palace to treat the king if anything happened. He said "Oh Kaśyapa, I am Taksaka and none of your wits would be able to fight against the effects of my poison. If you want to know it we shall make a trial." Saying so Taksaka went and bit a big banyan tree standing nearby, and lo! the whole tree was burnt to ashes by the strength of the poison. Kaśyapa smilingly recited the Viṣṇāhari mantra and sprinkled some water on the ashes and lo! the tree stood in its place again with not a single mutilation anywhere. Taksaka was astounded. He then bribed Kaśyapa. He said he would give him more than what could be expected of the king and requested him to return home. Kaśyapa returned and Taksaka went to the palace.

5) Death of Parikṣit. Taksaka went and inspected the palace of Parikṣit. There was no way to step in and Taksaka was astonished at the perfect protection given to the king. Taksaka called all his relatives to his side and asked them to go to the King in the guise of brahmins carrying several kinds of fruits as presents. Taksaka crept inside a beautiful fruit in the shape of a worm and was carried along with the fruits taken to the king. The servants of the king took the fruits brought by the brahmins 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 Taksaka and bit the king. After that it rose up into the air and disappeared. (Chapters 42 to 49, Ādi Parva and 2nd Skandha, Devī Bhāgavata).

6) Parikṣit as a king. Many researches have been made to fix the period of the reign of Parikṣit.

"Saptarṣaya maghāyuktāḥ
Kāle Pārīkṣite śāhavanī]
(Chapter 271, Matsya Purāṇa),
"Te tu Pārīkṣite kāle
Maghāśvāna dvijottamāḥ"
(Chapter 24, Amāśā, Viṣṇu Purāṇa)

Following these statements in the Purāṇas, astronomers and astrologers searched for the year or years in which the Saptarṣi maṇḍala (the constellation of a group of seven stars) and the month of māṣgha came into the same zodiac. It came in B.C. 3077 and then in B.C. 477. This would again occur in 2223 A.D. Parikṣit, according to other facts, also must have lived in B.C. 3077.

Pāṇḍavas went for their mahāprasthāna after entrusting the administration to the care of Parikṣit. The Mahābhārata battle was fought in the year 3133 B.C. Dharmaputra ruled for 36 years and so Parikṣit must have taken charge of the administration in 3102 B.C. Parikṣit ruled for 60 years and his son Janamejaya became king in 3042 B.C. It was this Janamejaya who conducted the famous Sarpasatra.

7) Parikṣit attained Svarga. Parikṣit did not enter heaven as soon as he died. So Janamejaya at the advice of Nārada conducted a yāga called Ambāyāga for the salvation of the spirit of his father. It was during the navarātri 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 Devībhāgavata with devotion in the presence of the deity to please Jagadambikā (mother goddess), queen of all queens (Rājarājīvarī). When it was over, a divine brilliance like burning fire was visible in the sky and Nārada 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 apparels and ornaments went to the divine seat of Devī in a sacred Vīmāna from Indrapura while Indra, devas and the celestial maidens stood praising him (Skandha 12, Devī Bhāgavata).

8) Other details.

(i) Parikṣit ruled the country for sixty years, with all virtues and goodness. (Chapter 49, Ādi Parva).
(ii) After the great battle, one day at the request of a few, Vyäsä by his yogic powers arrayed all the dead great ones of the Pándava-Kaurava company. Paríksit was also called thereto the Gaṅgā where it was arranged and Janamejaya who was present to witness the show then gave an Avabhṛtanā (ablution after a sacrifice) to his father. Paríksit disappeared after that. (Chapter 35, Átvamāvāsika Parva).

(iii) The synonyms of Paríksit are (1) Abhimanyusūta (2) Bhārataśreṣṭha (3) Kiritītanāyātmajā (4) Kurusreṣṭha (5) Kurumandana (6) Kururāja (7) Kuruvardhana (8) Pāṇḍaveya.

PARÍKSIT II. There is a story about another Paríksit belonging to the Ikṣvāku dynasty of kings in chapter 192 of Vana Parva:

Once this Paríksit 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 bound the horse to a nearby tree and lay on the shores to take rest. Then he heard from somewhere a melodious song. The king raised his head 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 that no water was allowed inside the room. 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 maharṣi 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 Áyu, the king of the frogs. Your wife was my daughter. She is called Suśobhanā and she is an obstinate bad-natured 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 Suśobhanā. He gave Suśobhanā to Paríksit.

But he cursed his daughter that she would bear misbehaving children because of her cheating many kings before. Áyu disappeared then. Paríksit begot of Suśobhanā three princes named Sala, Bala and Dala. When Sala grew up Paríksit crowned him as king and left for the forests for doing penance. (Chapter 192, Vana-Parva).

PARÍKSIT III. He was the son of Avíksit, a king of the Kuru line of kings. Paríksit was the eldest son and he got six sons named Kaksiṣena, Ugrasena, Citrasena, Indrasena, Suśena and Bhimasena. They were all virtuous scholars and Jñānins. (Chapter 94, Ádi Parva).

PARÍKSIT IV. Son of Anaśvī, a king of the Kuru line of kings. His mother was Ámṛtā. This Paríksit begot of his wife Suyaśā a son named Bhimasena. (Sloka 41, Chapter 95, Ádi Parva).

PARÍKSIT V. A king of the Kuru line of kings. (Chapter 150, Sánti Parva).

PARIPLAVA I. A king of the race of Bhārata. He was the son of Nryaṅgav and the grandson of Nala. Pariplava got a son named Medhāvī. (10th Skandha, Bhāgavata).

PARIPLAVA II. A holy place situated on the border of Kurukṣetra. If anyone visits this holy place he would get the benefit of conducting an Agniṣṭoma Yajña and an Atriātra yajña. (Sloka 12, Chapter 83, Vana Parva).

PARÍKSUTA. A soldier of Subrahmanyā. (Chapter 45, Salya Parva).

PARIVĀHA. A Vāyu (wind). (See under Parāvaha).

PARIYĀDHI. One of the nine sages who lived in the western regions of Bhārata. The others were: Uṣāṅga, Kuruṣa, Dharma, Suvirāyāṇ, Ekata, Dvīta, Trita and Sārasvata (Chapter 208, Sánti Parva).

PARIYĀTRA. A mountain of Purānic fame. The deity of this mountain Pariyātra was a member of the court of Kubera. The āśrama of the celebrated sage Gautama, was on this mountain. The sage Mārkaṇḍeya once saw this mountain in the belly of Bālamukunda. This mountain is situated on the western side of Mahāmeru. (Sloka 115, Chapter 188, Vana Parva).

PARJANYA. A deva. See under Devavatī III.

PARNĀDĀ. An ancient sage of Bhārata. He was a member of the court of Yudhīṣṭhira (Sloka 18, Chapter 4, Sabhā Parva).

PARNĀDA II. A brahmin of the country of Vidarbha. It was Parnāda 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 Damayanti).

PARNĀDA III. A sage who acted as priest for a yāga conducted by a brahmin named Satya who lived in the country of Vidarbha. (Sloka 8, Chapter 273, Sánti Parva).

PARNĀSĀ. A river of western Bhārata. This river sits in the court of Varuṇa in the form of a nymph. (Sloka 9, Chapter 1, Sabhā Parva.). Srutāyudha, a valiant soldier who fought against Arjuna in the great Kurukṣetra battle was the son of Parnāsā. Varuṇa was the father of Srutāyudha 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 Šrutāyuddha 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 Šrutāyuddha. (Chapter 92, Droṇa Parva.)

ARṆĀṢĀLĀ. A Village situated in the valley of the mountain Yāmuna. This mountain stands between the rivers Gaṅgā and Yamunā. During the period of Mahābhārata this village was the abode of a great number of eminent scholars. Once there lived in that village a brahmin 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 Yama-loka. 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 Yamaloka itself. But Yama 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.)

PARNĀYA. A demon of Ṛgvedic times. He had two friends named Kāraṇjaya and Vaṅgṛda. They attacked the two Kings belonging to the group of Āryas named Atithiśvā and Rjīśvā. The asuras were defeated because of the help sent to the kings by Indra. (Sūktā 54, Anuvākā 10, Manḍalā 1, Rgyveda.)

PAROKṢA. A King of Candravāniśa. (9th Skandha, Bhāgavata.)

PAPĀKĀRĪ. See under Kanakarekha.

PĀRŚṆIKESEM. A Viśvadeva. (Sloka 30, Chapter 91, Anuśāsana Parva.) (Viśvadevas are a particular group of deities, ten in number, supposed to be the sons of Viśvā.)

PĀRVAMAULUI. Another name for the demon named Maṇḍicara. There is a story behind this demon getting the name of Maṇḍicara. (See under Maṇḍicara.)

PĀRVASVAROMA. A place of human habitation of ancient Bhārata. (Sloka 56, Chapter 9, Bhīma Parva.)

PĀRTHA. Son of Pṛthā (Kuntī). (See under Kuntī.)

PARUCHEPHA. A sage of Vedīc times who was a Sūktadraṣṭā. He used some sounds too often in his talks.

Nṛmedhas and Parucchepa vied with each other in their māṇtric skill. One day Nṛmedhas in great pride produced smoke from wet firewood without igniting it and then Parucchepa produced fire without firewood. Nṛmedhas admitted defeat. (Taittirīya Saṁhitā.)

PARUNĪTHA (PURUNĪTHA). A King extolled in the Ṛgveda. (Maṇḍala 1, Ṛgveda.)

PARUSA. A Rākṣasa (demon). He was one among the twelve demons who supported Khara when the latter fought against Śrī Rāma. (Sarga 26, Aranyā Kāṇḍa, Vālmiki Rāmāyana.)

PARVAṆA (S). A company of rākṣasas and devils. ParvaṆas, Patanas, Jambhas, Kharas, Krodhavāsas, Haris, Prarujas, Arujas and Praghāsas belonged to a group of invisible devités who fought against Śrī Rāma on the side of Rāvana. (Chapter 285, Vālmiki Rāmāyana.)

PARVASAṆGRAHAPARVA. A subsidiary Parva of Ādi Parva. Chapter twenty is included in this Parva.

PARVATA I. A sage who was the nephew of Nārada.

1) Genealogy. Descending in order from Viśnu—Brahma—Marici—Paurnāmśa—Parvata. Prajāpati Marici got of his wife Sambhitā a son named Paurnāmasa. Paurnāmasa got two sons Virajas and Parvata. Parvata’s mother was the sister of Nārada. (Chapter 10, Anīśa 1, Viśnu Purāṇa.)

2) Nārada and Parvata. 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 (Śaṅjaya) and they stayed there as his guests for a long time. Damayantī (Madayanti) daughter of the King served them both and Nārada fell in love with her. Nārada hid this fact from Parvata and within a few days Parvata came to know it and he according to the agreement cursed Nārada to take the form of a monkey. Nārada gave a counter curse disabling Parvata from attaining Svarga. Both separated from there and after some time both lost their bitterness against each other. Parvata met Nārada in his monkey form in a forest. Both were sorry for their curses then and each withdrew his curse and Nārada got his original form. He married Damayantī and started living together and Parvata went to Svarga. (Chapter 30, Sānti Parva.)

3) Other details.

(i) Parvatamuni was a member of the assembly of sages at the Sarvasatra of Janamejaya. (Sloka 8, Chapter 53, Ādi Parva.)

(ii) Nārada and Parvata were present for the Draupadi-svayamāvara (marriage of Draupadi). (Sloka 7, Chapter 156, Ādi Parva.)

(iii) Parvata and Nārada were members of the court of Yudhiṣṭhīra. (Sloka 15, Chapter 4, Sabhā Parva.)

(iv) This uncle-nephew combination was present in Indrasabha also. (Sloka 10, Chapter 7, Sabhā Parva.)

(v) They were members of Kuberasabha also. (Sloka 26, Chapter 10, Sabhā Parva.)

(vi) When the Pāṇḍavas were living in Kāmyakavana, Parvata went there and advised them to conduct a pilgrimage. (Sloka 18, Chapter 93, Vana Parva.)

(vii) Parvata showed the Pāṇḍavas daylight at night one day when the great battle was going on. (Sloka 15, Chapter 163, Droṇa Parva.)

(viii) Parvata swore that he was not a party to the theft of the lotus of Agastya. (Sloka 34, Chapter 94 Anuśāsana Parva.)

PARVATA II. It is believed that in Kṛitayuga all mountains had wings. They flew all over the world with the swiftness of Garuḍa or Vāyu. All beings including rīṣis 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 Vajrāyudha. No mountain was able to escape from this punishment; but Vāyubhagavān carried away his bosom friend, the mountain Maināka, and put it in the ocean without anybody noticing it. So Maināka
alone did not lose its wings. It was this Mainaka which rose from the ocean and gave a resting point to Hanumán, son of Váyu, when he took a leap from the shores of Bharata to Lankā. This was but an expression of gratitude to Váyu whose son Hanumán was, for the help he had given when Indra was cutting off the wings of all mountains. (Sarga I, Sundara Kanda, Vālmiki Rāmāyana).

PARVATESVARA. A King of Videhyadeśa. 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 Sārāsa 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 Khaṇḍa, Padma Purāṇa).

PARVATESA. A rājāsī (A King who is also a rājāsi). He was born of the species of a demon named Kapaṭa. (Śloka 30, Chapter 67, Ādi Parva).

PARVATI. Wife of Siva.

Pārvatī is known under different names and worshipped in different forms. Amarakośa (Sanskrit lexicon) gives the following synonyms for Pārvatī: Unā, Kātyāyaṇi, Gauri, Kāli, Haimavati, Īśvarī, Śiva, Bhavāni, Rudrāṇi, Sarvāṇi, Sarvāngalāṇi, Aparṇā, Durgā, Mrdāṇi, Cāṇḍikā, Ambikā, Āryā, Dākṣāyaṇi, Girijā, Menakātmajā, Cāṃudā, Karna-moṭi, Carcikā, Bhairavī.

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 Sātī. Siva was born from Brahmā. To make Siva active, Sātī, an aspect of Mahāmāyā, was born as the daughter of Dakṣa, one of the Prājāpatis. The 9th Skandha of Devi Bhāgavata gives the following story about the incarnation of Sātī:

While Brahmā was engaged in creation a few daityas named Hālāhala 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 defied the Trimūrti (trio of Brahmā, Viṣṇu and Siva). Siva and Viṣṇu in despair went to war against them. The war continued for sixty thousand years and both the daityas and Devas were exhausted. Viṣṇu and Siva refused to attend to their duties. Brahmā understood the situation and taking into his hands the work of Siva and Viṣṇu also and calling his sons, Sanaka and others to his side said “Oh sons, Siva and Viṣṇu are incapable of doing their work now. I have therefore, taken on 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 Prājāpatis headed by Dakṣa went to the forests on the side of the Himālayas. They started doing penance reciting the mantra of Māyābīja. 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 pāśa, aṅkuṣa, 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 Sātī in the house of Dakṣa. Sātī blossomed into a beautiful maiden and all the Prājāpatis joined together and made Siva marry her. The bride and bridgroom lived in the bride’s house. At that time the sage Durvāsas worshipped Jagadambikā seated at Jambūnāda meditating on her and reciting the māyābīja mantra. The devi 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 Sātī, 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 Sātī and her husband Siva. After that Dakṣa conducted a Yāga and insulted Siva by not inviting either him or his wife. Sātī, however, attended the Yāga uninvited and she was insulted. Unable to bear the insult Sātī leapt into the fire and committed suicide. From that day onwards Siva roamed about in the world crying “Sātī, Sātī.”

2) Sātī, Pārvatī (Kālī). During that time a son named Vajrāṅīga was born to Kaṭyāpa 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. Vajrāṅīga 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?” Vajrāṅīga 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 Vajrāṅīga appeared before him and said “Why do you go in for a penance again? Ask me what you want and I shall grant you.” Vajrāṅīga said “Oh Lord, I did penance all these thousand years to get rid of the demoniac 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.

Varāngi became pregnant and after twelve months was born a son to her named Tārakāsura. Tāraka did severe penance sitting in the midst of Paṅcāgni (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 Prasena, Jambla and Kālanemi to create havoc in the three worlds of Svarga,
Bhûmi and Pâtâla. They blessed the wicked and killed the virtuous. It was the time when Siva was sadly roaming in search of his lost wife Satî.

All the devas headed by Indra went and complained to Brahmâ. Brahmâ said:—"After all, this calamity is not without remedy. There is an escape from the boon I have given him. Târakâsura himself has allowed him to be killed by a seven-day-old babe. If there should be such a babe it should be from the virility of Siva. Târakâsura thinks that since Siva is observing brahma-carya after the death of Satî there is no chance of a babe being born to him. That was why he was prepared to allow that clause in that boon. I shall therefore suggest a plan. Satî herself should be born as the daughter of Himavân and Menâ in the name of Kâlî. Kâlî 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 are saved."

Siva was all this time spending his time thinking of Satî. Once during this time Siva bathed in the river Kâlindî and then the waters of the river Kâlindî became black and the waters remained black ever since that.

Indra and others on their return from Brahmâ went to Brhaspati to think about further procedure in the matter. Brhaspati said:—"No obstacle would ever come to any act of the devas. Himavân was doing penance for a long time to obtain a child and by the grace of Siva, Satî has already been born as the daughter of Himavân. (Skanda Purâna in its Sambhava-Kânda states thus about the birth of Satî as Pârvatî: "Satî before jumping into the fire meditated on Siva and prayed that she should be born in her next birth as his wife. Siva granted that request. It was at that time that Himavân along with his wife Menâ went to the vicinity of Amârta-saras and started doing penance to get a child. One day when Himavân 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 all other emblems of goddess on her. They praised her with verses from Vedas and soon the divine emblems faded away and Himavân gave the child to his wife.") Brahmâ never wanted Târaka to know that the child was an incarnation of Devî and so he made the babe black by sending Niśâ to do so. Niśâ entered the womb of the pregnant Menâ while she was sleeping with her mouth open one day. The child was like a sapphire idol. Himavân was surprised to see the child. The child will do severe penance and obtain Siva as her husband. Siva and Satî will never be separated in any of their births. Oh Indra now go and try to get Siva interested in a married life."

Himavân and Menâ had three daughters and a son. The devas were watching who among the three—Râgini, Kuṭîlî and Kâlî—would become the consort of Siva. The three were interested in penance. The devas took Râgini to Brahmâloka and showed her to Brahmâ and the latter declared that Râgini was incapable of bearing the virility of Siva. Râgini got angry and Brahmâ cursed her and made her into Sandhyârâga and she took her place in the sky. Then the devas took Kuṭîlî to Brahmâ and the latter said that she was also incapable of being a mate of Siva. Kuṭîlî also got angry and Brahmâ made her into a river and kept her in Brahmâloka. Menâ was greatly distressed at the loss of her two daughters and so she advised Kâlî, her third daughter to go home, discontinuing the penance. She at first said Umâ (Mâ—do not) and so she got the name of Umâ She was the daughter of a Parvata (Himavân is a parvata (mountain) and so she got the name Pârvatî (mountain-girl) also. Kâlî later went home. But after some time the natural inclination in her led her to start a severe penance again.

The young Kâlî, 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 started practising austerities. In summer she would sit in the midst of Pañcâgini (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 Satî went once to the palace of Himavân. Siva agreed to stay there for some time at the persistent request of Himavân. During his stay there Siva understood that one of the daughters of his host was doing penance meditating on Sañkarâ. Curious to know more about her, Siva one day went to the aśrama of Kâlî, Kâlî saw Siva and she stood up bowing before him. Siva was pleased with her. But before Kâlî could have another look at Siva, he vanished from there.

Kâlî was disappointed and continued her penance again. Years went by and one day there came to her a Vâtu (a brahmin brahmacarî). Kâlî and her companions stood up and worshipped the Vâtu who looked brilliant with ashes on his body and wearing rudrâksha and aksamâlî (berry of a tree and rosary made of it) and carrying in his hand a dânda (stick) and a Kamandalu (water pot). After formal introduction the Vâtu asked Kâlî the purpose of her penance and Kâlî told him all about it. Then the Vâtu 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 aged man like Siva who goes on the back of a bullock always. Pârvatî resented the statement of the Vâtu and got angry with him. Then Siva appeared before her in her real form and married Pârvatî (Kâlî alias Umâ) in the presence of devas and maharâsîs.

3) Pârvatî changes into Gaurî. Siva and Pârvatî spent their honeymoon travelling throughout the world. Years went by like that. One day Siva in a spirit of sport called Pârvatî 'Kâlî, Kâlî'. Kâlî meant black one and Pârvatî was as black as sapphire. Pârvatî 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 born black and I would never 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 smarânamantra four attendants for her named Somaprabhâ, Jayâ, Vîjyâ and Jayanti and started doing penance there. She practised severe austerities standing on one foot for a hundred years and then Brahmâ appeared before her and sought the reason why Pârvatî, wife of Paramesvâra should do such severe penance and then she narrated to him all that had happened. Brahmâ 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 ‘gaura’ hue you would be called ‘Gauri’.” By the time Brahma finished blessing her the colour changed into the one described by Brahma.

4) Gauri changes into Kātyāyāni, Vindhavāsīsinī, Candikā and Gaṇūḍikā. When Devi became Gauri her superficial skin peeled off and dropped down, it is said.

At that time there were two great demons 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. Agnideva 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 Mahiṣāsura. In the meantime a buffalo loved Mahiṣāsura’s mother and it attacked Rambha and gored him to death. The Yakṣas 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. Mahiṣāsura became the king of demons and Raktabija, Candā and Muṇḍa became his ministers. They attacked the devas and drove them to exhaustion. The devas took refuge in Brahma to think of a plan to kill those asuras. Viṣṇu, and Śiva took part in the conference. Viṣṇu the eternal, got angry along with Śiva and became fierce like the fire of death. Brahma and the devas also became angry and from the face of everyone a brilliance emanated and all these brilliances joined together and reached the holy āśrama of Kātyāyana maharsi and that eminent sage 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 peeled-off skin of Kāli to produce the fierce and divine form of a goddess named Kātyāyāni.

Each limb of the new form was made up of the brilliance from a particular god as follows: From the brilliance of Mahendra was formed the face; from Agnī, the eyes; from Yama, the hair; from Viṣṇu, the eighteen hands; from Indra, the central parts; from Varuṇa, the hip and the thighs; from Brahmā, the feet; from Sūrya, the toes; from Prajāpāti, the teeth; from Vasu, the fingers of the hands; from Yaksā, the nose; from Vāyu the ears and from the ascetic brilliance, the erotic eyebrows. Thus Kātyāyāni shone in the world with a figure formed with distinctive perfection.

All the gods and devas presented Kātyāyāni with gifts—Śiva gave her a trident (triśūla); Viṣṇu a Discus; Varuṇa, a conch; Agnī, a javelin; Vāyu, a bow; Sūrya, a never-empty quiver; Indra, Vajraṅganta; Yama, a daṇḍa (stick); Vaiśravaṇa, a mace; Brahmā, a rosary garland; Kāla, a sword and shield; Candra, Cāmara (white brush-like fan) and a pearl necklace; Ocean a garland; Himavān, a lion; Viśvakārmā, a moon-disced Cāḍāmanī, earrings and a dagger; the King of Gandharvas, a silver-plated drinking cup; the King of nāgas, a nāgahāra; and the Rūṣ (seasons), never-fading flowers. The three-eyed Kātyāyāni 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 Vindhyas. Indra and Agni went and served Kātyāyāni thus living there. Vindhya called Devi, Kauśikī and Agastya called her Durgā.

Mahiṣāsura once went to the Vindhyas after conquering all the three worlds. He was accompanied by his ministers, Raktabija, Candā, Muṇḍa, Gīksura and Naraka. They met there the goddess Kātyāyāni. Mahiṣāsura fell in love with the beautiful and well-figured Kātyāyāni and he sent Durbhú as messenger to the goddess to make her know his desire. Durbhú approached Kātyāyāni and told her to become the wife of Mahiṣa, 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 caste. Mahiṣāsura with a huge army and heavy equipments went to war with her. But Kātyāyāni entered the field alone mounted on her lion and the devas watching her enter the battlefield without wearing even an armour were shocked. Devi went forward reciting the mantra of Viṣṇupaṇiṁcakraṁ given to her by Śiva and lakhs and lakhs of demons were killed by the adroit sword-swinging and the dinning roar of Kātyāyāni. Mahiṣa and his ministers surrounded her and Devī stepping down from the lion started to dance wielding her sword. Swinging her sword to the rhythm of her dance-steps Devī picked up the leading demons one by one and killed them. Seeing that, Mahiṣāsura approached her, burning with rage like the pralayāgni. All the attendants of Devī fled. Those who remained were trampled to death by Mahiṣāsura. Devī at first killed the ministers and then faced Mahiṣāsura. Mahiṣa became an elephant and Devī cut off its trunk. The elephant became a buffalo then. Devī sent a spike and it broke. Even Devī’s Discus, granted to her by Viṣṇu was blunted when it hit the rock-like body of Mahiṣāsura. Varuṇapāśa, Yamadanda and Indravajra were all alike fruitless against the mighty Mahiṣāsura. Angered Devī jumped on the buffalo form of the demon and drove it to exhaustion and when at last its power of resistance had failed, Devī plunged her spear into the ears of the buffalo and the demon fell dead.

Many years went by. Kaśyapa begot of his wife Danu three great sons named Sumbha, Niśumbha and Namuci. All were fierce demons. Namuci attacked Indra but they soon came to a compromise. But Indra hid in the foam of the ocean which entered the ears, nose and mouth of Namuci while he was playing in the ocean. Indra used his Vajrayudha from inside and killed him. Sumbha and Niśumbha were angry and they entered svarga 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 Mahiṣāsura. Kātyāyāni Devī killed virtuous Mahiṣāsura. His two ministers Candā and Muṇḍa are hiding inside the ocean afraid of Kātyāyāni devī.” While he was speaking thus Candā and Muṇḍa also came there. When they all exchanged ideas Sumbha called one of his men and said “Bo: Sugrīvasa, go and tell Kātyāyāni to be my wife.” Sugrīva went to Kātyāyāni and returned disappointed and said “Lords Sumbha and Niśumbha,
I told Devī your message and she only laughed. She said that Sumbha and Niśumbha might be mighty lords but only those who defeated her could marry her."

Enraged at this arrogance of Kātyāyani, Sumbha sent Dhūmrākṣa to drag Kātyāyani down to him. Dhūmrākṣa with six Aksāunins of soldiers went to the seat of Kātyāyani and challenged her to a fight. Devī stepped down from her seat and stood before Dhūmrākṣa and the latter leaped forward to catch hold of her. But Dhūmrākṣa was burnt to death by the huṅkāra fire of the goddess. Not only that, the huṅkāra sound reached the ears of Sumbha. Sumbha felt small by this prowess of the Devi but his rage increased. Sumbha then sent Čaṇḍa, Munḍa and the great demon Ruru also with an army of a hundred crores of demons to face Devī Kauśikī. When the enemies reached Vindhyā the bhūtas of Devī made loud and shrill noises. The lion of Kātyāyani roared and she leaped into the midst of the army sword in hand. Lakṣus and lakṣus of asuras fell dead by the sword of the goddess. Devī once sped her mouth and lakṣus of asuras entered it and then she shut her mouth keeping in her stomach the asuras till they all died. Devī beat the demon Ruru to death. Devī plucked her matted hair and struck it on the ground and from there arose the fierce form of Cāmuniḍi. Čaṇḍa and Munḍa fled but Cāmuniḍi followed them to Pāṭāla and catching hold of them chopped off their heads and presented them to Kātyāyani. Then Devī, Cāmuniḍi and the bhūtas together tore to pieces all the remaining asuras and stored them all in their stomachs. Hearing this Sumbha's rage knew no bounds and he started with an army of thirty crores of men. The army swept on like an ocean and finding it moving forward Cāmuniḍi roared. Kātyāyani made a sound like a lion's roar. Brahmāṇi holding high the dagger jumped down to fight. Māheśvar with snakes and the spike, with the three eyes open got down in fits of anger. Kaumārī with the javelin hanging round her waist and bright eyes entered the field. Vaiṣṇavi swinging her sword and whirling the mace with many weapons rushed to the field. Vārāhī breaking open the earth with its tusk and bearing a large wooden pestle came to fight. Indraṇī with diamond on her sides came to fight. Nāraśimha brushing the manes on her breast, shaking the stars and whirling the planets and making a fierce appearance came to the field. (Cāmuniḍi, Brahmāṇi, Māheśvarī, Vaiṣṇavi, Vārāhī and Nāraśimha are the different forms of Kātyāyani. They are called Saptamātsī (seven mothers). These saptamātsī were born when Kātyāyani in her wrath beat the earth with her matted hair). Cāmuniḍi roared. The world became dark. Hearing the roar Śiva descended to the field. The Asuras surrounded the Devī 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, Raktabijā got angry and rushed at Devī. The Saptamātsī shouted and Cāmuniḍi opened her mouth. The lower jaw of Cāmuniḍi touched Pāṭāla when she opened her mouth from the sky. Raktabijā, wounded and bleeding by a dagger stroke of Cāmuniḍi, fell into the mouth of Cāmuniḍi and disappeared. Then Niśumbha interfered and the fight became one between Niśumbha and Devī. The fat and sturdy hands of Niśumbha and the mace he was carrying fell by an arrow sent by Devī. Then Devī 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 Lāṅkālakṣāmi to know how Pārvatī became Lāṅkālakṣāmi).

5) Pārvatī takes the forms of Elephant and monkey. Śiva and Pārvatī went about enjoying amorous sports in the forests. Śiva turned himself into a tusker and Pārvatī became a she-elephant then. Gaṅapati was born as a result of that sport. Śiva became a monkey and Pārvatī became his mate and Hanumān was born as a result of that sport. (See under Gaṅapati and Hanumān).

6) Pārvatī became Sītā. This happened when Rāma and Lāṅkāmāna along with Sītā were in the forests. One day Sītā went to the Godāvṛti river nearby to bring water to the aśrama 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 Śri Rāma bathing there. She was surprised. When she left the aśrama Rāma was sitting there. At the same time another thing happened in the āśrama. Śri Rāma found Sītā coming to him and when he arose to receive her the figure disappeared. Then Śri Rāma found bathing by Sītādevī also disappeared. When an astonished Sītā reached the āśrama she found an equally astonished Śri Rāma sitting there. They then told each other their experiences and Śri Rāma on meditation understood that in the guise of Rāma and Sītā Śiva and Pārvatī had come from Kailāsa to know about the welfare of the princes in exile.

7) Pārvatī, Vaiṣṇava and Jalandhara. See under those names.

8) Other details.

(i) Pārvatī shines in the court of Brahmā. (Śloka-41, Chapter 11, Sambhā Parva).

(ii) When the Pāḍavas were in exile Pārvatī guarded Arjuna always. (Vana Parva, Chapter 37, Śloka 38).

(iii) Once Pārvatī appeared in person and blessed Dharmaputra. (Chapter 6, Virāṭa Parva).

(iv) Once Śri Kṛṣṇa pleased Pārvatī and she granted Kṛṣṇa boon. The first was that he would have sixteen 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 Pārvatī that devas do not get sons by their own wives. There is the following story behind that.

Śiva and Pārvatī went to the Himalayas after their marriage and started living there. Śiva and Pārvatī 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. Pārvatī did not like that and she cursed the devas that they would never have sons of their own wives. (Chapter 64, Anuśāsana Parva).

(vi) Pārvatī once taught Gaṅgādevi the duties of women. (Śloka 33, Chapter 146, Anuśāsana Parva).

(vii) Pārvatī resides in the mount of Mūṅjavān in Kailāsa with Paramāśiva. There is a mount called
Virata ordained and the Sakuni peopled (1 recited (Sloka installed help. invoked AsVamedha seventy the Bala the PATALA Sloka propitiate nothing temples be ancient these Pandavas.

PASA1VATIRTHA. A king who lived during the period of Mahabharata. He was born of the species of the dana called Kuksi. (Sloka 56, Chapter 67, Adi Parva).

PARIYATIYA II (PARVATIYA). Those who resided in the country called Pariyatiya in ancient Bharata were called Pariyatiyas. Pariyatiyas were also present for the Rajasuya of Dharmaputra. When the Pandavas had to fight against Jayadratha during their exile in the forests these paryatiyas fought on the side of Jayadratha. Arjuna killed them all. In the Kuruksetra battle the Pariyatiyas fought on the side of the Kauravas. Pariyatiya was a very important country of ancient Bharata. Once the Pariyatiyas fought against Krisha and Krsna conquered them. In the great battle the paryatiyas fought against the Pandavas under the banners of Sakuni and Uluka. The Pandavas destroyed them all. (Chapter 52, Sabha parva; Chapter 241, Vama Parva; Chapter 30, Udyoga Parva; Chapter 9, Bhima Parva; Chapter 11, Droha Parva; Chapter 46, Karna Parva and Chapter 1, Salta Parva).

PAASA. A divine weapon of Varuṇa. There is nothing to excel this in swiftness. (Sloka 29, Chapter 41, Vama Parva).

PASAŅATIRTHA. A sacred place. This is located in the Jamadagni-vedi in the temple of Sūrpraka. (Sloka 12, Chapter 38, Vana Parva).

PAṢĀSINI. An ancient river of Bāhara. (Sloka 22, Chapter 9, Bhīma Parva).

PĀSI. One of the hundred sons of Dṛṅtrāṣṭra. Bhīma killed him in the great battle. (Sloka 5, Chapter 84, Karṇa Parva).

PAṢĪVATĀ. A place of habitation in ancient India. (M. B. Bhima Parva, Chapter 9, Verse 64).

PAṢUBHŪMI. The country of Nepal. The place got the name of Paṣubhūmi because it is located near the birth place of Paṣupati (Siva). (Chapter 30, Sloka 9, Sabhā Parva).

PAṢUDĀ. A female follower of Subrahmanya. (Sloka 28, Chapter 46, Salya Parva).

PAṢUPTA I. An aged brahmin. (See under Virūpākṣa).

PAṢUPTA II. The missile of Siva. Arjuna during his exile in the forests performed penance to propitiate Siva and got this missile from him.

Siva has a bow named Pināka. Paṣupata 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 fierce canine teeth. Poison flows from them always. The string of the bow is wound round the neck of Siva. The arrow, bright like the sun and equal to the fire of death, is the Paṣupata. It will burn all that it touches.

Neither Nāryaṇaṇāstra, Brahmagāstra, Agneyāstra nor Vāraṇāstra can stand against this. In times of old Siva burnt the Tripuras (three cities of the notorious three demons) by this arrow. Even Brahmā and Viṣṇu could be killed by Paṣupata. (Chapter 14, Anuṣāsana Parva). Devotees worship Paṣupata as a deity. If the Paṣupata 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.

PAṢUPTA (S). The bhūtaganas (Spirits and devils attending on him) of Siva as a class are called Pāṣupatās. (Chapter 67, Vama Purāṇa).

PAṢUSAKHA. Husband of Gaṇḍa, servant-maid of the saptaris. (See under Saptarish).
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 Pāṭāla said that Pāṭāla 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 Pāṭāla is Ādiśeṣa, a tāmasc form of Mahāviṣṇu, known to the Siddhas as Ananta. He has a thousand heads and Svastika 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 Saṅkarṣaṇa-mūrti, Rudra, is born from the face of Ādiśeṣa shining brightly like poisonous fire and it consumes all the three worlds. Ādiśeṣa worshipped by all gods bears this earth on his head like a crown and sits in Pāṭāla. When Ananta yawns this 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 Nimittāstrā (predictions by omens) a division of Jyotiṣaśāstra.

The distinguishing characteristics of each of the seven divisions of Pāṭāla are given below:

1) Atala. The first region of Pāṭāla. Here lives Bala, the celebrated son of Maya. He has created ninety-six 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. Puṁścalis (harlots), Svariniś (adultresses) and Kamalīs (lustful maidens). These women have a charm called Hāṭaka to tempt all who enter Atala. This Hāṭaka is a rāṣṭāna 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) Viṭāla. This is the abode of Hāṭakeśvara who is none other than Paramāśiva. This god accompanied by Bhavānidevi and surrounded by pramathagaṇas (prominent demigods who attend on him) and worshipped by devas, presides over this place increasing the praajas created by Brahma. The semen virile of Pārvatī-Paramēśvaras flows there as the river Hāṭaki. The gold named Hāṭaka is what is vomited by the wind-blown Agni after drinking the rasa of that river. The wives of daityas 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 Varuṇapāśa 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 Vāmanā gave Rāvaṇa a kick and sent him back.

4) Talāṭala. This is the place where Maya lives. This Maya is a mighty magician among demons. After the Tripuradāhana (burning the three demons to death) Sīva blessed Maya and the latter is living as Tripurādhīpati (chief of Tripura) in Talāṭala. Maya is the preceptor of all demon-magicians and many fierce-looking demons worship him always.

5) Mahāṭala. This is the abode of Kādraveyas. They got the name because they are all children of Kadrū, the cobra. All these cobras are fierce-looking multi-headed ill-tempered ones. The prominent ones among them are Kūhaka, Taṣaṇa, Śuṣena and Kāliya. All these are long lean serpents possessing big hoods and great strength. These bad-tempered cobras live with their family terribly afraid of Garuṭa.

6) Raśāṭala. This is the residence of the notorious Nīvāṭakavaca-Kālēkayas. 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 Raśāṭala frightened by the threats and beatings with a magic wand of Saramā, a mantraśāpiṇi (a sacred chant incantate) deputed by Indra.

7) Pāṭāla. This is the abode of serpents. The nāgalokādhīpatis (chiefs of the serpent world) like Vāṣuki, Saṅkha, Guilika, Śveta, Dhanañjaya Mahāśikha, Dhiṭarāṣṭra, Saṅkhacūḍa, Kāmbala, Aṣvadhara and Devadatta live here. These are all strong, long-bodied, greatly poisonous snakes with very bad tempers. They all possess hoods varying in numbers from five to hundred and the lustre of the diamonds on their hoods keeps the region of Pāṭāla always illuminated. At the base of this Pāṭāla-world is a place, separated from the rest, thirty thousand yojanas in area. It is here that the tāmasc Viṣṇuкалā resides under the name Ananta. Ādiśeṣa or Ananta is the manifestation of this Viṣṇuкалā. Śrī 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 Ādiśeṣa. 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 with eleven demigods and weapons like triśīla (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 worn by these 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 stand around Ādiseṣa with their bewitching smiles and amorous movements of their bodies accompanied by erotic side glances expressing their carnal desires. The mighty, virtuous, celebrated Ādiseṣa sits there surrounded by serpents for the welfare of the world. He sits there worshipped by Devas, Siddhas, Gandharvas, Vidyādras and Mahāris, bearing the divine garland ‘Vaijayantī’, and wearing fragrant flower garlands, blue apparels and ornaments in cars and neck and holding in his hand the Halāyudha. Suppressing his anger and keeping calm and serene he pleases all around with his pathetic look.

(9th Skandha, Devī Bhāgavata).

PĀTĀLAKETU. A demon. This demon once carried away Madālasā, daughter of Vīvāvasu to Pātāla. R̄ṣadhvajāraja defeated Pātalāketu and rescued Madālasā from Pātāla. (See under R̄ṣadhvaja).

PĀTALARĀVAN. A leader among the demons. Rāvana, the lord of Lāṅkā, and Pātalārāvana are different. Pātalarāvana was the son of the sister of Mālyavān. Heti, son of Brahmap, begot of his wife Bhāyā a son named Vidyuṭakṣa. Vidyuṭakṣa married Śālakāṭāṅkā and got of her Sukṣa. Sukṣa married Devavatī and got of her three sons, Mālyavān, Sumālī and Mālī. Of these Sumālī got Prahastra and others who were the ministers of Rāvana. Pātalā-Rāvana was the son of Mālyavān’s sister.

A set of demons afraid of Mahāvisṇu, the destroyer of demons, fled to Pātāla. Their leader was Pātalārāvana. On reaching Pātāla he became their leader and emperor and he got the name of Pātalārāvana from then onwards.

Pātalārāvana 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-versed in all magical arts
3. To be alive till the beetle-shaped blue diamond in his possession is broken into two.

Pātalārāvana 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 Lāṅkā, had an alliance with Pātalārāvana. Pātalārāvana had a cruel and huge brother named Kumbhdhara who was an adept in magic. This brother always helped Pātalā-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 Pātalārāvana and his brother Kumbhdhara. Pātalārāvana felt sorry at the pitiable plight of Lāṅkā and both the Rāvana’s 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. Pātalārāvana was to kill Rāma and Lāṅkā-Rāvana was to marry Sītā. Pātalārāvana 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.

Pātalārāvana and Kumbhdhara on leaving Lāṅkā made themselves invisible and travelled above the camp of Śrī 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. Vibhiṣaṇa and Sugriva were talking in secret about grave matters. Śrī Rāma was lying resting his head on the lap of Laksmaṇa and Laksmaṇa was mildly massaging the divine body of his brother. Hanūmān was sitting on a big dais created by his tail and keeping watch over the whole camp.

Pātalārāvana 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 Pātāla. From there they made a tunnel up to the base of the seat of Hanūmān and from there to where Rāma lay. Then they carried Rāma and Laksmaṇa to Pātāla before anybody could find it out by making them smell a sammohanadivyausaḍhā (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. Hanūmān used to inspect the camp often and yet when after midnight he looked at the place where Rāma and Laksmaṇa were sleeping he could not find them. He immediately woke up all and made a search and they then found the big hole of a tunnel near the place where Rāma and Laksmaṇa were sleeping. All the leaders including Sugriva and Vibhiṣaṇa assembled there and then Vibhiṣaṇa told them what had happened. He then took Sugriva, Hanūmān, Jambavān and Aṅgada and a big army to Pātāla and went straight to the Mahākāli temple. There Pātalārāvana had already started the ceremonies for the sacrifice.

Vibhiṣaṇa then asked Hanūmān to go and get the beetle-shaped diamond of Pātalārāvana from a secret place in his bed chamber. Hanūmān took it and kept it in his mouth and attacked Pātalārāvana who came running to slay him. Pātalā-Rāvana faced Hanūmān in a very indifferent manner and a fight ensued. After sometime Hanūmān lost patience and cracked the diamond within his mouth and the moment it cracked Pātalā-Rāvana fell down dead. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

PĀTALĀVATI. A holy river of Uttara Bhārata. (Śloka 11, Chapter 9, Bhīṣma Parva).

PĀTALIPUTE. An ancient city of Purānic fame in Uttara Bhārata. The former name of this city was Pātalipuraka. There is a story behind the city getting this name:—

There was once a sacred pond named Kanakhala on the banks of river Gaṅgā. A brahmin from Dakṣiṇārāhata 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 Rājagriha and studied there. The three were very poor and they went from there to perform penance to propitiate Subrahmanya (Kumārsuvāṃ). 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 with the three brahmin boys with their wives lived in that house.

Once there occurred a famine and the three brahmans left their home leaving their wives alone. The second girl was pregnant at that time and she and her sisters went to the house of a friend of their father named Yajñādatta. In due course she delivered a son and all...
the three women looked after the child as their common son.

Śiva and Pārvatī 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 lakh 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 brahmins as gifts. The news of this spread far and wide and brahmins from all sides began to flock to his house.

One day among the brahmins 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 their 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 Mayāsura 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 Gāndharvā 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 Gaṅgā. Then at the request of Pāṭalī Putraka made a city there with the help of the stick and they named it Pāṭaliputra. (Kathāpithalambaka, Kathāsaritsāgara).

PATANGA. A mountain. There are twenty small mountains around Mahāmeru and Pataṅga is one of them.

PATAṆJALI. A celebrated commentator in Sanskrit. Patañjali is one of the best commentators of Pāṇini's Vyākaraṇa. Pandits are of opinion that he got his name Patañjali to mean that people should worship (anjali) at his foot (pāda). He was such an adorable person. Pandits believe that Patañjali is the author of Yogasūtra and Carakasūnāti. A few believe that Patañjali was the incarnation of Adiśeṣa. But modern scholars are of opinion that Patañjali, the commentator and Patañjali the author of Yogasūtras are two different persons.

In his book on Patañjalicarita, Rāmabhadradiśīta writes about the birth of Patañjali:—"Once Gaukṣu, 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 sage. The ascetic girl brought up that sage as her son. After some years the sage went to Cidambara and prayed to Śiva to bless him with enough knowledge and wisdom to write a commentary on Kāṭyāyaṇa's Vyākaraṇavārttikā (explanatory rules on Pāṇini's sūtras). Śiva blessed him and the sage 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 Bhūtakarmavāyaśkranta (past participle of a verb) of the root Pac was Pakva he would be released from the curse. Candragupta who came from Ujjainī gave the correct answer and he was taught the Mahābhāṣya. Bhrātr hari was the son born to Candragupta of a Śūdra woman.

Patañjali, according to Professor Goldstucker, was a courtier of King Puṣyamitra and was alive when Menander attacked Sāketa. This would mean that Patañjali lived before B.C. 150.

PATANA (S). A company of devils. (Chapter 285, Vana Parva).

PATAṬRI. A valiant warrior who fought on the side of the Kauravas in the great battle. He lost his chariot in a fight with Bhimasena. (Chapter 48, Karṇa Parva).

PATAJAVĀSAKA. A serpent belonging to the race of Dīrgharāṣṭra. This serpent was burnt to death at the sarpasatra of Janamejaya. (Chapter 57, Adi Parva).

PATHAṆVARAN. A rājārsi well-praised in Rgveda. (Sūkta 112, Maṇḍala 1, Rgveda).

PATHYA. A great preceptor in the tradition of ancient Gurus. (See under Guruparāmparā).

PATHIKRTA. Anagni. If a Yāga comes to a stop during its course this Agni is to be worshipped. (Chapter 221, Vana Parva).
PATINEṬṬARAKKAVI(S). (Eighteen and a half wise men).
Mānavikrama, the zamorin who ruled the old state of Kozhikkoṭu in the beginning of the seventh century (Malayālam 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 well-known name Patineṭṭarakkavīs meaning eighteen and a half kavis. The kavis of the zamorin were the nine Paṭṭeris of Payyūr, the five Nambūtiris of Tiruvegappura, Mullappilly Nambūtiri, Uduṇḍaṇḍaśāstri, Ḍārakāśēri Ḍhāṭṭatirī, Cennās Nambūtirippādu and Punam Nambūtiri. Of these eighteen were scholars in Sanskrit and the nineteenth, Punam Nambūtiri was a vernacular poet and so the then zamorin 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 'ārakkavi'. 'Āra' means 'half'; but modern pandits say that 'āra' was a prefix to show a sign of royalty as is found in the words 'āramana' meaning royal mana or palace of the King. So 'ārakkavi' would mean a Kavi attached to a King. Then the question comes, which of the nineteen was not included in the original company to reduce the number to eighteen. We can leave the matter for further research.

Payyūr Aćcan Bhaṭṭatirippādu, the top-most of Kerala pandits, was the president of the council of Patineṭṭarakkavis. The illam (house) of this Bhaṭṭatirippādu belonged to the Kunnamkulam taluk near Guriyāvūr of Cochin state. He was known as Mahāṛsi also Uduṇḍaṇḍaśārikal in his Mallikāmārutta states that one of the Paṭṭeris was Payyūr Mahābhaṭṭatirippādu named Parameśvara. Uduṇḍaṇḍaśāstri belonged to Kāĉēpura. Kāḳkaśēri Ḍhāṭṭatirī was born to defeat the invincible Uduṇḍaṇḍaśāstri. Cennās Nambūtiri was the author of Tantrasamuccaya. Many poets and pandits were born in the family of these Kavis after their death.

PATIVRATĀMĀḤATMYAPARVA. A subsidiary Parva of Vana Parva of Mahābhārata. This comprises six chapters commencing from Chapter 293 of Vana Parva.

PATRESVARA. A sacred place. This is situated on the northern shore of river Narmadā. If one bathes in the tirtha (pond) there, one will be able to enjoy the company of celestial maidens for five thousand years. (Chapter 17, Padma Purāṇa)

PATṬATTĀNA. 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' 'Paṭṭas' is used as its plural. To give instructions in śāstras and upaniṣads to the upper three 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 loftiest 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 Paṭṭattāna in official records. In all important temples a māvāratapaṭṭa used to be appointed. His duty was to read and explain Mahābhārata to people. Urāḷars who conducted the day to day administration of the temples and the Koiladikārī 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 religions 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 Malayālam Era regarding the routine expenditure in the Tiruvalla temple mention about 'five nāzhis 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 Urāḷars. In the Manalikkara order of 1236 A.D. and the Padmanābhapura order of 1237 A.D. mention is made about these grants. Paṭṭattānā and Urāṃstānā 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 puṇya for the dead members of the royal family. The zamorins of Calicut meant by Paṭṭattāna the act of giving fifty-one bags each containing fifty-one rupees to the successful candidates in šāstrārtha contests held at the Tali temple during the period between Revati and Tiruvātirā ( Ardā) in the month of Tulām. There is a difference of opinion regarding the number of money-bags and the amount in each. Ullūr S. Parameśvara Iyer in his Viṣṇuṇāḍipikā (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 Mīṃāṃṣa and Bhāṭṭamīṃāṃṣa, nine for Vēkaraṇa, and thirteen for Vedānta. According to certain records 48 bags were given in the year 1679 A.D. Contests in Prabhākara Mīṃāṃṣa were held on the southern temple-tower gate of the Tali temple and in Vēkaraṇa 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 Padmanābhasvāmi temple of Trivandrum is also called Paṭṭattāna.

PATTI. A division of the army. (See under Akṣauḥini). PATTORṆA. A Kṣatriya King. He brought gifts for the Rājasūya of Yudhiṣṭhira. (Śloka 18, Chapter 52, Sabhā Parva).

PATTU (TEN),
A) The ten books on rhetoric. (Alaṅkāragranthas).
B. Ten Indriya, (organs of sense). There are ten organs of sense comprising five Jānendriyas and five Karmendriyas.
C. Ten Commandments. The commandments of Christ are ten in number. (1) There is no other God but Yehova. (2) Do not instal idols and worship them. (3) Do not use God's name vainly. (4) Do not do work on the 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.
E. The ten gunas. The good qualities are ten in number.


F. Rṣi gotras. There are ten Rṣi Gotras (families of sages): (1) Bharadvāja gotra (2) Kuṇāsīka gotra (3) Vatsya gotra (4) Kaunḍinya gotra (5) Kaśyapa gotra (6) Vaśiṣṭha gotra (7) Jāmadagnya gotra (8) Vi.vāmitra gotra (9) Gautama gotra (10) Ātreya gotra. (All these ten gotras were brought down to Daksinābhārata by Pārashu-rāma.

G. Camatkāras. There are ten kinds of Camatkāra (poetical charm) according to the poet Kṣemendra. (1) Aśvacārya ramanīya (2) Viśāyamāṇaramanīya (3) Sa.mastasūktyavāpa (4) Sūkta.ka.śadāyevāpya (5) Śabdagata (6) Artha.gata (7) Udbhayagata (8) Alankāragata (9) Vṛṭtigata (10) Rasagata.


I. Nādas. There are ten nādas (sounds) according to Harī.ṛapa.ni,śad. (1) Ci.ṇī (2) Ci.ṇī (3) Kaṇṭhanāda (4) Saṅkhanāda (5) Taṇtrīnāda (6) Tālānāda (7) Veṇūnāda (8) Ṣrādhanāda (9) Bherīnāda (10) Mēghanāda.


L. Prajāpati. The pra.jāpati are ten in number: (1) Marī (2) Aṅgiras (3) Atri (4) Pulaha (5) Pulastya (6) Kratu (7) Vaśiṣṭha (8) Daḵṣa (9) Bṛgu (10) Nārada.


II. (1) Budhī (intelligence) (2) Kṣamā (patience) (3) Virya (heroism) (4) Dhyāna (divine intuition) (5) Jñāna (knowledge) (6) Kṛpā (grace) (7) Śīla (uprightness) (8) Bala (9) Dāna (10) Upekkhā (inattention).

III. Then there are the following ten balas: (1) Mūlābala (strength inherent) (2) Bandhubala (strength of relatives) (3) Rājasainyabala (strength of the royal army) (4) Svākṣaṇa. Sā.ṇabala (strength of own army) (5) Bāhāya sā.ṇabala (strength of reinforcement from outside) (6) Kāṭjālībala (strength of foresters) (7) Gajabala (strength of the elephants) (8) Turagabala (strength of horses) (9) Bandhusainyabala (strength of the army of relatives) (10) Paṭātībala (strength of foot-soldiers).

O. Daśamūla. There are ten important medicinal roots: (1) Kumbil (Caraphal) (2) Kūvala (Sripahala—Aegle Marmelos) (3) Mo."(Srīpapna—Permna Spinosa) (4) Pātiri (Kṛṣṇavrinda Trumpet Flower Tree) (5) Palakkappayānyi (Snākka—Bignonia Indica) (6) Orilla (Padma.čārini—Hibiscus Mutabilis) (7) Mūvila (Kala.sī—Hedysarum Lagopodioides) (8) Karutaccuṇṭa (Prac.ōdōn—small egg-plant) (9) Velutaccuṇṭa (white prac.ōdon) (10) Nērīnīl (Goka.ṇṭaka—Barleria longifolia).


Q. Rūpakas. (Dramatic compositions). There are ten classes of rūpakas:

1. Nāṭaka. (Drama). The chief sentiment in a drama should be one of the three following rasas: (1) Virarasa (sentiment of heroism) (2) Śrīgarārasa (sentiment of love) (3) Karuṇārasa (pathos). There should be five to ten acts. The singer should be a famous one. It must have Pa.časandhis (five junctures). Sa.kuntala and Uttara-rāmacarita are perfect Nāṭkas.

2. Prakaraṇa. 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). Māl.ā.śā.śāva, Mṛchakāṭika are examples of Prakaraṇas.

3. Bhā.ṇa. There is only one character and one Act in this species. The plot is fictitious and the hero is an expert humorous libertine. Lilā.śāndhra and Mahiṣā.śānavāla Bhāṇa are examples.

4. Prāhasana. This is a farce. The plot is fictitious and is in the nature of a low comedy. Satire is the chief sentiment of this species.

5. Dīna. This has got four Acts. The plot will be famous and the chief sentiment will be one of wrath and fierceness. There will be no Viśam.śa (interlude between Acts to give connection to the story between Acts) or Praveśa.ka (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 haughty and excited characters like a Deva, Gandharva, Yakṣa and Rākṣasa. Tripuradahana is an example.

6. Viśāyoga. Female characters will be rare in this kind of dramas. 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.āndhi.ka.ḥaraṇa is an example.

7. Sa.mavakāra. 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 heroism. The seizure of a city, declaration of war or a big fire should be part of the play. Sumudramathana is an example.

8) Vīthī. This will have one Act and one actor. Any of the sentiments can be portrayed. The story must be completed by Ākāśabhaṭṭa (speech to which reply is given on the stage as if spoken from the sky) Candrikā is an example.

9) Aśīka. This has only one Act. The heroes should be people of the pārāśṭra type. Pathos is the chief sentiment. This should contain the pathetic wail of many women. This is called Uṣṭrāṭikūṭa also. Sarmiṣṭhā-Yayāṭi is an example.

10. Iṣāmga. This will contain four Acts. The heroes of the play should be valiant. There must be ten Patākā-Nāyakas (producers of different kinds of episodical incidents in the drama). They will be Uddhatas (haughty and excited persons).

R. Metals. 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. Avatāras. The incarnations of Viṣṇu are ten. See under Avatāra.

T. Upaçās. There are ten articles of worship: (1) Arghya (oblation of valuables) (2) Pādyā (water for washing feet) (3) Ācamana (water for cleansing mouth) (4) Madhurpakas (a mixture of honey with four other sweet articles) (5) Punarācāmanas (water for cleansing mouth again) (6) Gandha (Sandal paste) (7) Puspā (flowers) (8) Dhūpa (frankincense) (9) Dīpa (light) (10) Nivedyā (articles of food offerings).

U. Upaniṣads. There are many Upaniṣads of which only 108 ones are in print; of these the most important are ten in number and they are the following: (1) Iṣāvāṣya (2) Kena (3) Katha (4) Praṇa (5) Mundha (6) Māṇḍūkya (7) Chāṇḍogya (8) Taittirīya (9) Aitareya (10) Bhhadāranyaka.

PAṬUṢA. A demon. During the Rāma-Rāvaṇa battle this demon fought against Panasa a monkey warrior on the side of Rāma. (Chapter 285, Vana Parva).

PAUDANYA. An ancient city of Bhrārata. The founder of this city was Āśīka son of King Saudasā. Pandits believe that the present city of Paithan on the northern banks of river Godāvari was the old Paundandy.

PAULASTYA. The demons born in the race of Pulastya are called Paulastyas. They were born like the brothers of Duryodhana. Rāvaṇa born in the family of Pulastya is also called Paulastya. (Chapter 67, Ādi Parva).

PAULOMA. A tirtha (holy place). Another name of Paṇcatīrtha. (See under Pancatīrtha).

PAULOMAS. The sons of the demon named Pulomā.

PAULOMAPARVA. A subsidiary Parva of the Ādi Parva of Mahābhārata. (See under Bhrārata).

PAULOMI. Śacidevi, wife of Indra. (See under Śaci).

PAUNARHAVA. See under Bandhūdāyāda.

PAŪN德拉 I. One of the barbarous tribes of men who had originated from the tail of Nandini. (Sloka 37, Chapter 174, Ādi Parva).

PAŪN德拉 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 Pāṇcālī. (Chapter 186, Ādi Parva). Paundras were also present for the Rājasaṣṭāya conducted by Dharmaputra. During the big battle the Paundras fought against the Kauravas constructing a Krauñčavyāhu (a battle array in the shape of a stork). (Chapter 50, Bhiṣma Parva). Kṛṣṇa and Karna on two different occasions conquered this country. (Śantī Parva, M. B.) The Paundras were Keśatas once. But the brahmans cursed them and changed them into Śūdras. (Chapter 85, Anuśāsa Parva).

PAŪN德拉 III. The conch of Bhūmasesa. He blew his conch at the beginning of the Mahābhārata battle and also at the time when Duryodhana fell down dead. (Chapter 61, Śalya Parva).

PAŪN德拉K A I. A son of Nikumbha. When during the Rāma-Rāvaṇa battle Nikumbha died, his son Paundra took up the fight against Rāma and was killed. (Ananda Rāmāyana).

PAŪN德拉K A II. (PaundraKavāṣudeva). A king of ancient Kārūṇya. 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 at my feet." As soon as Kṛṣṇa heard it he got angry and moved to Kārūṇya with a large army and killed PaundraKavāṣudeva. 10th Skanda, Bhağavata).

PAŪN德拉K A III. The name of the buffalo which is the vehicle of Yama (Chapter 9, Vāmana Purāṇa).

PAŪN德拉MĀTSYA K A. A Keśatiya king. He was the son born to the demon Vira of a woman named Dānūyas. (Sloka 43, Chapter 67, Ādi Parva).

PAURAVA I. An ancient Rājaṛṣi. He became Parvatarāja when he grew up after being born of the species of the dāitya, Śarabhā. 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. Paurava was considered an prominent commander in the Kaurava army. In the Kurukṣetra battle he at first fought against Dhrṣṭaketu and then was wounded when he fought against Abhimanyu. It was Arjuna who killed him in the end. (Chapter 67, Ādi Parva; Chapter 27, Bhīṣma Parva; Chapters 4, 128, Udyoga Parva; Chapter 116, Bhīṣma Parva; Chapter 14, Drona Parva; Chapter 5, Karna Parva).

PAURAVA II. Those born in the Purū line of kṣiras are as a class called Pauravas. Both Kauravas and Pāṇḍavas have been mentioned as Pauravas in the Purāṇas. (Chapter 172, Ādi Parva).

PAURAVA III. An ancient king of the kingdom of Aṅga. This Paurava was also one among the kings who gave money to king Śrījaya when he conducted an Áṣāmedha (Chapter 57, Drona Parva).

PAURAVA IV. One of the Brahmavādi sons of Viśāmitra. (Sloka 55, Chapter 4, Anuśāsa Parva).

PAURAṆA. A Keśatiya tribe. These people fought against the Kauravas joining the Krauñčavyāhu constructed by Dharmaputra in the great battle. (Chapter 50, Bhiṣma Parva).

PAŪRAVI I. Wife of Vasudeva, father of Śrī Kṛṣṇa. He had many other wives. (9th Skanda, Bhağavata).

PAŪRAVI II. Wife of Yudhīṣṭhīra. Yudhīṣṭhīra begot a son named Devaka of Pauravi. (9th Skanda, Bhaţgavata).

PAURAŞeya. A demon who travels along with the sun in the month of Jyeṣṭha. (June). (11th Skanda, Bhaţgavata).
PAURIKA. A king of the ancient country Purikānagari. He was such a sinner that he was reborn as a jackal in his next birth. (Chapter 111, Sānti Parva).

PAURJAMĀSA. Son of Marici. His mother was called Sambhūti. Paurjanamāsa had two sons named Viśrajas and Parvata. (Chapter 10, Arīśa 1, Viśṇu Purāṇa).

PAUṢAJIT. One of the sages belonging to the tradition of the disciples of Vyāsa. (See under Guruparamparā).

PAUSAMĀSA. The month of Puṣa (January). During this month, on the full moon day the constellation Puṣya and the moon join in a zodiac. He who takes food only once a day during this month will get beauty, fame and prosperity. (Chapter 106, Anuśāsana Parva).

PAUSPINI. A sage belonging to the tradition of disciples of Vyāsa. (See under Guruparamparā)

PAUSṬI. Wife of king Puru. Puru begot of Pausṭi three sons named Pravira, Iāvara, and Raudrāsa. Pausṭi is called Kausalyā also. (Śloka 11, Chapter 9, Ādi Parva).

PAUSYĀ I. A Kṣatriya king. The queen of this king gave her earrings as a gift to a sage called Uṭṭānaka. (See under Uṭṭānaka).

PAUSYĀ II. Son of Pūṣā, king of Karavira. Pausya had three wives and yet was not fortunate enough to get a son. At last by the grace of Siva, he got a son named Candrasekhara. The palace of Candrasekhara was in Karaviranagara situated near Brahmāvara on the banks of the river Drṣadavia. (Kālikā Purāṇa, Chapter 49).

PAUSYAPARVA. A subsidiary Parva of Ādi Parva. Chapter three is included in this.

PAUSYANJI. A preceptor of the tradition of disciples of Vyāsa. (See under Vyāsa).

PĀVAKA. A son of Agni. Agni got of his wife Śvāhā three sons, Pāvaka, Pavamāna and Śucī. These three brilliant sons got together 45 sons and they were also called Agnis. 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).

PĀVAMĀNA I. An Agni (fire). The eldest son of Brahmā, Agni, got of his wife Śvāhā three sons, Pāvaka, Pavamāna and Śucī. These three got fortyfive children and they are called Agnis. Thus, father, three sons and their fortyfive sons constitute the 49 Agnis. (Chapter 10, Arīśa 1, Viśṇu Purāṇa).

PĀVAMĀNA II. A mountain. This mountain is situated near Meru. (8th Skandha, Devī Bhāgavata).

PĀVAMĀNA III. One of the three sons of Viśvās. He was in his previous birth an Agni but was cursed by Vasīṣṭha to be born on earth as a man. (4th Skandha, Bhāgavata).

PĀVANA I. A Viśvadeva (one of the ten sons of Viśvā). (Śloka 30, Chapter 91, Anuśāsana Parva).

PĀVANA II. A son born to Kṛṣṇa of Mitrāvindā. (10th Skandha, Bhāgavata).

PĀVANA III. A sacred place situated on the border of Kurukṣetra. If one worships the Devas and Manes at this place one would get the benefit of conducting an Aśvamedha. (Chapter 83, Vana Parva).

PĀVANAHRADĀ. A marudgaṇa tirthā (a sacred pond) situated on the border of Kurukṣetra. If one bathes in this one would attain Viśnuloka.

PĀVITRĀROPĀṇA. A Pūjāvidhi (a mode of worship) you will get the benefit of worshipping Viṣṇu for a year. This worship is to be conducted in the months of Āśāda (July), Śrāvana (August) Prauṣṭhapada (September), Āśvina (October) and Kārttika (November). A sacred Pavitra (sacred thread or ring of Kusa 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 Gāvatri mantra or even half of that number is enough. Reciting 108 times or more is considered to be Uttama (best); half of it is considered Madhyama (tolerable) and less than it is consideredadhama (worst). The Pavitra should then be tied to manḍalas and the mantra to be recited at the time of tying it, is this:

Om Nārāyaṇāya vidmahe Vāsudevāya Dhīmahi tanno Viṣṇuṣuḥ praocādyat. (Chapter 34, Agni Purāṇa).

PĀVITRĀVĀΝI. A sage who shone in the courts of both Indra and Yudhiṣṭhirā. (Śloka 15, Chapter 4, Sabhā Parva).

PĀVAYASA. Son of the sage Aṅgiras. He had eight sons named Varuṇas. They were—Bṛhaspati, Uṭṭānya, Payasya, Sānti, Ghora, Vīrūpa, Sarvāvarta and Sudhanvā. (Śloka 130, Chapter 85, Anuśāsana Parva).

PĀVYODA. A female attendant of Subrahmanya. (Śloka 28, Chapter 46, Sālīya Parva).

PĀVYONI. A holy river. This river starts from the Vindhya mountains and flows to the west. Nala and Damayantī 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 Varāhātirtha. King Nṛga performed a Yāga at this place at which Indra came and had Somapāna and the brahmins received daksinā (fees) and got drunk. (Chapters 88 and 121, Vana Parva).

Even the mere contact of water-drops of Payoṇi river would absolve one of all sins. The musical instrument Śrīga of Śiva is in this river. Dharmaputra 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 Amūratarayas conducted seven aśvamedhas at this place and pleased Indra. (Chapter 21, Anuśāsana Parva).

PĀVYANNŪR PĀṬTU. This is a work in Malayāḷam written during a very ancient period of Malayāḷam literature. A complete edition of the same has not yet been received. The plot as could be gathered from records available is the following: Nilake’i, a woman born in a very noble family in Trīśīvaverūr 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 Kāccal, a famous trading centre near Ezhimala. There lived a merchant named Nambucetty alias Combucetty who was the chief man of the place. He talked with Nilakeśi and accepted her as his wife. She got a son of him named Nambu’ari. Pleased at the birth of a son the parents gave a grand feast at the big Payyanur plains. At that time the brothers of Nilakeśi 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 Nambucety came there and beat them to death. On hearing about this Nilakesi 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 Pándyas, Jonakas, Coliyas, 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 Ponnama (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 Nilakesi the mother of Nambuśāri Aran, the young merchant. She requested him to come to Payyannūr 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 a cetty, a few people from Manjigrāma 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 Malayālam work most ancient of all that I have seen. This is a creation in Malayālam before that language became diluted with meaningless inedible Sanskrit words." According to Gundert this poem was written before the poem Rāmacarita was written and thus in the 3rd century M.E.

PEDU. A Rājarṣi otherwise named Aiṅkāśa. (Maṇḍala 1, Rgyveda).

PERĪYĀLVAR, Viṣṇucittar, father of Anḍāl. (See under Viṣṇucittar).

PERUKA. A King of Vedic times. He was the āṣraya-dātā (one who gives r uge) of Bharadvāja. (Anuvāka 63, Maṇḍala 6, Rgyveda).

PHA. This letter means Jhaūjhaūvāta. Phū is phūktāra, a sound resembling hissing and means 'useless' also. (Chapter 348, Agni Purāṇa).

PHALAKAŚA. A Yakṣa. This Yakṣa was a member of the court of Kubera. (Sloka 16, Chapter 10, Sabhā Parva).

PHALAKIVANA. A sacred place. Once the devās 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 83, Vana Parva, Sloka 36).

PHALAUDAKA. A Yakṣa. This Yakṣa lives in the court of Kubera. (Chapter 10, Sabhā Parva).

PHALGŪ. A holy river. If one visits this place one would get the benefit of doing an Āsvamedha. (Sloka 98, Chapter 84, Vana Parva).

PHALGUNA. Another name of Arjuna. Arjuna was born in the Uttarāphalguni constellation in a mount of the Himālayas. So he was called Phalguna and also Phālguna. (Sloka 9, Chapter 44, Viṅgā Parva).

PHĀLGUNA. A month (March). It is so called because the phalguninākaṣṭra yoga 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 Candraloka. (Chapter 109, Anuśāsana Parva).

PHALGUTANTRA. The father of Sagarā. During the old age of Phalguṇatru the Hāṭhayas led by Tālajaṅgha attacked Ayodhya and drove out the royal family from the palace. Phalguṇatru fled from the palace with his wife and stayed in the āśrama of Auvra. The King died before long. The queen who was pregnant then delivered a son in due course and he became the celebrated Sagarā. (Chapter 3, Brahmāṇḍa Purāṇa).

PHALODAKA. A Yakṣa of the court of Kubera. (Sloka 16, Chapter 10, Sabhā Parva).

PHENA. A King of the race of Uṣṇara. His son was Sutapas and his grandson Anuśānara. (Harivam’a, 1, 31, 32).

PHENAPA. A gotra-maker of the Bhrigu family. Phenapa is mentioned in the context of describing to Yudhiṣṭhira the greatness of cows. Phenapa’s original name was Sumitra. He lived on the shores of the river Kulajā in the mountain of Trīśikhara drinking the foam of cow’s milk alone and thus getting for him the name Phenapa. (Pheua = foam; Pā = drink). (Anuśāsana Parva, M.B.).

PICChALa. A serpent born in the family of Vāsuki. This serpent was burnt to death at the Sarpaśatra of Janamejaya. (Sloka 6, Chapter 57, Ādi Parva).

PICChILĀ. A river of Purānic fame which runs through Uttarā Bhārata. (Sloka 29, Chapter 9, Bhīṣma Parva).

PINĀKA. The bow of Siva. Pināka was formerly the three-forked spike of Siva. Once it fell down from the hands of Siva and on falling down took the shape of a bow. From then onwards it was used as a bow. See under Pāśupata. (Chapter 38, Sabhā Parva: Chapter 141, Anuśāsana Parva; Chapter 289, Śaṅtī Parva).

PINĀKī I. One of the eleven Rudras. He was the grandson of Brahmā and the son of Sthānā. Pināki attended the Janmotsava of Arjuna. (Chapter 66, Ādi Parva; Chapter 206, Śaṅtī Parva; Chapter 122, Ādi Parva).

PINĀKī II. Siva got this name because he wielded the bow named Pināka.

PINḌĀRAKA I. A serpent born in the family of Kaśyapa. This serpent was burnt to death at the Sarpaśatra of Janamejaya. (Sloka 17, Chapter 57, Ādi Parva).

PINḌĀRAKA II. A sacred place situated near Dvārakā in Saurāṣṭra. He who bathes 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 Agnistoma-jāja. (Chapter 82, Sloka 62, Vana Parva; Sloka 21, Chapter 88, Vana Parva; Sloka 57, Chapter 25, Anuśāsana Parva).

PINḌASEKṬA. A serpent of the race of Takṣaka. This serpent was burnt to death at the Sarpaśatra of Janamejaya. (Sloka 8, Chapter 57, Ādi Parva).

PINḌIKĀ. 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 Mekhalā and the hole in the mekhalā should
slightly slant towards the north. The pipe (exthole for the water to flow out) called Pranāla should be as wide as a fourth part of the area of the pītha. For a pranāla of a Śiva temple the length of the same should be half of that of the Pīndikā.

The sanctum sanctorum of the temple should be divided into seven divisions and the Pīndikā should be fixed by a learned priest in the Brahmabhāga of the garbhagṛha (sanctum sanctorum). (Chapters 50 and 60, Agni Purāṇa).

Pīṅgākṣa. See under Durmukha.

Pīṅgākti. A female follower of Subrahmanyā. (Śloka 18, Chapter 46, Sātya Parva).

Pīṅgāla I. A deva who is an attendant of the Sun-god. Sārya (Sun-god) rides in a one-wheeled chariot drawn by seven horses and he bears in his hands two lotuses. On his right side stands the attendant Dāndi with an ink-pot and a writing stick and on his left side stands the attendant Pīṅgala with a stick. Both these are demi-god attendants of Sārya. (Chapter 51, Agni Purāṇa).

Pīṅgāla II. A prominent serpent born to the sage Kaśyapa of his wife Kadrū. (Śloka 9, Chapter 35, Ādi Parva).

Pīṅgāla III. A sage. He was a Yajvā (priest) in the Sarpasatra of Janamejaya. (Śloka 6, Chapter 53, Ādi Parva).

Pīṅgāla IV. A King of the Yaksas. He is a friend of Śiva. He acts as body-guard to Śiva who spends his time in cremation grounds. This Yaksā gives happiness to all in the world. (Śloka 51, Chapter 23, Vana Parva).

Pīṅgāla V. A lion, who is a character in the book Pañcatantra. (See under Pañcatantra).

Pīṅgāla VI. A brahmin of very bad manners. This brahmin was killed by his own wife who was a prostitute. In their next birth Pīṅgala became a vulture and the prostitute, a parrot. Both had memories of their previous birth and the vulture (Pīṅgala) with vengeance killed the parrot. After that Pīṅgala was eaten one day by a tiger. A brahmin residing on the shores of Gaṅgā read to their souls the fifth chapter of Gītā and they got salvation and entered Pitrālaka (world of the Manes). (Chapter 40, Sṛṣṭi Khaṇḍa, Padma Purāṇa).

Pīṅgāla VII. A rāksasa (demon). Once when this demon was going through a forest he met a forester. The latter got afraid and climbed up a Śami tree. Then a branch broke and it fell on the head of Gaṇeṣa sitting beneath that tree. It was an act of worship and because of that both the forester and the demon were elevated. (Gaṇeṣa Purāṇa).

Pīṅgāla I. A prostitute. (See under Rṣabha II).

Pīṅgāla II. A prostitute of the country of Avanti. Pīṅgala was born as the daughter of King Gandrāṅgada in her next birth because of the virtuous act she did in doing service to the sage Rṣabha. The King named the girl Kiritāmālinī and Bhadrāyū married her. (See under Bhadrāyū).

Pīṅgāla III. A woman of the city of Ayodhyā. Once this woman approached Śrī Rāma with amorous intentions and Śrī Rāma who was strictly observing a vow of one-wife refused to satisfy her desire and said—“During the incarnation of Kṛṣṇa you will be born as a servant maid of Kāṁsa and then I will in my form as Kṛṣṇa accept you.”

Sitā on hearing this cursed Pīṅgala. 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 Kāṁsa.” Pīṅgala weeping bitterly craved for pardon and then Sitā said that Kṛṣṇa would make her perfect. (Vīśāla Khaṇḍa, Ananda Rāmāyaṇa).

Pīṅgalarāja. A Yaksā who lives in cremation grounds. He always acts as a pilot to Śiva in his travels. (Śloka 31, Chapter 231, Vana Parva).

Pīṅgatīrtha. An ancient holy place. (Chapter 82, Vana Parva).

Pīṅjala. A river of Purāṇic fame. The greatness of this river is described in Śloka 27, Chapter 9, Bhīṣma Parva).

Pīṅjaraka. A son born to the sage Kaśyapa of his wife Kadrū. (Śloka 6, Chapter 35, Ādi Parva).

Pippala I. The youngest of the three sons born to the dāitya named Mitra of his wife Revati. (Bhāvīṣya Purāṇa).

Pippala II. A brahmin born of the race of Kaśyapa. Pippala did severe penance and became arrogant of the power acquired by it. Once he happened to see the eminent sage Sukarmā serving with devotion his own mother and father and that made his arrogance fade a bit. (Bhūmi Khaṇḍa, Padma Purāṇa, Chapter 61).

Pippalāda. An ancient sage belonging to the tradition of preceptors. (See under Guruparamparā). It is said that this sage got that name because he was in the habit of eating Pippalī in large quantities daily. Praśnopanisad tells a story of how the sages Sukeśa, Saibya, Satyakāma (Kaśyapa), Kauśalya, Bhārgava and Kabbandhi went to Pippalāda seeking Atmājāna (spiritual knowledge) and how he gave them instructions on the same.

Padma Purāṇa gives the following information regarding Pippalāda:—“Once Kuṇḍala, a brahmin residing in Kurukṣetra, got a son named Sukarmā. Sukarmā’s parents were old and Sukarmā spent most of his time looking after his sickly aged parents. Kuṇḍala taught his son all the Vedas and Śāstras. At that time in the gotra of Kaśyapa was born a brahmin named Pippalāda. Controlling his senses and abandoning all passions he did severe penance in a forest called Daśāranya. 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.

Pippalāda did penance sitting as majestic and motionless as a mountain for a thousand years. Ants made a sand-heaps 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. Brahma appeared and gave him the boon of Sarvakāmasiddhi (getting all that he desired) and by the blessing of Brahma he became a very learned person also.

Pippalāda became arrogant with the boon of Sarvakāmasiddhi in his possession. One day while he was sitting on a river-bank a swan appeared before him and in clear tones said:—“Pippalāda, why are you so proud of your greatness? I do not believe you have that
power of universal attraction. This art is arvâcina (modern); you do not know Prâcina because you are illiterate. You take pride unnecessarily for having done penance for three thousand years. Do you know Sukârma, the wise son of Kûndala? He is the man who has acquired this power of attraction. There is no makhijâmi (one possessing spiritual knowledge) like him anywhere else in this world. Sukârma has given no gifts, he has not practised meditation, he has not performed yâgas or yajñas nor has he ever done a pilgrimage. He has not done any of these virtuous deeds and yet he is well-versed in all the sâstras 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 Sukârma, Pippalâda knew that the bird was none other than Brahma himself. They talked to each other for a long time and then Pippalâda admitted that Sukârma was a greater man than himself. (Chapters 60-62, Padma Parâvana).

PIPPALASTHANA. A division of land included in the Jambûdvipa. (Sloka 37, Chapter 6, Bhîśma Parva.)

PIPPALÂYA. One of the nine sons born to Ṛṣabhadeva of his wife Jayanti. Pippalaya was a very pious king. (4th Skandha, Bhâgavata)

PIŚÃCA I. (Devil, Satan)

1) Origin. 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 Purânas, Pîśâca is a creation of Brahmâ. In the beginning Brahmâ created the eighteen prajâpatis headed by Dakṣa, the Yakṣas, the Gandharvas and the Pîśâcas. (Chapter 1, Âdi Parva.) This wicked being is called in English a 'Devil'. This word is derived from the Greek word 'diabolo'. People of the West and East equally believe that Pîśâca (Satan) is an enemy of men and gods alike.

2) Bible and the Pîśâca. It is not clearly stated in Bible how Satan was born but it is being referred to at several places as a wicked soul which leads men to evil.

3) The Bhâratya Saññâlha. Pîśâca, the creation of Brahmâ, has taken important roles in the Purânic stories. Though Pîśâca is the instigator of all evils its manifestation appears in many contexts in the Purânas:—

(i) Pîśâca lives in the court of Kubera and worships him. (Sloka 16, Chapter 10, Savitri Parva).

(ii) Pîśâca lives in the court of Brahmâ and worships him. (Sloka 49, Chapter 11, Savitri Parva).

(iii) Pîśâca lives in the Gokarnaîthra and worships Śiva. (Sloka 25, Chapter 85, Vana Parva).

(iv) Pîśâca is the head of all evil spirits. Marici and sages like him have created many evil spirits. (Sloka 46, Chapter 272, Vana Parva).

(v) The bhûtas (evil spirits) made Râvana their king. (Sloka 88, Chapter 275, Vana Parva).

(vi) The food of Pîśâca is flesh and its drink, blood. (Sloka 9, Chapter 50, drona Parva).

(vii) In the battle of Bhârata, the horses attached to the chariot of Alambusa were Pîśâcas. (Sloka 38, Chapter 167, drona Parva).

(viii) The Pîśâcas fought Karna acting as helpers to Ghaṭotkaca. (Sloka 109, Chapter 175, drona Parva).

(ix) Arjuna conquered the Pîśâcas at the time of Khândavâdâhâ. (Sloka 37, Chapter 37, Karṇa Parva).

(x) The Pîśâcas were present during the fight of Arjuna with Karṇa (Sloka 50, Chapter 87, Karṇa Parva).

(xi) The Pîśâcas worship Pîrvatî and Paramēṣvara doing penance on the top of the mountain Mûnîjâvân. (Sloka 5, Chapter 8, Âsamedhikâ Parva).

(xii) During the time of Mahâbhârata many Pîśâcas incarnated as kings. (Sloka 6, Chapter 31, Âśramvâsikâ Parva).

PIŚÂCA II. A Yakṣa. (Sloka 16, Chapter 10, Śânti Parva)

PIŚÂCA III. An inhabitant of the country of Pîśâca in ancient Bhârata. These Pîśâcas fought against the Kauravas on the side of the Pândavas during the great battle. It was these Pîśâcas that stood on the southern side of the Kauvatiyâhâ of Yudhiṣhṭhira in the great battle. (Sloka 50, Chapter 50, Bhîśma Parva.) A few of these Pîśâcas were with Bhagadatta in the army of Duryodhana. (Chapter 87, Bhîśma Parva.) Śri Kṛṣṇa cured the pîśâcas. (Chapter 11, Droṇa Parva).

PIŚÂNGA. A serpent born of the family of Dhitraśṛṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Sloka 17, Chapter 57, Ādi Parva).

PIŚĪ AKANAVAMI. See under Navamivrata.

PIṬÂMAHAŚARAS. A sacred place in the base of the Himalayas. If one bather in the holy pond there one would get the benefit of doing an Agniṣṭoma. (Sloka 148, Chapter 94, Vana Parva.)

PIṬHA. A demon. He was killed by Śri Kṛṣṇa. (Sloka 5, Chapter 11, Droṇa Parva).

PIṬHARA. A daitya who was a member of the court of Varuṇa. (Sloka 13, Chapter 9, Savitri Parva).

PIṬHARAKA (PIṬHARAKA). A prominent serpent born in the family of Kaśyapa. This was burnt to death in the Sarpasatra of Janamejaya. (Sloka 15, Chapter 37, Ādi Parva).

PIṬR (S). Pitṛs are a set of demigods. From Manu-prajāpati, son of Brahmâ, were born the Saptarasîs like Marici and they in turn created the Pitṛs. Besides Marici and his set many others like Virāṭ Puruṣa and Brahmâ have created Pitṛs. Some Purânas state that Pitṛs are of daily creation. Brahmâ in the beginning created three sets of Pitṛs with form and four with brightness making thus seven sets. The three sets of bodied pitṛs are Agniśvâtas, Barhiṣadas and Somapās and the four bright ones are Yama, Anala, Soma and Aryan (10th Skandha, Devi Bhâgavata). "Manor hairanyagarbhasya ye maricyâdayaḥ sutâḥ/ Tesaṁśrînâm sarvesvam putrâḥ pitragnânāh smrâtāh" // (Sloka 194, Chapter 8, Manusmrti).

Pitṛs (manes) are classified into two types: The Agniśvātas and Barhiṣadas. Of these the Agniśvātas 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. Somasadasya (s). Virāṭ Puruṣa is the creator of these Pitṛs. Somasadasyas are the Pitṛs of Sâdhyadevas.

2. Agniśvâta (s). They are the pitṛs of devas.

3. Barhiṣadas. These Pitṛs are the creation of the sage Atri. They are the manes of daityas, dânavas, yakṣas, gandharvas, uragas (serpents), râkṣasas (demons), suvarñas and kinnaras.
4. Somapā (s), They are the sons of the sage Bhṛgu and are the manes of brahmans.
5. Haivirbhuk (s). The sage Aṅgiras is the father of these Pitṛs who are the manes of Kṣatriyas.
6. Ājyapā (s). These are the sons of the sage Pulastya and are the manes of Vaiśyas.
7. Sukālika (s). 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 devāsuras (devas and asuras) and to the devāsuras were born everything else in this universe, animate and inanimate. (Chapter 3, Manu-smṛti).

Performing a Śrāddha (offering obsequial oblations to the departed) is just like a yajña. The oblations should be offered in either silver or silver cum copper pots. Viśvadevas are the guardians of the pitṛs. Therefore the oblations should be offered after worshipping the Viśvadevas first and then the pitṛs and then Viśnu. (See under Śrāddha).

PITRTĪRTHA. The Kumbhīpākanaraaka (the hell of Kumbhīpāka) in the land of the manes is called Pitṛṭīrtha. There is a story about this in Devī Bhāgavata:

Once the sage Durvāsas with his body smeared with ashes and wearing sacred barks went to Pitṛloka muttering “Śivaśādikara sarvāman śrīmātār bhuvane vari!” The lord of the Pitṛloka received him with respect and worshipped him. While they were talking, Durvāsas heard cries of agony from somewhere and the sage then asked Pitṛnātha thus: “Oh lord of the Pitṛs, I have heard you described as a very virtuous man. How can then such painful 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 virtue. Nothing but righteous things are done here. I can tell you from where you hear that wail. The Yamaṇūra named Sānyamāni 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 hells to punish the sinners and of these Kumbhīpāka is the most horrible. Great sinners like those who insult the gods, fornicators and those who insult their parents are put in this hell and punished. You are now hearing the cries of such sinners from that hell.”

Durvāsas was curious to see the hell and the lord of the Manes gave permission and asked his servants to show Durvāsas the Kumbhīpākanaraaka. The hell was found to change 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 hell to learn the details personally. He could not find out the cause for the change. The place looked like the Svargaloka 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, Viṣṇu, the Aṣṭadikpālakas (the eight guardians of the quarters) and all such people came to Kumbhīpākanaraaka. Nobody could find an explanation for this change and so Mahāviṣṇu accompanied by a few devas went to Kailāsa and reported the matter to Śiva and Śiva said smilingly “Oh Viṣṇu, all this happened because of the greatness of the holy ashes. When the sage Durvāsas bent down to have a good look at the hell, particles of ashes from his body fell into the hell. From that moment onwards Kumbhīpākanaraaka became a holy place for the Manes. This hell will henceforth be known as Pitṛṭīrtha 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 Śivalīṅga, 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.

PITRVAROTTI. See under Brahmādatta I.

PIVĀRĪ. Wife of Sukrabhmārsi, son of Vyāsa. Suka got of Pivārī four sons named Kṛṣṇa, Gauraprabha, Bhārī and Devaśruta and a daughter named Kīrtī. (See under Suka).

PLAKSADVĪPA. One of the seven dvīpas (islands). (See under Saptadvīpa.)

PLAKSAJĀTĀ. A tributary of river Gaṅgā. It is believed that this river is an incarnation of Sarasvatī and that the sins of those who drink the water of this river will vanish. (Chpter 169, Adi Parva).

PLAKSAPRAŚRAMANATĪRTHA. The place of origin of the river Sarasvatī. This is a very holy place. (Sloka 11, Chapter 54, Salya Parva).

PLAKSĀVATARAṆA. A sacred spot at the place of origin of Yamunā. The ancient people of Bhārata used to worship this place as a gate of Heaven. (Sloka 4, Chapter 90, Vana Parva).

PLAKSĀVATI. A river. This is referred to as a holy river in the Purāṇas. (Sloka 25, Chapter 165, Anuśāsana Parva).

PLAKSĀYANA. A Vaiyākaraṇa (grammarians). His opinion on Visarga sandhi (a point in grammar) is described in Taityīyaprāptiśākyā. POTAKA. A serpent born of the family of Kaśyapa. (Sloka 13, Chapter 103, Udhyoga Parva).

PRABĀHU. A brave soldier who fought against the Pāndavas on the side of the Kauravas in the great battle of Kurukṣetra. He showered arrows on Abhimanyu. (Chapter 37, Drona Parva).

PRABĀLAKA. A Yakṣa. This Yakṣa sat in the court of Kubera and worshipped him. (Sloka 17, Chapter 10, Śanti Parva).

PRABHĀ I. A devī. This devī sits in the court of Brahmā worshipping him. (Chapter 11, Śanti Parva).

PRABHĀ II. A celestial maiden of Alakāpurī. Once when the sage Aṣṭāvakra went to Alakāpurī this maiden gave a dance performance in his honour. (Sloka 45, Chapter 19, Anu śāsana Parva).

PRABHĀ III. Daughter of a dānava called Svarbhānu. She was married to king Ayus and Ayus begot of her sons like Nahuṣa and others (Brahmānda Purāṇa, 3—6—26).

PRABHĀ IV. One of the two wives of King Puspārṇa, (4th Skandha, Bhāgavata).
PRABHADRĀ. Wife of the son of Karṇa, King of Aṅga. She is called Bhadrāvati also. (Jaimini Bhārata, Āvamedha Parva, Chapter 63.)

PRABHADRĀKA. A special division of the army of Pāṇḍālaṅkāra. This division comprises of Kṣatriyas and Sāhāṇḍu's were its leaders. During the Kurukṣetra battle Salya slew many of the Prabhadrakas. The rest of the Prabhadrakas were killed by Āśvatthāma while they were sleeping. (Chapter 8, Saúptika Parva; Chapter 57, Udyoga Parva; Chapter 19, Bihīma Parva, Chapter 11, Salya Parva.)

PRABHĀKARA I. A serpent born of the race of Kaśyapa. (Sloka 15, Chapter 35, Ādi Parva.)

PRABHĀKARA II. A great sage born of the race of Atri. This sage married the ten daughters of Gṛṣṭācī born of Raundrāva (Bhadrāśva) of the family of Pāru. The names of the daughters are Rudrā, Sūdrā, Malādā, Bhadrā, Malāhā, Khaladā, Naladā, Surasī, Gocapalā and Striratnakūṭā.

Once when the Sun was in distress while he was being devoured by Rāhu, Sage Prabhākara said 'Svasti' to give salvation for the Sun and instantly the Sun came out from Rāhu's hold and shone brightly as before. It was as a result of this virtuous deed that the sage got the name Prabhākara. By his great knowledge and eminence he kept glowing the fame of Atriureka earned by generations.

Sage Prabhākara conducted a Yāga and on the occasion the devas presented him with great wealth and ten sons (Harivanśa, 1. 81-8.17).

PRABHĀKARA III. The sixth division of the land of Kuśadvipa. (Sloka 13, Chapter 12, Bihīma Parva.)

PRABHĀNJANA I. The first son of Citravāhana, king of Manipura. Citravāhana who was without a son for a long time did penance for obtaining a son. Siva was pleased with his penance and he blessed him and assured him of a son soon. (Sloka 29, Chapter 214, Ādi Parva.)

PRABHĀNJANA II. A king. He performed Siva-worship for ten thousand years and attained Dīkṣālakatva. The name of his son was Pūtātāma. (Skanda Purāṇa, 41, 13.)

PRABHĀNJANA III. A Kṣatriya king. Once this king killed a deer while it was breast-feeding its child and by a curse of the mother-deer Prabhānjana 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, Śrīṣṭī Khanaḍa, Padma Purāṇa.)

PRABHĀNU. A son born to Śrī Kṛṣṇa of his wife Satyabhāmā. (10th Sandhya, Bhāgavata.)

PRABHĀSA I. A son born to Dharmadeva of his wife Prabhātī. This Prabhāsa is considered to be one of the aṣṭavasus. Prabhāsa's wife was the sister of Bhṛpasi, a widely travelled virtuous woman of renowned chastity and great yogic attainments. (Sloka 17, Chapter 66, Ādi Parva; Chapter 15, Amā, 1, Viṣṇu Purāṇa.)

PRABHĀSA II. The sacred place called Prabhāsatīra. This place of Purānic importance is situated in Saurāṣṭra on the west coast. This is called Somatīra also. Some facts about this tirtha from the Purāṇas are given below:

(i) During the pilgrimage of Arjuna he did penance for a thousand divine years standing on one foot at Prabhāsa. (Sloka 15, Chapter 12, Vana Parva).

(ii) Agnideva resides in this place. One who bathes in the holy pond there will get the benefit of doing Agniśāya in Vaṇa Parva. (Sloka 58, Chapter 82, Vana Parva).

(iii) Once Yudhisṭhira along with his brothers came and did penance here. (Sloka 13, Chapter 110, Vana Parva).

(iv) Prabhāsatīra is dear to Indra. (Sloka 7, Chapter 130, Vana Parva).

(v) Those who bathe in the holy pond in Prabhāsa are taken to heaven in Viṃāṇas and they then by songs of praise wake up the celestial maidens there. (Sloka 9, Chapter 25, Anuśāsana Parva).

(vi) It was at this Prabhāsatīra that the Yādavas fought against one another and destroyed themselves. (Sloka 10, Chapter 3, Māusala Parva).

(vii) Śrī Kṛṣṇa and Balarāma merged with the Supreme spirit at this place. (Chapter 4, Māusala Parva).

(viii) The son of sage Śāndipani was kidnapped by Paṇcājana while the former was bathing at this tirtha. (10th Sandhya, Bhāgavata).

(ix) It was while standing on the shore of the Prabhāsa pond that Arjuna first heard about Subhādṛa, (10th Sandhya, Bhāgavata).

PRABHĀTA. See under Śṛṣṭi.

PRABHĀTĪ. Wife of Dharmadeva. Dharmadeva begot of her two sons named Pratyūṣa and Prabhāsa. Both were Vasis. (Sloka 17, Chapter 66, Ādi Parva.)

PRABHĀVATĪ. A woman who was engaged in penance at the abode of Maṇḍapura. One of the batches of monkeys that went to different places in search of Sītā met Prabhāvati. (Sloka 4, Chapter 282, Vana Parva.)

PRABHĀVATĪ II. The wife of Śrīyadeva. (Sloka 8, Chapter 117, Udyoga Parva.)

PRABHĀVATĪ III. A female follower of Subrahmanyā. (Sloka 3, Chapter 46, Sal a Parva.)

PRABHĀVATĪ IV. Wife of Citaratha, king of Aṅga. This Prabhāvatī was the eldest sister of Ruci, wife of Devārāma. (Sloka 8, Chapter 42, Anuśāsana Parva.)

PRABHĀVATĪ V. Daughter of the demon Vajranābha. She was married to Pradyumna, son of Śrī Kṛṣṇa. There was once a very valiant demon called Vajranābha. He went into the valley of Meru and performed penance to propitiate Brahmā. Brahmā appeared before him and he got from him boons 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 Vajranābhapura his capital. He got a daughter named Prabhāvati. His brother Sunābha had two daughters named Candramati and Gunavatī.

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 his son: 'Hi, son of Kaśyapa, I am also born of Kaśyapa. Your mother Ādi and my mother Dīti are both wives of Kaśyapyaprajāpati. 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. Kaśyapaprajāpati 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 Vajranābha. He went and sought help from Śrī Kṛṣṇa residing in Dvārakā. Kṛṣṇa promised to help him when the time came.
After returning to Devaloka, Indra started planning to kill Vajranābha. Vajranābhapūrṇi was surrounded by sky-scraping fortresses and admission inside was restricted. He, therefore, called the gaily loitering swans of Devaloka to his side and told them thus: “Look here, swan—ladies. You should go to Vajranābhapūrṇi and see Prabhāvatī and then describe to her the beauty and goodness of Pradyumna. Your description should be such that Prabhāvatī should fall in love with Pradyumna. After that you should go to Pradyumna and tell him about Prabhāvatī in a similar way. On completing your mission you should come and report to me.”

Obeying the orders of Indra the swans flew to Vajranābhapūrṇi. They saw Prabhāvatī in a secluded spot and told her just what they were asked to tell them. Then they flew to the side of Pradyumna and told him about Prabhāvatī. After successfully completing their mission they flew to Devaloka. The marriage day of Prabhāvatī drew near. The swans went to Prabhāvatī again and made her request her father to include the performances of a dramatic troupe also in the programme of marriage festivities. Vajranābha agreed and a troupe was invited. The dramatic troupe comprised among others many Yādava soldiers, Śrī Kṛṣṇa, Pradyumna and his brothers, all in disguise. Their drama was Rāma-yāyaṇa. The performance was superb and even Vajranābha stood amazed at their skill. The troupe was encamped in another palace and treated as royal guests. The companionship of Prabhāvatī, Śūcinukhī, united her with Pradyumna during the dark hours of the night and they spent the nights in amorous sports. The daughters of Vajranābha’s brother, Candravatī and Guṇavatī came to know of these secret meetings and they requested Prabhāvatī to find out suitable persons among the Yādavas for them also to enjoy with. Prabhāvatī introduced them to Gada and Sāmbara both sons of Kṛṣṇa. The amorous sports of all of them continued freely during the nights.

When things progressed so far, Indra and Kṛṣṇa persuaded Pradyumna to kill Vajranābha. Pradyumna started a war with Vajranābha and in the great battle that ensued Pradyumna killed Vajranābha. Prabyumna and his brothers then took the demon girls to Dwārakā. Pradyumna, Gada and Sāmbara married Prabhāvatī, Candravatī and Guṇavatī respectively. By this time Kaśyapaprajapāti returned to Devaloka after his long yāga. (Viṣṇu Purāṇa, Chapters 91 to 95).

PRABHU. A soldier of Subhrāmanya. (Śloka 69, Chapter 45, Salya Parva).

PRABUDDHA. A king born of the line of Priyavrata, son of Manu. (4th Skandha, Bhāgavata).

PRACANDA. A demon. Pracança fought against Kārttikeya in the fight between Pāramāśrīva and the Tripurās. (Chapter 1, Ganeśa Purāṇa).

PRACETAS. The emperor Prthu, had two virtuous sons named Antardhāna and Vādī. Antardhāna got a son named Harihārana of his wife Śikhandinī. Dhiśanā of the race of Agni became the wife of Harihārana. She got of Harihārana six sons named Pracinabharis, Sukra, Gaya, Kṛṣṇa, Vṛaja and Ajina. (Chapter 14, Aṇiśa 1, Viṣṇu Purāṇa). Pracinabharis had ten sons named Pracetas. They were Prajāpatis. Dakaś was born of the ten Prajāpatis to Vārkiśa alias Māriśa. Therefore he got the name Pracetas. (Śloka 5, Chapter 75, Aṇiśa Parva).

PRACINĀVITA. Wearing of an upper apparel or sacred thread by brahmmins on the left shoulder and through the right arm-pit is called Upavita and vice versa is called Pracināvita. If it is worn as a necklace it is called Nivita. (Chapter 2, Śloka 63, Manusmṛti).

PRACINABARHIS. A prajāpati. (For genealogy see under Prthu).

Prthu got two sons named Antardhāna and Vādī who were very virtuous. A son named Havirdhāna was born to Antardhāna of his wife Śikhandinī. Dhiśanā born of the family of Agni became the wife of Havirdhāna and they got six sons named Pracinabharis, Sukra, Gaya, Kṛṣṇa, Vṛaja and Ajina. Of these Pracina- barhis became a great Prajāpati. He carpeted the world with darbha grass with its head turned towards the east and thus got the name (Pracī-east; barhis-bed of Kuśa grass) Pracinabharis. He performed great penance and married Savarṇa, 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 Pracinabharis to request his sons to refrain from remaining unmarried. Pracinabharis 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 Viṣṇu. Mahāvīṣṇu was pleased and he gave dārśana (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 Bhagavān coming to them riding on the back of Garuḍa and they bowed down in great devotion before him. Mahāvīṣṇu asked them what they wanted and they reported they wanted a boon for the progress and prosperity of the prajās. Granting them the boon Mahāvīṣṇu disappeared and the Pracetas went back to their father. (Chapter 14, Aṇiśa 1, Viṣṇu Purāṇa).

PRACINVAS. A king who was the son of Janamejaya and grandson of Pūrū. His mother's name was Anantā. This king conquered in one day all the countries in the east (pračī) and got his name Pracinvās. He got of his wife Āsmāki a son named Satyāyati. (Śloka 12, Chapter 95, Ādi Parva). Pracinvās got a son named Manasyu. (Chapter 278, Agni Purāṇa).

PRACYĀ. A place of habitation of Purānic fame. (Śloka 58, Chapter 9, Bhīṣma Parva).

PRADATĀ. Viśvadeva. (Śloka 32, Chapter 91, Anuśāsana Parva).

PRADIPA. A character in Pañcatantra. (See under Pañcatantra).

PRADHANA. An ancient Rajarṣi. A learned woman named Sulabha was born in his family and king Janaka conducted scholarly discussions with her. (Śloka 184, Chapter 320, Śānti Parva).

PRADOṢA. The grandson of Dhrūva. Pūṣpārṇa, son of Dhrūva, begot of his wife Prabha three sons named Pradoṣa, Nīśthā and Vyūṣṭā. (Bhāgavata, 4th Skandha).

PRADVEŚ. Wife of Dirghatamas. (See under Dirgha- tamaš).

PRADYOTA I. A Yakṣa. He was a member of the court of Kubera. (Śloka 15, Chapter 10, Śānti Parva).

PRADYOTA II. The first king of the dynasty of Pradyota. He was the son of a king called Śunaka. Pradyota is referred to as Śunakaputra in Vāyu Purāṇa.
Kṣemaka alias Šamaka father of Pradyota was killed by Mlecchas (a barbarous tribe). To avenge the death of his father Pradyota under the advice of Nārada decided to conduct a Mleccha Yajña and for that purpose dug a Yajñāṅkuṇḍa seventeen miles long and seventeen miles wide. The Yajñāṅkuṇḍa started and in that Yajñāṅkuṇḍa different kinds of Mlecchas were burnt to death. From then onwards Pradyumna got the name ‘Mlecchahantā’ (killer of Mlecchas). (Bhāvīṣya Purāṇa).

PRADYUMNA

1) General information. A son born to Śrī Kṛṣṇa of his wife Rukminī, Pradyumna was the rebirth of Kāmadeva. (For genealogy see under Kṛṣṇa).

2) Birth. It was at the time when Kāmadeva and Ratidevi 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.

Griefstricken by the death of her husband Ratidevi performed penance near the Himālayas to propitiate Mahādevi. Mahādevi appeared before her and consoled her thus: “Little girl, Kāmadeva would be reborn as the son of Śrī Kṛṣṇa of Rukminī. 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 he (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, would kill Śambara and accept you as his wife.” Devī disappeared after saying this.

Obeying the instructions of Mahādevi, Rati 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 Kṛṣṇa was living as the chief of Dvārakā his first wife Rukminī was yearning for a child. Kṛṣṇa was deeply moved by the grief of Rukminī 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 Naranārāyaṇas 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 Rukminī. Kṛṣṇa returned to Dvārakā well-pleased, Rukminī 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 Nārada 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 changed into one of love. She taught him all the magic and witchcraft of Śambara. When Pradyumna found that 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 under the flagstaff of Śambara which flew the royal flag of the king with an emblem of the figure of a lion embossed on it. He dropped it down by one stroke of his arrow. Hearing of this Śambara ordered his sons to kill Pradyumna. The eleven sons of Śambara, viz., Ātiśena, Ciśasena, Viśvakṣena, Śrutasena, Suśena, Somasena, Akkāla, Vikala, Kumbhaketa, Sudarśa and Kesī, attacked Pradyumna. The devas came in their vimānas and joined sides with Pradyumna. The army of the demons teased him 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 fight became horrible. 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 in turn created storms, rains, wild animals, serpents and vultures. All of them were killed by Pradyumna. Then with a well-aimed arrow Pradyumna killed Śambara. Then he rushed to Dvārakā carrying Māyāvati with him. The people of Dvārakā were astounded to see them. Pradyumna went to Śrī Kṛṣṇa and Rukminī and told them the whole story. They were overjoyed to find them and blessed them.

Aniruddha who married Uṣā the daughter of Bāṇa was the son of Pradyumna. (Chapters 103 to 108, 10th Skandha, Bhāgavata).

4) Prabhāvatīparinaya. Marriage with Prabhāvatī. (See under Prabhāvatī).

5) Other details.

(i) Pradyumna was born of a part of Sanatkumāra. (Sloka 152, Chapter 67, Ādi Parva).

(ii) Pradyumna was one among those who came to Arjuna from Dvārakā with dowry for his marriage with Subhadra. (Sloka 31, Chapter 220, Ādi Parva).

(iii) Pradyumna was present for the Rājasūya Yajña of Yudhīśthira. (Sloka 16, Chapter 34, Sabhā Parva).

(iv) Pradyumna consoled and encouraged the Yādava
army which stood dumb-founded before the valorous exploits of King Sālva. (Chapter 17, Vana Parva).

(v) Pradyumna fainted during a fierce fight between himself and King Sālva. (Chapter 17, Śloka 22, Vana Parva).

(vi) Pradyumna slew King Sālva in the end. (Chapter 19, Vana Parva).

(vii) Pradyumna means the merging of Bhūtajāla during Pralaya. (Śloka 37, Chapter 340, Śānti Parva).

(viii) Pradyumna fell dead by the beatings of the Bhojas during the Mausala fight. (Śloka 33, Chapter 3, Mausala Parva).

(ix) After his death Pradyumna took the form of Sanatkumāra. (Śloka 13, Chapter 3, Svargārohāṇa Parva).

PRĀGAHĪ. A preceptor. He has expressed his views on Yajñas in the book Sāṅkhya-yāna Brahmaṇa. Prāgaḥī describes what should be done in case any of the Karmans is left out by mistake during a Yajña. (Sāṅkhya-yāna Brahmaṇa).

PRAGHĀSĀ I. A rākṣaśī (demoness). She was one among the several leading demonesses who sat around Śītā in Lankā to coax her into accepting Rāvaṇa as her husband. An ill-tempered woman, this demoness tried several methods to win Śītā to the side of Rāvaṇa. (Sarga 23, Sundara Kāṇḍa, Vālmīki Rāmāyaṇa).

PRAGHĀSĀ II. A female follower of Subrahmāṇya. (Śloka 16, Chapter 46, Śalya Parva).

PRAGHOSA(S). A tribe of rākṣasas (demons). (Chapter 283, Vana Parva).

PRAGHOSA. A son of Śrī Kṛṣṇa. (10th Skanda, Bhāgavata).

PRĀGJYOTISA. The palace of Narakāsura, Narakāsura was known as Bhumāsura also. After the death of this asura Bhagadatta became king there. After Bhagadatta Vairadatta became ruler there. Prāgjyotīṣa was an invincible fortress of the asuras. (Chapter 23, Verse 28, Sañcā Parva; Chapter 48, Udyoga Parva and Chapter 75, Adbhutā Parvā).

PRAHĀSA I. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatras of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

PRAHĀSA II. A soldier of Subrahmāṇya. (Śloka 68, Chapter 43, Śalya Parva).

PRAHASTA. A minister of Rāvaṇa.


The demon Śuceśa got of his wife Devavatī three sons named Māliyavan, Sumāli and Māli. Of these Sumāli got of his wife Ketaumati ten sons named Praḥasta, Akampana, Vīkata, Kalākāmukha, Dhumārakṣa, Dāṇḍa, Supārśva, Sanhrādha, Prakāvata and Bhāskakarpa and four daughters named Vekā, Puspotkaṭa, Kaikaśi and Kumbhīṇaśī. Most of the sons were the ministers of Rāvaṇa.

2) Other details.

(i) Praḥasta was the chief minister of Rāvaṇa. (Uttara Rāmāyana).

(ii) In the Rāma-Rāvaṇa battle Praḥasta fought against Vibhīṣana 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 sounds which became Rākṣasas and Yakṣas. When one said “Rākṣaśeke” the rākṣasas (demons) came into being and when the other said ‘Yakṣaśeke’ the Yakṣas came into being. It was Praḥeti who became the father of the rākṣasas and Heti, the father of the Yakṣas. Both of them became mighty and powerful like Madhu and Kaitabha. Of these Praḥeti knew that only by virtuous life could one attain happiness in the next world and so remaining unmarried went to the valley of the Himalayas and doing penance there attained mokṣa. Heti when he came of age married Bhayā, sister of Kāla, and got a son named Viduyuteśa. Viduyuteśa married Sālakaṭāṅkā, daughter of Sāndhyā. The rākṣasa race born of them lived in Pātāla and Lankā. In the Rāma-Rāvaṇa battle all were killed.

PRAHETI II. A demon. This demon travels along with a Sūrya named Aryaman during the month of Vaiśākha (May). (12th Skanda, Bhāgavata).

PRAHLĀDA I.

1) General information. Son of a rākṣas King who saw Mahāviṣṇu by means of his devotion in the form of Narāsins (man-lion). His father was Hiranyakaṣipu and mother Kayādhū.

2) Genealogy. Descending in order from Viṣṇu—Brahmā—Marici—Kṣaṭyapa—Hiranyakaṣipu—Prahlāda.

3) Birth. Kaśyapaprajāpati got of his wife Diti two sons named Hiranyakaṣa and Hiranyakaṣipu and a daughter named Siṁhikā. Of these two, Hiranyakaṣa got boons from Brahmā and roamed about as a very valiant hero destroying everything on earth and finally pulling down the earth to the depths of the ocean. Mahāviṣṇu then incarnated as Varāha and after killing Hiranyakaṣa lifted the earth from the ocean and put it in its original position.

Hiranyakaṣipu became very angry at Mahāviṣṇu for killing his brother and with a view to wreaking vengeance on him performed penance to propitiate Brahmā. When the emperor of the demons, Hiranyakaṣipu, thus went to the forests for performing penance the Devas attacked the land of the demons. A great fight ensued in which the devas were defeated. While fleeing away thus Indra took away Kayādhū wife of Hiranyakaṣipu by force. Nārada who heard the moanings of the poor woman under the clutches of Indra got her released from Indra’s hold. For some time she stayed in the āśrama of Nārada worshipping him. Kayādhū was pregnant then. Nārada taught the child in Kayādhū’s womb lessons in Vedas, moral philosophy, duty and spiritual knowledge. When Hiranyakaṣipu returned after his penance Kayādhū joined him and very soon gave birth to a son. That boy was Prahlāda. Hiranyakaṣipu begot of Kayādhū five sons, Prahlāda, Satīlālā, Anuḥlādā, Śibi and Bāskala. Prahlāda got three sons named Virocana, Kumbha and Nikumbha. The celebrated emperor Mahābali was the son of Virocana. Bāṇa was the son of Mahābali. Uṣa, daughter of Bāṇa, was married to Aniruddha, son of Pradyumna and grandson of Śrī Kṛṣṇa. (Chapter 65, Adi Parva; Chapter 19, Agni Purāṇa; Chapter 13, Amśa 1, Viṣṇu Purāṇa and 7th Skanda, Bhāgavata).

4) Boyhood and education. Hiranyakaṣipu decided to make Prahlāda an instrument to wreak vengeance on Mahāviṣṇu. Entrusting the education of his son to
had Sukra-name lay outside Arhasa and (Chapter the was spike. wild sent side*. Prahlada without him "Oh discussion deluge muttered able hand again kasipu eror's beginning, before stared growth. When he taken from him before altogether. Prahlada stood visnu himself. A hot discussion then took place between Prahlada and his father and in the end Hiranyakasipu ordered the preceptor to take away Prahlada and make another earnest attempt to correct him and bring him round to the emperor's liking. Prahlada stayed for another period with the Guru serving him with devotion and studying well. After a long time Prahlada was again taken before his father and the latter as before asked him to repeat what he had studied so far. To the shocking disappointment of Hiranyakasipu Prahlada again repeated verses in praise of Mahāviṣṇu. The emperor's rage knew no bounds and he ordered his men to kill his son. (Chapter 17, Aṇīṣa 1, Viṣṇu Purāṇa).

5) Torturing Prahlāda. On hearing the order of Hiranyakasipu many armed soldiers surrounded Prahlāda. Prahlāda addressed them thus: "Oh 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 Taksaka. When they started thrusting their venomous fangs into his body, Prahlāda stood cheerfully meditating on Mahāviṣṇu and he did not even feel the bitings. 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 aṣṭadīggajas (the eight elephants who bear the burden of this earth) to kill 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 fire-pit meditating on Mahāviṣṇu he felt he was lying on a bed of lotuses.

When things progressed so far the astonished priests of the palace advised the emperor to put a stop to tortur-
while Prahlāda was repeating his chantings of Viṣṇu's name Hiranyakaśipu jumped up from his seat with sword in his hand and asked Prahlāda where his Viṣṇu was. Prahlāda very calmly replied that Viṣṇu was present everywhere even in stones, trees or the pillars of the palace. Hiranyakaśipu in uncontrollable rage struck the nearest pillar with his sword. Then to the shocking surprise of Hiranyakaśipu Mahāviṣṇu in the form of a fierce man-lion (Narasiṁha) jumped out from the pillar. The figure was terrifying to look at. It had fiery eyes, a dagger-like tongue with blood oozing from it, shaggy neck with trembling eyebrows, two teeth one on each side curved like the crescent moon, a black face inside a cave-like heap of manes, hairs strong and point- ed like diamond needles, nails white and cup-like and a body as bright and brilliant as a thousand crores of suns. Only Prahlāda could stand before the figure and look at it.

The man-lion jumped on the body of Hiranyakaśipu and tearing open the belly of Hiranyakaśipu took the bloody intestines out and wearing it round its neck performed a naked dance. Everything happened in no time and the Narasiṁha changing into the form of Mahāviṣṇu blessed Prahlāda and then disappeared.

(7th Skanda, Bhāgavata).

7) Prahlāda and Naraṇārāyaṇas. When Hiranyakaśipu was killed Prahlāda was crowned as emperor of the demons in Pātāla. At that time, once Cyavana the best of the Bhrigu, went to Nāgarakule-varatirtha to bathe in the Narmadā. He saw Mahādeva there. When he entered the waters of the river a serpent Keekarolahita by name bit him and took him to Pātāla. Cyavana meditated on Viṣṇu when he was bitten by the serpent and so he was not affected by the poison of the serpent. He therefore, roamed about in Pātāla accepting the hospitality of the serpent maidens. Travelling thus he reached the land of the dānavas. He was worshipped by the dānavas there and Prahlāda finding an ascetic of great saintliness honoured and worshipped by his people received him with respect and worshipped him and Enquired about him. Cyavana said: "I came today to see Nāgarakuleśvara and bathe in the Narmadā river. But as soon as I entered the river I was caught by a serpent and was brought to Pātāla. I was thus able to see you." Hearing the words of Cyavana the lord of the dānavas said: "Oh, Bhagavan, which are all the sacred tirthas of the earth, which are in the heavens and which all in Pātāla? Please do enlighten us." Cyavana replied: "Mighty king, Naimiśa is the best of all tirthas on earth, Puṣkara in the heavens and Cakratirtha in Pātāla."

The dānaya emperor turned to the dānavas and said "Make all preparations immediately. We must go to earth to bathe in the holy tirtha, Naimiśa. We can then see Puṣadariṅkāśa (lotus-eyed) Viṣṇu sitting there as Pātāmbāra (robed in yellow)." Hearing this dānavas with heavy equipments started from Pātāla with their king to the earth.

All the mighty dānavas reached the forest of Naimiśa and after bathing in the holy pond there went for hunting. During their wanderings they found the river Saravati, flowing with crystal-like water. On the shore 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 gruesomely sight roused Prahlāda's anger. Near that tree sat two ascetics wearing the hide of Kṛṣṇa deer and matted hair on their heads. By their side were two divine bows, Sārīga and Ajagava with two never-empty quivers. Prahlāda mistook them for two fake sannyāsins and therefore questioned them thus: "Why are you thus falsely trading on virtuousness? What connection is there between matted hair and penance and weapons of such supreme quality?" Then one of the rṣis, Naraṇa, said "King of dānavas, why do you think like that? If one is powerful whatever one does will be right." Prahlāda jeered and said "When I, who have fixed limits for virtue and righteousness, am here what power can you wield?" Naraṇa replied "Oh king, our ability is really supreme. There is nobody in the three worlds to conquer us in a fight." Prahlāda got furious on hearing the boasting of the rṣi and took a vow thereby: "I will fight and win against Naraṇārāyaṇas." Then the great Prahlāda keeping aside his army in the forest took his bow and made a thundering noise with it.

At once Nara took his Ajagava bow and showered arrows on Prahlāda with it. But Prahlāda broke them all with his gold-plated matchless arrows. Nara got angry when he found all his arrows broken to pieces so easily by Prahlāda and he sent different kinds of arrows in quick succession. But the dānaya king replied with astonishing rapidity, for one arrow of Nara the dānaya sent two and the fight became grim. Nara covered the whole world above with arrows and the dānaya emperor smashed them all to pieces by his gold-plated ones. The fight then turned to one with divine weapons. The asura chief took the divine Brahmāstra and then Nara took the fierce Nārāyaṇāstra. They met in the air and fell down powerless. When his Brahmāstra got fused Prahlāda got wild with anger and taking a mace jumped out of his chariot and rushed at Nara. When Nārāyaṇa saw the dānaya chief rushing towards Nara with his mace he asked Nara to step aside and faced the demon himself. Prahlāda then attacked Nārāyaṇa and hit him with the mace. But the mace broke into a hundred pieces and Prahlāda was forced to use other weapons. The fight became ghastly and even devas assembled above to witness the fight. When Prahlāda found it was getting more and more difficult for him to defeat the Naraṇārāyaṇas he prayed to Mahāviṣṇu for help. Viṣṇu appeared before him and when Prahlāda asked him the reason why he could not defeat Naraṇārāyaṇas, Viṣṇu replied that they were the sons of Dharmadeva who were invincible by weapons. They could be won over only by devotion.

Hearing that Prahlāda returned to Pātāla and entrusting the administration of his kingdom to his cousin Andhaka, son of Hiranyākṣa, Prahlāda returned to Badarkārāma and erecting an āśrama there started a penance to propitiate Naraṇārāyaṇas. When Naraṇārāyaṇas appeared before him Prahlāda requested to be pardoned for fighting against them. They pardoned him and blessed him and Prahlāda returned to Pātāla. Even after his return Prahlāda did not take back the administration from Andhaka. He constructed an āśrama 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, Vāmana Purāṇa).

8) Blessings of Śakra. Andhaka, son of Hiranyākṣa, 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 Gandhamādana and started doing penance to increase his personal power. Bali ruled as an antagonist of the devas and so very soon a grizzly battle ensued between the devas and the asuras and Mahāvisūṇa defeated them. They fled from their land and took refuge under their preceptor Śuṅkra. Śuṅkra then told them thus: “You remain here without fear. I shall protect you by my power of mantra and medicines. I shall devote 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 dāityas through spies and they met in conference to consider their future plans. They knew that Śuṅkra was very powerful and if the dāityas attacked them with the help of Śuṅkra the defeat of the devas was sure. They feared that they might even be compelled to flee from Svargaloka. How could the dāityas under the shield of the mighty Śuṅkra be destroyed? That was the worrying thought of the devas. They were thus worrying about this when Śuṅkra appeared to propitiate Śiva and Śiva appeared before Śuṅkra and when he knew that the purpose of Śuṅkra was to defeat the devas he was a bit embarrassed. So he told him thus: “Oh sage Śuṅkra, 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 fact Śiva thought Śuṅkra might not be able to complete the penance and so not succeed in his plan of destroying the devas. But Śuṅkra started the penance in right earnest. The devas were frightened when they knew the deceit of the dāityas and the strategy of their preceptor. They decided to go to war with the dāityas immediately. The dāityas were in a fix. They knew that if they fought without the help of their guru defeat to them was sure. So they ran to the mother of Śuṅkra and sought her help. The devas rebelled against Śuṅkra's mother and she invoked the goddess of sleep and put all the devas into deep slumber. Mahāvisūṇa stealthily carried away Indra lying asleep. Indra persuaded Mahāvisūṇa to kill Śuṅkra's mother and he cut off the head of Śuṅkra's mother by the divine discus, Sudarśana.

Bṛghu-mahārsī, father of Śuṅkra, was angry at that arrogant and cruel deed of Mahāvisūṇa 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 Śuṅkra came back after his penance Indra sent his daughter Jayantī to destroy the penance of Śuṅkra. She went in the guise of a demon girl to serve Śuṅkra. In the meantime at the request of Indra Bṛhspatī took the form of Śuṅkra and presented himself before the dāityas. The dāityas believed him to be their real guru Śuṅkra and were pleased.

Ten years went by and one day Śuṅkra remembered the old events left Jayantī and went to his court in the demon land. Bṛhspatī had by that time returned to devaloka fully satisfied with his mission. The devas not knowing that Śuṅkra had returned started for a war with the dāityas. Śuṅkra when he came back went wild when he knew that his people had been worshipping Bṛhspatī for ten years. The angered preceptor was not to be pacified by any amount of arguments and so they sent Prahlāda to Śuṅkra and Prahlāda pleaded for controlling his anger and Śuṅkra did so. Śuṅkra 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 dāityas to desist from war and assured them that during the period of Sāvarṇī Manu 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 Śuṅkra. But the dāityas were not satisfied and compelled Prahlāda to go to war with the devas. At last Prahlāda was forced to agree and a fierce deva-asura 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 devi was pleased with both of them and she pacified them both and each went back to his own place. (4th Skandha, Devī Bhāgavata).

9) Other details.
(i) Once there was a fight between Prahlāda and Kāla. (Bhavisya Parva, Chapter 59).
(ii) Bali who was trampled down to Pātāla built a Viṣṇu temple and worshipped Viṣṇu following the advice of Prahlāda. (See under Bali).
(iii) Once Prahlāda taught Indra the rules of good conduct. (Śloka 28, Chapter 124: Sāntī Parva).
(iv) Once UŚanas sang in honour of Prahlāda. (Śloka 50, Chapter 139, Sāntī Parva).
(v) Once Prahlāda learnt the importance of Ājagara-vṛtī from a sage. (Chapter 179, Sāntī 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 madya (wine) from her. (4th Skandha, Bhāgavata).
(vii) Prahlāda sits in the court of Varūṇa and worships him. (Śloka 12, Chapter 9, Sahā Parva).
(viii) Prahlāda once went to the court of Brahmā to worship him. (Śloka 19, Chapter 11, Sahā 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.)
PRAHUTA. A great yajña.
Manusmṛti states that respecting each of the following five is considered as a yajña in itself:—A devātā, a guest, servants, parents and the self. Of these the first is called Ahuta, second, huta, third, prahuta, fourth brahmāhuta and fifth, prāśīta (Slokas 72, 73, Chapter 3, Manusmṛti).

PRAJĀGARĀ. A celestial lady. Once when Arjuna went to the court of Indra this celestial maiden gave performance in dance at the request of Indra. (Sloka 30, Chapter 45, Vana Parva).

PRAJĀGARAPARVA. A sub-division of Udyoga Parva of Mahābhārata. This comprises chapters 33 to 40 of Udyoga Parva.

PRAJĀNGHA. A rākṣasa (demon) of the party of Rāvana. This demon was killed by Āṅgada. (Sarga 76, Yuddha Kāṇḍa, Vālmīki Rāmāyaṇa).

PRAJĀPATI(S). Creators of the world. With a view to making creation easy Brahmā at first created twentyone Prajāpatis (creators). They are Brahmā, Rudra, Manu, Dakṣa, Bṛhari, Dharma, Tapā, Yama, Marici, Angiras, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Paraṁṛṣi, Sūrya, Candras, Kardama, Krodha and Viśkṛta. (Chapter 384, Śanti Parva).

PRAJĀPATIVEDĪ. This is a holy place situated in the middle of four sacred places in Kurukṣetra named Tarantuka, Arantuca, Parasurāmakūnda and Macakrūka. This place is called the Uṭtarā (north) vedī of Prajāpati also. Besides this, four other places, Pratishānāpurī (with Prayāga), Kambala, Aśvatara and Bhogavatī are called Prajāpativedīs. The aforesaid five sacred places are called Brahmavedīs also. (Chapter 53, Salya Parva; Chapter 85, Vana Parva).

PRAJĀPATYA. A kind of marriage.
Sahabhau caratāṁ dharmamiti vācāṁbhāṣya ca/ Kanyāparamānaṁbhāyarca/ Prajayatayo vidhiṁ śrītah / (Sloka 30, Chapter 3, Manusmṛti).

Giving in marriage to a brahmacāri one’s daughter after inviting him to his house and worshipping him is called Prajayatya.

PRAKĀLA. A serpent born of the family of Vāśuki. This serpent was burnt to death at the Sarpaśatra of Janamejaya. (Chapter 57, Ādi Parva).

PRAKĀSA. A brahmin born of the family of Bṛhari. He was the son of Tamas who belonged to the race of Grīṣamada. (Sloka 63, Chapter 30, Anuśasana Parva).

PRAKKOSALA. The place east of Kosala. Sahadeva conquered this place situated in Daśśīnabhārata (Sloka 13, Chapter 31, Sabhā Parva).

PRAKRĀTA. A Yāka. He became very rich within twelve days. (Sloka 19, Chapter 194, Vana Parva).

PRAKRITI; PURUŚA. Prakṛti (matter) and Puruṣa (spirit) are two basic factors essential for production of the Prapāṇa (the visible world which is the scene of manifold action) as man and woman are for the production of progeny. From Puruṣa (male) Prakṛti (female) originated and then they together created the Prapāṇa. The Vedas and Puruṇās make statements everywhere regarding Prakṛti and Puruṣa and three of the most important ones are given below:

1) 'Pra' means 'principal' and 'Kṛti' means 'creation'. Therefore the word is meant to convey the meaning 'one that is the principal factor for creation'. 'Pra' means 'sattvic', 'Kṛ' means 'rajasic' and 'ta' means 'tāmasic' and the word 'Prakṛti' thus conveys the power of the three guṇas. 'Pra' means 'before' and 'Kṛti' 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 becomes 'Puruṣa' and the left half 'Pra'. Even though they are thus two yogindras (kings among sages) they see them as one (Tathāgata) as merged with the eternal One like fire and heat and assert the truth Sarvāṃ brahma-mayaṁ (everything is Brahman, the Supreme Spirit).

It was this basic Prakṛti that took forms as the five goddesses, Durgā, Lakṣmī, Sarasvatī, Śīvītī and Rādhā. (9th Skandha, Devī Bhāgavata).

2) Puruṣa is the vital sentient Truth that sets in action the entire Prapaṇa. 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 Śūkṣmaprakṛti (The subtle all-pervading spirit, the supreme soul). This Śūkṣmaprakṛti 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 guṇas, without beginning or end is eternal, is the root cause of this Prapaṇa. This Prakṛti pervaded over Prapaṇca from the beginning of the great Deluge to the beginning of creation. Brahmājiṇī 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 one Brahman merged in which were Prakṛti and Puruṣa, a brahman 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 form of Viṣṇu from which these occurred was termed Time. During the last great deluge this visible Prapaṇa merged with it and so, this deluge was called Praṇatarālaya. Time is eternal, having no end and so the process of Śṛṅgī, Śṛṅgī and Śanmāra (creation, existence and destruction) continued without any interruption.

After that, during Pralaya (deluge), Prakṛti and Puruṣa stand apart due to equality of the guṇas, Sattva, 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 supernal soul, the god of all living beings, omnipresent and omnipotent by his will entered the emotionless Puruṣa and emotional Prakṛti and created sensations in them. Smell is the sense which creates sensation in one 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 Viṣṇu, the
god of the gods, who exists in forms of Śūkṣma and
Śhūlā, and as the great tattva and as the devas like
Brahmā.

The Mahattattva originated from Prakṛti, which was
existing as emotionless due to the equalisation of
the three guṇas, when at the time of creation Viṣṇu, Truth
in the form of Kṣetrajña (knower), merged with Prakṛti.
The Mahattattva in its three forms, Sattva, Rajas
and Tamas lay enveloped by Prakṛti just as a seed
is covered by its husk. From this Mahattattva originated
the three egos, Vaikārika, Taijāsa and Tāmasa, the
cause of the Pāñcabhūtas. Because that ego contained
the three guṇas it became the cause of the origin of
the bhūtas (elements) and indriyas (senses). Ego pervaded
the Mahattattva just as the Mahattattva pervaded
(Āṁśa 1, Chapter 2, Viṣṇu Purāṇā).

3) 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 waters. 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 Prapañca. These
two, Prakṛti and Puruṣa, created the Prājāpati and
they in turn created the prajās. Puruṣa seeing the vast
creation going on due to him became arrogant and
Śiva chopped off his head. Śiva became repellant of his
hasty deed later. To atone for his sin he took the skull
in his hand and vowed that he would ever carry a skull
in his hand and that he would live in cremation grounds.
The two halves of the great egg became ākāśa and
bhūmi (earth and sky). (Taratīga 2, Kathāpiṭhalambaka,
Kathāsāritsīgarā).

PRAŁAMBA 1. A notorious dānava born born to Kaśyapa-
prajāpāti of his wife Danu. (Śloka 29, Chapter 63,
Ādi Purāṇa).

PRAŁAMBA 2. An asura (demon). He attacked Śrī
Kṛṣṇa and Balarāma and was killed by Balarāma. (10th
Skandha, Bhāgavata).

PRAŁAYA (Destruction). Pralaya is of four kinds.
The first is nityapralaya. This is the destruction going on daily
for all animate and inanimate objects born on earth.
The second is Brāhmaṇapralaya or naimitikapralaya
The third is Prakṛtapralaya. This is the great deluge made
by prakṛti (nature) at the end of a thousand Caturyugas
(four yugas). The fourth is ātyantikapralaya. This is the
union of the soul with the Supreme Being due to Jñāna.
Of the above the Brāhmaṇapralaya or naimitikapralaya
happens at the end of a Kalpa or a day of Brahūma 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 Mahā-
viṣṇu, lord of everything in this universe, would pre-
sent 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 diving
power of Mahāviṣṇu 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 (Kūrmapṛṣṭha). At
that time Rudra, equal in brilliance to Kālāgni, would
from beneath burn the pātāla sending breaths from
Ādīśeṣa. 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 inhabit-
ants of these worlds would go to Mahāloka unable
to bear the heat and from there to Janaloka. Thus Viṣṇu
in the form of Rudra would destroy everything.

Then from the face of Viṣṇu would originate clouds
and lightning in different forms. Those clouds would
rain incessantly for a hundred years and destroy the
fire prevailing everywhere. When the rains become
unbearable Vāyu would encroach upon the seats of the
Saptarṣis in the ocean and by the breath of Viṣṇu
destroy all the clouds. At that time Viṣṇu, lord of all,
would lie on the back of Ādīśeṣa in that one big
ocean drinking vāyu (air). Viṣṇu would lie thus for a
period of a Kalpa in yogic slumber meditating on
Vāsudeva taking the name Madhūṣīdana and form of
Brahmā praised by the siddhamunis inside the
ocean. After that he would take the form of Brahmā
and start creation.

In Prakṛtapralaya this whole universe would lie in
extinction for a period of two parārdhas. One
parārdha is 100000000000000000 years (one followed
by seventeen zeroes) and so the period of a prakṛta-
pralaya is double the above number of periods. The world
would then come into the grip of a great drought;
five would break out and burn away everything in
this world from Mahattattva to Viṣesa. Then prompted
by the desire of Viṣṇu, pratisañcāraṇa (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 rasātmaka.
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
shock 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 Ahaṅkāra (ego). Ahaṅkāra
would merge in Mahattattva. This Mahattattva would
be absorbed by Prakṛti. Prakṛti has got two forms:
Vyakta and Avyakta (Manifest and Un-manifest).
The Vyakta would merge with Avyakta. Puruṣa is single,
pure and without decay. But he is also part of Para-
mātma (the Supreme Being). So Prakṛti and Puruṣa
would both merge into the Supreme Being. There are
no distinctions, fabrications in Paramātma, the lord of
all. It is only an existence. It is such a Paramātma
that should be known and which itself is knowledge.
The Paramātma is beyond the Ātmā (soul). It is in
such an indescribable Paramātma that all are dissolv-
ed during a Prakṛtapralaya. (Chapter 368, Agni
Purāṇa).

PRAṂĀDA. A son of Vasiṣṭha. He was one of the
Saptarṣis of Uttama Manvantara. (6th Skandha,
Bhāgavata).

PRAṂADVĀRA. Wife of Ruru.

1) Birth. Pramadvarā was the daughter of the nymph
Menakā born of the Gandharva Viśvāvasu. As soon
as the child was born, Menakā threw the child into
the forest and left for Devaloka.
Sthūlakesa, 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 Pramādhvarā and brought her up. She grew into a charming maiden and one day Prince Ruru 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 trampled over a poisonous snake while walking in the forest with her companions and immediately she fell dead by the bite of the serpent. Ruru's grief was uncontrollable. He wept bitterly crying aloud "If I have from my very birth with great devotion taken vows, let Pramādhvarā rise up alive." Then a devādūta (message from god) appeared before him and said that all his wails were of no avail since it was only in the order of things that one whose āyus (period of life on earth) was over should die. Ruru then enquired of him a way of escape from this inevitable calamity and then the devādūta said that if Ruru was prepared to surrender half of his āyus in favour of Pramādhvarā she would come back to life. Ruru agreed and they went to Dharmarāja (god of Death) and told him of his wish. Dharmarāja brought back Pramādhvarā to life and she stood before Ruru as if just woken up from sleep. Their marriage was duly conducted. (Chapters 8 and 9, Adi Parva).

PRAMAGANDA. The King of Kīkaṭas mentioned in Rgveda. (Sūkta 14, Anuvāka 53, Maṇḍala 3, Rgveda).

PRAMĀNAKOTI. A sacred place on the banks of the river Gaṅgā. There is a great banyan tree named Pramānakoti at this place. It was at this spot of the river that Duryodhana poisoned Bhīmasena and threw him into the river, bound hand and foot. The Pāṇḍava who went for their exile in the forests spent their first night at this spot. (Sloka 41, Chapter 1, Vana Parva).

PRAMANDHU. A Yakṣa who was the custodian of the wealth of Hariścandra. Viśvāmitra removed the bad smell of the body of this yakṣa by pouring holy water over his body. (Chapter 2, Skanda Purāṇa).

PRAMATĀKA. A sage. He was one of the members of the Sarpsatra of Janamejaya. (Sloka 7, Chapter 53, Adi Parva).

PRAMĀTHA I. A son of Dīrtrāśtra. (Sloka 13, Chapter 116, Adi Parva).

PRAMĀTHA II. One of the two pārśadas given to Subrahmanyā by Yamarāja. The other one was named Unmātha. (Sloka 30, Chapter 45, Śalya Parva).

PRAMĀTHA III. A rākṣasa (demon). This rākṣasa was a minister of demons Khara and Dūṣaṇa. (Sarga 23, Aṛṇayakāṇḍa, Vālmiki Rāmāyana).

PRAMATHAGANA. Śiva's attendants. They were well-veried in Dharmaśāstra (What is virtuous and what is not). (Chapter 131, Anuśāsana Parva).

PRAMŚTHI I. One of the hundred sons of Dīrtrāśtra. He was killed by Bhīmasena in the great battle. (Chapter 157, Drona Parva).

PRAMŚTHI II. Brother of Dūṣaṇa who was an associate of Rāvana. When Rāma and Lakṣmana were in exile in the forests they had to fight Khara-dūṣaṇaśrīṣiras. Then the captains of their army, Mahākāpāla, Sthūlakṣa and Pramāthi attacked Rāma-

Lakṣmana. Pramāthi attacked Lakṣmana and then Nīla an army-chief of the monkeys killed Pramāthi. (Sarga 26, Vālmiki Rāmāyana and Sloka 22, Chapter 287, Vana Parva).

PRAMĀTHI III. A rākṣasa who was a friend of Ghatotkaca. In the Kuruksetra battle Duryodhana killed this Pramāthi. (Sloka 20, Chapter 91, Bāṣṇa Parva).

PRAMĀTHIH. A celestial woman. This woman gave a dance performance during the Jamotsava of Arjuna. (Sloka 21, Chapter 122, Ādi Parva).

PRAMATI I. (PRAMITI).

1) General information. Great Sage Bhṛgu, got of his wife Pulomā Gṛvavāna and Gṛvavāna got of his wife Sukṣṇa, Pramāti. This sage Pramāti married the beautiful Pratāpī and their son was Ruru.

2) Other details.

(i) Pramāti visited Bhīma while he was lying on his bed of arrows. (Sloka 5, Chapter 26, Anuśāsana Parva).

(ii) Pramāti is described as the son of Vāgīndra born in the family of Gṛvamadā son of Vitāhayāvā. (Sloka 58, Chapter 30, Anuśāsana Parva). For details see under Ruru).

PRAMĀTHI II. Son of a brahmin named Sūra of Prayāga. During the fag end of Kṛta-yuga the brahmīns made Pramāti their army-chief and defeated the Kṣatriyas. (Vignūdhamottara Purāṇa).

PRAMĀTHI III. One of the four ministers of Vībhīṣana. (Yuddha Kāṇḍa, Chapter 97. Verse 7, Vālmiki Rāmāyaṇa).

PRAMĪLĀ. Chief of the Strīrājya (country of women) in the Himālayas. The Pāṇḍavas conducted an aśvame-dhāyaṇa after the great battle. It was Arjuna who followed the sacrificial horse. Roaming about without anybody daring to tie it the horse reached Strīrājya and Pramīlā tied the horse. Arjuna challenged her and in the fight that ensued Pramīlā 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 Pramīlā. So if you 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 Pramīlā. (Jaimūkhyā, Aśvamedha Parva, 21—22).

PRAMLOCĀ. A nymph who enticed the sage Kaṇḍu. (See under Kaṇḍu).

PRAMODA I. A serpent born of the family of Aīrāvata. This serpent was burnt to death at the Sarpsatra of Janamejaya. (Sloka 11, Chapter 57, Adi Parva).

PRAMODA II. A soldier of Subrahmanyā. (Sloka 65, Chapter 45, Śalya Parva).

PRAMODA III. One of the Māṇasaputras (Spiritual sons) of Brahmā. Pramoda was born from the neck of Brahmā. (Matsya 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 Yudhimātā by Nārada is as follows: Five Gandharva maidens Pramohini, Suīlā, Susvarā, Candrikā and Sutārā were friends. Pramohini was the daughter of Sukasangiti, Suīlā that of Suīlā, Susvarā of Svarvedi, Candrikā that of Candrika and Sutārā 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 Ačchoda. 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 Vedanidhi came to bathe in the Acchoda pond. He was very charming to look at with eyes like lotus, broad chest and round and brawny hands. He looked like another Kāmadeva (Cupid). He was wearing a deer-hide and around his waist was a yellow waist-band of Muñja grass. The five girls were attracted by the ascetic youth and stopping their dancing they at first thought of making him their guest. The more the girls looked at him the more they saw a resemblance of Kāmadeva in him and they decided to make him their husband. 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 he 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 gopis who searched for the missing Kṛṣṇa. Somehow taking courage they reached their homes and fell down before their mothers. The mothers asked them why they were so late and they replied they knew not the passage of time speaking with the Kinnaris 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 Kelimāyura (peacock kept for pleasure) dance, did not teach the parrot in the cage, did not pet the mongoose nor did they converse with their pet Śārikā. The night seemed to them like a yuga and as soon as it was morning they ran up to the Acchoda pond. The brahmin boy came there along morning also for bathing. The five girls encircled him and requested him to marry them. He made several excuses and tried to get away from them. Then Pramohini breaking the circle went and caught hold of him by his legs, Śuśilā and Susvarā caught hold of his hands, Sūturā embraced him and Candrikā kissed him on his cheeks. At last in despair the brahmin boy cursed them and turned them into devils. The girls were not to be subdued like that. They also 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 Lomaṣa came that way by chance and the burning effulgence of Lomaṣa 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 Lomaṣa and falling before him in prostration told him everything that had happened. Lomaṣa was greatly moved by his story and he took them to the banks of the river Narmadā. At that time a wind blew and drops of water from the river, changed them into their original forms and they stood praising Narmadā. Then following the advice of Lomaṣa the brahmin boy married the five girls and lived on the shores of Narmadā bathing in it, drinking its water and worshipping it. They lived there for long happily and then attained Viśnu-loka. (Chapter 22, Padma Purāṇa) PRAMṚṬA. One of the ways of earning wealth. There are five ways according to Manusmṛti.

Rṭāṃṛṭabhyām jivettu
Mrtena prāṃṭenā vā /
Satyāṃṛṭabhyāmaphi vā
Na śavvṛtyā kaḍacana.//
(Sloka 4, Chapter 4, Manusmṛti).

Rṭam, Amṛṭam, Mṛtam, Prāṃṭam and Satyāṇṭam are the five ways.

Each has been described thus:

Rṭamunṛṣadīlāṃ jīreyām
Amṛṭam syādayācītām /
Mṛtantu yācītāṃ bhaikṣām
Prāṃṭam karaṇārī śṛṃṭam //
Satyāṇṭantu vāpiyām
tenā caiva vījyāte /
Sevā śavvṛtirākhyātā
tasmat tān parivarjjet //
(Slokas 5 and 6, Chapter 4, Manusmṛti)

(Rṭam is the collection of grains from paddy fields with two fingers. Amṛṭa is that which is obtained without begging and Mṛta is that which is obtained by begging. Wealth that is obtained by agriculture is Prāṃṭa and that which is obtained by trade is Satyāṇṭa. Wealth obtained by sevā (flattery and service) is to be avoided.)

PRĀMSUNRGA. A Manu. Ikṣvākū, Ṇabhāga. Dhṛṣṭa, Śaryāti, Narisyaṭa, Prāṃṣunṛga, Diṣṭa, Kārūga and Prāḍhara are all Manus. (7th Skandha, Devi Bhāgavata)

PRAMUCI (PRAMUCA). A sage who lived in Dakṣīṇabhārata. (Sloka 29, Chapter 208, Śānti Parva).

PRĀṆA I. Grandson of sage Bhṛgu. Bhṛgu got of his wife Khyāti a daughter named Lakṣmī and two sons named Dhātā and Vidhātā. They married Ayāti and Niṣyati respectively and they got two sons named Prāṇa and Mrkaṇḍu. Mārkandaṇya was the son of Mrkaṇḍu. (Chapter 10, Aṭh'a 1, Viṣṇu Purāṇa).

PRĀṆA II. A son born to the Vasu named Soma of his wife Manoharā. This Prāṇa was the younger brother of Varccas. These brothers had two other brothers named Śīśira and Ramaṇa. (Sloka 26, Chapter 66, Ādi Parva).

PRĀṆA III. Prāṇavāyu. The wind of life. (See under Parāvaha).

PRĀṆADHARA. A carpenter of Purāṇic fame.

There were two celebrated carpenters in the country of Kāṇcī named Prāṇadhara and Rājyadhara when King Bāhubala was ruling that country. They learnt many mechanical arts in carpentry and architecture from the great architect, Mayāsura. Prāṇadhara, the elder brother, became an addict to wine and women and gambling and lost all his wealth. Rājyadhara gave a portion of his wealth to his brother and before long both became poor. Then Prāṇadhara found out a plan and they both together made a 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 Rājyadhara advised his brother to stop it acquainting him with the dangers if it was ever found out. But Prāṇadhara 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 watched Prânadharâ put 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. Prânadharâ knew that the trick had been found out and he rushed to his brother and told him what had happened. Immediately Prânadharâ made a Vimâna and escaped from the place with his family. Râjyadharâ also made a Vimâna and escaped. When he had travelled in the Vimâna for four hundred Kâtras (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 go 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 ablutions he went inside the house which was empty. But when he went up he sawample food in gold vessels arranged there. He never heard about his brother again. (Taranâga 9, Ratnaprabhâlambaka, Kathâsarasâgara).

PRÂNÂKA. Son of an agni called Prâna. (Sloka 1, Chapter 22, Vana Parva).

PRÂNÂRODHA. One of the twenty eight hells. (See under Kâla).

PRÂNÂYÂMA. Prâna means the wind in the body and âyâma means restraint. Prânâyâma means restraining or suspending breath. Spread on the floor a piece of cloth, or animal-skin or Kuśâ grass and sitting on it cross-legged, controlling all actions of the sense-organs and concentrating on one single object do prânâyâma for the purification of the soul. There are three different kinds of prânâyâmas namely Recâkaprânâyâma, Pûrâkaprânâyâma and Kumbhakaprânâyâma.

Holding the nostrils with the left hand and massaging the belly with the other hand one sends out the air within the belly. It is called Recâkaprânâyâma. Doing just the reverse and getting air inside is called Pûrâkaprânâyâma. Then the yogi sits, with his belly full of air. Sitting thus without either letting the air out or letting it in is called Kumbhakaprânâyâma. Here the yogi sits like a pûrâna-kumbhâ (full jar). The body of man is a chariot, the sense organs its horses, mind the charioteer and prânâyâma the whip. (Chapter 373, Agni Purâna).

PRÂNIDHI. Son of an Agni called Pâncajânyâ. (Sloka 9, Chapter 220, Vana Parva).

PRÂNYTTA. A Son born to one’s own wife by the grace of great men. (Sloka 19, Chapter 119, Adi Parva).

PRÂNNADI. A sacred place. He who visits this place would attain Indraloka. (Sloka 15, Chapter 84, Vana Parva).

PRAPÂNCA. See under Sṛṣṭi.

PRAPÂNÇA+BUDDHI. A beggar with astonishing powers mentioned in Kathâsarasâgara.

PRÂPTI. A wife of Karâsa. Karâsa had two wives and the other was called Asti. (10th Skandha, Bhâgavata).

PRÂRUJA I. A division of râksasas (demons) and Pîsâcás (devils). (Sloka 1, Chapter 285, Vana Parva).

PRÂRUJA II. A deva who once guarded the Amrta (nectar). Once there was a fight between Praruja and Garuḍa. (Chapter 28, Adi Parva).

PRÂSÂDA. A King of the family of Manu. (4th Skandha, Bhâgavata).

PRÂSAMI. A nymph of Alakâpurî. This nymph once gave a dance performance in honour of Aṣṭâvakra. (Sloka 45, Chapter 19, Anuśasana Parva).

PRÂSANDHI. A son of Vaivavasata Manu. Kuspa is the son of Prasandhi. (Sloka 2, Chapter 4, Aśvamedha Parva).

PRÂSÄNTÂTMÂ. A synonym of Sûrya (Sun). (Sloka 27, Chapter 3, Vana Parva).

PRÂSÂSTÂ. A holy river. During their pilgrimage the Pândavas came to this place and bathed in this river. (Sloka 2, Chapter 118, Vana Parva).

PRÂSENA I. A son of Karna. He was killed in the great battle by Sâtyaki. (Sloka 6, Chapter 82, Karna Parva).


2) Prasena and the Syamantaka. Saträjît and Sûrya (Sun) were friends. Once Saträjît requested Sûrya to give him some gift as a token of their friendship. Then Sûrya gave him the Syamantaka gem. If that stone was worshipped daily with pûjâs by brâhmaṇas it would yield eight loads of gold daily. When once Saträjît travelled by air with that gem round his neck the people of Dwârakâ mistook him for Viṣṇu. Śrî Kṛṣṇa was attracted by the beauty and power of that stone and he asked Saträjît that gem for a good price. Śrî Kṛṣṇa offered as much money as he wanted and still Saträjît did not part with it.

Once Prasena went hunting with that gem round his neck and he was attacked and killed by a lion. The lion while carrying the Syamantaka was killed by Jâmbavân and the latter carried the gem to his den and gave it to his children to play with.

When Prasena did not return from his hunting and was found later lying dead without the gem the news spread that the stone might have been stolen by Kṛṣṇa after killing Prasena. The slander reached the ears of Kṛṣṇa also and he went to the forest in search of the Syamantaka. He found the cave of Jâmbavân and on peeping in found the children of Jâmbavân playing with the gem. Jâmbavân attacked Kṛṣṇa and after a grim battle which lasted for several days Jâmbavân was defeated. When he knew that it was Kṛṣṇa who had defeated him he gave him along with the Syamantaka his daughter Jâmbavatî also Kṛṣṇa brought the gem and the girl to Dwârakâ and gave back the gem to Saträjît. (Chapter 38, Harivamsa; Chapter 13, Part 8, Padma Purâna).

PRÂSENAJIT I. Father of Suyajînâ, wife of Mahâbhâma. As a King he did godâna (gift of cows) for many years and attained Purâvaloka in the end. (Sloka 20, Chapter 95, Adi Parva).

PRÂSENAJIT II. Father of Renukâ, wife of the sage Jamadagni. Jamadagni abandoned the beautiful Renukâ once but fearing a curse Prasenajit gave her again to Jamadagni. (Chapter 58, Brahmadâta Purâṇa).
PRASENJIT III. A distant brother of Satrājīt called Bhāva. (Dvākinītāyā Pātha, Chapter 14, Sabhā Parva).

PRASENJIT IV. A King who lived in the city of Śrāvasti. Once a very virtuous brahmin came to this city. Finding him to be a man of great virtues a Vaśyā 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 heap of gold and silver. He collected his lot 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 Vaśyā, gathered from him all that had happened. The house-holder consoled him but the miserly 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 loss. I shall make enquiries about it and if the stolen wealth is not recovered I shall give you compensation from my treasury."

After consoling 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, Mātrādattavanik is my patient. Yesterday I prescribed to him the root of Ūraka plant." The King soon dispersed the physicians and sent for Mātrādattavanik and asked him who had brought for him the root. When Mātrādattavanik 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 got back his wealth. (Taraṅga 7, Madanamucūkīlamba, Kathāsarītāgāra).

PRĀŚITA. One of the Pañcamaḥāyājnas. The five vaṇas are Ahuta, Huta, Prahuta, Bhraṃyaḥuta and Prāśita. (Sloka 73, Chapter 3, Manusmṛti).

PRASKAṆYA. I. A King who was the son of Medhātithī. The Kings of Praskaṇya line were Kaśtrivas formerly but they became brahmṇins later. (9th Skandha, Bhāgavata).

PRASKAṆYA II. A sage who was the son of Kaṇva-muni. The sūkta 44 of anuṃkā 9 of mandala one of Rγveda was written by this sage.

PRASRĀYA. A King of the family of Manu. (4th Skandha, Bhāgavata).

PRASRTA. A demon. This demon was killed by Garuda. (Sloka 12, Chapter 105, Udyoga Parva).

PRASTHALA I. The palace of Suśarmā. (See under Suśarmā).

PRASTHALA II. A greatly condemned place. (Sloka 47, Chapter 44, Karna Parva).

PRASHUHMA. A country which was conquered by Bhīmasena during the Mahābhārata times. (Sloka 16, Chapter 30, Sabhā Parva).

PRASŪRUTA. A King who was a descendant of Śrī Rāma. (9th Skandha, Bhāgavata).

PRASŪṬĪ. A daughter of Svāyambhuva Manu. Svayambhuva Manu had two sons named Priyavrata and Uttanapāda and three daughters named Ākūti, Devahūti and Prasūṭi. Ākūti was married to Ruciprajāpati, Devahūti to Kardamaprajāpati and Prasūṭi to Daksiprajāpati. Yajñā is the son of Ākūti. Kapila is the son of Devahūti. Prasūṭi got only a number of daughters. (8th Skandha, Devī Bhāgavata).

PRATĀPA. A prince of the country of Sauvira. He stood behind the chariot of Jayadratha holding his flag. Arjuna slew him. (Sloka 10, Chapter 265, Vana Parva).

PRATĀPAMUKUTA. Father of Vajramukūṭa. Vajramukūṭa is the hero in the tale of Vetalakathā described beautifully in Kathāsarītāgāra. (See under Vetalā).

PRATĀPI. Cyavanamahārṣī got his wife Sukanyā a son named Pramati. Pratāpi is the beautiful wife of Pramati. Kuru is the son born to Pramati of Pratāpi. (2nd Skandha, Devī Bhāgavata).

PRĀṬARA. I. A serpent born of the Kauravya race. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Sloka 13, Chapter 5, Ādi Parva).

PRĀṬARA II. A son born to Dētā, the seventh āditya, of his wife Rākā. (6th Skandha, Bhāgavata).

PRATARDANA.

1) General information. A King of the line of Pūru. Pratardana who was the son of the daughter of King Yayāti ruled the country after making Kaśi his capital. Pratardana's mother was Mādhavi, Yayāti’s daughter, and father, Divodāsa. Pratardana once found on his way his grandfather, King Yayāti, who had fallen from Svarga. (See under Yayāti).

2) Other details.

(i) Emperor Śibi gave Pratardana a sword. (Sloka 80, Chapter 166, Sānti Parva).

(ii) He once gave a gift of a netra (eye) to the brahmṇins. (Sloka 20, Chapter 224, Sānti Parva).

(iii) He slew the son of Vītaḥavāya. (See under Vītaḥavāya).

(iv) Pratardana courteled death after appointing his sons for the service of brahmṇins. (Sloka 5, Chapter 137, Anuśāsana Parva).

PRATIBHĀNū. A son born to Śrī Kṛṣṇa of Satyabhāmā. Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumāṇ, Candrabhānu, Bṛhadbhānu, Havīrbhānu, Śrībhānu and Pratībhānu are the sons born to Satyabhāmā. (10th Skandha, Bhāgavata).

PRATICYA. A King born of the race of Bharata. (9th Skandha, Bhāgavata).

PRATICYA. Wife of Pulastyamahārṣī. (Sloka 17, Chapter 116, Udyoga Parva).

PRATIHĀRA. A King born of the race of Bharata. Pratihāra was the son of Parameśhī and the father of Pratihartā. (Chapter 1, Arīśa 2, Viśu Purāṇā).

PRATIHARTĀ. A King who was celebrated for his yajñakarmans. His father was Pratihāra and mother Suvarcalā, Pratihartā got two sons of his wife Stuti. (5th Skandha, Bhāgavata).

PRATIJṆĀPARVA. A sub-divisional Parva of Droṇa-Parva. This comprises chapters 72 to 84 of Droṇa Parva.

PRATIK. Son of a King called Vasu. (9th Skandha, Bhāgavata).

PRATIKĀMĪ. The charioteer of Duryodhana. It was Pratikāmī who brought Pṛūṣottāma to the court of the Kauravas when the Pāṇḍavas were defeated at the game of dice by the Kauravas. He was killed in the
Kuruksetra battle by the Pāṇḍavas. (Chapter 67, Sabhā Parva; Chapter 33, Sālya Parva).

PRATIKŚATRA. A King born of the family of Paraśurāma. (9th Skandha, Bhāgavata.)

PRATIMATSYA. A place of human habitation in ancient Bhārata. (Chapter 9, Bhīṣma Parva.)

PRĀTĪPA. A King of Candravatiśa (Lunar dynasty). He was the father of King Santanu. There is a story behind the birth of the son Santanu to Prātipā. One day this Rājārshi was worshipping the Sun-god in the waters of the river Gaṅgā, 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 thus:—“Oh sweet girl, who are you? Do you realise 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 Prātipā got a son named Santanu. Santanu was none other than emperor Mahābhiṣaṅk who was forced to be born on earth due to a curse of Brahmā. When Santanu came of age Prātipā 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 truthful wife you will acquire a great many benefits.”

Prātipā, thereafter, entrusted the kingdom to his son and after performing severe penance in the forests attained divyaloka. (2nd Skandha, Devi Bhāgavata.)

PRATIPĀDA. A King of the race of Bharata. He was the son of Gandhamādana and the father of Svavalkāla (?) (Navama Skandha, Bhāgavata.)

PRATIRĀTHA. A King of the Pūru line of kings. Pratiratha, Dhruva and Sumati were the sons of King Antibhirā. (9th Skandha, Bhāgavata.)

PRATIRŪPA. An asura (demons). 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 53, Chapter 227, Śānti Parva.)

PRĀTISĀKHYA. See under Kramapātha.

PRĀTISRĀVAS. A son born to the queen Kumāri of king Bhīmasena of the family of king Pariksit. Pratiśrāvas had a son named Pratipā. (Sloka 42, Chapter 95, Ādi Parva.)

PRĀTISĪTHĀ I. A female follower of Subrahmanya (Sloka 29, Chapter 46, Śālīya Parva.)

PRĀTISĪTHĀ II. The installation of deities in temples. According to Agni Purāṇa it is the installation of Śiva-liṅga that is called Pratiśīthā.

Piṭha is Sakti (Power) and Liṅga is Śiva. It is the union of Sakti in the form of Piṭha and Siva in the form of Liṅga that is called Pratiśīthā. This Pratiśīthā is attained by means of Śivamānas. There are five different kinds of Pratiśīthās:—

1) Viṣṇu-pratiśīthā. Any pratiśīthā in which Brahmā-nilā is used in combination is called Viṣṇupratiśīthā.

2) Śiva-pratiśīthā. Fixing the liṅga on the piṭha (platform) is called Śikha-pratiśīthā.

3) Sūkti-pratiśīthā. The fixing of the liṅga (idol) on the piṭha (platform) when the liṅga gets shaky on it is called Sūkti-pratiśīthā.

4) Uṭhāṇa-pratiśīthā. Taking the idol out from the platform and refixing it, is called Uṭhāṇa-pratiśīthā.

5) Aṣṭāṇa-pratiśīthā. A pratiśīthā in which after the fixation learned priests conduct purification ceremonies, is called Aṣṭāṇa-pratiśīthā.

PRĀTISĪTHĀNAPUKA. A sacred place in Prayāṇa. The place is at present called Jhūsi. Once this place was ruled over by a king called Yayāti. The sage Gālava accompanied by Garuda visited this king one day. (Sloka 9, Chapter 114, Udvyoga Parva.)

PRATITTA. A Viśvadeva. (Sloka 32, Chapter 92, Anuśāsana Parva.)

PRATIVINDHYA I. A son born to Pāṇcālī of Dharma-putra. The details available about him from Mahābhārata are the following:—

(i) Prativindhya was born from a part of a Viśvadeva. (Sloka 127, Chapter 37, Ādi Parva.)

(ii) On the first day of the Kuruksetra battle Prativindhya fought against Śakuni. (Sloka 63, Chapter 45, Bhīṣma Parva.)

(iii) Prativindhya was defeated in fight with Alambuśa. (Sloka 39, Chapter 100, Bhīṣma Parva.)

(iv) He fought against Aśvatthāmā. (Sloka 29, Chapter 23, Droṇa Parva.)

(v) Prativindhya accepted defeat after fighting with Duṣṇāsana. (Sloka 34, Chapter 160, Droṇa Parva.)

(vi) He slew king Gitra in a battle. (Sloka 20, Chapter 14, Karnā Parva.)

(vii) Prativindhya died fighting Aśvatthāmā at night. (Sloka 48, Chapter 8, Saupītika Parva.)

(viii) The synonyms found used in the Mahābhārata for Prativindhya are the following:—Yaudhiśṭhira and Yaudhiśthiri.

PRATIVINDHYA II. A violent king born of the family of Ekaakra. Arjuna defeated this king during his victory march. (Sloka 5, Chapter 25, Sabhā Parva.)

PRATYAGRAHA. An ancient king of Bhārata. He was the second son of Uparicaravas. (Sloka 238, Chapter 1, Ādi Parva.)

PRATYĀNGA. An ancient king of Bhārata. (Sloka 238, Chapter 1, Ādi Parva.)

PRATYUCSHA. A son born to Dharma-deva of his wife Prabhāṭa. Pratyuṣa is one of the Aṣṭavasus. The Aṣṭavasus are Āpa, Dhruva, Soma, Dharma, Anīla, Agni, Pratyuṣa and Prabhāṣa. The sage Devala is the son of Pratyuṣa. (Sloka 17, Chapter 66, Ādi Parva.)

PRAVAHA. A vyūha (wind). This wind of life in the body always moves upwards. (Sloka 21, Chapter 301, Śānti Parva.)

PRAVĀHA. A soldier of Subrahmanya. (Sloka 64, Chapter 45, Śālīya Parva.)

PRAVĀHA. A king of Pāṇcāladeśa. He was a contemporary of Uddālaka.

Pravāhaṇa was a great Dārśanika (philosopher) and he once held a Tattvajñana Parisad (seminar of 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 Pravāhaṇa. Ahamed of the defeat Śvetaketu went to his father Uddālaka, who was his Guru in Jñānavidyā also, and asked him the questions put by Pravāhaṇa. Uddālaka also was unable to answer the questions and
they both went to Praváhaṇa and the latter gave as a gift to those brahmins whatever knowledge he had on Tattvajñāna then. (Chândogyopaniṣad).

PRAVÁLAKA. A Yakṣa of the court of Kubera (Śloka 17, Chapter 10, Sáhā Parva).

PRAVARA. A Yadava. He was one of the ministers of Śri Kṛṣṇa. (Chapter 71, Viṣṇu Purāṇa).

PRAVARA. A river of Purānic fame. (Śloka 23, Chapter 9, Bhīma Parva).

PRAVARAKA-PRAVĀRA. An ancient Purānic place included in Kraunadvāpa. (Śloka 22, Chapter 12, Bhīma Parva).

PRAVARAKAR. An owl without death living in the Himālayas. (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. The book is called ‘Setukāya’ and ‘Ravanavadha’ also.

PRAVARASAŅA. A peak of the mountain Govanta. Śri Kṛṣṇa and Balarāma once went to its top to observe the movements of their enemy Māgadha. (10th Skandha, Bhāgavata).

PRAVASU. A son born to Ilīna of the Candravānśa (lunar dynasty) of his wife Rathantari. Pravasu had four brothers named Duṣyanta, Sūra, Bhīma, and Vasu. (Śloka 17, Chapter 94, Ādi Parva).

PRAVEŅI. Kanvārama was on the shores of this river. (Śloka 11, Chapter 88, Vana Parva).

PRAVEPANA. A serpent of the family of Taksāka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 9, Chapter 57, Ādi Parva).

PRAVIRA I. A king of the Pūru dynasty. His father was Santurodha. He had two brothers named Duṣyanta and Sumanta. (Chapter 278, Agni Purāṇa).

PRAVIRA II. A son of Pūru, a king of the Pūru dynasty. His mother was Pauṣṭi. He had two brothers named Īśvara and Raurdrāvya. Pravira got of his wife Sūrasenī a son named Manasyu. He was known by the name Janamejaya also. After conducting three avemadhanas, Pravira accepted Vānaprastha (third stage of life). (Śloka 11, Chapter 95, Ādi Parva).

PRAVIRA (S) III. A special class of Kṣatriyas. King Vṛṣadhvajana was born in this class. (Śloka 16, Chapter 74, Udyoga Parva).

PRAVIRA IV. A candāla (the lowest and most despised of all classes of people). In order to keep his word of honour Hariścandra allowed himself to be sold to this candāla Pravira. He was none other than Lord Śiva himself. (See under Hariścandra).

PRAVIRSEYA. A place of human habitation in ancient Bhārata. (Śloka 50, Chapter 9, Bhīma Parva).

PRAVRTTA. All religious ceremonies are divided into two classes, Pravṛttta and Nivṛttta. All ceremonies connected with worldly life are classed under Pravṛttta and those of a spiritual nature under Nivṛttta. (Chapter 262, Agni Purāṇa).

PRAYAGA. A sacred place situated at the meeting point of Gāṅgā and Yamunā. He who bathes at this holy spot would get the benefit of doing ten aśvamedhas. (Śloka 35, Chapter 84, Vana Parva).

It is believed that at Prayāga there is the presence of Brahmā, devatās, dikpālakas (guardians of the quarters), lokapālakas (guardians of the world), Śādhyas (realised souls), Pitrīs (manes), Mahāris like Sanatkumāra, Arīgas, Brahmarśis, Nāgas, Garuḍa, Siddhas, Śūryadeva and Mahāviṣṇu. There are three fire-pits there. The river Gāṅgā runs through the centre of these pits. The Centre of the confluence of Gāṅgā and Yamunā is believed to be the waist of the world. There is at Prayāga the world-famous Triveṇi confluence. If one bathes at that place one gets the benefit of Aśvamedha and Rājasūya together.

The greatness of Prayāga is described thus: Prayāga-tirtha, Pratīṣṭhānātirtha, Kamalatirtha, Aśvatatarātirtha, and Bhogavatītirtha are said to be the Yāgavedīs of Prajāpati. At such a Prayāga 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 Śrāddha (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. Prayāga has the presence of all these tirthas and so it is considered as the best of all tirthas. Here is the Bhogavatītirtha of Vāsuki and the tirtha called Hamsaprapatana. If one bathes in the ponds there for three days together one would get the credit of giving as charity a crore of cows. The three important places are the Gaṅgādvāra, Prayāga and Gaṅgāsagarasangama. Chapter 211, Agni Purāṇa).

PRAYĀṢCITTA. In ancient Bhārata sacred injunctions existed about religious rites to be performed for the atonement 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 Brahmaghātaka. 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 and 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 Brahmaghātaka 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 Kṣatriya he should double the period; if by a Vaiśya or Śūdra, triple the period. If a brahmin kills a Kṣatriya he need observe only three fourths of the pṛāyaṣcitta. If a brahmin kills a Vaiśya or Śūdra he need observe only an eighth part of the pṛāyaṣcitta. If he kills a woman he should observe the punishment fixed for killing a Śūdra.

If a brahmin does ‘gohatya’ (killing a cow) he should practise penance drinking Pañcagavya (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 gohayā is committed by a person of any other caste, he need observe only three fourths of the pṛāyaṣcitta. Hitting the cows by fists, piercing their body with nails and cutting their horns are to be classified under gohayā. 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 surā is that made from rice flour. Drinking liquor is prohibited to Brahmins, Ksatriyas and Vaiśyas. If any one of these castes drinks he should drink water after performing penance or live eating pippali (long pepper) for a year or eat oil cake at night for a year. If one drinks water in a pot used for taking liquor one should observe the prāyaścitta for seven days. If he drinks water from a cāṇḍāla he should observe the prāyaścitta for six days. If one eats rice from a cāṇḍāla one should observe Cāndrāyaṇa, (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 with matted hair, eating one time 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, 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 idol of a woman and die. (Chapters 183 and 184, Agni Purāṇa).

PRIYADHRA. A Devagandharva. He was born to Kasyapaprajāpati of his wife Muni. (Sloka 43, Chapter 65, Ādi Parva).

PREKSĀGRHA. A building for staging dramas, and conducting festivals well-designed and ornamentally constructed. Droṇācārya made the royal architects construct a Prēksāgrha for exhibiting the skill of the Pāṇḍavas and Kauravas in archery. (Sloka 11, Chapter 133, Ādi Parva).

PRETAGRANTA. A very ancient book of the Egyptians. There are only two books which can claim to be as old as the Rgveda, the most ancient treasure-book of mankind. One of them is Pretagrantha which the English people call the Book of the Dead. The other is Gilgamish of the Babylonians.

PRITI. Wife of sage Pulastya. Priti got a son named Dattoli of her husband Pulastya, That Dattoli was in his previous birth the Agastya of Svaṭyambhuva Manvantara. (Chapter 107, Amśa 17, Viṣṇu Purāṇa).

PRIYABHĪRTYA. An ancient King of Bhārata. (Sloka 236, Chapter 1, Ādi Parva).

PRIYADARSHANA I. A soldier of Subrahmanya. (Sloka 59, Chapter 45, Salya Parva).

PRIYADARSHANA II. A son of the king Drupada. In the battle that ensued after the marriage of Draupadi, Karna killed him. (Adi Parva, Mahābhārata).

PRIYAKA. A soldier of Subrahmanya. (Sloka 65, Chapter 45, Salya Parva).

PRIYAMĀLĀNULEPANA. A soldier of Subrahmanya. (Sloka 60, Chapter 45, Salya Parva).

PRIYAMVADĀ. A companion of Rādhikā. This girl gave all protection and service to Arjuna when the latter was conducting Jālānuṣṭhāna taking the form of a woman named Arjunī. (Chapter 74, Pāṭala Khaṇḍa, Padma Purāṇa).

PRIYAVARCCAS. A nymph of the court of Kubera. Arjuna saved her when she was lying as a crocodile due to a curse. (Chapter 1, Skanda Purāṇa).

PRIYAVRATA. The eldest son of Śvayambhuva Manu. He had another son named Uttanapāda and three daughters named Ākūti, Devahūti and Prasūti. The daughters were married to Ruci, Kardama and Daksā respectively. (8th Skandha, Devī Bhāgavata).

Priyavrata married Barhiṣmati daughter of Kardama-prajāpati. He got of her two daughters named Samrāt and Kuksi and ten sons named Agniḥdra, Agniḥbhu, Vapiṣṭā, Dvitiyā, Medhas, Medhātithi, Bhavya, Savana, Putra and Jyotisā. Of these Jyotismān was really possessing jyotis (brilliancy). All the sons, Medhas, Agniḥbhu and Putra, were interested in the practice of yoga and were aware of their previous births. Priyavrata distributed seven islands to seven of his sons as follows:

Jambūdvīpa to Agniḥdra; Plakṣadvīpa to Medhātithi; Sāmalidvīpa to Vapiṣṭā; Kuśadvīpa to Jyotisā; Krauṇḍadvīpa to Dvitiyā; Sākadvīpa to Bhavya; and Puṣkāradvīpa to Savana.

Agniḥdra had nine sons named Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramya, Hiraṇya, Kuru, Bhadrāśva and Keteṭumāla. (Chapter 1, Amśa 2, Viṣṇu Purāṇa).

Priyavrata once circled round Meru in his chariot. As if competing with the Sun Priyavrata started his circling along with sunrise and ended it at sunset. He did so seven days making nights look like day and the sun appear dim and faded. The Sun was dejected and it was at the request of the Trimūrtis that Priyavrata stopped his circumambulation. It was the path of Priyavrata’s circling for seven days that later became the seven oceans of Purāṇic fame. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

PROSAKA. An ancient place of human habitation in western Bhārata. (Sloka 61, Chapter 9, Bhīṣma Parva).

PROSTHA. An ancient city of Bhārata. (Sloka 61, Chapter 9, Bhīṣma Parva).

PRASĀDVYA. An ancient King who got a dagger from king Aṣṭaka. (Sloka 80, Chapter 166, Sānti Parva).

PRŚADHRA I. The ninth son of Vaivasvata Manu. He is described as one of the sacred and virtuous persons to be remembered during early mornings. He did penance at Kurukṣetra and attained Svarga. (Sloka 11, Chapter 20, Aśvamedha Parva).

Even from boyhood Prśadhra started practice of penance. He got disgusted with life even from his boyhood. A story is told how it happened so. Once when Prśadhra was studying under his Guru, a tiger entered the shed of the cows at night. Hearing the pitiable wails 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 Prśadhra went and slept peacefully. In the morning when he went to the shed he found the cow lying 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.
PRṣADHRA II. A son of King Drupaḍa. He was killed in the great battle by Aśvatṛṭhām. (Śloka 18, Chapter 136, Dvīpa Parva.)

PRṣADHRA III. A brahmin boy. One night while he was living in the āśrama of his Guru he saw a lion going out from the premises of the āśrama with an āśrama cow in its mouth. The brahmin boy rushed at it and struck the lion with a sword. But due to want of proper light the sword-cut fell on the cow and the cow fell down dead. The next day the Guru finding the cow lying dead mistook it for a deliberate killing by his disciple and cursed Prṣadhra to death, to be born as a Sūtra. When Prṣadhra was thus roaming about in the forests in his cursed form he fell into a big forest fire and was burnt to death. (Chapter 2, Śṛṣṭi Khaṇḍa, Padma Purāṇa; Chapter 1, Aīścā 4, Viṣṇu Purāṇa.)

PRṣATA. A king of Pāṇcilā. He was the father of Drupaḍa and a friend of the sage Bharadvāja. It was from Prṣata that Pāṇcilā, daughter of Drupaḍa, got the name Pārṣaṭī. (Śloka 41, Chapter 129, Ādi Parva.)

PRṣATASVA. A King of the Sūryavāṁśa (solar dynasty). He was called Viṁpā also. Himself, Ketumā and Sambhū were the sons of king Ambariśa. (9th Skandha, Bhāgavata.)

PRSNĪ I. Wife of the Prājāpati named Sutapas. (See under Aditi.)

PRSNĪ II. An ancient sage. He approached Drona during the Kurupiṇḍava battle and commanded him to stop the battle. (Śloka 34, Chapter 190, Drona Parva.) He attained svarga by the power of his penance. (Chapter 26, Sānti Parva.)

PRSNIGARBHA. A name of Mahāviṣṇu. There are two opinions in the Purāṇas regarding how Viṣṇu got this name.

1) In the early part of the period of Svāyambhuvah Manu the Prājāpati named Sutapas and his wife Prśī did penance for twelve thousand divine years to get Viṣṇu as their son. As a result of that Viṣṇu was born in the womb of Prśī as Prśīnīgarbha. The name was suited for Śrī Kṛṣṇa the incarnation of Viṣṇu also. (Chapter 3, 10th Skandha, Bhāgavata.)

2) Anna (rice), Veda, Jala (water) and āmṛta (nectar) are called Prśīni and so Mahāviṣṇu (Kṛṣṇa) who bears these inside is called Prśīnīgarbha. (Śloka 45, Chapter 342, Śānti Parva.)

PKTĀNA. The name of a division of the army. (See under Aksaunjha.)

PRṬHĀ. See under Kuntī.

PRṬHĀŚVA. An ancient king who worships Yama. (Śloka 19, Chapter 9, Sāṁhā Parva.)


2) Birth and Coronation. Sutānī, wife of Anga, was the eldest daughter of Yama. Vena was born of her. Vena was the grandson of Yama, because of hereditary traits from his grandfather, was very wicked even from birth. When Vena was crowned king by the mahārsis and he became the supreme lord of the world he announced to the world thus: “Yāgas should not be performed; gifts should not be given; no kind of homa should be done. There is nobody but me to accept as Yajñapurūṣa 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 Yāga to propitiate Mahāviṣṇu. 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 Yajñēśvāra? (lord of the yāga). All such great powers who can bless and curse alike and such eminent deities and entities like Brahmap, Viṣṇu, Śiva, Indra, Vāyu, Yama, Varuṇa, Śrīya, Agni, Dhātā, Pūṣā, 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 Vaiṣṇava yajña. The sages got angry and cried aloud “Kill this wicked man”, “Kill this wicked man”. Saying thus the sages killed Vena by Kusa 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 rṣis conferred 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 ‘Nīṣāḍa’ meaning ‘sit down’. He thus became Nīṣāḍa (an illiterate forest-dweller). He went to the mountain of Vindhyā and along with him went all the sins of Vena. Nīṣādhas 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 Prṭhu. 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 Prṭhu the oceans brought very many precious diamonds and the rivers holy water. Brahmā along with Āṅgirases came and crowned Prṭhu as the emperor. Brahmā saw the line of Candra in his right hand and was, therefore, pleased to know that he was part of Mahāviṣṇu. Thus Prṭhu, valiant and brilliant, was crowned their emperor by the virtuous people of Bhārata.

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) Sūta-Māgadhas. Brahmā performed a yāga as soon as Prthu was born. From that yāga was born a very wise and intelligent demon named Sūta. A scholarly Māgadha also was born from the yāga. The mahārṣis commanded the Sūta-Māgadhas to praise Prthu 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 mahārṣis said that they should praise him for the qualities he should have in future. Prthu heard that and feeling elated decided to become a very virtuous emperor. When Prthu was thinking like that the Sūta-Māgadhas 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, Prthu started his reign.

4) Prthu attacks the Earth. The people were hungry for want of proper food crops. They approached Prthu and told him that during the short interval between Vena’s death and Prthu’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.

Prthu 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 Prthu 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 Strivadha? (killing a woman).” The Rājā 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 yaga. Bhūmidevi was frightened and she said “Oh king, I shall give you back all I have 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 you to milk me and take back everything you want. Do bring a calf.”

5) Prthu milks the Earth. Prthu 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 formerly no divisions into villages and towns. There were no grain-plants like paddy or wheat, no agriculture, no cow-protection and no trade. It was since the time of Prthu 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 Prthu making Śvāyambhuva 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. Prthu, because he gave life to Bhūmidevi, became her father and she got the name Prthvi.

The brahmin sages milked the cow of earth again. Then Agastya became the calf and Bṛhaspati milked. When the planets milked, Candra became the calf and again Bṛhaspati milked. The devas even now feed on the Uṛjākṣīra (milk rich in food value) they got then. All the animals live because of their virtue and truth. The rāṣṭras milked truth and virtue. The manes made Yama the calf and Antaka the milker. They milked Svadhā in a silver pot. The cobras and serpents making Takṣaka the calf milked poison making Dvīṭarastra the milker. They live by their poison which is their great defence also. The dānavas and dānavaus using Virocana as calf and making the two-headed Rtvik Madhu as the milker milked jointly courage, valour and the sarvaśatrūvināśini māya (māya, 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 adepts in the art of māya even now.

Yakṣas milked in an iron pot milk that disappeared from the earth. Rajatanabhā milked using Vaishravaṇa as calf. That Yakṣarājaputra was sarvajña (knowing all) and Sarvadharmajña (conversant with all charitable things) with two heads and eight hands. The rákṣasas, pīśacās and wicked maruts using Rajatanābha as milker and Sumālī 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, Surucī as milker and Citraratha as calf milked music from her. The mountains making Mahāmeru as milker and Himalayas as the calf milked diamonds and medicines. The sacred trees made Sāla the milker and plāka the calf and milked in a pot of pālāśa Chinmaḍgadha-prarohana (the power of growing again even if cut or burnt). The siddhaguhvayacakrāraṇavidādharaśtras also milked her each using different pots, calves and milkers and they all got what they wanted.

6) Aśvamedha. Prthu’s land became rich and prosperous. Then he performed an Aśvamedha. The Yāga horse was led by Vijitāśva, son of Prthu. Indra did not like Prthu conducing the yāga. Indra hid at a place on the path of the yāga horse. The sage Atri helped Indra. Indra bound the horse and a fight ensued between Indra and Vijitāśva in which Indra was deplorably defeated and confessing his guilt he craved for pardon and Prthu granting him pardon became his great friend. (4th Skandha, Bāhagavata).

7) Prthu’s rule. In the history of Bharata the period of Prthu’s rule is considered a golden period. When Prthu became the emperor, Brahmā divided the universe into several kingdoms and made a separate ruler for each of them. Some was appointed King of the stars, planets, brahmins, plants, yāgas and austerities. He appointed Kubera as the lord of Kings, Varuna as the lord of all waters, Viṣṇu, as the lord of all ādītvas and Pāvaka as the lord of all Vasus. Dakṣa was given lordship over prajāpatis, Indra over maruts, and Prahlāda over all dānivas and dānavas. Yama, the Dharmarāja was made lord of the manes. Airāvata was made King of all elephants and Garuḍa King of all birds. Uccaiśravas was made King of all horses and Vṛṣabha 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 nails and snouts. Plakṣa was made the King of all trees. After distributing kingdoms thus, Brahmā appointed
Dikpālakas (guardians of the zones). In the east he posted Sudhanvā, son of Vairājaprajāpati, in the south he posted Saṅkhapaḍa son of Kardama-prajāpati, in the west he put Ketumā, son of Rajas and in the north Hiranyaromā. Thus Brahmā organised a universe with suitable emperors to control and supervise. (Chapter 22, Aṅī’a 1, Viṣṇu Purāṇa).

8) The end of Prthu. After several years of benign rule Prthu became old. He then entrusted the affairs of the state to his son Vijitāśva and left for penance with his wife Arccis. After doing severe penance for a long time he merged with Parabrahman. Arccis who was all along serving her husband with devotion ended her life by jumping into the funeral pyre of her husband following her husband like Lakṣmī following Viṣṇu.

9) Prthu’s sons. Prthu had five sons named Vijitāśva, Haryaka, Dhūmrakēśa, Vṛka and Dravina. The eldest of these Vijitāśva, with the help of his brothers ruled the country. Haryaka ruled over the east, Dhūmrakēśa over the south, Vṛka, west and Dravina, north. (Padma Purāṇā).

PRTHU II. A virtuous brahamin of good conduct. Once when Prthu was travelling he met five ugly devils. They became devils for their sins of not doing any charity and behaving rudely with beggars. Prthu gave them advice on āhāra (food), ācāra (conduct) and vrata (vow) so that they might get salvation from their devil-lives. (Chapter 27, Śrṣṭi Khaṇḍa, Padma Purāṇa).

PRTHUDAKA. A sacred pond on the borders of Kurukṣetra. This is one of the celebrated tirthās of Bhārata. He who bathes in this pond would get the benefit of doing an āsvamedha. (Chapter 83, Vana Parva; Chapter 39, Śalya Parva).

PRTHUDARA. A celebrated Yaka. This Yaka got a daughter named Saudāmini. Her father took her to different mountains to entertain her. One day when she was playing with her companion Kapi-abhrū she met a Yakasputra named Attaḥāśa. They fell in love and Saudāmini’s father agreed to their marriage and fixed it. After fixing the marriage Prthudara took her daughter to his house. Next day her companion Kapi-abhrū came to Saudāmini in a sorrowful mood and when she asked her the reason she said ‘Friend, how am I to report to you this sad news. On my way to you I passed through a garden named Citrasthala in the valley of the Himālayas. To have some sport with the love-stricken Attaḥāśa his friends staged a drama in which Attaḥāśa was made Vaiśravānārāja and his brother Dīpta-ikha, Nalakūbara, and the rest, his ministers. They were thus acting and enjoying when Nalakūbara himself came that way and seeing his servant Attaḥāśa in the robes and form of his father was angry and calling Attaḥāśa to his side said: ‘A servant like you is ambitious of becoming a king. Let this ambition be the cause of your downfall. You will be born as man.” Attaḥāśa was shocked and he craved pardon “Oh Lord, I did this only for some entertainment. I did not do it with any desire for a big position. Pardon me for my mistake. Nalakūbara then by his divine power understood everything and taking pity on him consoled him and said “She with whom you are in love will be your wife in your life as man. Your brother Dīpta-ikha will then be born as your son. Both of you will then be released from the curse. Dīpta-ikha after ruling the country for some time will also be free from this curse.” Attaḥāśa and Dīpta-ikha soon disappeared by the power of the curse. Attaḥāśa was born as king of Trigarta in the name of Pavitradhara and Saudāmini became his wife. A son was born to them named Dīptaśīkha and as soon as he was born the parents were released from the curse and entered heaven. (Śaṅkāvatīlambaka, Kāthāsarit-sāgara, Tarāṅga 6).

PRTHUDARBHA. A king of the race of Aṅga. (Chapter 277, Agni Purāṇa).

PRTHURĪVRA. When Rāma and Laksmana were staying in Pañcavaṭī a demoness named Šūranakā made approaches to them and Laksmana cut off her limbs and sent her away. Then a rākṣasa army came under the leadership of Khara, Dūṣana and Triśiras and Prthuṛīvra was one of the twelve prominent soldiers of that army. (Sarga 26, Aranya Kāṇḍa Vālmīki Rāmāyaṇa).

PRTHUKA. A devaṇa of Raivata Manvantara.

PRTHULĀKṢA. A King born of the race of Aṅga. This king lived in the court of Yama and worshipped him. (Śloka 22, Chapter 8, Sabhā Parva).

PRTHULĀṢVĀ. A king of the race of Ikṣvāku. He was the son of Prthu and father of Adra. (Chapter I, Brahmāṇḍa Purāṇa).

PRTHURĀṢMI. One of those who are named ‘Yati’. The Yatis were a people of anti-yajñā feelings and were all burnt to death in Indra’s fire of wrath. But three yatīs, Bhādgrī, Rayovāja and Prthūrāṣmi were taken care of by Indra and Indra taught them Brahma-vidyā, Kṣatriyavidyā and Vaṣāyavidyā. Prthuṛāṣmi compelled Indra to grant him Kṣatratcjas also along with Kṣatriyavidyā. There is now a sāma even in the name of Prthuṛāṣmi. (Pañca-vīruṣa-Bṛhamāṇa).

PRTHUSENA. A King of ancient Bhārata. (5th Skandra, Bhāgavata).

PRTHUSRAVAS I. A King of Rgveda times. Indra killed the enemies of this King. (Śūkta 116, Anuvāka 17, Mandala I, Rgveda).

PRTHUSRAVAS II. Father of Kāmā, wife of king Ayutanāyi. He lived in the court of Yama. (Śloka 12, Chapter 8, Sabhā Parva).

PRTHUSRAVAS III. A sage of ancient Bhārata who was a friend of Yudhiṣṭhira. (Śloka 22, Chapter 26, Vana Parva).

PRTHUSRAVAS IV. A soldier of Subrahmanyā (Chapter 46, Śalya Parva).

PRTHUSRAVAS V. A serpent. This serpent was present at Prabhāsātirtha to carry the soul of Balabhadrāma. to Pātāla (Śloka 15, Chapter 4, Mahuṣa Parva).

PRTHUVASTRĀ. A female attendant of Subrahmanyā (Chapter 46, Śalya Parva).

PRTHUVEGA. A King of the court of Yama. (Śloka 12, Chapter 8, Sabhā Parva).

PRTHVĪRŪPA. A beautiful king of a country called Pratiṣṭhāna. Once three wise yogins came to him and said “Oh King, we have travelled round the world. There is a princess in Muktidvipa called Rūpalatā. In beauty she will be a good match for you.” On hearing this Prthvīrūpa calling the court artist Kumāradatta to his side said “Paint a picture of mine and go along with
these three sannyāsins to Muktidvīpa and give the painting in private to the princess there and also bring me an exact painting of hers."

The painter went to Muktidvīpa and the King coming to know of the talents of the artist Kumāradatta commissioned him to paint a picture of his daughter Rūpalatā. He did the work beautifully. The King was immensely pleased and he enquired if Kumāradatta had seen a suitable prince for Rūpalatā. Kumāradatta immediately showed him the portrait of Prthvirūpā. The king found the prince extremely suitable and entrusted the artist himself with the task of negotiating the marriage with Prthvirūpā. Kumāradatta returned to his King with the portrait of Rūpalatā and Prthvirūpā was infatuated with the dazzling beauty of Rūpalatā. Before long the marriage of Prthvirūpā with Rūpalatā was conducted in all grandeur. (Alaṅkāravatilambaka, Kathāsarasīgāra, Tarāṅga 1).

PRTHVITĪRTHA. A sacred pond on the borders of Kurukṣetra. He who bathes in this pond would get the benefit of doing a sahasragodāna (giving away as gift a thousand cows). (Śloka 13, Chapter 83, Vana Parva).

PUCCĀÑDAKA. A serpent of the family of Taksaka. This serpent was burnt to death at the Sarpsatrala of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

PŪJANĪ. A bird of superior intellect. The story of Pūjani was told by Bhīma to illustrate that Kṣatriyas can never be believed.

There was once a king called Brahmadatta in the country of Kāmpilya. 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 little 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 Kṣatriyas were not to be believed and flew away. (Chapter 139, Sānti Parva).

PŪJĀVIDHI. Chapter 155 of Agni Purāṇa states the various acts of worship that should be done daily and they are the acts of worship observed by all brahmacārins during the time of Manusmṛti.

You should rise up at Brāhmamūlūrtta. Finish your excreatory 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-sūna, Naimittikasūna, Kāmasya-sūna, Kriyāgasūna, Malakarsa-sūna and Kriyāsūna. 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 "Hīraṇya-varṇah, Śanno devi, āpo hi śīhā and idam-āpah." You should submerge yourself in the waters and recite the mantras there under the water. You should also recite Aghaṁaṁśa-stūktō or the Rk named Drupada. Gāyairi 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 Puruṣa-stūktā.

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 moon in waters. Never look at a nude woman. Do not peep 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 use the clothes of another man. Tell everybody ‘Bhadram’ ‘Bhadram’ (well well). Never speak to please anybody. Never walk on the shadow of an individual. Do not pass through the space between two respectable persons sitting and talking. Do not fall 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-caste people, nor live with them nor live in their places. Never live in a place where there are no rivers, doctors or a king. 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 periods of menses. If you have talked with them think of Viṣṇu. Never laugh, sneeze or yawn without covering your mouth. Wise man should hide the disgrace to one superior to himself and protect the words of the superior or his own. 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 hiss in the presence of respectable and virtuous people. Do not place one leg over 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 brahmins. Never take an oil bath on the fourth (caturthī), sixth (saṣṭhi) and eighth (aṣṭami) days of lunar fortnight. Throw away your excretions far away from home. Never be unfriendly with venerated and noble people.
PULAHĀ. One of the Prajāpatis. The references about him in the Purāṇas are the following:

1) Pulaha was one of the spiritual sons of Brahmā. (Śloka 12, Chapter 204, Vana Parva).
2) Kṣamā, wife of Pulaha, delivered three sons named Kardama, Urvārīvān and Sahiṣṭu. (Chapter 10, Āśīra 1, Viṣṇu Purāṇa).
3) Pulaha got of his wife Kṣamā another son named Kārmaśreṣṭha. (Chapter 20, Agni Purāṇa).
4) Pulaha is included in the group of six powerful sages. (Śloka 4, Chapter 66, Ādi Parva).
5) From Pulaha were born the butterflies, lions, tigers, lambs, wolves and Kimpuruṣas. (Śloka 3, Chapter 66, Ādi Parva).
6) Pulaha took part in the Janmotsava of Arjuna. (Śloka 52, Chapter 122, Ādi Parva).
7) Pulaha was also among the sages who dissuaded Parāśara from conducting a yāga to kill all the rākṣasas. (Śloka 9, Chapter 180, Ādi Parva).
8) Pulaha was a member of the court of Indra. (Śloka 17, Chapter 7, Sabhā Parva).
9) Pulaha was a worshipper of Brahmā. (Śloka 18, Chapter 11, Sabhā Parva).
10) Pulaha did penance at a place on the shores of Alakanandā, a tributary of river Gaṅgā. (Śloka 6, Chapter 142, Vana Parva).
11) He took part in the Janmotsava of Subrahmaṇya. (Śloka 9, Chapter 45, Salya Parva).
12) Pulaha is included in the twenty one Prajāpatis. (Śloka 35, Chapter 334, Śaṅti Parva).
13) Pulaha is one among the group of Saptarṣis called Citraśikhaṇḍins. (Śloka 29, Chapter 335, Śaṅti Parva).
14) Pulaha is also one of the Aṣṭapraṇātis. (Chapter 340, Śaṅti Parva).

PULAKA. 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 smell 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. Śiva 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. Śiva 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 Karṇa—ear—of Brahmā. (Chapter 65, Ādi Parva and Bhāgavata).

Pulastya had a son named Dattoli (Dambholi) of his wife Pritī. This Dattoli in his previous birth was the Agastya of Svāyambhuva Manvantara. (Chapter 10, Āśīra 1, Viṣṇu Purāṇa).

Pulastya had a son named Viśravas of his wife Havirbhū. (4th Skandha, Bhāgavata). Mahābhārata states that Pulastya had two wives named Sandhyā and Pṛiti. Havirbhū mother of Viśravas had another name, Mānini.

All these statements taken together indicate that Pulastya had four wives named Pṛiti, Havirbhū, Sandhyā and Pṛiti.

2) Genealogy. The race formed by Pulastya is given below: Pulastya got a son named Viśravas of his wife Havirbhū alias Mānini. Viśravas had two wives named Kaikasi and Devavarṇini alias Iliabila. Kaikasi had three sons, Rāvaṇa, Kumbhakarṇa, and Vibhīṣaṇa and a daughter named Sūparṇakā. Rāvaṇa got of his wife Mandodari three sons, Meghānāda, Atīkāya and Aṣākuṭumāra. Kumbhakarṇa got of his wife Vajra-māla two sons named Kumbha and Nikumbha. Vibhīṣaṇa got of his wife Saramā seven sons. Viśravas got of his wife Iliabila a son named Viśravasāla alias Kubera.

3) Birth of Viśravas. In olden times in Tretāyuga Pulastya Mahārṣi was doing penance on Mt. Meru. On a nearby hillock the sage Tṛṇabindu was also doing penance. Celestial maidens, Nāga maidens and their lovers came to the āśrama and by their erotic sports and dances vitiated the precincts of the āśrama. Pulastya got angry and cursed all the maidens to become pregnant if they entered the āśrama area. Without knowing this curse Mānini, daughter of Tṛṇabindu came to that spot and got pregnant of Pulastya. Pulastya then married her and the celebrated Mahārṣi Viśravas was born to her.

4) How he saved Rāvaṇa. Once Rāvaṇa who started on a victory campaign met Kārttivīrjyājuna on the shores of Narmadā. Kārttivīrjyājuna chanced Rāvaṇa in the former’s prison. Pulastya was griefed much to hear about the plight of his grandson and going to Kārttivīrjyājuna and explaining things got the release of Rāvaṇa. (Chapter 46, Brahmāṇḍa Purāṇa).

5) Other details.
(i) Pulastya once blessed Parāśara for the writing of Purāṇas. (Chapter 1, Āśīra 1, Viṣṇu Purāṇa).
(ii) Rākṣasas, Vānaras (monkeys), Kinnaras, Gandharvas and Yakṣas were born from the intelligent Pulastya. (Śloka 7, Chapter 66, Ādi Parva).
(iii) He was present for the Janmotsava of Arjuna. (Śloka 52, Chapter 122, Ādi Parva).
(iv) Parāśara once started to perform a Yāga to destroy all the rākṣasas. 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. (Śloka 17, Chapter 7, Sabhā Parva).
(vi) Pulastya sits in the court of Brahmā and worships him. (Śloka 19, Chapter 11, Ādi Parva).
(vii) Once Pulastya taught Bhīṣma the importance and greatness of all the holy places of Bhārata. From then onwards Pulastya is called the Guru of Bhīṣma also. (Chapter 82, Vana Parva).
(viii) Pulastya got of his wife Gau a son named Kubera. (Śloka 12, Chapter 274, Vana Parva).
(ix) Viśravas was born of half of the body of Pulastya. (Chapter 274, Śloka 13 Ādi Parva).
(x) Pulastya was present for the birth day celebrations of Subrahmaṇya. (Śloka 9, Chapter 43, Salya Parva).
(xi) Pulastya also visited Bhīṣma lying on his bed of arrows. (Śloka 10, Chapter 47, Śaṅti Parva).
(xii) Pulastya was one among the twentyone Prajāpatis. (See under Prajāpāti).
(xiii) Pulastya is included in the group of Saptarṣis called Citraśikhaṇḍins. (Śloka 29, Chapter 335, Śaṅti Parva).
(xiv) Pulastya is one of the Aṣṭapraṇātis. (Chapter 340, Śaṅti Parva).
(xv) As synonyms of Pulastya the following terms are used: Brahmārṣi, Viprayogī. (Mahābhārata).
PULNDA(S) I. The people of the country of Pulinda. Information available regarding them from the Mahabhárata is given below:

1. Pulindas were originally Kṣatriyas. But they became Śūdras by a curse of the brahmins. (Chapter 33, Anu anśa Parva).

2. Pulindas who belong to the mleccha tribe became rulers in Kaliyuga. (Chapter 186, Vana Parva).

3. Pulindas were born from the foam of the celestial cow Nandinī of sage Vasiṣṭha when she got enraged. (Chapter 165, Āramavāśika Parva).

4. Bhīma fought against the Pulindas and destroyed all their big cities. (Chapter 26, Sabhā Parva).

5. In the great Mahābhārata battle Pulindas fought on the side of Duryodhana. (Chapter 158, Udyoga Parva).

PULNDA(S) II. A mleccha tribe of ancient Daksīna-bhārata. The Vāmāna Purāṇa gives some details regarding them.

PULINDI. See under Candāka.

PULKASA. A son born to a Kṣatriya woman of a Śūdra is called Pulkasa. (See under Cāturvarṇa).

PULOMĀ I. A demon. This asura belongs to the asura race born to Kaśyapa of Diti. This asura fell in love with Pulomi, wife of the sage Bhṛgu. (See under Cyavana). Śacīdevi, wife of Indra, was the daughter of Puloman. (Chapter 19, Agni Purāṇa).

PULOMĀ II. (PULOMI). Wife of the sage Bhṛgu. (See under Cyavana for details).

PULOMĀ III. A demoness. Her sons are called Paulomas. This Pulomā had a sister named Kālakā. Both of them together did severe penance and pleased Brahmā. They got a boon from Brahmā to the effect that their sons would never be killed. The Paulomas 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, PUT, PUTRA. Pum 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. (Śloka 38, Chapter 74, Ādi Parva).

Purnānāmo narākādyastu
Trāyate pitaṁputra/sutah/
Tasmāt putra iti praktaḥ
Svayameva svayambhuva/
(Śloka 38, Chapter 9, Manusmṛti).

(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 aurasaputra.
2) Kṣetrajaputra. 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 kṣetrajaputra.
3) Dattaputra. 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 Dattaputra.
4) Kṛtrimaputra. A son adopted from one’s own caste for the purpose of doing the obsequial ceremonies for the manes is called Kṛtrimaputra.
5) Gudhotpanna. A son born to one’s wife by another man is called Gudhotpanna.
6) Apaviddhaputra. 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 apaviddhaputra.
7) Kāninaputra. If a son is born to a virgin before marriage while living with her father, that son is called a Kāninaputra.
8) Sahodhaputra. When a girl is married while pregnant the son born to her after marriage is called a Sahodhaputra.
9) Kṛitakaputra. A son purchased and brought up by a sonless man is called Kṛitakaputra.
10) Paunarbhavaputra. A son born to a woman after becoming a widow or after being divorced by her husband by her willingly going with another man is called a Paunarbhavaputra.
11) Svayanadattaaputra. 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 Svayanadattaaputra.
12) Sauḍra (Pāraśava) Putra. A son born to a brahmin of a Śūdra 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 Jīva (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 the senses. (ii) Five Prānas namely Prāna, Apāna, Udāna, Vyāna and Samāna. (iii) The Śūkṣma arira, that is, the Prāṇa-manovijnānakāra ashāgāta (the subtle body that is invisible with the grosser elements). (iv) Karman (action). All these four things follow the soul even after his death. Only when the soul attains mokṣa (salvation) do the upādhis leave it. It is the breath Udāna that guides the soul out of the body. It is the Śūkṣmaśārīra that gives heat to the body while there is life and that is why when the soul leaves the body with the upādhis the body becomes cold.

2) After death. When the soul leaves the body with the upādhis it becomes active again and its activities and movements depend upon the actions of the soul while living. The spiritual actions of the individual are classified into three.

(i) Aparabrāhmaṇopāsana. He who has done all his deeds according to scriptural injunctions is said to be one who has done upāsana of aparabrahma. When such an individual dies his soul with all the upādhis attains Candra, He goes to Candra through dhūma (smoke), rātri (night), Kṛṣṇa-paśaka (the dark fortnight), daksīnakāla (the sun’s passage south of the equator), pīṭloka (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, vāyu, dhūma, megha, varṣa, vṛti, yava, aṣadhī, vṛkṣa, Tilā, Purusābija and strigarbha.

When the Jīva (soul) goes to Candra its padārthatva (attribute) diminishes gradually and when it comes back to earth it increases gradually. Thus the jīva (soul) takes
thousands of births going to and from the moon. The jîvâtmā 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 puruṣâbhinâ (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 Brahmin, Kṣatriya, Vaiśya or Śūdra wombs. The souls with great sins are born as worms and insects. This passive of the soul from earth to Candra and vice versa is called Pitryāna.

(i) Aparavidyopāśana. There are some people who do not consider performance of religious rites as important but worship Brahman. They do not treat Brahman and jîvâtmā as one but view them as separate entities. Such devotees are called Aparavidyopāśakas. Their souls as soon as they leave the body move towards aparabrahma. The path to aparabrahma is through Agni, Jyotis, daytime, Suklapaksa (the white fortnight), Uttarāyaṇa (the passage of the sun to the north), samvat-sara (year), Sūrya (sun), Candra (moon) and Vidyut (lightning). The dhanyas (blessed ones) who attain Vidyut go to Varunaloka, Indraloka and Prajāpatiloka and then merge with aparabrahma (the supreme being). This path is called Devayāna. Since for both Pitryāna and Devayāna the jîvâtmā has to depend upon Candra it is to be surmised that there is some special connection between jîvâtmā and Candra. Those who attain Aparabrahma by the path of devayāna do not come back to earth. They have no rebirths. Those who have merged with aparabrahma attain Brahman by the end of a lifetime of Brahms. Thus those who attain Brahman and do not believe that jîvâtmā and Brahman are one and view them separately attain Parabrahma through the merger with aparabrahma. This is called Kramamukti. Some sages are of opinion that those who attain aparabrahma enjoy prosperity by mind. Those who live attached to worldly pleasures but not do things prohibited by the Vedas attain Pitṛloka by the path of Daksināyana. After enjoying all the accrued ‘punya’ they come back again to earth to be born again.

(iii) Pāpopāsana. The jîvâtmā of one who does not follow the injunctions of śāstras correctly does not follow Candraloka. It is born again as pests and insects attaining a place called Trīṭiya. There is no evidence in the Purāṇas of their attaining moksa. How a soul subjected to rebirths attains moksa is described under ‘Mokṣa’. (Chāndogya Upaniṣad, Gītā, Bhāgavata, Śvetāvästrara Upaniṣad).

PUNARVASU ĀTREYA An ancient preceptor of Āyurveda. He was the Guru of Agnieva author of the book ‘Agniśeṣatantra’ which is the basis of Carakasanihitâ and also of his classmates like Bhela. Punarvasu was the son of the sage Atri who was one of the spiritual sons of Brahms. In support of this statement it can be found in many places in Carakasanihitâ his name referred to as ‘Atrisuta’ or Atrimandana.

Atri maharṣi was also a learned preceptor of Āyurveda. According to Kaśyapasanihitâ Devendra taught Āyurveda to Kaśyapa, Vasiṣṭha, Atri and Bhṛgu. The incomplete work ‘Āyurveda-ākṣīṣatantra’ by Atri was completed by Punarvasu according to Aṣvaghōṣa.

Punarvasu’s mother’s name was Candrabhāgā. Getting knowledge in Āyurveda from his father and also from Bharadvāja, Punarvasu became an authority on Āyurveda. His important work is ‘Aṭreyasanihitâ’. There are about thirty prescriptions in his name. The prescriptions regarding ‘Bālātaila’ and ‘Aṃḍātaila’ are found in Carakasanihitâ.

I’UNASCANDRA. A sacred place. This is situated in the Jamadagnividi in Śūrprakāṣṭera. (Sloka 108, Chapter 88, Vana Parva).

PUNCU. A King of Sūryavānša (solar race). He was the son of Harita and father of Vijaya. (Brahmaṇḍa Purâṇa, Chapter 1).

PUNAḌARIKI. I. A King loan of the race of Śī Rāma. He was the son of Niṣadha and father of Kṛṣṇadhanva. (9th Skandha, Bhāgavata).

PUNAḌARIKAMUKHA. II. One of the Aṣṭadigajas (elephants guarding the eight zones). (See under Aṣṭadigajas).

PUNAḌARIKAMUKHA. III. A brahmin who lived during the period of Nārada. Nārada once held a scholarly conversation with him on virtue. He saw Mahāviṣṇu in person and attained sāyujya (intimate union with a deity). (Chapter 124, Anuṣāsana Parva).

PUNAḌARIKAMUKHA. IV. A great yājñī. (Sloka 100, Chapter 5, Sabhā Parva).

PUNAḌARIKAMUKHA. V. A holy place situated on the border of Kurukṣetra. One who bathes in a sacred pond there would get the benefit of doing a Punarihakajya. (Sloka 89, Chapter 83, Vana Parva).

PUNAḌARIKAMUKHA. VI. A nymph. This maiden was present for the Jambomtsava of Arjuna and performed a dance then. (Sloka 13, Chapter 122, Aḍī Parva).

PUNAḌARIKAMUKHA. An eminent serpent King. His subjects, Punarihakamukhas, 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 Lalita fell in love with a Gandharva lady named Lalitā and they lived there happily enjoying amorous sports. One day Punarihakamukha held a music concert in 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. Karkaṭaka, 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. Lalitā 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 Viradhavā and that her husband had become a demon by the curse of the serpent King Punarihakamukha. The sage advised her to observe Ekādaśi Vṛata. She observed the Vṛata with devotion and her husband Lalita, was freed from the curse. He became the former handsome Gandharva once again. They then went back to Gandharvaloka. (Chapter 49, Bhāga 4, Padma Purāṇa).
PUNḌARĪYAKA. A Vīvadeva. (Chapter 91, Anuśāsana Parva).
PUNDRA I. An ancient King in Bhārata. (Śloka 224, Chapter 1, Ādi Parva).
PUNDRA II. An ancient region of Bhārata. 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 Pundra. (Chapter 112, Ādi Parva). The people of Pundra came to the Rājasūya of Yudhishthira with presents. The Paṇḍrakavāsudeva mentioned in the Bhāgavata was the King of Pundra. Kārṇa and Arjuna conquered this country at different times. (Chapter 52, Sabhā Parva; Chapter 8, Kārṇa Parva; Chapter 82, Āśvamedhikā Parva).

PUNJIKASTHALĀ. A nymph. She was the servantmaid of Bṛhaspati. One day she was collecting flowers for her Guru 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 Punjikasthalā stood watching them for some time with passion aroused in her. She returned to the āśrama thinking all the way about her miserable lot of having no husband to enjoy a similar life. She was full of lust when she returned to the āśrama and on seeing Bṛhaspati she caught hold of him by the hand and pleaded to satisfy her passion. Bṛhaspati 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 āśrama." Punjikasthalā came to her senses and regretting her hasty act begged her Guru to grant her release from the curse. Bṛhaspati felt pity on her and said "Go and enjoy to your full sexual life with a lover whom you like best. Then you will get a son from the vitality of Śiva. 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 Aṇjānā and started living in a forest of that name itself. She fell in love with a monkey boy named Kesari there and lived for many years enjoying an amorous life. She did not get a child even after several years and then she prayed to Śiva for a child. It was at that time that Pārvatī and Paramevara played amorous sports in the form of monkeys and Pārvatī became pregnant. Pārvatī expressed reluctance to be the mother of a monkey child and then Śiva by his divine powers deposited his semen virile through Vāyubhagavān (god of wind) into the womb of Aṇjānā 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 Aṇjānā Bāli poured into the belly of Aṇjānā molten liquid of pañcaloha (five metals). Aṇjānā 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-Rāvaṇa tussle. (Pūrvakānda, Kamba Rāmâyana; Kiskindhā Kānda, Vālmiki Rāmâyana).

This Punjikasthalā belongs to the famous set of eleven devakanyākas. They are: Menakā, Sahajānyā, Karnikā, Punjikasthalā, Rūṣṭhalā, Ghaṛtāci, Pūrvacitti, Ullocā, Pralocā, Urvaśī and Viśvācī. These were the celebrated courtisans of Svaroga. (Chapter 123, Ādi Parva).

Punjikasthalā was the dancer at the court of Kubera. (Chapter 10, Sabhā Parva). She took part in the Janmotsava of Arjuna. (Chapter 122, Ādi Parva).

PUNTĀNAM NAMBĪTIRI.

1) General information. The illam (house) of this Nambītiri who was a contemporary of Meppattur Nārāyaṇa Bhāṭṭatiri was in Nemmeni aīśa of the taluk of Valluvanādu in south Malabar. Though some say that his original name was Brahmadatta there are no sufficient records to support the statement. His Guru according to the work Śrī Kṛṣṇakārṇa was a nambītiri named Nīlakaṇṭha. Puntānām had only ordinary education. He worshipped Kṛṣṇa at the temple of Guruvāyur for 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 Guruvāyur for worship and so one day he bade farewell to the deity. Then a voice from heaven said "Do not worry. I will be near you on your left side." He went and sat on a hill named Tirumāndham and to his astonishing 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) Kṛtis (works). The following are the works of Puntānām: (i) Bhaṣākārṇāṃtra (ii) Kumārāharanam (Pāna) (iii) Jñānapāna (iv) Pārthasārathistava (v) Ghanasangha (vi) Nārāyaṇakirtanas (vii) Govindakirtana (viii) Anbandantiya (ix) Dvāśaśākaraṇākirtana (x) Śrīkṛṣṇakirtana (xi) Aṣṭākaraṇakirtana (xii) Brahmaparagovindakirtana (xiii) Gopālaκṛṣṇakirtana (xiv) Gaurikirtana (xv) Vāmāpureśakirtana (xvi) Padamanabhaκirtana (xvii) Vivekodayakirtana (xviii) Jayaκṛṣṇakirtana (xix) Viṭakkolκirtana (xx) Śrī Rama Kirtana (xxi) Mukundakirtana (xxii) Daśāvatārastotra. Besides these he has composed some philosophical songs in Tamil also.

3) Jñānapāna. Puntānām got a son after a long time of prayer and for the ceremony of Annappāna (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 suffocated to death. Puntānām thereafter became disgusted with life and Jñānapāna was written at that time.

4) Santānagopālam. Puntānām spent most of his time in the temple of Guruvāyur after the death of his child. It was at that same time that the great scholar Nārāyaṇabhaṭṭatiri, author of the famous Nārāyaṇiya, was in the temple worshipping the deity there. Puntānām had written a poem Santānagopālam in the pāna style and he took it to the great pandit Nārāyaṇa Bhāṭṭatiri for correction. With the haughtiness that was his trait he said "What is there for correction in a Malayālam 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 Bhāṭṭatiri, he is a greater devotee of mine than you. His Bhakti is more appealing to me than your vibhakti." The divine voice made Bhāṭṭatiri 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.

18. **PUNYA I** Son of the sage Dirghatamas. The story of Punya as found in Juñánavâsishtha is the following:— There is a mountain called Mahendra in Jambudvipa. Dirghatamas who was doing penance there had two sons named Punya and Pâvana. Punyakumâra grew up into a boy abounding in virtues. Pâvana was not so broad-minded. When after some time Dirghatamas, their father died, Punyakumâra controlling his sorrow did all the funeral rites; but Pâvana unable to control his sorrow left the place and wandered in the forests weeping bitterly. After some days Punyakumâra went in search of his brother and on finding him consoled 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, Pâvana also got enlightened and after living in that forest for a number of years both of them abandoned their lives.

19. **PUNYA II** The name of the aśrama of the sage Vîbhâñjaka. (Sloka 23, Chapter 110, Vana Parva).

20. **PUNYAJANA.** A râkṣasa. Raivata, king of Kuśasthali, born of the race of Sâryâti, went to see Brahman. Taking advantage of his absence from the place Pûnya-jana took control over Kuśasthali. Afraid of the demon all the hundred brothers of Raivata left the country. After some time the Sâryâti dynasty merged with that of Hehaya. (Chapter 2, Arîha 4, Viśnu Purâṇa).

21. **PUNYAJANI.** Wife of Manîbhadra, one of the Sivapârasâdas. Her father’s name was Krûstuthâ. Manîbhadra got thirteen sons of Punya-janâ. (Chapters 3 and 7, Brahmanâda Purâṇa).

22. **PUNYAKRT.** A Viśvadeva. (Sloka 30, Chapter 91, Anuśasana Parva).

23. **PUNYANÂMA.** A soldier of Subrahmanya. (Chapter 45, Salya Parva).

24. **PUNYANIDHI.** A king of the lunar race. The king was a great devotee of Viṣṇu and he went to Râmâśvara to do worship of Viṣṇu there. Pleased with the pure devotion of the king Mahâviṣṇu started living at Râmâyâra under the name of Setumâdhava. (Chapter 3, Skanda Purâṇa).

25. **PUNYÂSILA.** A brahmin who was residing on the banks of the river Godâvari. Once Pûnya-sîla engaged a brahmin widower for officiating in a Śrâddha ceremony. As a result of that sin Pûnya-sîla’s face became that of a donkey. To be freed from the sin he went and bathed in the Sâvitrîthra and Âkâśa-âgâthîthra of Venkâślaca. His sin was washed away and his face regained its original form. (Chapter 2, Skanda Purâṇa).

26. **PUNYAŚRAVAS.** A sage. This mahârâja who was a great devotee of Viṣṇu was born to the brother of Nanda gopa, during the incarnation of Viṣṇu as Kâraṇa, as a daughter named Lavaṅgâ. (Pâtala Khânqâha, Padma, Purâṇa Chapter 72).

27. **PUNYÂTOYĀ.** A river seen by the sage Mârkaṇḍeya when he moved about inside the belly of Bâlâmukunda. (See under Mârkaṇḍeya).

28. **PURA.** A demon.

29. **PURAMÂLINI.** A river of Purânic fame. (Sloka 21, Chapter 9, Bhishma Parva).

30. **PURANDARA I.** Indra.

31. **PURANDARA II.** Tapa, son of the agni called Pâncayâna. Indra once became the son of this Purandara. (Sloka 3, Chapter 221, Vana Parva).

32. **PURANDARA III.** The name of Indra in Vaivasvata Manvantara. (See under Manvantara). In Matsya Purâṇa Purandara has been considered to be one among the eighteen Vâstu-âsrakâras (advisers in house building). The other seventeen are: Bhûgu, Atri, Vasiṣṭha, Viśvakarma, Maça, Nârada, Nagnajît, Viśâlaksha, Brahman, Kumâra, Nandiṣa, Saunaka, Garga, Viśveuda, Sukra, Brahma and Aniruddâ. (Matsya Purâṇa, Chapter 252, verses 2 and 3).

33. **According to Mahâbhîrata Lord Sîva wrote a book “Viśâlaksha” containing ten thousand chapters dealing with Dharmarâthakâm. Purandara condensed it into a book of five thousand chapters called ‘Bhûbudanta’. Purandara gave that book that name in honour of his mother who was called Bûbudantâ. (Chapters 59, 89 and 90, Sânti Parva).

34. **PURANJANA.** A king. The story of this king was told to king Prâcinâbarhit by Nârada to illustrate the truth that those who kill yajña cows on earth would surely suffer its consequences at one time or another. Puranjanâ 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 neighbourhood of Himâlayas. While wandering in the forests he saw a beautiful garden and by its side a big castle with nine tower-gates. It was the residence of the Gandharva lady Puranjanî. She had innumerable girl companions and her castle was guarded by a five-hooded cobra called Prajâgiri.

Puranjani fell in love with Puranjanâ at first sight and their greetings and subsequent talks ended in their marriage. Thus Puranjanâ became the husband of Puranjanî 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 Puranjanî was unbearable to Puranjanâ and he returned to his palace soon. Puranjanî did not come to receive him. On enquiry her companions informed the king that Puranjanî was lying on the floor with grief unable to bear the separation from the king. Puranjanâ consoled her and they lived again for many years in perfect happiness. Then one thing happened.

Kâla had a daughter named Kâlakanyâka 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. Pûru 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 Prajâvara. Bhaya did not want to take that woman as his wife and so sent her back with a boon that she could stand in hiding and enjoy all men she liked. He sent his brother Prajâvara for her help. She roamed about like that for some time and came back again to Bhaya. Kâlakanyâka, Bhaya and Prajâvara joined together and gathering a strong army attacked Puranjanâ. A grim battle followed which lasted for several years in the end of which Puranjanâ was defeated and taken captive. While he was being taken as a prisoner a herd of wild cows attacked Puranjanâ and he was killed. After that he was born as a princess named Vaidarbhî. Malayadwâja, king of Pândya, married her and got seven celebrated sons. Agastya married the daughter of Malayadwâja. (4th Skanda, Bhâgavata).

35. **PURANJAYA.** A king of Ayodhya. See under Kâkutstha.
1) General information. The Amarakośa describes a Purāna thus:

Sargaśca pratisargaśca
Varṇīśo manvantarāṇi ca / Varṇīśānuccaritān cāpi
Purāṇam pañcalakṣaṇam //

According to this definition, Purāṇa is one which describes Sarga, Pratisarga, Varṇīśa, Manvantara and Varṇīśānuccarita. Among these Sarga and Pratisarga are natural creation and renovation (Cosmogony). Varṇīśa means history of sages and patriarchs. By Manvantara is meant the period of different Manus. Varṇīśānuccarita 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 Brāhmanas. Therefore it is to be surmised that Purāṇas existed even before historic times. Mahābhārata has used the term Purāṇa to mean stories about devas and siddhas. The Upaniṣads say that Purāṇas are itihāsas and as such constitute the fifth Veda. Śrīmānti 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 Raṅgacārya has defined Purāṇa as Purā nava (Purā = 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 Brahmā, Viṣṇu and Mahēśvara. In most of the Purāṇas of old, new additions and interpolations are seen. The Purāṇas in original were in existence before Christ.

Akhāyānaśācyupākhyānair
Gāthābhīṣ Kapaśuddhibhīṣ /
Purānaṁ sānhiḥ tām cakre
Purāṇārthavaiśāradāḥ //

(Śloka 15, Chapter 6, Aṇिś 3, Viṣṇu Purāṇa)

Aṣṭādaśa Purāṇāni
Kṛtvā Satyaavatātāḥ /
Bhāratākhyānamakhilaṁ
Cakre tadupābhiḥanām //

(Śloka 70, Chapter 53, Māṣya Purāṇa)

From the above it can be gathered that it was Vyāsa who composed all the Purāṇas. Bāna who lived in the seventh century A.D. speaks about Vaiyu Purāṇa. Kumārila Bhaṭṭa who lived in the eighth century and Saṅkarācārya 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 Ślokas. 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 Bhārata. 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 Brahmā, those pertaining to Viṣṇu and those to Śiva.

2) A. Viṣṇu-based Purāṇas.

(i) Viṣṇu Purāṇa. This is one of the most important of all the Purāṇas. This contains the five technical divisions of the Purāṇas. This is divided into six amās. This deals with the events of Vārāhakaḷpa and contains two 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 Purāṇaratna (gem of Purāṇas).

The method of narration is in the form of teaching his disciple Maitreya by sage Paśarara. 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: "Vyāsa an adept in the composition of Purāṇas composed this Purāṇasamhitā with ākhyānas, Upākhyānas, gāthās and Kalpanirnayas. A Śūta named Rohmaharṣana was Vyāsa's chief disciple. The broad-minded Vyāsa gave that samhitā to that sūta. Rohmaharṣana had six disciples named Sūmitra, Agnivarcas, Mitrāyus, Śaṃśāpayana, Ākṛtvārana, and Sāvarni. Of these Ākṛtvārana, Sāvarni and Śaṃśāpayana born in the Kaśyapa gotra have composed Purāṇasamhitās. There is yet another saṁhitā composed by Rohmaharṣana which was the basis of the saṁhitās of his three disciples. I have composed Viṣṇupurāṇa basing on the above four saṁhitās."

If a man gives as gift a book of Viṣṇu Purāṇa on the full moon day in the month of Āśadha (July) with Jaladhenu he will attain Viṣṇupāda.

(ii) Bhāgasuta Purāṇa. This is the most popular and widely circulated of all the Purāṇas. It is dear to Viṣṇu-devotees. Divided into twelve Sāṅkhas 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 Baladeva who lived in the thirteenth century A.D. that had composed this Purāṇa. But this belief was smashed when it was found that Vallālasena of Bengal who lived in the eleventh century A.D. had made reference to this Purāṇa in some of his works. 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 Pṛṣṭhapada (September).

Agni Purāṇa instructs that this book is to be given along with a golden image of a lion.

(iii) Nārada Purāṇa. This is in the form of a narration by Nārada to Sanatkumāra. In this book of twenty-five thousand verses Nārada teaches the dharmas of Bṛhatkalpa. If this is given as gift on the full moon day in the month of Āśvina there will be great prosperity.

(iv) Garuda Purāṇa. This is in the form of instructions to Garuḍa by Viṣṇu. This deals with astronomy, medicine, grammar, and with the structure and qualities of diamonds. This Purāṇa is dear to Vaiṣṇavites. 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 Garuḍa. There are eight thousand verses in this book. This book should be given as gift along with an image in gold of a swan to get prosperity.

(v) Padma Purāṇa (Pāṭama Purāṇa). This book is divided into six Khaṇḍas comprising fifty-five thousand
verses. The six Khaṇḍas are Śṛṣṭikhaṇḍa, Bhūmi-khaṇḍa, Svarga-khaṇḍa, Pātalakhaṇḍa, Uttarakhanda and Kriyāyogāsāra. The Uttarakhanda describes the importance of all months and also the lotus, the seat of Brahmā. This contains the stories of Śākuntalā and Śrī Rāma as described by Kālidāsa in his works Śākuntala and Raghuvamśa 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 Jyeṣṭha (June) it brings prosperity.

(vi) Varāha Purāṇa. The mode of narration is in the form of narrating the story by Varāha, the third incarnation 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 Garuḍa on the full-moon day in the month of Caitra (April) one will attain Viṣṇuloka.

B. Purāṇas relating to Brahmā.

(i) Brahma Purāṇa. This is in the form of teachings 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 Bhārata. There is in this a special annexure explaining the intimacy between Śiva and Śūrya which is a derivation from other Purāṇas. Brahma Purāṇa states about a sūryakṣetra (sun-temple) situated at a place called Koṇārk near the holy place of Purī, installed there in the year 1241 A.D. If this Purāṇa along with Jaladhenu is given as a gift on the full-moon day in the month of Vaiśākha (May) the donor will attain heaven.

(ii) Brahmānāṇḍa Purāṇa. This deals with the origin of the universe as told by Brahmā. In the beginning there was a golden egg and the prapāne (universe with its activities) was formed out of it. Portions of Adh-yātma Rāmāyaṇa, references to Rādhā and Kṛṣṇa and the incarnation of Parasu-rāma are included in this. This book contains twelve thousand verses and it is believed to be uttama (best) to give this book as a gift to a brahmin.

(iii) Brahmavaivarta Purāṇa. This was instructed to Śāvānicka by Nārada. The theme is the story of Rathantara. There are four khaṇḍas in this Purāṇa called Brahmakāṇḍa, Prakṛtikāṇḍa, Ganeśakāṇḍa and Kṛṣṇa-janamkāṇḍa. This deals with Prapāca-ṛṣṭi (creation of the universe). It says that Prapāca is nothing but the Vaivarta (transformation) of Brahman. 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) Mārkaṇḍeya Purāṇa. This is one of the ancient Purāṇas. There are many stories regarding Indra, Śūrya and Agni in this. This includes a division called Devmāhāmya containing praises about the goddess Durgā. This contains nine thousand verses and it is considered as uttama (best) to give this book as a gift to a brahmin on a full-moon day in the month of Kārttika (November).

(v) Bhāvishya 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 uttama (best) to give this book along with treacle as a gift to a brahmin on the full-moon day in the month of Pauṣa (January).

(vi) Viṣṇu Purāṇa. There is a great similarity between the contents of this Purāṇa and that of Vaḍāṛā Purāṇa. All the incarnations of Viṣṇu from Vāmana downwards are described in this Purāṇa. The scene of Śiva marrying Pārvatī is vividly described in this book. This Purāṇa contains ten thousand verses and it is considered to be uttama (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) Viṣṇu Purāṇa. This Purāṇa is told by Viṣṇu. Bāṇabhāṭṭa 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 Gupta Kings who ruled Bhārata in the 4th century A.D. So it is 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 Viṣṇu 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 Śrāvaṇa (August).

(ii) Rāṣṭrapurāṇa. This contains instructions of Śiva on Dharma sitting in the form of Ṛṣi (Phallus). The twenty-eight 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 tiladhenu on the full-moon day in the month of Phālguna (March) the donor will attain Śivaśānyujya.

(iii) Skanda Purāṇa. This Purāṇa is narrated by Skanda. The theme is the slaughter of the demon Tārakāśura by Skanda (Subrahmanya). There is a great similarity between this Purāṇa and the Kumāra-sambhava of Kālidāsa. There are eighty-four thousand verses in this Purāṇa and giving this book as a gift is thought to be good.

(iv) Āgni Purāṇa. This Purāṇa was instructed to the sage Vaśiṣṭha by Agnideva. There are several references to this in Śivalīṅga and Durgādevī. The incarnations of Rāma and Kṛṣṇa are also dealt with in this. Distinct from other Purāṇas this book deals with arts and science like Kavyālākāranaṇakas (Poems, dramas, figures of speech), Jyotīśastra (Astronomy) and Śilpa-kalā (architecture). This Purāṇa contains twelve thousand verses and is capable of imparting knowledge on all arts and sciences.

(v) Matsya Purāṇa. This Purāṇa was taught to Manu by Matsya, the incarnation of Viṣṇu. The incarnation of Matsya is dealt in this. Several subjects like Jaina-mata (religion of Jainism), Buddhamaṭa (Buddhiṣu), Nāyāṣṭra (histrionics) and Āndhharājāvanīya (kingdom 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) Kurma Purāṇa. This Purāṇa is taught by Kūrma-mūrti (incarnation of Viṣṇu as Kūrma (tortoise) while narrating the story of Indradvīma at Pālāla. All the seven islands and seven oceans are described in this book. Bhārata is situated in the centre of all these and is called Jambudvīpa. Though it is believed that there were four sanhītās for this, only the Brāhmaśanhītā is available now. It includes I-varagītā and Vyāsagītā.
The book contains eight thousand verses and is to be given as gift along with a golden image of tortoise.

3) *Upapurāṇas*. There are eighteen minor Purāṇas besides the eighteen major ones. They are:—(1) Sanatkumāra (2) Nārada (3) Nārādiya (4) Śiva (5) Durvāsas (6) Kāpila (7) Mānava (8) Uşānas (9) Vāruṇa (10) Kālika (11) Samba (12) Saura (13) Āditya (14) Māleśvara (15) Devībhaṅgavata (16) Viśiṣṭha (17) Viṣṇūdharmottara (18) Nilamata Purāṇa.

The two Upapurāṇas mentioned lastly are associated with Kashmir. The first is about the Vaishāvya religion there and the second about the wise saying of a Nāga King of the place called Nila.

(Purāṇas; History of Sanskrit Literature).

**Pūrāṇa**. An ancient sage. He was one among the rṣis who visited Bhīma lying on his bed of arrows. (Śloka 12, Chapter 47 Sānti Parva).

**Pūravatī**. A river of Bhārata of Purānic fame. (Śloka 24, Chapter 9, Bliṣṭa Parva).

**Pūraya**. A King of Vedic times. He is mentioned in the dānastuti of Rgveda.

**Pūrīkā**. A city in ancient Bhārata. This city was ruled by a King named Paurīka. (Śloka 3, Chapter 111, Śānti Parva).

**Pūrṇa I**. A serpent born of the family of Viṣukī. It was burnt to death at the Sarpasatra of Janamejaya. (Śloka 2, Chapter 57, Ādi Parva).

**Pūrṇa II**. A Devagandharva born to Kaśyapa of his wife Pradā. (Chapter 65, Ādi Parva).

**Pūrṇa III**. The name of the tīthi (lunar days) Paṇcami, Daśamī and Paṇcada-ī. Yudhiṣṭhīra was born on the Paṇcami day called Pūrṇa. (Śloka 6, Chapter 122, Ādi Parva).

**Pūrṇabhadra I**. A celebrated serpent of the family of Kaśyapa. (Śloka 12, Chapter 35, Ādi Parva).

**Pūrṇabhadra II**. The son of a Yakṣa called Ratnabhadra living on the mountain Gandhamādana. He had a son named Harikesa (Pingala). Harikesa was a devotee of Śiva and so Pūrṇabhadra who was a devotee of Kubera sent Harikesa away from his house. Harikesa was then taken care of by Śiva and made one of his attendants. (Matsya Purāṇa, Chapter 10).

**Pūrṇamukha**. A serpent born of the race of Dhytarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 1, Chapter 57, Ādi Parva).

**Pūrṇāṅgada**. A serpent born of the family of Dhytarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

**Pūrṇayus**. A Devagandharva who was the son of Kaśyapa of his wife Pradā. (Śloka 46, Chapter 65, Ādi Parva).

**Purocana**. 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 Pāṇḍavas. Purocana was also burnt to death when the lac-palace was destroyed by fire. (See under Arakkila).

**Purojaya**. The youngest son of the Vasi, Prāna, born to him of his wife Urjjasvatī. (6th Skandha, Bhāgavata).

**Purovasa**. A King of the Aṅga line of Kings. He was the son of Babhrustu. He ruled over the country of Gāndhāra. (Chapter 270, Agni Purāṇa).

**Puru I**. A Kṣatriya King. He was the son of Manu. Manu had eleven sons of his wife Nadvālā.

**Puru II**. A mountain. (Śloka 22, Chapter 90, Vana Parva).

**Puru I**. A celebrated king of Candravānī.  
1) Genealogy. Descending in order from Viṣṇu are Brahman-  
Atri — Čandra—Budha—Puru-avas—Ayus—Nahuṣa—  
Yayāti—Puru.

Puru had two wives named Śarmiṣṭhā and Devayāni.  
Śarmiṣṭhā gave birth to Druhyu, Anu and Puru. Deva-  
yāni gave birth to Yadu and Turvasu.

2) Puru becomes king. Yayāti, Puru’s father, was turned  
into an old man by a curse of Śukrācarya. 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 Puru agreed to do so. Taking  
the youth of Puru, his father, Yayāti lived a sensuous  
life for a thousand years. Then the king gave back Puru  
his youth and crowned him as the heir apparent to his  
kingdom. (See under Devayāni).

3) Other details.

(i) Puru got of his wife Kausalyā alias Pauṣṭi three  
sons named Janamejaya (Pravīra), Iśvara and Raudrā-  
śva. (Chapter 94, Ādi Parva).

(ii) After his death Puru entered the court of Yama.  
Śloka 8, Chapter 8, Sabhā Parva).

(iii) Puru along with Indra in the latter’s Vimāṇa  
watched the war between Arjuna and the Kauravas.  
(Śloka 10, Chapter 56, Viṣṇa Parva).

(iv) A king called Māndhātā once defeated Puru in a  
battle. (Śloka 10, Chapter 62, Droṇa Parva).

**Puru II**. The name of the charioteer of Arjuna. (Śloka 30, Chapter 33, Sabhā Parva).

**Purucchepa**. (Purucchepa). A sage praised in the Rgveda. He was the son of Divodāsa. (Maṇḍala 1, Rgveda).

**Purujit**. A king who was the son of Kuntiibhoja and  
brother of Kunti, mother of the Pāṇḍavas. He had a  
brother named Kuntībhōja. In the great battle he  
fought against Durmukha of the Kaurava army. When  
he died Purujit went to Yamaloka. (Chapter 14, Sabhā  
Parva; Chapter 6, Kaṇḍa Parva, Chapter 23, Droṇa  
Parva).

**Purukutsa**. The son born to the celebrated king,  
Māndhātā of his wife Bindumati. (See under Māndhātā  
for Genealogy). Purukutsa had a brother named Mucu-  
kunda. Descending in order from Purukutsa were  
Araṇya — Bhṛdaya—Haryāśva—Tridhāna—Aruṇa—  
Satyavrata—Triśāṇku.

One Purukutsa is praised in the Rgveda. It is not  
known whether both are one and the same person.  
Purukutsa with his wife Narmādādevī went to the  
forest of Kurukṣetra and doing penance there attained  
mokṣa. (Chapter 20, Āśramavāśika Parva).

**Purumīdha**. A king of Pūrvaōma. He was the son of  
Bṛhatputra. Bṛhatputra had two more sons named  
Ajaṁidha and Dvīmiṇḍha. Of these three sons the most  
valiant Ajaṁidha became the propagator of the dynasty.  
(Chapter 278, Purāṇa).

**Purumītra I**. One of the eleven valiant sons of  
Dhṛtarāṣṭra. In the great battle of Mahābhārata  
Abhimanyu wounded this soldier. (Chapter 73, Bīṣma  
Parva).
PURUMITRA. II. The first Mandala of the Rgveda mentions a Rājārsi youth Vimada marrying the daughter of Purumitra.

PURUNĪTHA. See under Parunitha.

PURŪRAVAS. I. A prominent king of Candradvain a (lunar race).

1) Origin of Candramanśa and birth of Purūravas. Descending in order from Brahmā came Atri—Candra—Buddha Purūravas. The dynasty which came from Candra was called the Candramanśa. Though Buddha was the first king of Candramanśa it was Purūravas who became celebrated. The story of the birth of Purūravas is given below:

Brahmā in the beginning deputed the sage Atri for the work of creation. Atrimahārśi started the penance called anuttara to acquire sufficient power for creation. After some years Saccidānanda brahma with an aura of lustre reflected in the heart of that pure and serene soul. In sheer ecstasy tears rolled down his cheeks and the glittering flow of water was lustfully drunk by the zones taking the form of women with a view to producing progenies. They became pregnant but were unable to bear the embryo of Atri and so they threw them away. Brahmat took them all and made them into one armoured youth and took him in his chariot to his land. Then the brahmārśi requested Brahmat to make him their lord. When the rśis, devas, gandharvas and nymphs praised him reciting sāmveda the majestic lustre of the youth increased. It was from this that ausadhas (medicines) originated and that is why Candra is considered to be the lord of medicines, dvija and Vedasvarūpā. The Candramandala is full of chemicals. It increases and decreases according to the white half and black half of the moon-based month.

Daksā gave in marriage to Candra twenty-seven beautiful maidens. Then Candra did penance meditating on Viśṇu for ten thousand Kaḷpaś. Viśṇu pleased by his penance asked him to name a boon and Candra said “When I perform a yāga in svarga all the devas like Brahmā should come in person to my yāgaśālā and take the yāgabhāga. Śulāpāṇī should remain as a watchman at my Rājasīya.” Accordingly with the blessing of Viśṇu, Candra conducted the yāga in which Atri, Bhṛgu, Brahmā, Viśṇu, Devas, Vasus, Maruts and Viśvadevas took part. Candra gave as yāga-fees to Ēuviks all the three worlds. The yāga was complete and when Candra rose up after a bath nine devis fell in love with the amorous beauty of Candra. Lakṣmī, wife of Viśṇu, Sinīvālī, wife of Kardama, Dyutī, wife of Viḥivāsa, Puṣṭī, wife of Dhārta, Prabhā, wife of Sūrya, Kuhā, wife of Havīṃśān, Krītī, wife of Jayanta, Amūruli, wife of Kaśyapa and Dhirīt 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-virtuous act stood dumbfounded unable to curse Candra.

Attracted by the dazzling brilliance of Candra Tārā, wife of Bhaṣpati, went with him. Enraged at this, Bhṛṣpati joining 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 Bhaṣpati. 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. Brahmā and other rśis gave Budha a seat among the planets.

Budha married Iīā and they got a son named Purūravas. (See under Iīā). After that Budha performed a hundred Aśvamedhayāgas. He then enjoyed world prosperity as lord of Saptadvipa living in the beautiful Himādriśrīga, worshipping Brahmā. (Chapter 12, Bhāgā 3, Padma Purāṇa).

2) Testing Purūravas and the curse. Purūravas by his brilliance performed a hundred Aśvamedhayāgas and lived in glory at Himādriśrīga. Great demons like Keśi found his servants. Urvaśī attracted by his beauty became his wife. While he was living like that Dharma, Artha and Kāma went in disguise to his palace to test him. He received them all well but paid more attention to Dharma. Artha and Kāma got angry and cursed him. Artha cursed him saying that he would be ruined by his greed and Kāma cursed him saying he would go mad by being separated from Urvaśī. 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 insanity caused by your passion for Urvaśī would end by the end of sixty years. That celestial maiden would remain then with you for one Manvantara.” (Chapter 12, Bhāgā 3, Padma Purāṇa).

Purūravas used to visit Indra daily. One day while he was going through air wellarmed with a bow and arrows he saw a demon named Keśi carrying away by force Urvaśī and Cīrākeśā and after defeating Keśi a fight recovered the nymphs and gave them back to Indra. Indra praised Purūravas and in his honour a drama, Lakṣmisvarāyinava, was enacted by Urvaśī, Menakā and others. Urvaśī taking the part of Lakṣmī started to dance but seeing Purūravas 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 Purūravas for a period of sixty years.” (For details see under Urvaśī).

Padma Purāṇa says that it was Bharata who cursed Urvaśī. This story is slightly different from that found in the other Purāṇas.

3) Sons of Purūravas. Urvaśī got eight sons of Purūravas named Āyus, Dṛḍhayus, Vāśāyus, Daṇṇāyus, Vṛttimān, Vāsas, Dīvījāta and Subhāhu. Of these Āyus became the progenitor of the dynasty. Of the sons born to Āyus five sons, Naḥuṣa, Vṛddhārma, Rājī, Dambha and Vipāpā became celebrities. A hundred sons were born to Rājī. They were called Rājeyas. (Chapter 12, Bhāgā 3, Padma Purāṇa).

Some Purāṇas state that Purūravas had six sons while some state that he had seven sons.

4) Other details. The following references are made about him in the Mahābhārata.

(i) Once Purūravas stole the wealth of some brahmins. The brahmins took Sanatkumāra along with them and made representations to the king. Purūravas did not give back their wealth. The brahmins cursed him and as a result the prosperity of the King waned. Then Purūravas brought down from svarga three Aegis and performed a yāga and thus regained his lost splendour and prosperity. (Chapter 75, Ādi Parva).
(ii) Pururavas got six sons of Urvâsi named Āyus, Dhīmān, Amāvasu, Drjâhâysu, Vanâyus and Śâtyus. (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, Sânti Parva).
(iv) At another time he discussed about yajnapurohitas with Kaśyapa. (Chapter 73, Sânti Parva).
(v) Iksvâku gave Pururavas a sword which in his old age he gave to his son Āyus. (Chapter 166, Sânti Parva).
(vi) He once declared that one can attain svarga by the blessings of brahmins. (Śloka 31, Chapter 6, Anu-śâsana Parva).
(vii) Pururavas was famous as a donor of cows. (Śloka 26, Chapter 76, Anu-śâsana Parva).
(viii) Pururavas never ate meat. (Śloka 65, Chapter 111, Anu-śâsana Parva).

PURURAVAS II. A king of the race of Diptâkṣa. (Śloka 15, Chapter 74, Udyoga Parva).

PURUṢĀ. See under Prakṛti.

PURUṢĀDAKA. An ancient place. (Chapter 57, Sabhâ Parva).

PURUṢĀNTI. A maharṣi well-praised in the Rgveda. The Aśvinidevas once saved the following from trouble viz. Turvî, Dabhîtî, Dhvasantî and Puruṣânti. (Śûkta 113, Anuvâka 16, Maṇḍala 7, Rgveda).

PURUṢOTTAMA. Śri Kṛṣṇa. He got this name because of his Puraṇa (filling) and Sadana (sitting) (Chapter 70, Udyoga Parva).

PURUYÂŚA. A king of Pâñcâla. He was the son of Bhūrīyāsas. The King became more and more prosperous observing 'Vaisākhadhârma' following the instructions of the King's preceptors Yâja and Upâyâja. (Chapter 2, Śûdravyâ Grahamâ). PVRÂBHÎRAMĀ. A river of Purânic fame. (Śloka 22, Chapter 9, Bhrîṣma Parva).

PVRÂCITI. A celebrated celestial maiden. She belongs to the group of six celebrated nymphs named Urvâsi, Pvrâciti, Sahajânya, Châta, Visvâci and Menâkâ. (Śloka 68, Chapter 74, Ādi Parva). Pvrâciti was present for the Jannmotsava of Arjuna. (Chapter 122, Ādi Parva). Once when Arjuna went to svarga Pvrâciti and others danced in his honour. (Chapter 43, Vanâ Parva).

PVRÂDISHÂ (PVRÂDIK). The East. Of all the sides Pvrâdisha is the most prominent.
1) The Sun rises in the east.
2) The sâdhya 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 delivered 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 (pûrva) the side got the name Pvrâ.
9) The sun gives away as gifts the yajur Mantras at this place.
10) The devas drink the soma juice facing the east
11) Varuṇa once entered Pâtiśa 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).

PVRVÂPÂLI. An ancient king. The Pâṇḍavas invited this king for the great Mahâbhârata battle. (Śloka 17, Chapter 4, Udyoga Parva).

PVRVÂŚRAMA. A sacred place on the shores of the river Sarayû. While going along the shores of this river with Râma and Laksmana, Vîvêmîtra showed the boys this Âśrama and explained to them its importance. It was at this place that Śiva burnt Kâmadeva (god of love) to death. Kâmadeva got the name Auaîga at this place. (Bâla Kânda, Vâlmiki Râmâyâna, Sarga 23).

PUSÂNÂ. A female follower of Subrahmanyâ. (Śloka 20, Chapter 43, Sâlya Parva).

PUSÂI (PUSAN). Pûṣa attended the Jannmotsava of Arjuna. (Chapter 122, Ādi Parva). When Arjuna and Kṛṣṇa fought against Indra at Kândavaprastha Pûṣa stood as an ally of Indra. (Śloka 55, Chapter 226, Ādi Parva). Once all the devas together performed a yâga and not knowing the importance of Siva, they did not invite him to the Yâga. Siva attended the function uninvited. The devas did not like it and they attacked Siva. The twelve âdityas as a team fought against Siva and in the fight Pûṣa lost his teeth. (Chapter 18, Saupitika Parva). Once Pûṣa presented to Subrahmanyâ two warriors named Pâṇitaka and Kâlika.

PUSÂI II. (PUSAN). Another name for the Sun. (Śloka 16, Chapter 3, Vana Parva).

PUSKALÂ I. A valiant soldier who fought on the side of Râvana. Hanûmân fought against this soldier fiercely. (Bhâga 2, Padma Purâṇa).

PUSKALÂ II. The youngest son of Bharata, son of Daśaratha. Mâṇḍâvî was the mother of Puskala. (Chapter 88, Vâyu Purâṇa; Chapter 6, Brahmanda Purâṇa; Chapter 4, Visû Purâṇa; Chapter 11, Agni Purâṇa).

Details available about Puskala from Padma Purâṇa and Vâlmiki Râmâyâna are the following :
(1) Puskala was with Sâtrughna when the latter served as the guardian of the horse in all the three aśvamedha-âyagas conducted by Śri Râma. (Padma Purâṇa, Pâțâla Khaṇḍa, Chapters 1 and 22),
(2) He defeated Damana, son of Subâhu, while he was following the sacrificial horse. (Padma Purâṇa, Pâțâla Khaṇḍa, Chapter 34),
(3) He fought fiercely against the demons, Vidyunmâli and Ugradâmiṣṭra. (Padma Purâṇa, Pâțâla Khaṇḍa, Chapter 34).
(4) He fought against Rukmângada and Vîrâmanî. (Padma Purâṇa, Pâțâla Khaṇḍa, Chapter 41).
(5) He was defeated by Lava who checked the progress of the sacrificial horse. (Padma Purâṇa, Pâțâla Khaṇḍa, Chapter 61),
(6) Puskala conquered the country of Gandhâra and built there a city called Puskâlavaṭi alias Puskâlavadva and made it his capital city. (Vâlmiki Râmâyâna, Uttara Kânda).
(7) His wife's name was Kântimati. (Padma Purâṇa, Pâțâla Khaṇḍa, Chapter 67).

PUŞKARA I. Son of Varuna. Soma's daughter was attracted by the beauty of Puṣkara and married him. (Śloka 12, Chapter 98, Udyoga Parva).

PUŞKARA II. The younger brother of Nâla. It was this Puṣkara who jointly with Kâli defeated Nâla in a game of dice and drove him away from his country.
At last Puṣkara apologised to Nala and gave him back his country. (See under Dāmayantī).

111. A sage. He was the Guru of Pāraśu-ramā. (Chapter 151, Agnī Purāṇa).

114. 1) General information. This is a holy place situated 36 Kilometres to the north of Ajmer. Bhrāma once did penance there. There is a temple of Bhrāma there. Padma Pūrṇa gives a story about the origin of this tīrtha:—

Once Bhrāma came to a place holding a lotus. Then Bhrāma saw Vajranābha who was engaged in penance for the destruction of the devas. Suddenly the lotus in the hands of Bhrāma fell down making a thundering noise. The sound was so loud that its vibrations killed Vajranābha. From that day onwards the place was known as Puṣkara.

2) Other details.
   (i) Arjuna spent the period after his pilgrimage in this tīrtha. (Sloka 14, Chapter 220, Adi Parva).
   (ii) Once sage Pūlasya praised the greatness of Puṣkara. (Sloka 20, Chapter 82, Vana Parva).
   (iii) Sage Dhanumya praised the greatness of Puṣkara tīrtha. (Sloka 16, Chapter 89, Vana Parva).
   (iv) Once the god of death came and did penance at this place. (Sloka 26, Chapter 54, Drona Parva).
   (v) Once Bhrāma performed a Yāga at this place and then Sarasvatī rose up from the place in the name of Suprabhā. (Sloka 5, Chapter 38, Śalya Parva).
   (vi) If one performs penance at this place peacefully one can attain mokṣa. (Chapter 297, Śanti Parva).

V. A mountain in the island of Puṣkara. This mountain is full of precious stones. (Sloka 24, Chapter 12, Bhīma Parva).

VI. One of the seven islands. The other six are Jambūdvīpa, Plakṣadvīpa, Śālmalidvīpa, Kuṣadvīpa, Krauṇadvīpa, and Śākadvīpa. (8th Skandha, Devī Bhāgavata).

The wife of a sage. There was once a sage named Satyā in the country of Vidarbha. Puṣkaradhārīṇī was the wife of Satyā. Satyā who believed in Ahimsā 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 Yajñā and requested Satyā to kill him as the sacrificial animal to make the Yāga a success. Satyā did not agree to that but then Svāvitridēvi 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 Puṣkaradhārīṇī performed penance to regain the power of her husband and Dharma appeared in person and blessed Satyā. (Chapter 272, Śanti Parva).

1. A King of Purānic fame. There was once a King called Bhadrakāśa or Bhadrakāśa in Takṣa-
   śilānagara. He worshipped Bhagavatī 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. Puṣkarākṣa was the son thus born.

The boy grew up and after crowning him as King Bhadrakāśa left for the forests. Puṣkarākṣa worshipped Siva daily to get a suitable wife. After some time Siva 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 cobras engaged in the act of mating. Instantly the King sent an arrow against the camel and the camel falling down turned into a Vidyādhara and that Vidyādhara told the King thus:—"Oh King, there was once a Vidyādhara named Rāngāmāli. A Vidyādhara maiden named Tārāvali was attracted by the handsome form of Rāngāmāli. 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 Tārāvali roamed about in the forests and reached the other shore of the western sea. It was a colony of tīrṣas and there was a fig tree there standing in full blossom. Tārāvali took the form of a beetle and sat on the tree sucking honey. After some days Rāngāmāli also came to the place. On seeing her husband she had emission and from the virile fluid was born a fig fruit. After that both of them flew to the Gandhara loka. I am Rāngāmāli. One day a sage named Jītāsu came that way and this fruit fell before him. From the fruit came out a beautiful maiden and Jītāsu with his divine power understood the whole story behind it and so took the girl to his āśrama and named her Vinayavatī. Vinayavatī grew into a beautiful maiden and stayed in the āśrama. 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 Vinayavatī, Puṣkarākṣa by name. Oh King, I am now released from the curse and you should go to the forest named Surabhīmarūta on the other side of the western sea and marry that maiden."
a girl named Vidyullekhā. All their wealth was stolen by thieves and grief-stricken 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 Mānasa in Svarga. 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-swan and while coming with the dead swan 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 Mṛtasaṅjīvani herb in the pond and coming 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-swan 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 bathe in the pond. He wrapped the diamond necklace of his in a cloth and placed it on the shore. The she-swan 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-swan then flew back and released her husband from the net. One day while they were flying making a lotus as an umbrella a hunter shot them down with arrows. Fortunately the lotus fell on an idol of Śiva and by the power of Śiva they were born in their next birth as a king and a woman. The king is yourself and the woman is Vinayavatī.

Puṣkaraṅkṣa married her there and returning to his land lived happily for a long period. (Taraṅga 2, Saṅk-verticalalamaka, Kathāsārasaṅga)

Puṣkaraṅkṣa II. A king. Puṣkaraṅkṣa, son of king Sucandra, was cut to death by Parāsuraṁa. (Brahmāṇḍa Purāṇa, Chapter 3)

Puṣkaraṅkṣa III. A very virtuous woman. She was the wife of a sage named Satya who lived on alms in the country of Vidarbha. Because she was very strict and perfect in the observance of vrata 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. Puṣkaraṅkṣa was again sacrificing cows in yajñas. (Chapter 246, Sānti Parva)

Puṣkaraṅkṣa I. Wife of Cākṣuṣa Manu. Cākṣuṣa got of Puṣkaraṅkṣa a son named Manu. (Chapter 18, Agni Purāṇa)

Puṣkaraṅkṣa II. Wife of Bhumanyu, emperor of Bhārata. Bhumanyu got of his wife Puṣkaraṅkṣa, six sons named Suhotra, Diviratha, Suhotā, Suhavī, Suyajas and Reika. (Chapter 94, Ādi Parva)

Puṣkaraṅkṣa III. Wife of king Unmukha. Unmukha got of his wife Puṣkaraṅkṣa six sons named Aṅgga, Sumanas, Khyāti, Kratu, Aṅgiras and Gaya. (4th Skandha, Bhāgavata)

Puṣpa. A serpent born of the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva)

Puṣpadaṁśtra. A prominent serpent of the family of Kaśyapa. (Śloka 12, Chapter 35, Ādi Parva)

Puṣpadaṁantarā. One of the Aṣṭadīgajas. (The eight elephants of the quarters)

Puṣpadaṁantarā II. One of the three soldiers given to Subrahmanya by Pārvatī. The other two were Unmāda and Śaṅkukarṇa. (Śloka 51, Chapter 45, Śalya Parva)

Puṣpadaṁantarā III. One of the attendants of Śiva. Due to a curse Puṣpadaṁantarā was born on earth as Vararuci. (See under Vararuci). There was another curse also on him. (See under Jambukēsvaṇa)

Puṣpadaṁantarā I. A relative of a Gandharva named Citrasena. Puṣpadaṁantarā was once dancing in the court of Indra with Mālyavān and other Gandharvas. Puṣpadaṁantarā faltered in her steps as she was admiring the beauty of Mālyavān and Indra cursed them both and turned them into devils. They then observed the Ekādaśī (eleventh day of every lunar fortnight) called ‘Jāya’ and got themselves released from the curse. (Chapter 43, Īṭṭara Khaṇḍa, Padma Purāṇa)

Puṣpaka I. A divine Aerial Chariot.

1) Origin. Viśvaksara had a daughter named Saṅjiṇī. She was married to Śūrya. But Saṅjiṇī could not live with Śūrya for long because of the terrible heat and so she came back and told her father about it. At once Viśvaksara ordered Śūrya 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 rubbing out spread in the atmosphere as suspended lustrous particles. Viśvaksara collected that lustrous dust and from it created four brilliant things. The Čakrāyudha of Mahāviṃśu is one, the Triśūla of Śiva is another, and the third is Puṣpaka-vimāna (Puṣpaka Aerial chariot). The fourth is Śakti, a weapon of Subrahmanya. Viśvaksara gave them all as presents to Brahmā. (Chapter 2, Aīna 2, Viṣṇu Purāṇa)

2) How Kubera got the Puṣpaka. Viśravaṇa alias Kubera was the son born to Viśrava, one of his wife Devavārmanī, daughter of sage Bharadvāja. Viśravaṇa did penance to please Brahmā to get a son and Viśravaṇa was born by the blessing of Brahmā Kubera also, even while he was a boy, went to the valley of Himavān and did penance there. Kubera did penance for ten thousand years with his head downwards in cold water and another ten thousand years in Paṇcāgni standing on one leg. At that time Brahmā appeared in person and asked what boon he wanted. He said he wanted to be one of the lokāpālakas (guardians of the universe). Granting Kubera that, Brahmā gave him two treasures named Saṅkhanidhi and Padmanidhi and also the Puṣpaka-vimāna. After that Kubera built a city named Laṅkā on the mountain of Trikāṭa in the southern ocean and started living there.

3) How Rāvana got the Puṣpaka. Viśravaṇa had three more sons named Rāvana, Kumbhakarṇa and Vibhit-sapa. They did penance and acquired divine powers. Rāvana then went to Laṅkā and after defeating Kubera and sending him north captured Laṅkā and made it his capital. He also took by force the Puṣpaka from Kubera.

All the victory marches of Rāvana were in this Puṣpaka. Once Rāvana was going in his Puṣpaka with a Yakṣa
PUŚPAKA II. The great forest lying on one side of the mountain Latāveṣṭa situated to the south of Dwārakā-
puri. (Chapter 38, Dākinīyatī Pātha, Sabhā Parva).

PUŚPĀNĀ. A Yakṣa. He lives in the court of Kubera. (Sklo 17, Chapter 10, Sabhā Parva).

PUŚPARĀGAPRĀKĀRA. (RATNASĀLĀ). The Purā-
ṇas state about a fort made of diamonds called Puṣpa-
raga shining red above the heavenly place called Maṇidvīpa above Brahmaloka. This fort is seven yo-
janas high. All things inside it, the ground, the trees, the
birds, the animals, plants, creepers and gardens are puṣparāga-studded and look red like saffron. Therefore
the fort is called Ratnasālā also. All the dikpālas of
the universe live with their family and attendants in this
fort. (12th Skandha, Devī Bhāgavata).

PUŚPĀRATHA. The chariot of the King called Vasu-
manas. This chariot was capable of travelling through
air, mountains and oceans. (Chapter 198, Vana Parva).

PUŚPĀRĀṇA. A King born of the family of Dhruva.
He married a girl named Prabhā. (Skandha 4, Bhāg-
avata).

PUŚPAVĀHANA. A King of Rathantarakaḷa. He
got ten thousand sons of his wife Lāvanyavatī. Puśpa-
vāhana was a hunter in his previous birth. He used to
give daily lotus flowers to a harlot 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 Puśpavāhana (carri-
er of flowers). The sage Bhrigu once told him
about his previous birth and asked him to observe
dvādaśīvarta. Puśpavāhana observed the vratā and
attained bliss. (Sṛṣṭi khaṇḍa, Padma Purāṇa).

PUŚPAVĀN. A King. This King who ruled supreme
over the three worlds also met with his death. The
story of this King was quoted by Bhīma to illustrate
that everything is transitory in this world. (Chapter
277, Śaṅkī Parva).

PUŚPAVĀT. A sacred place. If one stays here for
three nights fasting and basking in the holy pond there
one would get the benefit of making a thousand
godānas (cow-gifts) and his family will be absolved of
all sins. (Sloka 12, Chapter 85, Vana Parva).

PUŚPOTIKĀ. Mother of Kubera.
1) Genealogy. From Brahmā were born two demons
Heti and Prabheti. Heti married Bhayā, daughter of
Kāla and to them was born a son named Vidyutkeśa.
Vidyutkeśa married Saḷakaṭāṅkā daughter of Sandhyā
did not to them was born a son named Suke a. They
abandoned the child in a forest and went away. Sīva
took care of the child Sukeśa who married Daiva-vatī
dughter of the Gandharva called Maṇiṣayāma and she
delivered three sons named Māyavān, Sumālī and
Mālī and all the three started living in the crystal
palace built at Lahākī by Viśvakarmā.

At that time a Gandharva woman called Narmadā
delivered three daughters named Sundari, Ketumi
ti and Vasudhā. When they came of age Sundari
did not to them was married to Māyavān, Ketumati to Sumālī and Vasudhā to Mālī. Māyavān got of Sundari seven demons named Vajrapuṣṭi, Viṃpūṣṭa, Durmukha,
Suptaghna, Yaṅīkeśa, Matta and Unmatta and a
demoness of name Nalī. Sumālī got of Ketumati
ten sons named Brahasta, Akampaṇa, Viṅka, Kālāku-
mukha, Dhumrāśa, Daṇḍa, Supārṣa, Saṃhrāda,
Prakvāta and Bhāskarṇa and four daughters named
Vekā, Puṣpotakaṭa, Kaikasi and Kumbhīnasi. Mālī
got of Vasudhā four sons named Anala, Anila, Aha
and Sampāti.

Sumālī wandered in the forests with his daughters.
He gave all the four daughters in marriage to Viśravas,
son of Pulastya. Viśravas got of Kaikasi three sons
named Rāvana, Kumbhakārṇa and Viṃhaṣā and a
daughter named Surpanakhā. Viṃhaṣā got of Puṣpotakaṭa
a son named Vaiśravāna or Kubera. (Chapter 11,
Agni Purāṇa; Chapter 275, Vana Parva, Uttara Rāmāyaṇa).

PUŚṬI. A daughter born to Dakṣaprajāpati of his wife
Prasūti. Dharma married her. Puṣṭi had twelve sisters.
Dharma married them also. Besides these thirteen
daughters Dakṣa got of Prasūti another eleven daugh-
ters. They were Khyāti, Satī, Saṃbhūti, Śrīmata, Pritī,
Kṣatī, Saṃta, Anasūyā, Urjā, Śvāhādevī and
Svadhā. They were married in order to Bhrigu, Śiva,
Marīcī, Atigiras, Pulastya, Pulaha, Kṛtā, Atri,
Vasiṣṭha, Agni and the Piṣṭ. (Chapter 7, Anāśa 1,
Viśṇu Purāṇa).

PUŚṬIMATI. Another name for the agni called
Prasūti. If this agni is appeased there will be health.
(Chapter 221, Vana Parva).

PUṬANĀ I. A demoness who was killed by Kṛṣṇa at
Amādi. Her previous birth, her relationship with
Kāṇsā and such other details are found differently in
different Purāṇas.
1) Kāṇsā and Puṭanā.
(i) Puṭanā was the daughter of a demoness called
Kāitavī and was the servant maid of the wife of
Kaṁsa. She had a younger sister called Vṛkodari. (Adi Parva, Chapter 18).
(ii) Pūtana was the daśātri (foster-mother) of Kaṁsa. She entered Gokula in the form of a bird. (Harivāma, Chapter 2, Verse 6).
(iii) Pūtana was the sister of Kaṁsa and the wife of Ghāṭodara. (Brahmavaivarta Purāṇa).
2) Pūrṇajāma (precious birth).
(i) Pūtana 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 Yaṭā, Ratnamālā mentally desired thus:—“Oh if only this Vāmana became my child! I could have then breast-fed him.” Vāmana, the omniscient, understood the desire of Ratnamālā. So during the incarnation as Kaṁsa, Ratnamālā was born as Pūtana and Kaṁsa gave her salvation by drinking her breast-milk. (Brahma Vaivarta Purāṇa, Chapters 4 and 10).
(ii) Once when the sage Kālabhiru and his daughter Ārūmati were travelling together they saw the sage Kākṣivān doing penance on the shores of the river Sarasvatī. Kālabhiru saw in Kākṣivān a suitable husband for his daughter and so gave Ārūmati in marriage to him. They were thus living happily together when once Kākṣivān had to go on a pilgrimage alone leaving Ārūmati in his āśrama. Taking advantage of her loneliness a Śūdra made her his concubine and when Kākṣivān returned he found out the deceit and cursed her to be born as a demoness. She begged for relief and the sage said she would get relief when Viṣṇu incarnated as Kṛṣṇa. Pūtana was the cursed form of Ārūmati. (Chapter 18, Adi Parva).
PŪTANA II. An evil spirit. This spirit which torments children stays with Subrahmanyā. (See under Graha-piṭā). (Chapter 23, Vana Parva).
PŪTIKĀ. A creeper. This can be used in Yāgas as a substitute for Somalata. (Śloka 33, Chapter 33, Vana Parva).
PUTRADĀRŚANAPARVA. A sub-divisional Parva of Aśramavāsika Parva. It comprises chapters 29 to 36.
PUTRAKA. A King. (See under Pātaliputra).
PUTRIKĀPUTRA. A son born to a woman who is either a prostitute or one without a brother. (Śloka 11, Chapter 3, Manusmṛti).
PŪYAVĀHA. 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).
RABHASA I. A monkey in Śri Rāma’s army. (Vālmiki Rāmāyaṇa, Yuddhakāpāda, Canto 4).
RABHASA II. A Rākṣasa on Rāvaṇa’s side. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Canto 9).
RABHYA. An ancient king wedded to justice and fair-play in ruling the kingdom. (For details see under Ekāvīra).
RĀDHĀ I. Śri Kṛṣṇa’s dearest consort. Rādhā is considered to be one of the two forms of Lakṣmīdevi. When Kṛṣṇa lived in Gokula as a man with two hands Rādhā was his dearest consort. But when he lives in Vaikuṇṭha as four-handed Viṣṇu, Lakṣmī is his dearest consort. (Devi Bhāgavata 9, 1; Brahmavaivarta Purāṇa, 2, 49 and 56-57 and Adi Parva Chapter 11).
Different versions about the birth of Rādhā are given in the Purāṇas, as follows:—
(i) She was born in Gokula as daughter of Vṛsabhānu and Kalāvatī. (Brahmavaivarta Purāṇa, 2, 49; 35-42; Nārada Purāṇa, 2, 81).
(ii) She was got as Bhūmi-kaṇyā (earth-girl) when King Vṛsabhānu was preparing the ground to conduct a Yajña. (Padma Purāṇa; Brahma Purāṇa 7).
(iii) She was born from the left side of Kṛṣṇa. (Brahmavaivarta Purāṇa).
(iv) At the time of Kṛṣṇa’s birth Viṣṇu asked his attendants to be born on earth. Accordingly Rādhā, dear consort of Kṛṣṇa, took her birth in Gokula under the star Jyeṣṭhā in the morning of Śuklaśāti day in Bhadrapada month. (Adi Parva 11).
(v) Kṛṣṇa once went with Virāj, the Gopī woman, to the hall of enjoyment (rāsamāṇḍalam). Knowing about it Rādhā followed them to the hall, but both of them were not to be seen. On another occasion when Rādhā found Virāj in the company of Kṛṣṇa and Sudāmā she, in great anger, insulted Kṛṣṇa whereupon Sudāmā cursed her to be born in human womb and experience the pangs of separation from Kṛṣṇa. (Nārada Purāṇa 2, 8; Brahmavaivarta Purāṇa, 2, 49) and Rādhā cursed him in turn to be born in the dānava dynasty. It was on account of this curse of Rādhā that Sudāmā was born as the asura called Śāṅkhacūḍā. (Brahma Vaivarta Purāṇa, 2, 4, 9, 34).
(vi) Rādhā 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) Rādhā is the mental power of Śri Kṛṣṇa. (For details see under Pañcaprāṇas).
RĀDHĀ II. Wife of Adhiratha, the foster-father of Kaṁsa and the foster-mother of Kaṁsa. (See under Kaṁsa).
RĀGA. One of the seven daughters of Brhaspati—Āṅgiras. As she was loved by all beings she came to be called Rāgā. (Vana Parva, Chapter 203).
RĀGAKHĀNDĀVA. A cake-like thing formed in a Yaṭā performed by King Dīlīpa. (Drona Parva, Chapter 61, Verse 8).
RAGHU.
1) General. A famous king of the Solar dynasty. The great king Dīlīpa was his father. (For Genealogy, birth etc., see under Da’aratha 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 Virāḷa and the Kauravas (over the lifting of cows) Rāghu was present along with Indra to see Arjuna fight. (Virāṭa Parva, Chapter 56, Verse 10).
(iii) Rāghu got from King Yuvanāśva a sword, which he presented to Harināśva. (Śānti Parva Chapter 166, Verse 78).
(iv) He did not eat flesh. (Anuśāsana Parva, Chapter 150, Verse 81).
(v) Kṣatriyas who praise Rāghu will not be defeated in war. (Anuśāsana Parva, Chapter 165, Verse 51).
(vi) In the list of kings to be remembered at dawn and at dusk Rāghu too is included. (Anuśāsana Parva, Chapter 165, Verse 51).
RĀGĪṆĪ. A celestial woman, daughter of Himavān and elder sister of Pārvatī. (For details see under Pārvatī).

RAHASyaVEDA. A Veda composed by mni Arvāvasu. This Veda is about Sūrya. (Bhārata, Chapter 137, Verse 19).

RĀHODARA (RAHODARA). A muni of ancient days. There is a story in Chapter 39 of the Vāmana Purāṇa about a skull falling on the muni’s neck and the place where the skull was removed from his neck coming to be known as Kapālamoçana.

Śrī Rāma killed the Rākṣasas who lived in Dānḍaka 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 Rohodara, 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 Rśis about his misfortune and they directed him to visit ‘Aṣanasa-tīrtha’, and the moment he touched the water in the tīrtha the skull fell into the water. Having been told about the incident, the Rśis named the tīrtha ‘Kapālamoçana’.

RAHOVAḌĪ. A king of the Pūru dynasty. He was the son of Sainyāti and the father of Bhadrāśva. (Agni Purāṇa, Chapter 278).

RĀHU, An Asura. 1) Birth. Son of Kaśyapaprajāpati by his wife Sinhikā. (Ādi Parva, Chapter 65, Verse 31).

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 Brahmā’s court. (Sabhā Parva Chapter 11, Verse 29).

(ii) Sañjayā once spoke to Dhṛtarāṣṭra about Rāhu. (Bhīṣma 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).

RAHUṆAGAṆA. A sage who lived in Rgvedic times. It was his son Gotama, who composed the 74th Sūkta of the first Manḍala of Rgveda.

RAIBHYA I. A hermit who was famous in the Palace of Yudhisṭhira. Information about this hermit, found in the Mahābhārata is given below:?

1) Raibhya who was a friend of Bharadvāja had two sons named Arvāvasu and Parvāvasu. They were great scholars. (M.B. Vana Parva, Chapter 135, Stanza 12).

2) Bharadvāja once forbade his son Yavakrīta 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 Yavakrīta. Knowing this Bharadvāja ran to that place and cursed Raibhya that his eldest son would kill him. Once Parvāvasu, mistaking his father for a cruel animal killed him. By the effort of his second son Arvāvasu, Raibhya was brought to life again. (M.B. Vana Parva, Chapter 138, Stanza 137).

3) Raibhya was the son of Aṅgiras. (M.B. Śaṃti Parva, Chapter 208, Stanza 26).

4) Raibhya was once an assistant at the sacrifice of Uparicaravasu. (M.B. Anuśāsana Parva, Chapter 33, Stanza 7).

5) Raibhya was one of the hermits who visited Śiśma in his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 26).

RAIBHYA II. An ancient hermit. This hermit learned the Sātvatadharma from Vīraṇa. After that he taught his son Dikpāla, this dharma. (M.B. Śaṃti Parva, Chapter 343, Stanza 42).

RAIBHYA III. The father of Dūṣyanta, the husband of Śakuntalā. This Raibhya was the son of Sumati. (Bhāgavata, Skandha 9).

RAIBHYA IV. One of the sons of Brahmā. Once Raibhya went with Vāsu and Aṅgiras to Bṛhaspati and asked him several questions, about the attainment of Supernal bliss. Bṛhaspati replied that attainment of heaven could be had, not by action but only by devotion. Raibhya immediately started to Gayā to do penance. There he met with the Sanatkumāras. (Varāṇa Purāṇa).

Urvāśī made an earnest effort to hinder the severe vow and penance of Raibhya. But it was of no use, and by his 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 Yodhinikūṇḍa. (Yogini Kūṇḍa). Urvāśī bathed in Yodhinikūṇḍa and from that day onwards that tīrtha (holy bath) came to be known as Urvāśi-yoginikūṇḍa.

RAIKVA. There was a noble King in ancient India named Jānaśrutī. 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 Jānaśrutī shining brightly. The other swans said that the fame of Raikva was far greater than this. Jānaśrutī heard this. He found out Raikva and placed all his wealth at the foot of Raikva and gave him his daughter in marriage.

RAIVATA I. Information about this King found in the Mahābhārata is given below:—

1) An ancient King in Bhārata. Once he heard the Gandharvas singing songs from Sāmaveda in the arbours of Mandara mountain in the south and becoming so much immersed in it, he desired 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 Marutta. He gave that sword to Yuvanāśvā. (M.B. Śaṃti 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. Śaṃti Parva, Chapter 208, Stanza 19).

RAIVATAKA I. A mountain in Gujarāt. It stands near the present Junagadh. The present name of Raivatakaka mountain is Girnar. In Mahābhārata it is spoken of as Ujjayantagiri. It is stated in Mahābhārata that while ŚrīKrśna and Arjuna were travelling through Prabhāsakṣetra once, they got to the top of this mountain. (Ādi Parva, Chapter 217, Verse 8).
The Yādavas once celebrated a great festival on the Raivatāka mountain. It was during this festival that Arjunā carried away Subhadra, the sister of Śrī Kṛṣṇa. (M.B. Ādi Parva, Chapter 219; Bhāgavata, Skandha 10).

RAIVATAKA II. A mountain in Śāka Island. Mention is made about this mountain in Mahābhārata, Bhīṣma Parva, Chapter 11, Stanza 18.

RAIVATAKA (RAIVATA). Son of Priyavrata, the brother of Uttānapāda. Priyavrata had two wives: Surūpā and Barhiṣmatī. Surūpā gave birth to ten sons beginning with Agni. Three sons Utama, Tamasa and Raivata were born to Barhiṣmatī. These three sons became Lords of Manvantara, in course of time. (See under Manvantara).

RAJA I. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 78).

RAJA II. A Sage. He was one of the sons born to Vasīṣṭha of Urjā.

RAJA. One of the two gate-keepers of Sūryadeva. (Bhāviṣya Purāṇa, Brāhmaṇakaṇḍa).

RAJA (N). All the important Purāṇas have laid special emphasis on the importance of rule by Kings. All living beings will have Kings of their own. It was Brahmā who first assigned or ordained Kingship. After the creation of the Prajāpātis, Brahmā made Candra the King of the stars and medicines; Varuṇa was appointed King of waters like sea, river etc.; Vaiśrāvana was appointed King of Kings; Viśnu, King of Devas; Agni, King of Vasus; Indra King of Maruts; Dakṣa King of the Prajāpātis; Prahlāda King of the dānavas; Hima-vān, King of mountains; Cītrarātha, King of Gandharvas; Vāsuki, King of nāgas; Garuḍa, King of birds; Airāvata, King of elephants; Oṣ, King of cattle, Tiger, King of animals, Peepal tree, King of trees and Uccaiśrāvas, that of horses. (Agni Purāṇa).

As to what type the King of man-kind should be and what should form his duties it is ordained as follows. The Rājā should appoint either a Ksatriya or a brahmin as his Commander-in-chief. The Commander-in-chief should be of noble birth and well-verbed in law. Only a strong man who can speak boldly and openly should be appointed emissary or 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 swordsman. Ministers should be conversant with dharmāśāstras (moral and ethical codes).

Also, the King should be surrounded by the royal physician, chief of the elephant division of the army, the mahout, chief of the cavalry force, master of the forts, 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, praises 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 pūjā (worship) is over, cows with gold should be gifted to brahmins. With their blessings he must look first into the mirror and then in ghee along with gold. Then he must look 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 Purāṇa, Chapter 235).

According to Chapter 8 of the Manusmṛti (a great authority on law and ethics) Kings are born from the shoulders of Indra, Viṣṇu, Yama, Śūrya, Agni, Varuṇa, Candra and Kubera.

RAJA (S). One of the seven sons of Vasiṣṭha by Urjā, the other six being Gotra, Īrāvavān, Savana, Anagha, Sutapās, and Sukra. Holy souls, these seven were Saptarṣis in the third Manvantara. (Viṣṇu Purāṇa, Part 1, Chapter 10).

RĀJADHARMA. A stork, which was a friend of Brahmā and a son of Kaśyapaprajāpati. This stork was known as Nādiśaṅga also. (See under Nādiśaṅga).

RĀJADHARMĀNUSĀSAṆA PARVA. A sub-Parva of Sānti Parva, Chapters 1-130.

RĀJĀDIDEVI. The youngest of the five daughters of the solar King Śūra by Mārisī. King Jayasena of Avanti married Rājādidevi. (Bhāgavata, 9th Skandha).

RĀJAGRAHA (GIRIVRAJA). An ancient city in India, capital of Magadha. Dirgha King of Girivraja was killed by King Pāṇḍu. (Ādi Parva, Chapter 112, Verse 27).

Another King, Ambūvaca, had for a time ruled over the city. (Ādi Parva, Chapter 203, Verse 17). Afterwards Jarāsandha became its King. Girivraja is a holy place as well. He who bathes here will become as pleasant-looking as King Kākśīvān. (Vana Parva, Chapter 84, Verse 104).

RĀJAMUKHĪ. A celestial woman. (Skanda Purāṇa).

RĀJANI. A holy river in ancient India. (Bhīṣma Parva, Chapter 9, Verse 21).

RĀJANĪTI. (Politics and administration).

Politics and administration or administrative politics in ancient India is dealt with in Manusmṛti and Agni Purāṇa. A very brief summary of it is given below:

The King should organise six kinds of army formations, worship the Devas duly and then set out for war. Mūlabala, Bhūtabala, Srenibala, Suhṛtabala, Satrubala and Aṭāvikabala are the six kinds of army formations. The list is given in order of the comparative importance of the bala. The army has six parts i.e. Mantra (advisers), Kosa (treasury), Panditī (infantry), Turaga (Cavalry), Gaja (elephant) and Ratha (chariot).

If an attack is feared either against the forts or across rivers or trenches, the army should be marched for their protection. The Army Chieffains surrounded by mighty warriors should lead the divisions. The King and his wife should be at the centre of the army-division along with the treasury and first class soldiers. On both sides of the King should march the cavalry and the chariots should form the farther wings. Elephants should proceed on the two sides of the chariot and 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 Vyūhas (Phalanxes) Makara, Śvēna or Śucci should be put in the Vanguard. The Śakaṭa Vyūha is more suited to meet an attack from behind. If attack is feared from the flanks then also the Śakata-vyūha is advisable. When attack from all the sides is feared sarvatobhadrayavyūha is indicated. 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 or
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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 warriors of great calibre should be stationed either at the front or in the rear.

In the formation of vyūhas (phalanx) there are seven factors called Uras (breast), Kāskas (arm-pits), two Pakṣas (sides), two Madiyas (centre) and Prṣṭha (rear). The commanders should be surrounded by bold soldiers. The leader is the very life of the war. At the Uras of the vyūha powerful elephants, at the Kāskas chariots and at the Pakṣas cavalry should be stationed. This is called paśaḥbhedivyūha. If at the centre cavalry and at Kāskas and Pakṣas elephants are stationed, it is called antarbhedivyūha. If there are no chariots, cavalry or infantry may be put in their place. Certain authorities maintain that in every vyūha elephants may be stationed in the place of chariots, if chariots are not available. (Agni Purāṇa, Chapter 242).

Rājapura I. An ancient and famous city in Kāmboja. Here Karna defeated the Kāmbojas. (Droga Parva, Chapter 4, Verse 5).

Rājapura II. Capital city of King Citrāṅgada of Kaliṅga. Innumerable kings gathered together in the city in connection with the Śvayamvara of the princesses. (Śantī Parva, Chapter 4, Verse 3).

Rājāsekhara. A Sanskrit dramatist who lived in India in 7th century A.D. Bālabhārata or Prakāṇḍapāṇḍava, Bālārāmāyana, Viddhāsālaḥājīkāya and Karṇaprayaṇājīri are his more famous dramatic works. Karṇaprayaṇājīri refers to him as the preceptor of a king of Kānauj. Rājāsekhara was born in the city of Kāvirājā also.

Bālārāmāyana, called also Mahānāṭaka, is a drama in ten Acts. Bālabhārata contains only two Acts. Its theme is the wedding of Draupadi and the ruin caused by the game of dice. Viddhāsālaḥājīkāya is a drama in four Acts. He has a further work to his credit, Kāvyamāmāṁśa in eighteen chapters.

Some scholars hold the view that Rājāsekhara lived in the 10th century A.D.

Rājasūya. A great yajña, Hariścandra and also Dharmaputra performed it. (Śabhā Parva, Chapters 33, 35, 84).

Rājasūyaparva. A sub-Parva of Śabhā Parva. (Chapters 33-35).


Rajatanābha. A Yakṣa. He married Maṇivara, daughter of Anuhrāda and two sons, Maṇivara and Maṇiḥbhāra were born to them.

Rājavān. A muni born in the Bhrigu dynasty. To Bhrigu were born of his wife Khyāti, Lakṣmi, the wife of Viṣṇu and also two sons called Dhātā and Viḍhātā. They married Ayāṭi and Nīyaṭi daughters of Meru. Two sons, Prāṇa and Mrkāṇḍu were born to the couples. From Mrkāṇḍu was born Ṣṛṇaṇḍeya and from him Vedāras. Prāṇa had a son called Dvutiṃāṇ and he a son called Rājavān. It was from Rājavān that the Bhrigu dynasty multiplied. (Viṣṇu Purāṇa, Part 1, Chapter 10).

Rājāyoga. See under Yoga.

Rājī (Rājī). A prominent king of the Puru dynasty. He was one of the five sons of Ayus by Svarbh inu the other four being Nāhuṣa, Kaṭaravṛddha, Vṛddhāśarman Rambhā and Anenas. (Āśrama Parva, Chapter 70, Verse 23).

Puruṇas contain stories that Indra destroyed people born in Rājī's dynasty as they hated the former. That side in which the powerful Rājī 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 Rājī in the fight on condition that the latter would be given Indra-hood. The asuras were defeated and Rājī was made king of svarga.

Rājī had thousands of children and they were known under the common name Śihējeyakṣāriyās. But they were a foolish lot and lacked the capacity to distinguish themselves in Indra's place. Therefore, at the instance of Bṛhaspati, preceptor of the Devas, Indra destroyed them all and resumed his former position and status. (Bṛhadāraṇyaka, 9th Skandha; Vāyu Purāṇa, Chapter 92, Verse 76; Brahmāṇḍa Purāṇa 11; Harivamśa 1, 28; Matsya Purāṇa, Chapter 24, Verses 34-49).

Rājjukāṇṭha. A grammarians. In Pāṇini's aśītdhyāyi he is depicted as a mahārṣi possessing great knowledge of the Vedas.

Rājī. Second of the three wives of Vivasvān. The couple had a son called Revata.

Rājīyavarddhana. A king of Vaiśāli. Rājīyavarddhana was great ascetic, 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 tapas.

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 thousands 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 consoled 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. (Mārkanaḍeya Purāṇa).

Rākā. The presiding Devi of the full moon. She too was present at the birth of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 14).

Rākādevī was the daughter of Āṅgiras, who had by his wife Śrītī four daughters called Śivīvali, Kuṇhī, Rākā and Anumati. (Viṣṇu Purāṇa, Part 1, Chapter 1).

Rākā 11. A Rākṣasa girl. She served at the instance of Kubera, Mahārṣi Vīravas, and a son called Khara and a daughter, Śīrpanakhī, were born to her by the maha-ṛṣi. (Vana Parva, Chapter 275, Verse 3).

Rākṣas. A particular sect of asuras. Yaksas and Rākṣas were offsprings 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. Vālmiki Rāmāyana, Bālakāṇḍa, Canto 22, Verse 22). Uttarārāmāyana, contains the following story about the origin of Rākṣasas. When Brahma was reciting the Vedas at the beginning of Krtyayuga 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 Yakṣas. The Rākṣasas turned out to be evil folk killing and eating cows and brahmans. Praheṭi and Hete were the first born Rākṣasas, the latter of whom wedded Bhayā, daughter of Kāla, and to them was born a son called Vidyutkeśa. He married Sālakaṭaṅkā, daughter of Sandhyā. Though a child was born to them they forsook it in the Himaḻayan slopes and went their own way.

At that time Śiva and Pārvatī came that way and after blessing the child returned to Kailāśa. The child was named Śukeśa. He married Devavati, daughter of the Gandharva called Maṇि�maya and three children were born to the couple, viz. Mālyavān, Sumāli and Māli. They did tapas to propitiate Brahma and when he appeared requested him thus: “We must defeat Yakṣa Kinnaras, Gandharvas, Śiddhas, Vidyādrhas, Yama, Kubera, Vāsava, 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.” Brahma granted all their prayers. The three, proud and haughty due to these boons, began roaming about consuming cows and brahmans. They asked Viśvakarma to build a city for them and he built for them Lānkā on Mount Tīkūṭa in the south sea. The three brothers took their abode in Lānkā. Mālyavān, Sumāli and Māli married respectively Sundarī, Ketumati, and Vasudhā, daughters of the Gandharva woman Narmadā. Mālyavān begot of Sundarī seven sons called Vajranaṇi Viṛūpākṣa, Durmukha, Suptagūha, Yajñakoṣa, Māta, and Ummattā, and also a daughter called Nalā. To Sumāli were born of Ketumati ten sons and also four daughters. Four sons were born to Māli of his wife Vasudhā, and they became the ministers of Viṁśṭiṣaṇa. Then thousands of Rākṣasas were born as sons, grandsons, brothers, nephews, etc. to the above and they lived in Lānkā, a terror to the whole world.

While the daughters of Sumāli, Vekā, Puspata, Kaikasi and Kumbhinasi were once walking in the forest they saw Kubera on a visit to Brahma in all pomp and glory. They understood that Kubera owed his pomp and glory to his being the son of Viśravas and therefore, the next day one of the four, Kaikasi, went to Viśravas’s āramba and prayed for children by him. Three sons called Rāvaṇa, Viṁśṭiṣaṇa and Kumbhaṅkāṇa and a daughter called Śūpapāṇkāṇa were born to her by Viśravas. They secured boons by performing tapas and Rāvaṇa lived in Lānkā as king of the Rākṣasas.

Rākṣasa II. An approved system of marriage. (See under Vivāha).

Rākṣasagraha. An evil spirit connected with the Rākṣasas. Affected by this spirit man will immediately become mad. (Vana Parva, Chapter 23, Verse 50).

Rākṣasayajña (Rākṣasastra). Parāśara Muni once conducted a yajña to annihilate the Rākṣasas altogether. (Ādi Parva, Chapter 180). The provocation for Parāśara to conduct the yajña was that a Rākṣasa called Kalmāṣāpaḍā ate Śakti, the father of the muni and the son of Vasīṣṭha. When the yajña had reached its climax Pulastya, Pulaha and Kratu 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 Himaḻayas. According to the Purāṇas that fire, even to this day, continues consuming the Rākṣasas, trees and rocks. (For details see under Kalmāṣāpaḍā and Parāśara).

Rākṣita. A celestial woman, daughter of Kaśyapa-prajāpati by Pradhādevī. (Ādi Parva, Chapter 65, Verse 50).

Rākṣobhākṣa. A hell. (For details see under Kāla.)

Rākṣovāha. A kingdom in ancient India. The Kaṣaṇyīnas there were annihilated by Parasurāma. (Droṇa Parva, Chapter 70, Verse 12).

Rākta. A son of Mahiṣāsura. He had two sons called Bala and Aitilā. He had also a number of mighty army generals like Dhumrākṣa and thousand aṣaṇiṇiṣ under each general. (Skanda Purāṇa, 7.1.119).

Rāktaḥ. 1) General. Rebirth of Rambhāsura, father of Mahiṇḍra. Stories of Raktabija and Rambhāsura are inextricably intertwined.

2) Origin of Raktabija. Once upon a time there lived an asura king called Dānu. His two sons, Rambha and Karambhā who had no children, did tapas at Pañcānada for the blessing of having issues. Rambha and Karamba meditated upon Mālaṇa. Yakṣa, the former seated at the centre of the five fires and the latter standing in the water. Indra in the guise of a crocodile dragged Karamba away by the feet and killed him. Angry at the death of his brother, Rambha decided to cut off his head and offer it in fire. When he was about to do so, Agni appeared and told him that suicide was worse than killing others, and promised to grant him whatever he desired. 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 Aṣuras. 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 Pāṭala 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 Mahiṇḍra was born. Rambhāsura also rose from the fire under the name Raktabija. (Vāmana Purāṇa, Chapter 17; Devi Bhāgavata, 5th Skandha).

3) Boon to Raktabija. Raktabija secured from Śiva a boon according to which if one drop of blood from his body fell on the battlefield, many Raktabijas would arise from the blood and fight the enemies. Each of these Raktabijas would also be like the others in the matter of strength, form and weapons. (Devi Bhāgavata, 5th Skandha).
RAKTAJA

4) His death. War between Devas and Asuras broke out and in the fight between Devi and Raktabija blood from his body flowed. When Devi found it impossible to kill the lakhs of Rakta Asuras who arose from the blood, she resorted to a trick. She asked Cāmuṇḍi to lick off the blood flowing from Raktabija before it fell on the ground. Accordingly Devi began killing the asuras and Cāmuṇḍi consuming their blood and flesh. When the artificial Raktabijas were all killed thus, the original Raktabija alone remained and in the fight between them, Devi cut off his head with her sword. Cāmuṇḍi did not permit even a drop of blood to fall on the ground. (Devī Bhāgavata, 5th Skandha).

RAKTAJA. A form assumed by Arjuna in his previous birth. The following story is told in Padma Purāṇa (Chapter 14) about Arjuna being reborn as such at the meeting of Kali and Dvāpara yugas and Svedaja being born as Karna during the same period.

Once during a quarrel between Siva and Brahma the former nipped off Brahma’s head. (For details see under Brahma). Some drops of sweat appeared on the forehead of the angry Brahma, and from the sweat which Brahma wiped with his hand arose a person wearing a thousand shields, bow and quiver. That person was Svedaja. He asked Brahma what he should do and the former granted him permission to destroy Siva. He then approached Siva with bow drawn and the frightened Siva ran to Viṣṇu and sought refuge. Svedaja followed Siva and when Viṣṇu, seeing him, raised a loud noise ‘Hum’, Siva prostrated at Viṣṇu’s feet. Siva extended the skull in his hand towards Viṣṇu requesting something to be given to him. Mahāviṁśu, who had nothing else to give Siva, put his right hand into the skull as alms, Siva wounded the hand with his Śāla (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 Viṣṇu asked whether the skull was not filled yet, and looking into the skull with his three eyes Siva answered that it was full. Then Viṣṇu stopped the flow of blood, and Siva, in the presence of Viṣṇu, looked into the blood 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 he held in his hands a bow and quiver. He wore gloves on his hands. And, that was Rakta, an incarnation of Narāśiṃha.

Looking at Rakta, Śiva told Viṣṇu thus: “This master in archery is Nara. You spoke Nara, and let his name, therefore be Nara. Oh Narāśiṃha, you both will be called Naranārāyaṇas. This Nara will be of help to you on behalf of the Devas and also in the sustenance and protection of the world. He will further help you to kill the asuras. Nara, the great intellectual that he is, will become a mūnī, of surpassing wisdom. Brahmas divine fifth head possesses so much of effulgence. Nara is created from that effulgence and also from the blood from your hands and my look at it. He will annihilate all enemies in war. He will be a terror to those persons who cannot be conquered by you, Indra and the other Devas.

While Viṣṇu stood there amazed Rakta praised him and Siva with folded hands and asked from the skull what he should do. Then Śiva ordered him thus: “You kill this asura (Svedaja) created by Brahmā with his own effulgence.” And Siva led Rakta 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 Viṣṇu. Awake him immediately.” After having said this Śiva disappeared. Nara, in the presence of Narāśiṃha, kicked the unconscious Svedaja with his left foot, and he came out of his unconscious state.

The fierce fight that ensued between Rakta and Svedaja continued for two years. By then Svedaja had lost everything but one of his shields and Rakta had only his two arms to fight with. At this stage Vāsudeva (Viṣṇu) in great alarm went and asked Brahma whether Rakta might not kill Svedaja. Brahma answered, “In the next birth Nara may defeat Svedaja.” Saying “Right, let that be so”, Viṣṇu 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 Dvāpara yugas.

Afterwards Viṣṇu directed Āditya (Sun) and Ākhanḍala (Indra) to look after Rakta and Svedaja. He told Āditya further:—“At the end of the Dvāpara yuga you should see that Svedaja is reborn, in the interests of the Devas, as your son. In the Yadu dynasty will be born a very powerful fellow called Śūra and he will have a very beautiful daughter named Pṛthā. Durvāśas will advise her some mantras as a boon and she will have some sons from the Devas whom she will invoke 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 Vasūṣeṇa of Kunti, the virgin.”

The Sun-God agreed to obey the above instructions of Viṣṇu 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 brahmins.” After saying this Śūrya disappeared.

After this Viṣṇu told Indra as follows:—“You should, at the end of the Dvāpara yuga see that this Nara, born from blood, is reborn as an aspect of yours on earth. King Pāṇdu will one day go into the forest with his wives, Kunti and Mādri, and he will then become the object of an animal’s curse. He will therefore, in a spirit of renunciation, go to mount Śatārūga 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 legal objection to the above injunction of Viṣṇu as follows:—“You, who incarnated yourself as Rāma in the twentyseventh yuga of the last Manvantara for the purpose of killing Rāvaṇa, killed my son Bāli. Therefore I do not wish to procreate Nara as my son.” To this objection of Indra Viṣṇu assured him that as a penalty for the mistake of killing Bāli, 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 Rakta and Svedaja ended. In the next birth Rakta was born as Arjuna and Svedaja as
Karna. Mahavishnu incarnated himself as Sri Krsna. The meeting of the three in the battle-field is well-known.

RAKSHA. A naga born in Dhrtarastra's dynasty. It was burnt to death at the yakusa of Janamejaya. (Adi Parva, Chapter 57, Verse 18).

RAMA. A synonym for Mahakshmi. There is a story in the eighth Skandha of Devi Bhagavata as to how the name Ram came to be attached to Lakshmi. Revanta, the very handsome son of Surya one day came to Vaikuntha mounted on his horse Uccalaarasavas to pay his respects to Mahavishnu. Even Laksmidevi stood aghast for a very short time at the charm of Revanta changing her looks between him and his horse. Mahavishnu did not at all like this and cursed that since Lakshm's eyes enjoyed the sight of some one she would come to be called Ram also and that she should be born as a mare on earth.

RAMA (SRI RAMA). The seventh incarnation of Mahavishnu, a very powerful king of the solar dynasty.


2) Reason for his birth. When Ravana was ruling over Laaksh, as a terror to the world, evils and cruelties like matricide, patricide, fratricide, killing of cows, hatred for good people, children's death, abduction of women, killing of muni's, thefts etc. became rampant. When the world became grief-stricken Bhumidevi (Goddess of earth) assumed the form of a cow and took refuge with Indra in Svarag. She told him about the atrocities committed by Ravana and the other Rakshasas. Then Indra took Bhumidevi (cow) to Brahma, who took them to Siva at Kailasa as killing Ravana was beyond his (Brahma's) power. Siva thought it improper on his part to kill Ravana and so he took Brahma and others to Vishnu and submitted their grievance to him. Vishnu consolved them by saying as follows: - "I have decided to incarnate myself as the son of Dasaratha, king of Ayodhya. You Devas also should take birth on earth to help me to kill Ravana and other evil Rakshasas and to protect Bhumidevi and the good people on the earth." (Kamba Ramayana, Purva Kanda).

3) Birth. King Dasaratha of the solar dynasty ruled Kosala with Ayodhya as his capital. Maharshi Vasishtha was his family preceptor. With the cooperation of eight ministers such as Sumantra and others he ruled the country in the path of supreme welfare and prosperity. A daughter, Sata, was born to him of his wife Kausalya. Years passed by, yet he had no son. One of those days King Lomapada, a close friend of Dasaratha visited Ayodhya. Lomapada, who was childless requested Dasaratha for Sata and she was given as his adopted daughter by Dasaratha. Lomapada gave her in marriage to Ryaasrnga, who had once caused rain-fall in Aiga. (For details see under Ryaasrnga).

To have a son, Daaaratha took as his second wife Kaikseyi, daughter of the King of Kekaya and younger sister of Yudhajit. But she turned out to be barren. Then he married Sumittra, daughter of the King of Kasi. Even after many years none of the three wives of Daaratha presented him with a son.

One of those days Daaratha went deep into the forest, hunting. While resting on the banks of river Sarayu he heard a sound like that of an elephant drinking water in the river. Without realising the fact that the voice was that of the son of a muni filling water in a pot for his aged parents, the King released an arrow against him. When Daaratha walked to the spot, he realised his mistake. He had hit unknowingly a brahmin-boy, a muni's son. The boy lay wounded about to die. The boy explained to Daaratha who he was and how he had come to the river to carry water to his aged parents. After telling the King details about him he breathed his last. Sobbing at his misadventure, Daaratha 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 Daaratha revealed the sad story to them. After cursing Daaratha that he too would be separated from his son, the aged muni expired; his wife also died in his funeral pyre. The grief-stricken King returned to Ayodhya.

Only Vasishta and Sumantra were told about the curse, which, though a cause for great sorrow, implied that Dasaratha would have sons. Vasishtha, therefore, advised Daaratha to get the yajna, called putrakamesti performed by Ryaasrnga. Accordingly the King invited his daughter Sata and his son-in-law, Ryaasrnga to Ayodhya, and the yajna began. Ryaasrnga made offerings in the sacred fire chanting the putrakama 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 Ryaasrnga. Ryaasrnga handed it over to Daaratha, who as advised by the maharshi divided the pudding between Kausalya and Kaikseyi. They gave a part of their shares of the pudding to Sumittra also. The three queens conceived, and in due course of time Kausalya and Kaikseyi delivered a son each and Sumittra two sons. The son of Kausalya was named Rama, the son of Kaikseyi, Bharata, and sons of Sumittra were named Laksmana and Satrughna. (Valmiki Ramayana, Balakanda).

4) Boons granted to Kaikseyi. Before the sons were born to Dasaratha, the mighty asura called Sambara once attacked Devaloka. Dasaratha was at that time known as Nemi, and he was a great friend of Indra, and on his invitation Nemi, along with Kaikseyi, went to Devaloka in a chariot. Nemi killed the asura army within half an hour. Then Sambara assumed the form of ten Sambaras and attacked Nemi from ten points. In this context Nemi turned and twisted his chariot in all the ten directions at the same time and killed all the ten Sambaras and recaptured Svarag. It was from that day onwards that Nemi came to be known as Daaratha.

In the fight with the Sambaras on all points Daaratha's chariot was so violently shaken that the key of its axe was about to slip off and fall down. Noticing the threatened danger Kaikseyi applied her finger to the
proper place of the axle and thus averted the mishap. When Daśaratha knew about this timely action of Kaśyapa he was so very pleased that he asked her to choose any two boons she desired, and she asked him to keep the boons with him to be granted whenever she requested for them. Daśaratha and Kaśyapa took leave of Indra and returned to Ayodhya. (Kamba Rāmāyaṇa, Bālākāṇḍa).

5) In the company of Viśvāmitra. The four sons of Daśaratha grew up in Ayodhya. Though they were equally friendly to one another, intimacy between Rāma and Lakṣmaṇa and also between Bharata and Satrughna came to be thicker. Once Viśvāmitra decided to conduct a yajña for the happiness and contentment of all people. At the very commencement of the yajña, Rākṣasas, in batches, tried to spoil it, and Mārica and Subhānu, sons of Tāṭakā were the leaders of the obstructionists. Viśvāmitra knew that Rāma was the most effective weapon against the Rākṣasas and requested Daśaratha to lend him Rāma's help. Daśaratha felt sad about it and Viśvāmitra was getting excited over the former's attitude when Vasiṣṭha advised Daśaratha to send Rāma along with Viśvāmitra. Accordingly Daśaratha sent Rāma to the forest in the company of Viśvāmitra. Lakṣmaṇa too followed his brother.

While walking in the forest Viśvāmitra related many old stories to Rāma and Lakṣmaṇa. They crossed river Sarayu, passed by many āśramas of munis and reached the Pāla forest. Here Viśvāmitra imparted to Rāma and Lakṣmaṇa, who felt too weak on account of hunger and thirst the two mantras Balā and Aśīlā, which would 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 Jṛmbhakāstra.

6) Tāṭakā killed. While Viśvāmitra was relating to them the story of Tāṭakā, who dwelt in the forest, they saw the fierce Rākṣasi coming fast with a long spear in her hand. She threw a big rock at Viśvāmitra. Rāma shattered the rock with an arrow. Next, Tāṭakā dashed forward against Rāma roaring furiously, and Rāma, with another arrow killed her. The soul of the dead Tāṭakā assumed the form of a Gandharva woman and ascended to heaven.

7) Salvation to Ahalīyā. Rākṣasas like Subhālu lined up to obstruct the yajña, which Viśvāmitra began after the killing of Tāṭakā. Rāma killed Subhānu; Mārica ran away in fright and hid himself in the sea. Rāma drove away the other Rākṣasas.

Next, Viśvāmitra, hearing about the Svayaṁvara of Sītā, daughter of King Janaka started for his palace with Rāma and Lakṣmaṇa, and on the way he told the boys many Purāṇic stories. They bathed in the river Gaṅgā and a short walk took them to the vacant āśrama of Gautama. The great muni called Gautama had once lived in this āśrama with his dutiful wife Ahalīyā and their son Satīnanda, an erudite scholar in all sciences. Indra, who lost his head over the great beauty of Ahalīyā went to the āśrama one midnight in the form of a cock and crew. Thinking it was already dawn Gautama went to the river for bath when Indra assumed the form of the muni, entered his bed room and slept with Ahalīyā. When Gautama 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 Ahalīyā cast off her form as stone and resumed her old form as Ahalīyā. Immediately Gautama and Satīnanda also appeared on the scene. Ahalīyā ascended to the sky as a devī.

8) Marriage. Viśvāmitra came to king Janaka’s palace with Rāma and Lakṣmaṇa. Janaka’s daughter Sītā and his younger brothers’ daughters Māṇḍavi, Īrānīla and Śrutakirti 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. Sītā then brought the Saiva-cāpa (Śiva’s bow) from the weapon-room and shot down Jasmine flowers with it. As Janaka watched Sītā’s action of shooting with the Saiva-cāpa an idea came into his head. He announced that the hero, who succeeded in shooting with Saiva-cāpa, would be given Sītā in marriage. Just as Rāma and Lakṣmaṇa were inseparable companions Sītā and Īrānīla were always to be found together and Māṇḍavi and Śrutakirti were particular friends. Śrī Rāma shot an arrow from Śiva’s bow and he was selected as Sītā’s husband. Janaka informed Daśaratha of the marriage and he came with his attendants. Bharata married Māṇḍavi, Lakṣmaṇa, Īrānīla and Satrughna, Śrutakirti. After living in Mithūla for sometime Daśaratha and others returned to Ayodhya. Viśvāmitra went to the Himālayas for rest.

9) Paraśurāma’s threat. Daśaratha and others on their way back to Ayodhya passed the Videha kingdom and reached the suburbs of Bāhagavārāma. All of a sudden a shining form of a brahmin with Śaivāta effulgence appeared in front of the procession. Vasiṣṭha understood that it was Paraśurāma and Daśaratha and others were alarmed. Paraśurāma approached Śrī Rāma who was viewing the former with quiet serenity. Paraśu- rāma was very angry that Rāma broke the bow of Śiva who was his (Paraśurāma’s) preceptor. All Rāma’s conciliatory talk failed to pacify Paraśurāma, who spoke thus to Rāma: “You, impudent fellow! you insulted me and my preceptor. All right, let me see your power. Take this my bow, and shoot with it.” Śrī Rāma took hold of the bow and bent it easily and fixing an arrow on it asked Paraśurāma to point out the target for it. As Paraśurāma feared that if the arrow was sent, it might crush the whole universe, he asked Rāma so choose the result of his (Paraśurāma’s) taps as target for the arrow. Both the bow and the arrow were of Viśu’s power. That power as well as his own Viśvāpya power, Paraśurāma transferred to Śrī Rāma and having thus fulfilled the object of his incarnation Paraśurāma went to Pūnyārāma for permanent taps.

10) Ruin of the country. Daśaratha decided to install Śrī Rāma as crown prince. The people whole-heartedly welcomed it. During the night previous to the coronation, while the wives of Daśaratha were gladly discussing the happy incident, Mantharā, the tale-bearing maid of Kaśyapa advised her mistress to prevail upon Daśaratha to exile Rāma into the forest and install Bharata as crown prince. Mantharā also reminded Kaśyapa about the boons, which had been promised to her by Daśaratha during the devāsura war. Kaśyapa fell into the trap thus set by Mantharā. Kaśyapa put on a wrathful face and shut herself up in a room. When Daśaratha 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, Śrī Rāma, on hearing about it, put on an anchorite's apparel and got ready to start for the forest. Sitā and Laksmaṇa also got ready to follow Rāma into the forest. While the entire population of Ayodhyā stood there weeping, Rāma, Laksmaṇa and Sitā wearing the forest-dwellers' garb started for the forest.

11) Death of Daśaratha and Bharata's decision. As soon as Sumantra, who had accompanied Rāma and others returned to Ayodhyā, Daśaratha expired on account of unbearable grief caused by Rāma's exile. Messengers brought to Ayodhyā Bharata and Satruighna from Kekaya where they were put up with their uncle Yudhājīt 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 Rāma in the forest. Satruighna too got ready to accompany him. Arundhati and Vasīṣṭha in a chariot in the fore-front, Kausalyā and Sumitrā in another chariot just behind the first one, Bharata and Satruighna behind them—in this manner the great journey into the forest started. Leaving all others behind him, Bharata went forward and prostrated before Rāma and Laksmaṇa at Citrakūṭa. Śrī Rāma broke into tears on hearing about the death of their father. But in spite of Bharata's pressing request Rāma refused to return to Ayodhyā. At last Bharata yielded to Rāma's injunction and returned to Ayodhyā with the latter's sandals. But he did not enter the palace; instead he built an āśrama at Nandigrāma and worshipping Rāma's sandals lived there.

12) Trip to Pañcavaṭī. From Mount Citrakūṭa Śrī Rāma and others started towards the forest. When they continued their journey after visiting the Sage Atri's āśrama a Rākṣasa called Virādha ran away carrying off Sitā. Rāma killed Virādha and regained Sitā. Then they visited the āśrama of sage Sarabhaṅga in the Kumuda forest. Therefrom they went to the Mrkandu forest where they visited mahārṣi Agastya, and there Rāma took the vow to kill Rāvaṇa and other evil Rākṣasas and thus render the land safe for sages to perform tapas. Agastya presented to Rāma a Vaiṣṇava bow, a Brāhma arrow and a Śaiva quiver. Rāma kept them with Agastya himself to be given to him when required. Then Agastya gave Rāma a divine ornament such as was not available in all the three worlds. Rāma tied it round Sitā's neck. Taking leave of Agastya, Rāma and others went to the Daṇḍaka forest. It was on a high peak of Mount Mahākrūṇa in the forest that Jāṭayu, brother of Sampāti and a very close friend of Rāma lived. Rāma and Jāṭayu renewed their old friendship and decided to be of mutual service in future. After that Rāma and others rested themselves on the banks of the near-by Godāvari.

13) Stay at Pañcavaṭī. Pañcavaṭī was on the southern bank of the Godāvari. Five vaṣa (peepal) trees of the same size stood there in a circle, and so the place was called Pañcavaṭī. (See under Pañcavaṭī). Śrī Rāma decided to build an āśrama at the centre of those trees. Laksmaṇa cut down an ebony tree there to put up a pāraṇāśāla (but). At once the log disappeared and the dead body of a Rākṣasa youth was found there. It was the corpse of Śambhukumāra, son of Śūrpaṇakha. He was performing tapas there to propitiate Śiva when he was overcome by the beauty of Sitā and to look at her from a hidden spot he had assumed the form of the ebony tree. It was him that Laksmaṇa had cut down. Śrī Rāma understood the situation and explained to his wife and brother about the trickeries of the Rākṣasas. Then the paraṇāśāla was constructed and they lived there. Hearing about the coming of Rāma all the sages of the Daṇḍaka forest visited them. They lived in Pañcavaṭī for thirteen years.

14) Test by Paramesvara (Śiva) and Pārvati. Paramesvara and Pārvati, who knew that many tricky changes would occur in the thirteenth year of the life of Rāma and Sitā there, decided to submit them to a test. The object of the test was to see whether Rāma and Sitā would recognise each other under all circumstances. When Sitā one day entered the river Godāvari to fetch water, she saw two swans enjoying themselves in a lotus pool in the middle of a sand-shoal in the river. When Sitā went near the pool she saw Rāma bathing in it. But on a closer look she recognised that it was not Rāma, but Śiva, in the guise of Rāma, who was bathing there. To befool Sitā Śiva, who was disguised as Rāma, told her:—Dear one! Please come to me quickly. Why were you so late?

Sitā:—Oh, Deva! Salutations. Why did you alone come to the bath?

Rāma:—I had to come alone as Devi did not come with me at once and was late in coming.

Sitā:—Why did not the Devi come? You two are unique. Devi might be alone at Kailāsa just now. It was not good that you did not bring her also with you.

Śiva:—Oh great Devi! Salutations to your divine greatness. Let me return to Kailāsa after saluting Śrī Rāma. Hail unto thee.

Meanwhile Śrī Rāma was waiting impatiently for Sitā to return. Then Sitā 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 Pārvati in the guise of Sitā). And she told Rāma:—My Lord! you would excuse my delay in returning. The delay was due to my tarrying there to look at the play of two swans. Śrī Rāma looked closely and recognised that it was not Sitā and replied as follows:—Oh Devi! my salutations. Did you come alone? Where is Deva? How is it that you are separated from him? Mahādeva and Mahādevī are one and inseparable. Then how this separation? Sitā (Pārvati):—Salutations. Thou art omniscient and omnipotent. I return to the presence of Śiva.

15) The incident of Śūrpaṇakha. Śūrpaṇakha was the wife of a Rākṣasa called Vidyujjihva. Once in a war which Rāvaṇa, Vidyujjihva and other Rākṣasas fought at Devaloka Vidyujjihva was killed by mistake. Rāvaṇa, therefore, permitted Śūrpaṇakha to choose whomsoever 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 Laksmaṇa for killing her son, Śambhukumāra. Śūrpaṇakha, who heard about the beauty of Rāma and Laksmaṇa came to Pañcavaṭī disguised as Lalitā. Śrī Rāma alone was there in the āśrama at the time and she told him that she was love-sick. Śrī Rāma rejected her prayer on the plea that he was already married.
Then she approached Lakṣmaṇa with the same request. He too refused to oblige her. Then she saw Sītā there and decided to shatter her married life and also to make a present of her to Rāvaṇa. She also thought that if Sītā were got rid of she would have Rāma for husband. Maddened by such thoughts she rushed into the āśrama. But, Lakṣmaṇa drove her out. Then, carrying Lakṣmaṇa with her she rose into the sky and he cut away both her ears, breasts and nose. Thus disfigured she resumed her form of Rākṣaśī. She flew away in the sky roaring loudly.

16) *Khara killed.* Having heard about the disfigurement of Śūrpaṇaṅkha Khara sent fourteen Rākṣasas to Rāma’s āśrama. Lakṣmaṇa killed them very easily. Next, Khara, his brothers Dūṣaṇa and Trīśiras with fourteen thousand Rākṣasa soldiers came to fight Rāma. Rāma and Lakṣmaṇa killed them also. This saddened Śūrpaṇaṅkha very much and she reported the entire affair to Rāvaṇa at Laṅkā. She told him that Rāma and Lakṣmaṇa were very courageous warriors and he was not to enter into direct fighting with them, but was to abduct Sītā whose loss would cause Rāma’s death. She also assured Rāvaṇa that if Rāma died, Lakṣmaṇa would himself end his life.

17) *Sītā abducted.* Next day a spotted deer was found playing near the āśrama. Sītā desired to have the deer and Śrī Rāma, after asking his brother to take care of Sītā, followed the deer, which enticed him to a great distance in the forest. At last, finding it difficult to catch the deer alive, Rāma shot an arrow at it. Hit by the arrow the deer transformed itself into a gigantic Rākṣasa and fell down dead crying. “Oh! Sītā O! Lakṣmaṇa, a Rākṣasa is killing me. Come and save me.”

The Rākṣasa, who thus fell a prey to Rāma’s arrow was really Māricca, uncle of Rāvaṇa. Māricca had gone in the form of a deer to Rāma’s āśrama at the instance of his nephews to cheat Rāma. Sītā heard the false cry of Māricca and asked Lakṣmaṇa to hurry up to the spot for Rāma’s protection. Lakṣmaṇa at first did not want to leave Sītā there alone and go after Rāma. But, when she used hard and cruel words against him Lakṣmaṇa quitted the āśrama and went into the forest. When Rāma and Lakṣmaṇa were thus absent at the āśrama an old Sannyāsin came for alms at the courtyard. Sītā, who came out to offer alms was forcibly carried away by Rāvaṇa (the sannyāsin was Rāvaṇa in disguise) in his puspaka aerial chariot to Laṅkā. On the way Jāṭāyu saw Rāvaṇa and put up a fight with him to get Sītā released. But, Jāṭāyu had to fall down wounded by the sword of Rāvaṇa and he lay there awaiting Rāma’s arrival.

Rāma and Lakṣmaṇa returned to the āśrama only to find Sītā missing. While they advanced some distance lamenting over the loss of Sītā they saw Jāṭāyu lying in the forest, his wings cut, but happy in expectation of salvation and repeating the name of Rāma. Jāṭāyu gave Rāma all details about Sītā and then gave up his body and ascended to Vaikuṇṭha.

18) *Salutation to Kabandha.* Rāma and Lakṣmaṇa moved towards the south in quest of Sītā. An asura woman called Ayomukhi, sister of Śūrpaṇaṅkha tried to entice Lakṣmaṇa, who went alone to a pool to fetch water. When Lakṣmaṇa 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 Sītā they were caught in the arms stretched out in semi-circular form. It was a Rākṣasa called Kabandha, and they cut away one arm each. At once the fierce Kabandha (headless body) form disappeared and a Gandharva youth appeared in his place. After offering mokṣa to Kabandha Rāma and Lakṣmaṇa continued their search for Sītā. (See under Kabandha).

19) *Salutation to Śabarī.* Rāma and Lakṣmaṇa reached Śabarīyāśrama and were duly received by the female hermit Śabarī. She presented them with fruits. Not only that, she personally tasted each fruit for its quality and then gave the best to the guests. Rāma was so very pleased with her purv devotion that he offered her salvation. (For details see under Śabarī).

20) *Rāma—Sugriva alliance.* Rāma and Lakṣmaṇa bathed in the Pāmpa river and thus refreshed they travelled up to the height of Mount Rṣyamūkha where Sugriva lived with Hanumān as his Prime Minister. Sugriva, who saw Rāma and Lakṣmaṇa coming, deputed Hanumān to find out whether they were friends or foes. Hanumān, in the guise of a brahmin boy talked with them, who related their story from the abduction of Sītā. Having understood the matters Hanumān resumed his actual form and carried Rāma and Lakṣmaṇa on his shoulders into the presence of Sugriva. Sugriva related to Rāma the story of his expulsion from Kīṣkindhā by Bālī, his elder brother. Sugriva wanted a powerful ally to recapture the country. Similarly Śrī Rāma too wanted a powerful ally to regain Sītā. So both the parties entered into an alliance, Rāma undertaking to kill Bālī and restore his kingdom and his wife to Sugriva and Sugriva undertaking to search for and find out Sītā for Rāma.

Though the above pact was made, Sugriva was doubtful about Rāma’s capacity to honour his part of the contract, and Rāma, knowing this suspicion of Sugriva, wanted to dispel it. The mountain-like body of Dun-dubhi, the Rākṣasa killed by Bālī, lay there in a big heap of bones and at the instance of Rāma, Lakṣmaṇa threw it into the distant southern sea with the big toe of his left foot. Sugriva was wonder-struck at this feat of Lakṣmaṇa and praised him. Yet Sugriva was not quite cured of his doubt and Rāma wanted to further convince him of their prowess.

There were seven big trees there known as Saptasālas. Bālī used to wrestle with the trees due to his overflowing vitality and power. (See under Saptasāla). Śrī Rāma 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 the same time and then automatically returned to its quiver. Sugriva was taken aback by this marvellous show of power.

21) *Exhibition of ornaments.* They came again to Rṣyamūkacala and Sugriva placed before Rāma 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. Rāma recognised them as Sītā’s ornaments, shed tears and sat there motionless for some time. At last Sugriva and Lakṣmaṇa consoled him and he handed over the bundle of ornaments to Lakṣmaṇa.
22) Kingdom restored to Sugrīva. The very next day Sugrīva took Rāma to Kṣiṁkhā, and the former challenged Bāli for a combat. Rāma, from a distance, viewed the fierce fight between the brothers, but he could not do anything as it was impossible to distinguish between Bāli and Sugrīva on account of their very close resemblance. Sugrīva, who was defeated in the first round and retired from fight felt angry towards Rāma, but was soon satisfied with Rāma’s explanation for his inaction. To distinguish Sugrīva from Bāli Śrī Rāma, the next day, put a garland on the former’s neck and wearing the garland Sugrīva challenged Bāli a second time to a duel. Though Bāli’s wife, Tārā, this time prevented him from accepting the challenge Bāli paid no heed to her protests and rushed forth for the duel.

Bāli and Sugrīva fought again, and this time Rāma from his concealment behind a tree shot an arrow at the chest of Bāli. The arrow felled him. Rāma and Laksmaṇa then came into the open and Bāli spoke disparagingly to Rāma about shooting the arrow from concealment. Rāma answered him saying that if he had seen him (Rāma) face to face he would have become his devotee and he had to shoot Bāli from his hiding place as it was not proper to kill one’s devotees. At last, after handing over charge of his wife and son Āṅgada, to Sugrīva, Bāli breathed his last. Śrī Rāma decided to crown Sugrīva as King and install Āṅgada as crown prince and returned to Rṣyamūkācāla for rest after entrusting, under the supervision of Laksmaṇa, Hanūmān and Jāmbavān with the duty of making preparations for the coronation. Though Sugrīva invited Śrī Rāma to Kṣiṁkhā when preparations for coronation were over, the latter declined the invitation gracefully and deputed Laksmaṇa to represent him at the ceremony. Laksmaṇa installed Sugrīva as the Mahārāja, Āṅgada as crown prince, Rūma as queen and Tārā as queen-mother. Also, Hanūmān was appointed as Sugrīva’s minister. Those things over, Laksmaṇa returned to Rāma at Rṣyamūkācāla.

23) Laksmaṇa’s wrath. The next four months were rainy period. Even after that Sugrīva did not make necessary arrangements to search for Sītā. At Rāma’s instance Laksmaṇa went to Kṣiṁkhā to enquire about the reason for the delay. The monkeys were alarmed by the grave appearance of Laksmaṇa and Tārā came out and apologised to him. Arrangements were soon finalised for the quest of Sītā. Armies of many lakhs of monkeys were deputed to the eight regions to search for Sītā. Susēṇa was appointed chief of the army for the west, Satabali for the north, Vinata for the east and Āṅgada for the south. As the south was the chief place for the search, monkeys like Hanūmān, Jāmbavān, Vivida, 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 Laksmaṇa and Sugrīva, and accordingly the army of monkeys began its march under the leadership of Hanūmān.

24) Words of recognition. To convince Sītā that it was really the emissary of Rāma who went to her the latter imparted to Hanūmān the following three sentences for timely use.

(i) "When I took leave of you for life in exile in the forest you (Sītā) who were then in the inner apartment dressed in ordinary fashion came out in the same dress prepared to follow me saying ‘I too...’ feigning anger'.

(ii) When, for our life in the forest, we had left the city and approached a shrubbery, Sītā 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 (Ahalāyā). 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 Sītā—alone knew about the above incident.

Carrying thus Śrī Rāma’s signet ring and words of recognition Hanūmān went along with the army, which started for the south. Sugrīva gave one month’s time to the searching parties to find out Sītā and warned them that their throats would be cut if they failed in their mission.

25) Saw Svayamprabhā. Āṅgada, Hanūmān, Jāmbavān 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 Hanūmān 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 Rambhā. The powerful asura called Caturāṣya wanted me to procure Rambhā for him and he got this garden city built by Mayācārya, the architect of the Daityas, for me as reward for my service to him in the matter of Rambhā. Various kinds of gems light this place and creepers and trees supply food materials. Caturāṣya, I and Rambhā alone were living here. But, Indra came to know of it, came here, killed Caturāṣya and took away Rambhā with him. He cursed me to lead a solitary life here as punishment for having helped Caturāṣya. 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 Sītā and that after entertaining them with food I must see Rāma and then return to Svarga. 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 Svayamprabhā there but they were standing in the old plain. Svayamprabhā appeared before Rāma, praised him and then went to Svarga.

26) Met Sambahī. 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 Sampāṭī. The huge bird Sampāṭī was starving without food 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 Sampāṭī cursed their fate and sang the praise of Jatāyu.

Hearing the word 'Jatāyu' Sampāṭī approached the monkeys, who related to him the object of their journey. Being told about the death of Jatāyu, Sampāṭī shed tears and told the monkeys as follows:

Jatāyu was my younger brother. Our mother was Mahā-śvetā and father Sūryadeva. On account of the boon of our parents I was King of all the birds and Jatāyu the crown Prince. As our brotherliness grew thicker our haughtiness due to our power and speed also increased. Once we flew up towards the orbit of the Sun to see him, our father. In his youthful enthusiasm my younger brother, Jatāyu, 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 shaded him. Therefore he could descend to the earth without his wings being burned and thus killed. But, 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 Niṅkara Mahārṣi, 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 Sampāṭī, with their cooperation, performed the obsequies of Jatāyu. Then the King of birds (Sampāṭī) 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 sītā apā tree and under the tree Śītādevī.

As soon as Sampāṭī had finished telling the monkeys the above details he regained his health.

Sampāṭī told the monkeys another story also as follows:

Rāvana once abducted a Yakṣa beauty from Alakāpūri and carried her away in his Puspaka Vimāna. Sampāṭī clashed with Ṛvaṇa on his way and destroyed his plane. But the plane, which was self-generating came again into existence. Sampāṭī threw away its beak the Candraḥūsa (Rāvana's sword) and kicked his crown down. At last, at the request of Ṛvaṇa, he and Sampāṭī signed a non-aggression pact. That was the reason why Sampāṭī could not fight Rāvana in person.

27) Hanūmān saw Sītā. Aṅgada said that for the search for Sītā in Lankā as told by Sampāṭī, some one should jump across the ocean. Though many a monkey tried to do so it was Hanūmān, who succeeded in crossing the sea.

At one jump he reached the heights of Mahendragiri whence he took another jump forward. But, midway Surasa, 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 Chāyāgrāhīṇi obstructed his way by a mysterious attack on his shadow. Hanūmān quickly understood what had happened 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 Hanūmān with fruits and roots. He reached Lankā at dusk. He defeated Lāṅkālaṅkṣī, who tried to prevent his entry into the city. In fact Lāṅkālaṅkṣī was Vijayalakṣī, who had been cursed by Brah mát. (For details see under Vijayalakṣī.) After defeating her, who was thus absolved from the curse, Hanūmān saw Sītā seated under the aśoka tree. But, none saw him as he was perched on a tree.

28) Hanūmān's return. That night Rāvana dressed in all splendour visited Sītā and tried to secure her favour by soft words and cajolery, all to no purpose. Then he threatened her with punishments, which too proved to be of no avail. After instructing the Rākṣasī women that Sītā should be somehow brought round within a month's time, Rāvana returned to his palace. Rākṣasīs surrounded Sītā and described to her the greatness and various merits of Rāvana. Sītā continued to sob. Then came there Trījāta, daughter of Vībhīṣaṇa, the great devotee of Viṣṇu, and Saramā, to console Śītā. Trījāta 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 Ayodhyā, forest-life and life in Pañcavastra and wept over her recurring thoughts about them. Hanūmān, who heard Sītā's soliloquy completed Sītā's story by relating, from his place on the tree, about Jatāyu's salvation, salvation given to Kābandha and Śābari, alliance with Sugriva, killing of Bāli, expedition of the monkeys in search of Sītā, meeting with Sampāṭī, himself (Hanūmān) crossing the sea and his finding out Sītā. Hearing the words of Hanūmān, Sītā looked up in astonishment. Immediately Hanūmān came down the tree and presented the signet ring at Śītā's feet. When she examined the ring her hands shook and tears dimmed her eyes. Hanūmān 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 thus returning to Rāma, he would return with Śrī Rāma and others, defeat Rāvana in war and take her back. Sītā was not convinced about the power and prowess of Hanūmān. 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 Lāṅkā were awakened by it.

Sītā was now absolutely convinced of Hanūmān'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 (Sitā) 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 pond. 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' quarters.

(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 Ayodhyā 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 feigned 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 embraced me.

Having received thus from Sitā the Čudāmaṇi and these words of recognition Hanūmān took leave of Sitā and with her implied sanction went about to have a look at Lāṅkā. At one place he heard Vibhiṣaṇa reciting Viṣṇu'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 Raśvaṇa's palace and gathered information about the Raśkṣāsa power.

"Now I must see Raśvaṇa in person, let him know personally the fact of my visit and I would give him righteouse advice"—with this object in view Hanūmān began destroying the garden. He drove away the Raśkṣāsas, who came to punish him and some of them were killed. At last Mehaṇāda (Indrajir) attacked Hanūmān. Hiding in the sky he shot the Brahmastra against Hanūmān, who yielded to it. The Raśkṣāsas took Hanūmān captive to Raśvaṇa. He free himself of the cords that bound him, extended his tail which he shaped into circles, one over the other so that the last one rose more in height than Raśvaṇa's throne and seated himself on its top. Raśvaṇa and Hanūmān then began a conversation. Raśvaṇa, who got angry at the disrespect shown to him by Hanūmān, ordered the latter to be killed, but Vibhiṣaṇa opposed it saying that to kill emissaries and messengers was worse than killing one's own mother. Finally Raśvaṇa ordered that Hanūmān's tail be set fire to and he be insulted and humiliated.

Immediately Raśkṣāsas began to cover Hanūmān's tail with clothes. But, as the tail began growing longer and longer with the result that no quantity of clothings sufficed to completely cover the ever-extending tail. At last the Raśkṣāsas poured oil over the tail and set fire to it. Then Hanūmān broke loose from captivity and jumped up into the air causing universal disaster by fire in Lāṅkā. The fire did not affect the palace of Vibhiṣaṇa and also the platform around the Śirihāpā tree where Sitā sat. After thus burning down Lāṅkā Hanūmān extinguished the fire on his tail by dipping it in the ocean. Taking leave once again of Sitā, Hanūmān crossed the sea and reached Mahendragiri.

29) Raśma-Raśvaṇa war. Śri Raśma and Sugrīva, who received Hanūmān's report about his visit to Lāṅkā started for it with an army of monkeys. They camped on the shores of the south sea. Raśvaṇa held a meeting of his war council attended by his brothers and others. He expelled Vibhiṣaṇa, who opposed war and advised his brother to return Sitā to Raśma and to apologise to him. Vibhiṣaṇa quitted Lāṅkā and took refuge with Raśma.

Raśma and others, who had assembled on the sea-shore decided to build a bund to Lāṅkā. The first thing Raśma did, for the successful conclusion of the expedition, was to install a Śivalīnga at Rāmesvara. (See under Rāmeśvara). Then he prayed to Varuṇadeva for a passage across the sea. But, Varuṇa did not present himself and Śri Raśma, angry with him, shot the Āgneya (ferry) arrow into the heart of the sea when Varuṇa appeared, saluted him and advised him to build a bund across the sea. As a reward for Varuṇa Śri Raśma, as requested by the former, killed with one arrow all the Raśkṣāsas, who lived in Gāndhāra island on the north-western shore of the ocean. Varuṇa returned to his abode. The construction of the bund was begun under the leadership of Sugrīva with Nala as chief planner and Nila as his co-planner. Jāmbavān and Hanūmān functioned as supervisors and other monkeys as workers. Mountains, hills, rocks etc. were brought from various quarters and the construction of the bund was begun.

Meanwhile, Raśvaṇa sent a great magician called Marutta disguised as King Janaṅka to Sitā to convert her to the side of Raśvaṇa. But, the attempt failed. Raśvaṇa then sent his two expert spies, Šuka and Sāraṇa disguised as monkeys to Raśma's camp. Jāmbavān and Hanūmān captured and brought them before Sugrīva. Weepingly they both sought refuge in Raśma, who set them free. They returned to Lāṅkā and reported matters to Raśvaṇa, who felt a desire to have a look at Raśma for which purpose he, with his attendants, climbed to the top of the northern tower, Raśma, who knew about it by his spies climbed the heights of Subela mountain whence he stared at Raśvaṇa. Their eyes met in anger seeing which Sugrīva by one leap reached Raśvaṇa and kicked off to Raśma the crown from the central head of Raśvaṇa. After performing something like a destructive dance on Raśvaṇa's head Sugrīva by another leap returned to Raśma.

Full of disappointment Raśvaṇa returned to his palace. His father-in-law, Mālyavān, tried his best to dissuade Raśvaṇa from war, all to no purpose. Raśvaṇa sent an emissary to him to ask him to send Sitā back. Raśvaṇa declined to oblige, and immediately war began. During the first day of the war, the majority of the Raśkṣasas including their great leaders like Mahābāhu, Mahāpāriva, Mahodara, Mahākāya etc. were killed. On the second day the Raśkṣasas army under the command of Atikāya, son of Raśvaṇa, set out from the northern tower to fight. Lakṣmaṇa killed Atikāya with Brahmastra. The other two Raśkṣasas-commanders were Trisīras and Mehaṇāda. Lakṣmaṇa encountered them. When the latter failed to win by righteous fighting he resorted to cunningness. That too did not bring victory to him, and then he hid himself in the sky and shot the nāgīstra given to him by Śiva against the enemy. That arrow rendered Lakṣmaṇa, Sugrīva and all the
monkeys unconscious. At that time Vibhīṣaṇa was away to arrange for food.

When Vibhīṣaṇa returned with food he was taken aback to find Laksmaṇa and others lying in an unconscious condition. Rāma was informed about the matter and when he came to the battle-ground and saw Laksmaṇa, Sugrīva, Hanūmān 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 battle-field. 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 sometime immersed in meditation and then a light emerged from his right eye, shot towards the north and disappeared in the horizon. At once Garūḍa appeared on the scene from the west and removed with his beak the nāgāstāra from Laksmaṇa's body. Laksmaṇa jumped up from his unconscious state; Sugrīva and others also regained consciousness. In the fighting that followed all the Rāksasas leaders were killed. It was Hanūmān, who killed Kumbhakarna. At the time of his death Kumbhakarna made a last request to Rāma, i.e. his head should be cut off and thrown into the sea as otherwise the Rāksasas would laugh at him to see the head from which the ears have been bitten off by monkeys. Accordingly Rāma got Hanūmān to throw Kumbhakarna's head into the sea.

Then Śri Rāma told Laksmaṇa thus: Today I shall fight Indrajit. The war shall not continue yet further. Today Indrajit and tomorrow Rāvana should be killed and the next day we will return to Ayodhyā. Laksmaṇa answered:—"I shall fight Indrajit. I have told Vibhīṣaṇa that I will kill Indrajit within three days."

With Śri Rāma's blessings, Laksmaṇa began fighting again. Indrajit shot Nārāyaṇāstra which attracted by the seven-letter-Mantra (Namo Nārāyaṇaya) of Laksmaṇa circled him thrice and entered his quiver. The Rāksasa minister called Mahodara converted his elephant into Airāvata and himself changed into Devendra and encountered Laksmaṇa. Saying that he had no quarrel with Indra and would not fight him Laksmaṇa put down his bow, and Indrajit, exploiting the situation shot Brahmagrastra against Laksmaṇa under cover of the clouds. Laksmaṇa, Sugrīva and others fainted. Then Śri Rāma was in the army-camp, worshipping weapons to render them more powerful. Rāma returned to the battle-ground to find Laksmaṇa and others in life-less condition and crying like a mere ignorant fellow he lay by the side of Laksmaṇa. Vibhīṣaṇa, who returned with food prepared for the grace of Devas. Indra appeared, gave to Vibhīṣaṇa Gaṅga water in a golden vessel and asked it to be given to Hanūmān and Jāmbavān, who, though unconscious were not dead.

Vibhīṣaṇa did so and both Hanūmān and Jāmbavān regained consciousness. Jāmbavān told Hanūmān that if mṛtasaṇjivini (herbal medicine which will put life back into the dead) were brought from the distant Himālayas before dawn the next day all the dead ones like Laksmaṇa and Sugrīva could be brought back to life. (See under Mṛtasaṇjivini). Accordingly Hanūmān started for the Himālayas. Meanwhile Indrajit had told Rāvana about his victory, and as suggested by the latter Rāksasas women took Sītā to the battle-field in the Puspaka Vimāna, showed her Rāma, Laksmaṇa and others lying there in a life-less condition and told her that all of them were dead. Sītā wept aloud, but Trijāṭa consoled her by saying that the Puspaka Vimāna would not carry widows and therefore Rāma was not dead.

Hanūmān returned before dawn the next day. As he could not distinguish mṛtasaṇjivini he had brought with him a mountain peak where the four medicinal plants, Śalyaharana, Viśalyakarana, Sandhānakarana and Mṛtasaṇjivini grew. Jāmbavān distinguished mṛtasaṇjivini from the others and carried the four herbs into the battle-field. Contact with the air, which carried the smell of mṛtasaṇjivini brought the dead back to life. Viśalyakarana removed all the arrows from their bodies and Sandhānakarana healed the wounds.

Laksmaṇa 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 Sītā and with her seated in a chariot he rose up in the sky and said as follows: "Rāvana has abandoned Sītā who brings about humiliation to the Rāksasas and ruin to Lankā. So, I cut her to pieces." So saying he cut into two, by one stroke of his sword, Sītā, who cried Oh! my lord! oh! brother." Blood fell on the battle-field and Indrajit disappeared. Though Rāma and others were alarmed by all these, Vibhīṣaṇa explained that it was all the magic of the Rāksasas, and in the fierce fighting that followed Laksmaṇa killed Indrajit. By now all the important and prominent Rāksasas were killed. At last Rāvana himself entered the battle-field. His first encounter was with Laksmaṇa. 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 Rāksa King. Next day Rāvana brought Pātāla Rāvana and Kumbhodara to Lankā. Both of them entered Rāma's camp during night, but Pātāla Rāvana, who realised that nothing could be achieved there returned to Pātāla with Kumbhodara. He built a tunnel from Pātāla upwards to earth, where in the fort created by Hanūmān's tail twisted in a circle lay Śri Rāma and others. The tunnel opened into this 'fort', and Pātāla Rāvana and his brother made Rāma and Laksmaṇa unconscious by making them inhale sammohana medicine and carried them off into Pātāla. Rāma and Laksmaṇa were laid in the court-yard of a Kālī temple to be sacrificed to Mahākālī the very same night. Arrangements for the sacrifice were completed.

Hanūmān had been frequently looking inside the fort. As soon as the absence of Rāma and Laksmaṇa was noticed, Sugrīva and others, under the leadership of Vibhīṣaṇa reached the Kālī temple through the tunnel. In the fighting that followed Hanūmān killed Pātāla Rāvana and Aṅgada killed Mahodara. The only son of Pātāla Rāvana, Sumālī, was crowned King of Pātāla. Rāvana entered the field again against Rāma. Rāma shot the Mahendra arrow against Rāvana. The arrow, which represented in itself the effulgence of Mahendra, the hardness of diamonds, the intensity of fire and Viśu's glow cut off the ten heads of Rāvana. His physical body fell on earth and his spirit ascended to heaven.
30. Return. Rama and others, who were pleased with the turn of events, crowned Vibhishana King of Lanka. Trijata was put in charge of dressing Sita in new clothes. Apsaras appeared on the scene. Saciddev presented to Sita a chain, Urvashi an ornament for the head, Menaka, two bangles, Rambha a waist-let, Tilottama a set of chains for the feet, and Anasuyaa, wife of Atri, a Cudama. When she wore all these ornaments Sita appeared to be equal to Lakshman Devi in grandeur and charm. She was brought in a palanquin to Sri Rama by Vibhishana and others. Rama was taken aback by the glamorous dress, ornaments etc. of Sita, and immediately a suspicion arose in his mind, and he kept mum after asking Lakshmana to do whatever Sita wanted. As soon as she heard those words of Rama, Sita asked Lakshmana to light a funeral pyre saying that the woman suspected by her husband should not live and so she (Sit) would quit her life in the very presence of Rama.

Lakshmana cast a pathetic look at Rama; but his face exhibited no change of feeling. He granted Sita’s request by his silence. Those present there awaited developments with bated breath. Lakshmana, with the help of the monkeys got a pyre ready. After going round Rama with folded hands Sita leapt into the glowing fire. Within a very short time three divine forms emerged from the fire, Svarahdevi, Sridhar Devi and God Agni. His suspicions having thus vanished Rama welcomed Sita back and the next day they left for Ayodhya in the Puspaka Vimana. Vibhishana, Sugriva, Hanuman and others followed them. After reaching Ayodhya Rama returned the Puspaka to Kubera. Bharata came back from Nandigrama. In the presence of all relations and others concerned the coronation of Rama as king took place. Bharata was appointed crown Prince, Lakshmana Commander-in-chief of armies and Satrughna, Finance minister.

31) Sita abandoned. Under Rama’s rule the country overflowed with milk and honey. Nobody had to fear anything from enemies. He made Sita kill Sahasramukha Ravana. (For details see under Sahasramukharaavana). Sri Rama 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 scolded his wife, who had gone out of the house that night 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 Rama, who had accepted Sita, though she had lived with another person. Sri Rama, 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 Sita in the interests of his subjects. Then Sita was in the seventh month of her pregnancy. She had on the previous day, expressed a desire to go to the forest areas once again. Rama considered this as the most suitable opportunity to abandon Sita in the forest and Lakshmana was entrusted with the matter. That day at Sun rise Lakshmana took Sita in a chariot to the suburbs of Valmiki’s ashrama, abandoned her there and returned to the palace. (According to the Ramayana written by Kamba, a Tamil author, it is said that Sita was left in the suburbs of Gautama’s hut. There, Sita, who was pregnant was looked after by Ahalya, the wife of Gautama.) Weeping aloud Sita fell down. Young munis—Valmiki’s disciples—saw her and took her to the ashrama. At the ashrama she delivered two sons, Kuśa and Lava.

32) Ayamedha. After abandoning Sita in the forests Rama led a sad life for five years. Yet, he decided to perform an Ayamedha yajña. As soon as Rama thought of him, Hanumam appeared and he was deputed to invite Vibhishana, Sugriva and others from Lakshaka and Kiskindha and the feudatory princes and armies from other countries.

Sugriva was put in charge of the armies, Vibhishana in charge of finance, and central authority was vested in Lakshmana. Then the yajnic 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 Ayodhya with presents collected from many kingdoms, encamped for rest near Valmiki’s ashrama when Kuśa and Lava tied the yajnic horse, which was strolling there unfettered. Consequent upon this action of Kuśa and Lava a fight broke out between them and the king’s army in which the latter got defeated. Even the arrows of Lakshmana failed to have any effect on the boys. The boys having not returned even though it had become very late in the evening, the asrama was in search of them and it was only when they came to the scene of fighting did Lakshmana and others know who the boys really were.

During this period of time infants’ death was very much on the increase in Ayodhya. It was believed that such deaths increased when Sūdras died tapas, and to find out if any Sūdra was engaged in tapas Rama flew over the Danjaka forest where he found a Sūdra called Sambūka performing tapas hanging down from the branch of a tree with his head down. Rama killed him and his spirit got salvation. Afterwards, appreciating the beauties of the forest Rama came near Valmiki’s ashrama where he and Sita met face to face. Kuśa and Lava also came there and they noticed with surprise the change in appearance brought about in their mother and Rama on their meeting each other. When they heard from Hanumam the real facts about Rama they withdrew their arrows and prostrated at the feet of Rama.

Sri Rama then, with the consent of all and in accordance with his own desire, took back Sita and returned with her to Ayodhya. Lakshmana and others followed him. Kausalya and others received Sita most heartily. Sri Rama, who till then was having no wife, made a golden image of Sita for the purposes of the aya-medha. Now, since the real Sita was with him the idol was an unnecessary thing. The Ayamedhayajña went off very well.

33) The end. Sri Rama’s reign became all the more prosperous. It was during this period that Rama, as desired by the munis in the Yamunā plain, killed Lavanāsura, son of Madhu in the great city called Durga in the centre of the Madhu forest. (For details see under Lavanā). After Lavanā’s death, a sect of Gandharvas called Saliśas, who lived on the shores of the eastern sea, proved to be enemies of Ayodhya. Sri Rama annihilated them also. Kaikēyī began getting jealous of the prosperity and happiness of Sita. One day when Rama had gone to hunt in the forest, Kaikēyī closely questioned Sita over particulars in Lāñkā and prevailed upon her, overruling her unwillingness, to
draw a picture of Rāvana. Sītā drew on a piece of ‘sitting-plank’ Rāvana’s figure with the ten heads. Kaïkeyī 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 Pūjā (worship). Rāma got angry to find Rāvana’s picture drawn on the ‘sitting plank’. Kaïkeyī then told him that it was Sītā, who had drawn the picture and also that she usually praised Laikā and Rāvana. Rāma pronounced the death penalty on Sītā for having drawn Rāvana’s picture. The inmates of the palace shuddered to hear the judgement. When Lākṣmāṇa seated Sītā on the floor to kill her, Bhūmidevi (earth) rent itself open into two and carried her off through the opening.

Śrī Rāma grew sadder and sadder following the disappearance of Sītā. Ill omens began to appear in Ayodhyā in increasing measure. One day a divine Rṣi whom the people of Ayodhyā 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 one 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 posted Lākṣmāṇa at the entrance with the strict injunctions that nobody should come into their presence. Within a short time great mūnis like Sanaka came there and told Lākṣmāṇa that they wanted to see Rāma. They were not prepared to wait even for a short time as requested by Lākṣmāṇa, but threatened ruin to the royal family. Lākṣmāṇa 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 Lākṣmāṇa 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 Rṣi also was not to be seen. In fact they were Kāla and his emissaries deputed by Brahmana to recall Rāma as the object of his incarnation was already achieved.

Rāma, who had already been suffering mental agony on account of Sītā’s departure, lost all peace of mind as Lākṣmāṇa’s banishment followed Sītā’s departure. He decided to put an end to his life for which purpose he went to the river Sarayū. All the dependants followed him. While the great mass of people who thronged both the banks of the river burst out into weeping Śrī Rāma and his followers drowned themselves in the waters of the Sarayū, and their spirits attained Vai-kūṇṭha. (Vālmīki Rāmāyana, Kamba Rāmāyana and Tulasidāsa Rāmāyana).

RĀMAHRA. A holy place on the boundary of Kurukṣetra. Ambā, daughter of a King of Kāśi once bathed here. (Udyoga Parva, Chapter 186, Verse 28).

RĀMAKĀ. A mountain. Sahadeva, during his triumphal tour of the south, conquered this mountain. (Sābhā Parva, Chapter 31, Verse 68).

RĀMĀNA. I. A son born to the Vasu known as Soma of his wife Manoharā. (Ādi Parva, Chapter 66, Verse 22).

RĀMĀNACINA. A particular region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 66).

RĀMAṆA (M). (RĀMAṆAKAM). An island near Dwārakā where, according to Chapter 38 of the Southern Text of Bhārata, there was a forest. It was in this island that Viṇatā, mother of Garuḍa and Kadrū, mother of the nāgas lived. Garuḍa, after freeing his mother from her slavery evicted the nāgas from this island. (Brahmāṇḍa Purāṇa, Chapter 17). Following the eviction, many of the prominent nāgas lived in Pāṭāla. But, Kāliya, in fear of Garuḍa, lived in Kālindī. After his suppression by Śrī Kṛṣṇa Kāliya, with his family, as advised by Kṛṣṇa returned to Rāmaṇākam. (Bhāgavata, 10 th Skandha).

RĀMAṆĀKA. The third son of Yajñabhū, son of Priyavrata. (Bhāgavata, 5th Skandha).

RĀMAṆĪYĀKA. The island called Rāmaṇākam where the nāgas live. (See under Rāmaṇāka).

RĀMĀTHA (S). I. A mlecha tribe who lived in the kingdom of Māṇḍhāṭa. (Śānti Parva, Chapter 61, Verse 14).

RĀMĀTHA (S). II. People of a low caste (mlecchas) who lived in South India during Purāṇic times. Nakula, subjugated this caste, and from that day onwards they became devoted to the Pāṇḍavas. They were invited to the Rājasūya conducted by Yudhishtīrā. (Vana Parva, Chapter 51, Verse 25).

RĀMĀTĪRTHA I. A holy place in the river Gomati. He who bathes in this tirtha will derive the results of performing the Aśvamedha yājña. (Vana Parva, Chapter 94, Verse 73).

RĀMĀTĪRTHA II. A holy spot on the top of the Mahendra mountain where Pārśurāma lived. A bath here brings the benefits of performing the aśvamedha yājña. (Vana Parva, Chapter 85, Verse 17).

RĀMĀTĪRTHA III. A holy place in the plains of river Sarasvati. (Sāvya Parva, Chapter 49, Verse 7).

RĀMĀYAṆA.

1) 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 Kāvyay (First Epic). It is an epic as it contains descriptions and references to ancient themes. Vālmīki is its author, and hence Vālmīki is known as the ‘Ādi kavi’ also. Vālmīki and Śrī Rāma were contemporaries. During his life in exile in the forest Rāma visited Vālmīki’s āśrama. It was in this āśrama that Sītā lived after being abandoned by Rāma. The connection in many ways of the life of Vālmīki with the ‘Rāma story’ was an incentive for him to write the Rāmāyana.

2) Composing of Rāmāyana. Once while returning from the river Tamasa Vālmīki witnessed a hunter shooting down one of a Krauñca (a kind of bird) couple. The intense emotion created by the incident burst out as follows in verse form.

Ma niṣāda pratīṣṭhānīn śvaṁgaṁaṁ
śaṅvatīṁ samāḥ /
Yat krauñcamihunām ādikamavadhīṁ
kāmamohitam. //

Immediately Brahmana appeared on the scene and advised Vālmīki to write the story of Rāma in the same pattern as that verse. Brahmana taught him about the past and the future of the history of Rāma. As Sītā, Kuśa, and Lava were living in his āśrama Vālmīki was well in the know about the present. In the above
background Vāmēki 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 Bālākāṇḍa, the Ayodhyākāṇḍa, the Araṇyā kāṇḍa, the Kīṣkindhā Kāṇḍa, the Sundara Kāṇḍa, the Yuddha Kāṇḍa and the Uttarākāṇḍa.

Vāmēki taught the poem to Lava and Kuśa and when they went with Vāmēki to Ayodhyā during the aśvamedhayajñā of Śrī Rāma, they sang the poem in the open assembly there.

3) **Different views about the author.** Tradition ascribes the authorship of the Rāmāyaṇa to Vāmēki. But, western scholars hold the view that a part of Bālākāṇḍa and the whole of Uttarākāṇḍa 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 Bālākāṇḍa. 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 Gaṅgāvataraṇam are not to be found. So they must be interpolations of a later period.

(iii) Only in Kāṇḍas one and seven is Śrī Rāma treated as an incarnation. In the other Kāṇḍas he is considered in the capacity of a hero only.

(iv) Uttarākāṇḍa is not to be found among the early translations of Rāmāyaṇa into other languages.

(v) In the Bālākāṇḍa it is stated that Vāmēki 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 repeated in Uttarākāṇḍa, 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 8,67,100 B.C. As per Rāmāyaṇa Śrī Rāma ruled the country for 11,000 years. He was forty years old when he ascended the throne. Vāmēki began writing the Rāmāyaṇa after Lava and Kuśa were born. In the light of the above facts, certain scholars opine that the Rāmāyaṇa was written near about 878000 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 Jātaaka story of the Buddhists.

(iv) Vāmēki has made no mention about the city of Pātaḷiputra established near about 380 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. In each of the three texts nearly 1/3 of the portions differ from one another. The Bombay text is popular in northern and southern India. The second is the Bengal text. The third, the Kashmir text, is popular in the north-western parts of India. The inference 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. This 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 Vāsiṣṭhārāmāyaṇa or Jñānāvāsīṣṭha. The authorship of it also is ascribed to Vāmēki. Most of the Rāmāyaṇas like Vāsiṣṭhottarārāmāyaṇa, Śitāvijaya, Adhūttarārāmāyaṇa, etc. found in different parts of India are believed to have been written by Vāmēki. Adhūttarārāmāyaṇa is composed of twentyseven cantos. According to this Rāmāyaṇa, it was Śiṭā, who killed Rāvana of ten heads. There is another Rāmāyaṇa in Sanskrit called Adhyaṭmā-Rāmāyaṇa, it is a poem separated from Brahmāṇḍapurāṇa. It is written in the form of a conversation between Umā (Pārvatī) and Śiva. Ananda-Rāmāyaṇa and Mūla-Rāmāyaṇa extol the greatness of Hanūmān.

RAMBHĀ. An asura. (For details see under Karambhā).

RAMBHĀ I.

1) **General.** One of the most beautiful of the apsarā women. Urvaśī, Tilottamā and Rambhā are really reputed for their beauty.

2) **Birth.** All the famous Celestial women were daughters of Kaśyapaprajāpați by his wife Pradhā. Devarṣi (Kaśyapa) begot the following daughters of his wife Pradhā i.e. Alambusā, Mārakēsi, Vidyutparañā, Tilottamā, Arunā, Rakṣitā, Rambhā, Manoromā, Subhā, Keśini, Sūrātā and Surañjā. (Adi Parva, Chapter 65).

3) **Rāvana cursed.** Rāvana raped Rambhā and Nalakūbara cursed him. (See under Nalakūbara).

4) **Purūravas and Rambhā.** Purūravas once killed an asura chief named Māyādhara and held a festival in honour of the victory. At the festival Rambhā danced before his preceptor Tumburu. 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 Tumburu preceptor of Rambhā. Enraged by this claim Tumburu cursed that Purūravas would be separated from his wife Urvaśī. (Kathāsarit-sāgara, Lāvānakalambara, Taranīga 3).

5) **Rambhā and Suseṇa.** There was a King called Suseṇa on mount Citrākūṭa. 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 Suseṇa and she alighted on the spot and the long talk between the two ended in their marriage. Suseṇa enjoyed life there for a long time with Rambhā without knowing that she was an apsarā 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 Suseṇa's
kingdom. In due course Rambhā delivered a beautiful female child and then she told the King that she was Rambhā and that she had continued as his wife till then as she felt love towards him. She further told him that now she had begot a daughter, she was leaving him and that she had a curse upon her which had been redeemed now. She also assured him that they would meet in Svarga in case the daughter was duly wedded. Rambhā departed to Svarga. Suṣeṇa named the child Subocanā and when she came of age he married her to Vatsamahārṣi and then went to Devaloka where he lived happily with Rambhā for a long time. (Kathāsaritsāgara, Madanamaṇīcukālambaṅka, Taranāṇa II).

6) Other information.

(i) The powerful asura called Caturāṣya once felt a great yearning for Rambhā and her maid Svayamprabhā managed things for him. He built a garden-city and presented it to Svayamprabhā in return for her service stated above. (Kamba Rāmāyaṇa, Kiṃkhandha Kāṇḍa).

(ii) The Sage Gautama alias Śaradvān experienced seminal emission on seeing Rambhā and from the semen was born Kṛṣṇa whom in due course of time Dronācārya married. (Kathāsaritsāgara, Madanamaṇīcukālambaṅka, Taranāṇa II).

(iii) Indra once deputed Rambhā to break the vigorous tapas Viśvāmitra was observing. She approached him in the guise of a nightingale and with her song disturbed his meditation. The muni cursed her as follows and turned her into a rock. “Oh evil woman Rambhā, you have cheated me, who have mastered desire and anger and so you be turned into a rock for a thousand years. The great brahmin ascetic, Bhūrītejas will absorb you from my curse and you will then resume your own form.” (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 64).

(iv) Rambhā gave a dance performance on the occasion of the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 62).

(v) She had lived for sometime in the court of Kubera serving him. (Sabhā Parva, Chapter 10, Verse 10).

(vi) When Arjuna lived in Svarga as Indra’s guest Rambhā danced in honour of the former. (Anuśāsana Parva, Chapter 43, Verse 29).

(vii) On another occasion she danced in Kubera’s court in honour of Aṣṭavakra muni. (Anuśāsana Parva, Chapter 19, Verse 44).

RAMBHĀ II. Wife of Mayāśyarā. The couple had the following seven children i.e., Māyāvi, Dunḍubhi, Mahīśā Kālaka, Ajakarna, and Mandodari. (Brahmaṇḍa Purāṇa, 3.6. 28-29).

RAMESVARA. There is in South India a very famous holy place called Rāmevara and a Śiva temple there. Rāma and others encamped on the sea shore to cross over to Laṅkā to release Sītā from Rāvanā’s custody. This temple, according to Kamba, was built by Rāma at that time. The following story is from the Yuddha Kāṇḍa of Kamba Rāmāyaṇa.

To make the passage over to Laṅkā easy, Rāma decided to build a great temple at Rāmevara and install a Śivalīṅga 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, Hanūmān went to Kailāsa to fetch Śivalīṅga. Hanūmān did not return with the linga though the auspicious 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.

Sri 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 Śivalīṅga automatically appeared at the spot where rituals were conducted for installation. Everyone was wonder-struck by this mysterious happening.

Hanūmān by now, returned with the linga and he felt sorry that the installation of the idol had already been made. Śri Rāma told him: “Please remove the idol already installed, we shall install a new one.”

Happy at the words of Rāma, Hanūmān entwined the idol with his tail and jumped directly upwards. But, his tail was cut, head clashed against the roof which was broken and Hanūmān fell down unconscious. Śri Rāma held him up and patted him on the head and Hanūmān was more pleased than ever. Afterwards, to fulfill Hanūmān’s desire and for the prosperity of the temple Hanūmān was made to install the new Śivalīṅga in front of the eastern tower of the temple. Śri 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.

RAMYAGRĀMA. Capital of a State. Sahadeva, during his triumphal tour, conquered Ramyagrāma. (Sabhā Parva, Chapter 31, Verse 14).

RAMYAKA I. A son of Agnīdhra, who had nine sons by his wife Pārvacitti. (Bhāgavata, 5th Skandha). Ramyaka ruled the Kingdom called Ramyaka Varṣa near Nilagiri. Arjuna, during his triumphal tour conquered Ramyaka and levied taxes from the people there (Sabhā Parva, Chapter 28).

RAMYAKA II. A particular region in Iḷāvṛta, one of the seven Continents. On the eastern part of Iḷāvṛta there exist three mountains called Nilagiri, Svetagiri and Śrīgavān. 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 Ramyaka, Hiraṇmaya and Kuru. (Devī Bhāgavata, 8th Skandha).

RĀNA. A Rākṣasa. He was killed by Vāyu deva in the war between Hiranyāka and the Devas. (Padma Purāṇa, Srṣṭi Khaṇḍa).

RĀNAYANI. A Preceptor in the line of the Sāma (Veda) disciples of Vyāsa. (Jaiminiya Grhyasūtra 1, 14).

RĀNGADĀSA. A great Śūdra devotee of God. He built a number of temples on mount Veṅkaṭācala (Śkanda Purāṇa).

RĀNGAVIDYĀDHARA. A Gandharva. (See under Sudeva III).

RĀNOTKATA. A warrior of Subrahmanya. (Śalya Parva Chapter 45, verse 68).

RANTIDēVA. The Kindest and the most liberal of the Kings in ancient India.

1) Genealogy. Descended from Vīṣṇu thus: Atri-Candra Budha - Purūravas - Āyus - Nahuṣa - Yayati-Puruṣa-Janamejaya-Pracīnvaṇ - Pravirā - Namasu-Vitabhaya Sunāḍu - Bahuvīdha - Sānyāti - Rāhovēdi - Raudrāśva-Matinēra - Santurodhā - Duṣyanta - Bharatavē Subhutra-
Suhotá-Gala-Gardu-Suketu-Bhaktasatra-Nara - Sāṅkṛti Rantideva.
2. His importance. Rantideva’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 Rantideva’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 guests day and night alike. He gifted away all wealth which had been rightfully 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 Carmavyati. (Sánti Parva, Chapter 29.

21,000 cows were daily killed for the guest. (Drona Parva, Chapter 67).

3. Other information.
(i) Rantideva entered Svarga by giving Vaśīṭha warm water. (Sánti Parva, Chapter 294, Verse 17).
(ii) He once worshipped mahārajs with fruits and vegetables and achieved his desire. (Sánti Parva, Chapter 292, Verse 7).
(iii) He never ate flesh. (Anuṣāsana Parva, Chapter 115, Verse 67).
(iv) He entered heaven once by making oblations to Vaśīṭha. (Anuṣāsana Parva, Chapter 137, Verse 6).
(v) He is recognised as one of the Mahārājas who are to be remembered both at dawn and at dusk. (Anuṣāsana Parva, Chapter 150, Verse 51).

RAṆṬU (The Malayālam word for ‘two’).
1. Ayaṇaṁ two.
A. Uttarāyana, from July-August to December-January (Dhanu).
B. Daśāṅkāyana, from January-February (Makaram) to June-July (Mithunam). For the Devas Uttarāyana is day and Daśāṅkāya night. Religious-minded Hindus believe that Uttarāyana is an auspicious period for death.

2. Arthadāyana. (Misuse 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. Ausadhas. (Medicines). Curatives like medicated oils and ghees, honey etc. and purgatives like vasti (enema), recanam (purgation) and vamanam (vomiting).

5. Aids for health. Cleanliness and sexual continence.


7. Kaṭudavam. Pippali (long pepper) and Marica (Pepper)


10. Kāraṇdāyam (Two causes). Upādānam (ultimate cause) and Nimittam (immediate cause).

11. Kārdravamam (Two salt). Alkaline salt (Saltpetre), Sodium Carbonate.

12. Cāpaladāyam (Fickle ones 2). Women and fools.

13. Jñānādayam (Knowledges 2). Superficial knowledge and deep knowledge. (Mandajñāna and Dr̥ḍhajñāna).


15. Niśṭhādāyam. Turmeric and Amonum Xanthorrhizon

16. Niṣṭhādāyam. Sāḍhya (knowledge) and Sādhana (action).

17. Pākṣadāyam. Kṛṣṇapakṣa (dark fortnight) and Suklapakṣa moon-lit fortnight.


19. Pāṭapādāyam (Sins 2). Original sin and acquired. (Janmapāpa and Karmapāpa).


21. Togadāyam. Karma (action) and Jānā (knowledge).

22. Rāgadāyam (colour). Pūrṇam (unmixed) and Janyam (mixed).

23. Rogadāyam (Diseases 2). (a) Physical and mental (Kāyika and Mānasika). (b) Congenital and acquired. (Sahaja and Āgantuka).


25. Śrigātrādāyam. Love or the erotic sentiment 2). Love in union and that in separation. (Sambhoga and Virapralamba).

26. Śrutidharmadāyam (Musical cadence 2). High pitch and low pitch (Ucca and nica).

27. Saṃdhānākārāpana dāyam (Two causes for peace). Patience or forbearance and generosity. (Kṣaṇa and dānaśīla).

RAPHEṆAKA. A nāga born in Takṣa’sa’s dynasty. It was burnt to death at the serpent yajña of Janaimejaya. (Ādi Parva, Chapter 57, Verse 8).

RASĀṬALA. A particular part of Pātāla where, according to the Purāṇas, the Nīvātakavacaras live. The Mahābhārata contains the following information regarding Rasāṭalā.

1) During the deluge the Agni called Saṁvarta rent the earth and reached up to Rasāṭalā. (Vana Parva, Chapter 188, Verse 69).

2) The Rāksaṁ called Kṛtṛ yay created by the asuras once carried away Duryodhana to Pātāla. (Vana Parva, Chapter 251, Verse 29).

3) Rasāṭalā 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 Rasāṭalā than to live either in Nāgaloka or Svarga. (Udyoga Parva, Chapter 102, Verse 14).

5) It was in Rasāṭalā that Mahāviśnu incarnated as Boar and killed the asuras with his tusk. (Sānti Parva, Chapter 206, Verse 26).

6) Mahāviśnu, who assumed the form of Hayagrīva went to Rasāṭalā, killed Madhu and Kāitabha and resurrected the Vedas. (Sānti Parva, Chapter 347, Verse 54).

7) King Vasu went to Rasāṭalā because he uttered one lie. (Anuṣāsana Parva, Chapter 6, Verse 34).

8) Rasāṭalā is Ananta’s abode. Balabhadraśāma who was an incarnation of Ananta, gave up his material body at Prabhāśa tīrtha and attained Rasāṭalā. (Svar-gārohaṇa Parva, Chapter 5, Verse 28).

RĀŚMIKETU. A Rāksaṁ who fought on the side of Rāvaṇa against Rāma. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa; Sarga 9).
RAŚMIVĀN. An eternal, universal Deva (Viśvadeva). (Anuśāsana Parva, Chapter 91, Verse 36).

RĀṢṬRAVARĪDHANA. A minister of Daśaratha. (Agni Purāṇa, Chapter 6).

RATA. A daughter of Daśaprajāpati. Dharma married her and the Vāsū called Ahar was born to the couple. (Ādi Parva, Chapter 66, Verse 17).

RATHAÇITRA. A river famous in the Purāṇas. (Bhiṣma Parva, Chapter 9, Verse 26).

RATHAJVĀJA. Father of King Kuśadhvaja of Videha. Vedavati was his grand-daughter. (See under Vedavati).

RATHAJVĀNĀ. Another name of Virāgni, son of Śaṅhyu. (Vana Parva, Chapter 219, Verse 9).

RATHAKRANTA. A warrior. He had accompanied Śatruighuṇa who led the Aśvamedhic horse of Rāma. (Padma Purāṇa, Pāṭalakhaṇḍa).

RATHAKRANTA. A Yaka who rotates in the month of Caitra along with the Ādiyta called Dhātā. (Bhāgavata 12th Skanda).

RATHAKSHA. A warrior of Subrahmanya. (Śalya Parva, Chapter 45, Verse 63).

RATHANTARA I. A Ṣāman, which, having assumed form, worships Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 30). This Rathantara Ṣāman possesses the power to cure fainting fits. Once Vasiṣṭha restored Indra to consciousness with this Ṣāman. (Ṣānti Parva, Chapter 281, Verse 21).

RATHANTARA II. Son of the Agni called Pāṇcājanaya. He was also called Tarasāhara. (Vana Parva, Chapter 222, Verse 7).

RATHANTARĪ (RATHANTARI). Mother of King Dusyanta. She was the daughter of King Illa and had five sons, i.e. Dusyanta, Śūra, Bhīma, Pravasu and Vasu. (Ādi Parva, Chapter 94).

RATHAPRABHUL. A synonym of Virāgni, son of Śaṅhyu. (Vana Parva, Chapter 219, Verse 9).

RATHASENA. A valiant warrior who fought on the Pāṇḍava side against the Kauravas. His horses were very magnificent ones. (Drona Parva, Chapter 23, Verse 62).

RATHASTHA. A Yaka who rotates in the month of Jyeṣṭha in the company of the Ādiyta called Mitra. (Bhāgavata, 12th Skanda).

RATHASTHA. One of the seven tributaries of the Gaṅgā. According to the ancients, bathing in the river will wash all sins. (Ādi Parva, Chapter 169, Verse 20).

RATHĀTRIATHASAṆKHYĀNAPARVA. A sub-Parva of Sānti Parva, Chapters 165-172.

RATHAVAHANA. Brother of the Virāṭa King. He fought against the Pāṇḍavas. (Drona Parva, Chapter 158, Verse 42).

RATHĀVARTA. A holy place considered to be on the right side of Śākambharīdevī. He who visits this place will, due to the grace of Śiva, attain salvation. (Vana Parva, Chapter 84, Verse 23).

RATHAVITI. A mahārṣi. He lived in a hilly region very far away from the Himalayas. Once the mahārṣi called Śyāvāśva invited Rathaviti to perform a homa at the yajña conducted by King Taranta, and when he came for the homa with his daughter the father of Śyāvāśva asked him to marry his daughter to Śyāvāśva. Rathaviti not only refused, but also dismissed Śyāvāśva from the yajña platform. At last Rathaviti married his daughter to Śyāvāśva at the request of King Taranta. (Kṛṣṇa, Śaivaśāhitya).

RATHTARĀ. A king of the solar dynasty. He was the son of Pratāpaśva. (Bhāgavata, 9th Skanda).

RATI I. Wife of Kāmadeva and some Purāṇas hold the view that Kāma was the son of Dharma whose father was Brahmā. But, the story of Kāma and Ratī is described in the Kālikāpurāṇa as follows.

Brahmā created ten prajāpatis. A beautiful lady called Sandhīyā 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 eternal 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 behests. Viśṇu, Śiva 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 eternal 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.”

The prajāpatis, who understood the wish of Brahmā, after mutual 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, Daśa, 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 gladdening), Rocanām (attracting or tempting), mohanam (deluding or infatuating), 'sohanam (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 stared at Sandhyādevī. Sandhyā also got excited and from her body sprouted up 49 parts; 64 kalās (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 pitris called Agniṣṭvātas and the Barhiṣadas, the former 64,000 in number and the latter 4,80,000. Drops of sweat from the bodies of the prajāpatis also fell on the ground and from them were born the Devas. The pitris called Somapās are the sons of Kratu; those called Svakaṅkhas are the sons of Vasiṣṭha; sons of Pulastya are called Ayapaṅ and Havirbhuts are the sons of Aṅgiras.

Brahma, who was angry that Kāma shot his arrows against him in the presence of Siva cursed the former that he would be burnt to ashes in the fire of Siva’s eyes, and Kāma trembling with fear at the curse prostrated at the feet of Brahma and wept. Then Brahma said that though he would die in the fire of Siva’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 Kāma that the woman, his daughter would become famous as Rati devī. Dakṣa gave Rati Devī to Kāma to be his wife. Thus did Rati become Kāma’s wife. (For the second birth of Rati see under Pradyumna and for other details see under Kāma.)

RATI II. An apsārā woman of Alakīpurī. She danced on the occasion of Kubera welcoming Aṣṭāväkramuni. (Anuśāsana Parva, Chapter 19, Verse 45).

RATI III. Wife of Viñhusu born in the dynasty of King Rṣabhadeva of Ajanabhavas. Prthuṣena was her daughter. (Bhāgavata, 5th Skandha).

RATIGUṆA. A Devagandharva whose father was Ka’yapaprajāpati and mother Rādhā. (Ādi Parva, Chapter 65, Verse 47).

RATIVIDADHĀ. A courtesan of Hastināpura. As she performed the pious deed of feeding brahmins she attained Vaikuṇṭha after her death. (Padma Purāṇa, Kriyākhandā).

RATNAGRIVA. A king of Kaṅcanaanagarī who was a great devotee of Viṣṇu. He performed tapas and attained Vaikuṇṭha. (Padma Purāṇa, Pātaḷa Khaṇḍa).

RATNĀKARA. A Vaisya. He was killed by an ox, but he attained Vaikuṇṭha as a brahmin called Dharmaśāva sprinkled Gangā water on him. (Padma Purāṇa, Kriyākhandā).

RATNAKUṬĀ. One of the wives of Atrimahārṣi. (Padma Purāṇa, Pātaḷa Khaṇḍa).

RĀTRIDEVI. The presiding deity of night. Indraṇī once worshipped Rātridevi for the fulfilment of her desires. (Udyoga Parva, Chapter 13, Verse 25).

RAUBHYA. A hermit. It is seen in Uttara Rāmāyaṇa that this hermit called on Śri Rāma on his return from Lāṅkā.

RAUDRA. A class of giants who lived on Kailāsa and Mandara mountains. The hermit Lomaśa gave warning to the Pāṇḍavas, when they went to the north during their forest life, to be careful of the Raudras. (M.B. Vana Parva, Chapter 139, Stanza 10).

RAUDRAKARMĀ. One of the hundred sons of Dhrūtarāṣtra. Mention is made in Mahābhārata, Drona Parva, Chapter 127, Stanza 62, that Raudra-karmā was killed in the battle of Bhāratara by Bhīmasena.

RAUDRĀSVĀ I. A son born to the emperor Pūru of his wife Pausṭi. Raudrāsva had two brothers Pravrā and Iśvara.

Once Raudrāsva fell in love with the celestial maid Miśrakesi. Mention is made in Mahābhārata, Ādi Parva, Chapter 94, that as a result of the married life of these two, ten archers beginning with Anvagabhānu, were born.

RAUDRĀSVĀ II. A hermit who was the disciple of the hermit Kātyāyana. Once Mahiṣāsura came in the guise of a beautiful woman to the hermitage of Raudrāsva to hinder his penance. The hermit cursed Mahiṣāsura, “You will die because of a woman”. (Kālikā Purāṇa, Chapter 62).

RAUMYA (S). A group of ganas (warriors of Siva). It is mentioned in Mahābhārata, Śānti Parva, Chapter 284, that these Raunyas were born from the hairpores of Virabhadrā, the chief of the guards of Siva.

RAUPYĀ. A Purāṇically famous river of Ancient India. The holy bath Prasarpāna of the hermit Jamadagni is situated on the banks of this river. (M.B. Vana Parva, Chapter 129, Stanza 7).

RAURAVA. One of the twentieth hells. For details see the part Naraka under the word Kāla.

RĀVANA. The Rākṣasa King of Lāṅkā who had ten heads.

1) Genealogy. Descended from Viṣṇu thus:—Brahma—Pulastya—Viṣṇu—Rāvana.

2) Birth. Viṣṇu, grandson of Brahma and son of Pulastya married Kaikaśi, daughter of Sumāli. While Viṣṇu and Kaikaśi were living in the forest Śleṣmātaka, Kaikaśi became pregnant. She delivered four children in four Yāmas, with an interval of one yāma between them. The elder three were the famous Rākṣasas, Rāvana, Kumbhakarṇa and Viṣṇuḥa; the fourth one, a girl, was named Sūrpanakhā. (Kamba Rāmāyaṇa, Bālakhaṇḍa).

Kubera was another son of Viṣṇu born of another wife called Devavarnī alias Ilabīti. As soon as he came of age Kubera captured the Puuspaka chariot and began ruling the kingdom with Lāṅkā as capital. (Uttara Rāmāyaṇa).

3) Precious lives of Rāvana. See under Jaya XI.

4) Rāvana secured boons. Kaikaśi (Rāvana’s mother) who became envious of the pomp and prowess of Kubera advised her son to secure boons from Brahma by tapas and become equal to Kubera. Accordingly he went to Gokarna with his brothers and began tapas. Kumbhakaṇṭha did tapas for 10,000 years; Viṣṇuḥa also did tapas for 10,000 years standing on one foot. Rāvana, standing in the middle of the five fires, meditated upon Brahma. Though 10,000 years passed thus, Brahma did not appear yet. Rāvana then cut one of his ten heads and made an offering of it to Brahma in the fire. Thus, within 9000 years he cut nine of his heads and offered them to Brahma in the fire. Lastly when he was about to cut off his tenth head, Brahma 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. Kumbhakaṇṭha desired to secure the boon of ‘nirdevatva’ (Absence of the devas) but secured by a slip of the tongue ‘nīrāvattvam’ (sleep). Viṣṇuḥa chose devotion to Viṣṇu. On his return after securing the boons, Rāvana occupied Lāṅkā, drove away Kubera and took his Puuspaka chariot. Rāvana further declared Mahāviṣṇu to be his eternal enemy. Hearing about Rāvana’s victory the Rākṣasas from Pātāla came to live in Lāṅkā.
5) Family life. Rāvana married Mandodari, foster-daughter of Mayāṣura and three sons, Meghanāda, Atikīya and Aksakumāra were born to the couple. He then conquered the whole world with the cooperation of his sons and other Rākṣasas. The Aṣṭādikpālakas (protectors of the eight regions) were subjugated. He attacked Devaloka, 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.


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 sāpas (curses) as follows.
   (i) Nalakūbara śāpa. Rāvana once insulted Rambhā, the betrothed wife of Nalakūbara during her tour at a place near Alakā. On hearing about the insult Nalakūbara cursed that Rāvana should die with his ten heads broken.
   (ii) Vedavatīśāpa. While Vedavatī, the only daughter of sage Kuśadhvajā, was doing taps to secure Śrī Mādhava 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) Brāhmaṇaśāpa. He invited a Vedic brahmin to install the idol of Tripurasundarī 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 man.
   (iv) Nandikēśvarasāpa. For calling him ‘monkey’ at Kailāsa, Nandikēśvara cursed that Rāvana and his kingdom would be destroyed by monkeys.
   (v) Vasiṣṭhaśāpa. As Vasiṣṭha refused Rāvana’s invitation to teach the Vedas etc. he took the former captive. When he was released from captivity by the solar King Kuvalayāśīva, Vasiṣṭha cursed that Rāvana and his family would be destroyed by those born in the solar dynasty.
   (vi) Astāvakraśāpa. Rāvana once saw sage Aṣṭāvakra at Ślesmātaka and gave him a kick saying, ‘Oh! handsome fellow! I shall cure your eight hunches’, and the sage cursed Rāvana as follows:—"For kicking me, a poor innocent sage, you will be kicked from head to foot and foot to head by monkeys."
   (vii) Dattātreyaśāpa. Rāvana once poured on his own head water kept purified by mantras by Dattātreya to bathe the head of his Guru, and the latter cursed that Rāvana’s head would be polluted by the feet of monkeys.
   (viii) Duḥśāyaṇaśāpa. When Rāvana molested and wounded the lips of Duḥśāyaṇa’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) Māṇḍavaśāpa. During a pleasure trip of his with Mandodari Rāvana cruelly manhandled Māṇḍava-mahārṣi, 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 denuded of her dress and dragged by the hair by monkeys.
   (xi) Nāradāśāpa. 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) Ṛtuvarmāśāpa. Rāvana once raped Madanamaijari, wife of Ṛtuvarman, who lived as an anchorite in the marutura forest, and the latter cursed that Rāvana would be killed by a man.
   (xiii) Maudgalyāśāpa. Once mahārṣi Maudgalya was sitting in the svastikā pose resting his neck on the yogadāṇḍa (a short stick-like piece of wood with a handle) Rāvana happened to come there and he cut into two the yogadāṇḍa with his Candrahāsā (sword) with the result that the mahārṣi fell down with face upwards and broke his back-bone. The mahārṣi then cursed that Rāvana’s Candrahāsā would prove ineffective in future.
   (xiv) Brāhmaṇajanaṇaśāpa. Certain young brahmin girls who had gone for sea-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 Svāhādevī, wife of Agni in his very presence and Agni cursed that Rāvana’s wife would be humiliated by monkeys in his presence.
   (xvi) Anaranyāśāpa. Rāvana killed by one blow on his chest King Anaranyā 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) Bhṛhaspatiśāpa. When Rāvana was about to return after conquering Devaloka and taking the devas captives, Sulekhaidevi, daughter of Bhṛhaspati tried to take shelter somewhere when Rāvana attempted to catch her by force. Then Bhṛhaspati cursed that Rāvana would die hit by the arrows of Rāma.
   (xviii) Brahmadevasāpa. Rāvana tried to humiliate Puṣjikadevi, daughter of Brahmā, and the latter cursed that Rāvana would die with all his ten heads broken if he touched unwilling women.

8) Rāvana got Candrahāsa. See under Candrahāsa.

9) He threated Devas. Rāvana during his triumphal march with the armies, came to the Uśīrāvīra mountain. Then the King called Marutta was performing Mahēśvara yajña 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 Varuṇa 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 mahārṣis 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 Laṅkā and told Rāvana tales 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 army challenged Kāla, and war between the two started.
Brahmā was in a fix, for he had given Rāvaṇa 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. Brahmap, therefore, decided to end the fighting between Kāla and Rāvaṇa somehow, and he approached Kāla and requested him to withdraw from fighting. Accordingly, Kāla acknowledged defeat and thus the fighting ended.

11) Rāvaṇa attacked Pātāla. Afterwards Rāvaṇa marched with his army to Pātāla where he defeated Takṣaka, the nāga King and exacted tribute from him. Then he attacked Nīvātakavacas. When the fighting became very fierce Brahmap intervened and brought about a compromise between the two. Next, Rāvaṇa attacked Surabhi in Varuṇa's palace, but the Rākṣasas who emerged from the pores on Surabhi's body drove away Rāvaṇa.

12) Raped Rambha. See under Nalakūbara.

13) His death. Rāvaṇa's sister, Śurpanakāhā met Śrī Rāma and Laksmaṇa at Paścavaṭi and wanted first Rāma and then Laksmaṇa to marry her. But, Laksmaṇa cut away her nose, breasts etc. Enraged by this Rāvaṇa abducted Sītā. Śrī Rāma, with the help of the monkey-army, killed Rāvaṇa in war. (See under Rāma.


RAVI I. A prince of Sauvīra. It was this prince who stood with the flag behind the chariot of Jayadratha, who had come to carry away Draupadi. He was killed by Arjuna. (Vana Parva, Chapter 221, Verse 27).

RAVI II. A son of Dhrtrāśtra. He was killed by Bhima in the great war. (Śalya Parva, Chapter 26, Verse 14).

RAYA. A King of the lunar dynasty and son of Purūravas. Urvaśi, who had many sons like Āyus, Śrutāyus, Satyāyus, Raya, Vījaya and Jaya. (bhāgvata, 9th Skandha).


RĪHU I. An ancient sage. He was the son of Brahmap. He was an extraordinary scholar who became the preceptor of Nidāgha who was the son of Pulastya and the grandson of Brahmap. Rīhu 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. (Viśṇu Purāṇa, Arṇā 2. Chapters 15-16).

RĪHUS. 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) Rīhu restored their parents who had become old, to youth. (Ṛgveda, 1st Maṇḍala, 16th Anuvāka. 11th Sūkta).

(iii) Ṛgveda says that it was the Rīhu who made Indra's horses, the chariot of the Aśvinis and Bṛhaspati's cow.

RCĪKA (AJĪGARTA). A king of the Pūru Dynasty.

1) Genealogy. From Viṣṇu were descended in the following order:-Brahma-Atṛi-Candra-Budhha-Purūravas, Āyus-Nahuṣa, Yaśạti-Puru-Janmejaya - Prācinān - Praśrā-Namasyu-Viṭabhava-Ṣuṇḍu-Bahuvihida-Saṇyāti - Ravo-vādi-Raudrāvya and Ṛcīka. (Visnu purāṇa, chapter 26).

2) Other details.

(i) His mother, Mīrakāśī was a goddess. (M.B. Adi Parva, Chapter 94, Verse 10).

(ii) He had two other names; Anvagbhu and Anvrṣṭi. Matināra was the son of Ṛcīka. (M.B. Adi Parva, Chapter 94, Verses 11-13).

RCĪKA I(AJĪGARTA). A famous sage.

1) Genealogy. From Viṣṇu were descended in the following order:-Brahma-Bṛghu-Cyavana-Ṛcīka. Ṛcīka was the father of Jamadagni and grandfather of Parāśurāma.

2) Ṛcīka's marriage. Gādhi, a king of the Lunar dynasty had a daughter, Satyavati. Ṛcīka wished to marry this beautiful princess. Gādhi agreed to give his daughter in marriage to the sage if he gave 1,000 horses with black ears. Ṛcīka offered worship to Varuṇa to help him in the matter. Varuṇa was pleased and a thousand horses rose up from the river Gangā. Ṛcīka 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 Ṛcīka that she should have a son. Besides, she requested him that her mother should be blessed with a son, so that she might have a brother. Ṛcīka 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. Ṛcīka had put "Brahmatejas" (brilliance of Brahmins) in the first rice-ball and "Kṣātraṭejas" (brilliance of Kṣatriyas) in the other. When Satyavati and her mother ate the rice-balls, it so 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 Ṛcīka came to know of this mistake. In due course, Satyavati and her mother gave birth to sons, Satyavati's son was named Viśvāmitra. (Brahmāṇḍa Purāṇa, Chapter 57).

4) Other sons of Ṛcīka. After this three more sons were born to Ṛcīka. The eldest of them was named Sunahpuccha, the second was named Sunaśēṭha and the third, Sunolāṅgūla.

5) The sale of Sunaśēṭha. 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 Ṛcīka who was doing tapas on Bhriguṭuṅga. Ṛcīka sold his second son, Sunaśēṭha to Ambariṣa in exchange for the price of 100,000 cows,
The king took Sunāśēpha with him and came to Puṣkara tirtha. There they happened to meet Viśvāmitra. Sunāśēpha complained to Viśvāmitra and lamented over his ill-fate. Viśvāmitra wished to save him and went to send one of his own sons in his place with Ambariṣa. But none of his sons was willing to oblige. Viśvāmitra cursed them and turned them into eaters of human flesh. Then he turned to Suna-sēpha 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 Suna-eha recited the two songs of praise. Indra and the other gods appeared and after saving Sunāsēpha rewarded Ambariṣa for his yāga. (Vālmiki Ramāyana, Bālakāṇḍa, 62nd Sarga).

6) Rekha and the Vaisnavī bow. Once Viśvakarmā made two mighty bows. One of them was taken by Śiva to burn the Tripuras. That bow is known as "Saivācāpa". The other bow was given to Viṣṇu. It is called "Vaisnavācāpa". The Devas wished to see a trial of strength between Śiva and Viṣṇu. 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 Saivācāpa and Vaṣṇavācāpa 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 Janaka, the father of Sītā. It was this bow which was broken by Śrī Rāma at the time of Sītā's Svayānivāra.

After the battle with Śiva, Viṣṇu gave his bow to Rekha who, in turn gave it to Jamadagni. Jamadagni presented it to his son Paraṣurāma. It was with this Vaisnavācāpa that Paraṣurāma confronted Śrī Rāma who was returning after Sītā's Svayānivāra. (Ramāyana, Bālakāṇḍa, 75th Sarga).

7) Other details.

(i) Rekha was given 1,000 white horses with black ears which could run fast, by Gādhi as dowry. Varuṇa presented these horses on the bank of the river Gaṅgā. The place in Gaṅgā where the horses rose up, came to be called "Avatārtha." Gādhi gave Satyavatī to Rekha at the place called 'Kanyākubja'. (M.B. Aranya Parva, Chapter 115).

(ii) Mahābhārata, Aśvamedhika Parva, Chapter 29, Verse 23 says that Rekha once tried to stop Paraṣurāma from killing Ksatriyas.

(iii) Once Duyumān, King of Sālva, presented a tract of land to Rekha. (M.B. Anuṇasaṇa Parva, Chapter 137, Verse 28).

(iv) Rekha attained Vaikuṇṭha and his wife Satyavatī accompanied him in her earthly body. It is said that after it, Satyavatī transformed herself into a river under the name "Kausikī" and began to flow in north India. (Vālmiki Ramāyana, Bālakāṇḍa, 34th Sarga).

RCIKA 11. One of the twelve Ādityas. (M.B. Ādi Parva, Chapter 1, Verse 42).

RCIKA 111. A King who was the grandson of emperor Bharata and son of Dyumanyu. (M.B. Ādi Parva, Chapter 94, Verse 24).

RDDHĪ. Varuṇa's wife. (M.B. Udyoga Parva, Chapter 117, Verse 9).

RDDHĪMĀN. A great serpent. In Mahābhārata, Vana Parva, Chapter 160, Verse 13, there is a reference to the killing of this serpent by Garuḍa.

REŚU 1. A teacher-priest, who was the son of hermit Viśvāmitra and the author of a Sūktā in Rgveda. (Aitareya-Brāhmaṇa 7. 17. 7; Rgveda 9. 70).

REŚU 11. King of the dynasty of Ikṣvāku. Reṇukā the wife of the hermit Jamadagni, and the mother of Paraṣurāma was the daughter of this King. Reṇu had other names such as Prasenajit, Prasena and Suveṇu. (M.B. Anuṇasaṇa Parva, Chapter 116; Verse 2).

REṇUKĀ I. The wife of the hermit Jamadagni. (For further details see under the word Jamadagni).

REṇUKA II. A holy place frequented by Sages. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, Stanza 82 that those who bathe in this holy bath would become as pure as Candra (Moon). It is stated in Mahābhārata, Vana Parva, Chapter 82, that this holy place lies within the boundary of Kurukṣetra.

REṇUKA. A powerful Nāga (serpent). This serpent who was a dweller of Pātāla, (another world) once went to the Dīggaṇajas (Eight elephants supporting the globe), in accordance with the instruction of the gods, and asked them questions pertaining to duty and righteousness. (M.B. Anuṇasaṇa Parva, Chapter 132, Stanza 2).

REPHA. A hermit of the period of Rgveda. Once the asuras threw this hermit into water. This was the punishment for the sins committed by him in his previous life. (Rgveda, Manḍala 1, Anuṇaḥ 17, Sūkta 116).

REVANTA. A son of the sun.

1) Birth. The sun married the daughter of Viśvakarmā named Saṃjñā. She gave birth to three children named Manu, Yama and Yāni. Once, being unable to bear the radiance of her husband, Saṃjñā went to the forest to do penance. During this period Chāyā the maid of Saṃjñā attended on the sun. Three children, Sāṇiścara, Manu and Tapati were born to the Sun of Chāyā. Once Chāyā cursed Yama. Then only did the Sun remember about Saṃjñā. At that time Saṃjñā 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 Aśvinikūmāras and also the last son Revanta were born. (Viṣṇu Purāṇa, Anuḥ 3, Chapter 2).

2) Lakṣmī astounded at the sight of Revanta. For the story of how Lakṣmī was astounded at the sight of Revanta's handsome figure and how Mahāviṣṇu cursed Lakṣmī consequently, see under Ekāvīra.

REVATA. The father of Revati, the wife of Balabhadraṇa. Revata was the son of Ānarta and the grandson of king Saṃjñā. It is mentioned in Devī Bhāgavata, Skandha 7, that Revata was the first king who erected his capital in the Island Kuṣasthali and began to rule over it.

REVATI I. Wife of Balabhadraṇa. Revata the son of Ānarta and the grandson of King Saṃjñā was ruling over the island Kuṣasthali. Hundred sons beginning with Kukudmi, 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 Balabhadraṇa. (Bhāgavata, Skandha 10; Devī Bhāgavata, Skandha 7).

REVATI II. In Mahābhārata, Vana Parva, Chapter 230, Stanza 29, the name 'Revati' is used as a synonym of Aditi Devī.
REVATI III. One of the twentyseven stars. The following statements occur in the Mahabharata about the importance of this star.

(i) Sri Kraṣṇa started on his journey at the auspicious moment of Maithra on the star Revati in the month of Kārttika. (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 comforts and convenience of the giver. (M.B. Anuśāsana Parva, Chapter 64, Stanza 33).

(iii) He who gives offerings to the manes on Revati day would become wealthy. (M.B. Anuśāsana 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 Mārkaṇḍeya Purāṇa about the birth of Revati.

A son was born to the hermit Ṛtavāk on Revati day. By and by he became wicked. Having learned from the hermit Garga that his son became wicked because he was born under the star Revati, Ṛtavāk 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 Durgama, the son of king Vīkramaśīla. 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 Lord of the fifth Manvantara.

RGGVEDA. 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, Sāmaveda and Atharvaveda were composed after Rgveda. The Rgveda sūktas were interpreted for the first time in Yāska’s “Nirukta” and Śaṅkara’s “Vedārthapraśāsa”.

The most important of the four Vedas is Rgveda. It is divided into ten “Māṇḍalas”. There are 1017 sūktas and 10472 Rks in it. Although there are 11 more sūktas called “khilas,” they are not usually included in the Rgveda.

Māṇḍalas two to seven of the Rgveda were composed in different Rṣikulas. The second Māṇḍala was of Bhārgava Kula, the third of Viśvāmitrakula, the fourth of Vāmadeva, the fifth of Atri, the sixth of Bharadvāja and the seventh of Vasīṣṭha. The eighth Māṇḍala and the first 50 sūktas of the first Māṇḍala were composed by Kaṇva-kula. The general view is that the tenth Māṇḍala was written by someone at a later period.

Most of the Rgveda sūktas are praisers. But some of the Sūktas in the tenth Māṇḍala are of a different type. We can see in many sūktas 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, Sāmaveda and Atharvaveda emerged from the four faces of Brahmā. In Kṛṣṭayuga, Brahmā gave these Vedas to his sons. In Dvāpara-yuga, the Rṣis got these Vedas. Mahāvīra incarnated on earth for the preservation of Dharma, in the person of Veda Vyāsa. Vyāsa distributed the Vedas among his son Śākalya and his disciples. Śākalya received Rgveda. He communicated it to his disciples. (Bhāgavata, 12th Skandha. See under the word Veda).

RIPU. Grandson of Dhruva. Two sons called Śiṣṭi and Bhavya were born to Dhruva by his wife Sambhū. Śiṣṭi’s wife Suchāyā delivered five sons, i.e., Ripu, Ripuṇjaya, Vipra, Vṛka and Vṛkatejas. Cakṣuṣa Manu was born as the son of Ripu by his wife Brahāti. (Viṣṇu Purāṇa, Part I, Chapter 13).

RUPUṆJAYA. I Son of Suratha, lord of Kaṇḍala city.

When Suratha captured Śiṣṭi’s yājñic horse there ensued a fierce war between him and Satruṅgha. Ripuṇjaya too was present at the fighting. (Padma Purāṇa).

RIPUṆJAYA II. A brahmin, who was born as Divodāsa, king of Kaśī in his rebirth. When once fire ceased to be in Kaśī, he took upon himself the function of fire. (Skanda purāṇa, 4.2, 39-48).

RIPUṆJAYA III. See under Ripu.

RIṣṬA. A king. He worships Yama in his assembly. (Sabhā Parva, Chapter 8).

RIṢVĀ. A king mentioned in the Rgveda. Once he besieged the city of another King, Vaṅgrda, with the help of Indra. (Rgveda, 1st Maṇḍala, 10th Anuvaṇa, 53rd Sūkta).

RJRASVA. A muni (sage) celebrated in the Rgveda. Some details. (1) RJrāśva was made blind by his father (Rgveda, 1st Maṇḍala, 16th Anuvaṇa, 112th Sūkta).

(2) RJrāśva was the son of the royal sage, Vṛṣaṅgī. Once the donkey which was the vehicle of the Aśvinidesas assumed the shape of a she-wolf and went to RJrāśva. RJrāśva 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 Vṛṣaṅgī. He cursed RJrāśva and made him lose his eye-sight.

RJRāśva who thus became blind offered prayers to Agni, who restored his eyesight. (Rgveda, 1st Maṇḍala, 17th Anuvaṇa, 116th Sūkta).

R. A small section of the Veda. The Veda which issued from the face of God at the time of creation, consisted of 1,00,000 books in four sections, beginning with R. (Viṣṇu Purāṇa, Part III, Chapter 4). The root “R” means “to praise”. It got the name “R” meaning “to praise gods”.

RKŚA I. A king of the Puru dynasty. He was the father of Saṁvaraṇa. For genealogy see under the word Saṁvaraṇa (M. B. Adi Parva, Chapter 94).

RKŚA II. King Hariha had a son named RKṣa born to him by his wife Sudeva. Mahābhārata, Adi Parva, Chapter 95 says that this RKṣa had a son named Matīnāra, by his wife Jvalā.

RKŚA. Wife of Ajamidha, who was a king of the lunar dynasty. (M.B. Adi Parva, Chapter 95, Verse 37).

RKṢADEVA. Son of Śiṅkhaṇḍi. Mahābhārata, Drōṇa Parva, Chapter 23 refers to his horse with white and red colour.
RKŚAMBĪKA. A woman follower of Lord Skanda. (M.B. Salya Parva, Chapter 46, Verse 12).

RKŚARAJAS. A monkey who was the foster-father of Bāli and Sugriva. He was the king of Kīśkindhā. 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 Kīśkindhā. From that time, Bāli and Sugriva remained with him as his foster-sons. (Uttara Rāmāyana).

There is a story in Vālmiki Rāmāyana, Prakṛipta 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 attack 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 fascinating beauty, Indra and Sūrya 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 a messenger with Rksarajas and had him appointed king of Kīśkindhā. After the time of Rksarajas, Bāli became king of Kīśkindhā. (RKSASRGA. The younger son of Dīrghatapas who was performing tapas in Mandāravana on the northern part of Kāši. Since he was killed by Citrasena, all others committed suicide. But Dīrghatapas who was left behind collected their bones, and deposited them in the sacred Sūlabhedatirtha. Skanda Purāṇa says that consequently they attained Heaven.

RKŚAVĀN. One of the seven mountains in India. (M.B. Bhīṣma Parva, Chapter 9, Verse 11).

ROCAMĀNA. An attendant of Skandadeva. (M.B. Salya Parva, Chapter 45, Stanza 28).

ROCAMĀNA I. A Kṣatriya King. The following information is available from Mahābhārata about him.

(i) Rocamāna was born from a portion of an asura named A’vagrīva. (M.B. Ādi Parva, Chapter 67, Stanza 18).

(ii) Rocamāna also was present at the Śvayānvara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 10).

(iii) Rocamāna was the King of the country Aśva-medha. Bhimasena, at the time of his regional conquest, defeated this King. (Mahābhārata, Sabhā Parva, Chapter 79, Stanza 8).

(iv) At the beginning of the battle of Kuruksetra, the Pāṇḍavas sent an invitation to this King to join the battle. (M.B. Udyoga Parva, Chapter 4, Stanza 12).

(v) Rocamāna was a mighty warrior on the side of the Pāṇḍavas in the battle of Kuruksetra. (M.B. Droṇa Parva, Chapter 70, Stanza 47).

(vi) Rocamāna was killed by Kṛṣṇa in a combat. (M.B. Kṛṣṇa Parva, Chapter 56, Stanza 49).

ROCAMĀNA II. Mahābhārata, Sabhā 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, Kṛṣṇa Parva, Chapter 6, Stanza 20, that teacher Droṇa had killed two brothers with the name Rocamāna in the Bhārata-battle.

ROCANĀ I. The daughter of the King Devaka. Vasudeva married Rocanā. Two sons Hema and Hemāngada were born to her. (Bhāgavata, Skandha 9).

ROCANĀ II. Grand-daughter of Rukmī, the King of Vidarbha. Aniruddha the grandson of Śrī Kṛṣṇa married her at Bhojakata. (Bhāgavata, Skandha 10).

ROCANĀMUKHA. An asura. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 105, Stanza 12 that Garuḍa killed this Asura.

RODAH. A hell. See the part Naraka under the word Kāla.

ROHIṆĪ I. The mother of all the cows. The following is a story about the origin of Rohiṇī, given in Vālmiki Rāmāyana, Aranyā Kānda, Sarga 14. Prajāpatī Kaśyapa married Surabhi the seventh daughter of Dākṣa. Two daughters Rohiṇī and Gandharvi were born to Surabhi. In later years cows and oxen were born in the world from Rohiṇī and horses from Gandharvī. In the Mahābhārata, Sabhā Parva, Chapter 66, it is mentioned that two daughters Vimalā and Anālā were born to Rohiṇī and that from these two, in later years cattle were born.

ROHIṆĪ II.

1) General information. One of the wives of Candra (Moon). The twenty-seven stars are the wives of Candra. Of these twenty-seven wives, Rohiṇī was loved most by Candra. (See under Candra).

2) Rohiṇī and Daśaratha. (See under Daśaratha, Para 10).

ROHIṆĪ III. The mother of Balabhadrārāma.

1) General information. Vasudeva had two wives Devaki and Rohiṇī. Śrī Kṛṣṇa was born from Devaki and Balabhadrārāma from Rohiṇī.

2) Previous Birth of Rohiṇī. Vasudeva was the rebirth of Prajāpatī Kaśyapa. When Kaśyapa took birth as Vasudeva, his two wives Aditi and Surasā took birth as Devaki and Rohiṇī 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 Balabhadra. The seventh child of Devaki was placed in the womb of Rohiṇī and Balabhadrārāma was born. (For this story see under Kṛṣṇa, para 6, Kaṁsa, para 6 and Saḍarbhaķaka).

4) Death. As soon as a messenger named Dāruka brought the news that the entire race of the Yādavas had perished in Dvārakā, “because of grief, Vasudeva, Devaki and Rohiṇī forsook their bodies.” (Bhāgavata, Skandha 11).

ROHIṆĪ IV. Niśā the third wife of the Agni (fire) called Manu or Bhānu gave birth to a daughter named Rohiṇī. Because she had done some misdeeds, she became the wife of Hiranyakaṣipu. (M.B. Vana Parva, Chapter 221).
ROHINI V. The mother of Utaathya, a famous hermit. (For details see under Satyataapas).

ROHITA (ROHITASA). The son of Hariscandra. This son, who was born by the blessing of Varuṇa, was wanted to be sacrificed by Varuṇa himself. In connection with this Hariscandra had to bear much sorrow and misery. (For details see under Hariscandra).

ROHITAKA (ROHITAKARANYA). A mountain famous in the Purāṇas. Places surrounding this mountain also were known by the name Rohitaka. It is mentioned in Mahābhārata, Sahā Parva, Chapter 32, Stanza 4, that during the regional conquest of Nakula, he passed through this country. The present name of this country is Rohtak (Haryana).

ROMAHARSHA. A famous disciple of Vyāsa. The great Vyāsa gave the collection of Purāṇas to Romaharsa. Sumati, Agnivarca, Mitraya, Śāmaśāpanaya, Akṛtvana and Sāvarṇi were the six disciples of Romahāraśa. (See under Guruparamparā).

ROMAKA. A country in ancient India. The inhabitants of this country were called the Romakes. Mention is made in Mahābhārata, Sahā Parva, Chapter 51, Stanza 17, that the Romakes came with presents to the horse-sacrifice performed by Yudhiṣṭhīra.

ROMAPADA. See under Lomapāda.

ROMAS. A daughter of Bhṛpati. The reply given by Romāśī to her husband when he teased her, is given in Rgveda, Manadal 1, Anuvāka 19, Sūkta 126.

RŚABHA I. A King of the Lunar dynasty. He was the great grandson of Upāricaraśu. Mahābhārata, Droṇa Parva, Chapter 20, Verse 12 says that he fought within the Gārūḍavyūha formed by Droṇa.

RŚABHA II. A muni (sage) who was the grandson of King Agnīdhra.

1) General information.

Rṣabha was the son of King Nābhi by his wife Merudivi. One hundred sons were born to Rṣabha by his wife Jayanti. After entrusting his kingdom to Bhṛata, the eldest of his sons, Rṣabha went to the forest and did tapas in Pulaha’s āśrama.

2) Rṣabha and Rṣabhakītā Rṣabha did tapas in the forest for many years. The mountain peak on which he performed his tapas got the name “Rṣabhakītā”. 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 Rṣabhakītā would be struck with thunder. A place of holy waters came into existence there. (M.B. Aranya Parva, Chapter 171).

3) The power of Rṣabha’s Yaga. Rṣabha became a devotee of Śiva by worshipping him.

Once a Brāhmaṇa named Mandara had an illicit alliance with Pīṇgalā, a prostitute. Both of them died together. Mandara was re-born as Bhadrāyū, the grandson of Nala and Pīṇgalā as Sumati, the wife of King Vajrabhū (Aṃśumān). Sumati became pregnant. Her co-wives who were jealous of her poisoned her. As a result of it, she and the child born to her fell victims to diseases. Daśārṇa abandoned them in the forest. Sumati lived in the house of a Vaśyā with her child. While living there, the child died of disease. Rṣa-

bha went to the grief-stricken Sumati and comforted her. (Siva Purāṇa).

4) Rṣabha’s End. Rṣabha performed tapas according to the rules of Vānaprastha āśrama and conducted yāgas as ordained by Śāstras. 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. (Viṣṇu Purāṇa, Chapter I, Section 1).

In the course of his wanderings in the forest a wild fire broke out in which his body was burnt up. Siva Purāṇa says that the soul of Rṣabha who died in the wild fire, attained Siva Loka.

RŚABHA III. A Nāga born in the Ṭhṛtarashtra family. In Mahābhārata, Ādi Parva, Chapter 57, Verse 11, we read that this nāga was burnt to ashes at Janame-jaya’s Sarpaśatra. (Snake sacrifice).

RŚABHA IV. An Asura. (M.B. Sānti Parva, Chapter 227, Verse 51).

RŚBABHADVIPA. A holy place on the banks of the river Sarasvatī. Mahābhārata, Vana Parva, Chapter 84 says that by bathing in this place, one would obtain Devavīmaṇa.

RŚBABHAKŪṬA. See under Rṣabha II and Rṣabhaparvata.

RŚBABHAPARVATA. There are twenty mountains on the four sides of Mahāmeru. Rṣabha is one of them. (Devi Bhāgavata, Aṣṭama Skandha).

There is a reference to Rṣabha Parvata when Sugriva gave instructions about the way to the army of monkeys going out in search of Sītā. Sugrīva speaks about the Rṣabha mountain as situated in the middle of the ocean of milk. (Vālmiki Rāmāyaṇa, Kishkindhā Kāṇḍa, 4th Sarga, Verse 44).

RŚBABHĀTĪRTHA. An ancient place of holy waters in Ayodhyā. Mahābhārata, Vana Parva, Chapter 84 says that an observance of fast at this tirtha is equivalent to the gift of 1,000 cows and a Vajapeyavajāna.

RŚI. Agni Purāṇa, Chapter 248 states that the letter “ṛ” means “sound”. The word “ṛśi” is derived from this root. During the period when the art of writing was not known, Vedas, Śāstras and other sacred lore were communicated through the mouth of the Ṛṣis. The voice of Āraśa Bharata itself is the voice of the Ṛṣis. Hindus believe that the Vedas are the outcome of the inspiration, introspection and spiritual vision of the Ṛṣis. There is a Sāṃskṛta stanza defining a Ṛṣi, which is given below:

Urhdvaretātapasyaṁ
Niyatāśe ca saṁyamı /
Śāpanugrahayoḥ śaktah
Satyaasandho bhavedrśi//

India has given birth to numerous Ṛṣis. The word “ṛśi” may be found throughout the Vedas. Ṛśis born in all classes of people had lived in India. The general belief is that the number of Ṛṣis may come to about 48,000. It is not possible to know the names of all of them. In the Rāmāyaṇa we find that when Śrī Rāma returned to Ayodhīya after his life in the forest and took up the reign, many Ṛśis came to Ayodhīya from all parts of the country. Among them, Viśvāmitra, Yavākrita, Raibhya, Kanva and Garga came with their party of disciples from the cast; Dattātreya, Namuci, Pramuci, Vālmiki, Soma, Kūndu and Agastya came with their disciples from the south; Vṛṣaṅgu, Kaviṣa, Kaumya,
Raudreya, Namadeva, Saubhari, Aṣṭāvakra, Suka, Bhrgu, Lomaśa, Maudgalya and others with their disciples came from the west and Kaśyapa, Vasiṣṭha, Atri, Gautama, Jamadagni, Bharadvāja, Sanaka and party, Śrāvasti, Durvāśas. Mātanga, Vibhāṅdaka, Tumburu, the Saptarśi and others with their party of disciples arrived from the north, according to Uttarā Rāmāyana. There are three classes of Rṣis—Brahmārśi, Rājaṛṣī and Devarśi. Vasiṣṭha was a Brahmarshi, Visvāmitra, a Rajaṛṣi and Kaśyapa, a Devarshi.

Rṣigiri. A mountain situated near Girvṛaja, the capital of Magadha kingdom. This mountain is also known as “Māṭāṅga” (M.B. Sābhā Parva, Chapter 21, Verses 2 and 3).

Rṣīka I. A Rājaṛṣi. Mahābhārata, Ādi Parva, Chapter 67, Verses 32 and 33 state that he was the rebirth of Arka, the Asura leader.

Rṣīka II. A town in North India. A terrible battle took place here between Arjuna and Rṣīka, the Rājaṛṣi. (M.B. Sābhā Parva, Chapter 27, Verse 25).

Rṣīkulya. A sacred river in ancient India. Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 47 mentions that those who bathe in this river will attain Mokṣa (salvation).

Rṣyamūka. A mountain. Mahābhārata, Vana Parva, Chapter 25, Verse 9 states that Rāma and Laksmana visited the sage Mārkandeya on the top of this mountain. It was here that Rāma and Laksmana met Sugrīva. Mahābhārata, Vana Parva, Chapter 279, Verse 44 states that the river Pampā runs round the Rṣyamūka mountain.

Rṣyaśṛṅga. Son of the sage Vibhāṅdaka.

1) Birth. Vibhāṅdaka, son of Kaśyapa was the father of Rṣyaśṛṅga. There is a strange story about him in the Mahābhārata.

Once sage Vibhāṅdaka happened to see Urvasī 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 Vibhāṅdaka named the boy “Rṣyaśṛṅga”. Vibhāṅdaka and Rṣyaśṛṅga lived together in the āśrama. Rṣyaśṛṅga grew up into a youth, but he had never seen anyone except his father Vibhāṅdaka.

2) Rainfall in the kingdom of Āṅga. At that time, the kingdom of Āṅga was ruled by Lomapāda, 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 rainfall in the land of Āṅga. A severe drought and famine followed. Lomapāda invited devout Brāhmaṇas and consulted 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 Rṣyaśṛṅga, son of Vibhāṅdaka was the sage who had never seen women. He then began to plan how Rṣyaśṛṅga could be brought over to Āṅga.

Lomapāda called together some prostitutes and asked them whether they could bring Rṣyaśṛṅga 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 āśrama in a boat in which they sailed in the river by the side of Vibhāṅdaka’s āśrama. They stopped the boat close to the āśrama and one of the girls entered the āśrama when Vibhāṅdaka was not there. She had a talk with Rṣyaśṛṅga in the course of which she used all the amorous enchantments of her sex to captivate the young Muni. She told him that she was the daughter of a Muni, living in an āśrama, three yojanas away. Rṣyaśṛṅga 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 Vibhāṅdaka returned to the āśrama. Finding him unusually restless and dejected, the father asked him whether anyone had come there. Rṣyaśṛṅga who was an entire stranger to the feminine world told his father that a handsome youth of irresistible charm had visited him during Vibhāṅdaka’s absence. But from Rṣyaśṛṅga’s description of the “youth” Vibhāṅdaka 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 āśrama in the absence of Vibhāṅdaka. At her sight Rṣyaśṛṅga was enraptured and before his father’s return, they left the āśrama. They entered the floating āśrama 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 Lomapāda. They landed there and the King married his daughter Śāntā to Rṣyaśṛṅga.

To appease Vibhāṅdaka, Lomapāda sent him rich presents and much wealth. When Vibhāṅdaka returned to his āśrama he was met by the King’s servants who had brought the presents and wealth. Ignoring them and their rich presents, the furious Brāhmaṇi set out to the city of Campā, the capital of the Āṅga Kingdom. At the royal command, Vibhāṅdaka 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 āśrama after the birth of a son, Vibhāṅdaka left the palace. As a result of Rṣyaśṛṅga’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) Rṣyaśṛṅga in Ayodhyā. King Daśaratha of Ayodhyā had no children for a long time. His Minister Sunmansa advised him to invite Rṣyaśṛṅga to perform a yāga for the purpose. Lomapāda sent Rṣyaśṛṅga to Ayodhyā at the invitation of Daśaratha. He arrived at Ayodhyā and performed a yāga called Putrakāṃśēti. 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 Kauśalyā and the other half to Kaikēyī. Both of them gave half of their shares to Sumitā. Thus Sumitā got two shares while the other two wives of Daśaratha got only one share each. As a result Kauśalyā and Kaikēyī gave birth to a son each, while Sumitā had two sons. Kauśalyā’s son was named Rāma, Kaikēyī’s son was
Bharata and Sumitra’s sons were Lakṣmīna and Satrughna. (Vālmiki Ramayana, Bāla Kānda, Chapters 14-16).

RTA I. One of the 11 Rudras. (M.B. Anuśāsana Parva, Chapter 150, Verse 12).

RTA II. See under the word Pramṛta.

RTA III. This word has a general meaning “truth”. Besides, in Agni Purāṇa, Chapter 152, we see that it also means “something obtained by begging”.

RTADHMĀ. Another name of Śrī Kṛṣṇa. (M.B. Sānti Parva, Chapter 342, Verse 62).

RTADHVAJA I. (KUVALĀSVA—DHUNDHUMĀRA).
A famous King of the Ikṣvāku dynasty.
1) Genealogy. From Viṣṇu were descended in the following order—Brahmā—Mārti—Kaśyapa—Vivasvān—Vaiśvānara—Manu—Ikṣvāku—Vikukṣi—Saśāda—Kākutstha—Anenas—Pṛthulā—Viṣvagā—Adri—Kuvalāśva (Dhundhumāra).
2) How he got the name Dhundhumāra. The most heroic exploit of Kuvalāśva or Kuvalayāśva was his killing of the Asura Dhundhu.
Madhu and Kaiṭabha were two Asuras born from the ears of Mahāviśu. The Asura Dhundhu was their son. After his birth, Mahāviśu killed Madhu and Kaiṭabha. Dhundhu was furious over the death of his fathers. He worshipped Brahma who granted him unconquerable strength. After defeating the gods he went to the desert called Ujjālaka 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. Uṭṭāṇika, a sage who lived in the neighbourhood of Ujjālaka was the person who suffered most from Dhundhu’s misdeeds.

Bṛhadāśva, 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 Uṭṭāṇika came there and advised the King to go to the forest only after killing Dhundhu. Bṛhadāśva 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 Ujjālaka to kill Dhundhu. Uṭṭāṇika declared that anyone who killed Dhundhu would get part of Mahāviśu’s strength. Kuvalāśva’s sons surrounded Dhundhu. The Asura awoke with anger. 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, Kuvalāśa got the name, “Dhundhumāra” (one who killed Dhundhu). (M.B. Vana Parva, 4 Chapters from 201).

3) Īśaṇa. Kuvalāśva had three more sons named Dhṛṣṭāśva, Kapilāśva and Candrāśva, 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 Gālava.
Long ago while sage Gālava was performing tapas in his āśrama, an Asura called Pātalaketu used to disturb 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 Rādhvajā, King of the lunar dynasty. Rādhvajā mounted the horse and killed Pātalaketu. It was Viśvāvasu who dropped this horse from Heaven. Pātalaketu had once fallen in love with Viśvāvasu’s daughter, Mādālāśa. It was in revenge that Viśvāvasu had done this.

RTADHVAJA II. A Maharsi (sage). The sage Jabali was his son. (For further details, see Para 2 under the word Viśvāvasa).

RTAMBHARA. An ancient King. He worshipped Kāmadhenu and obtained a son who was a devotee of Viṣṇu. The son’s name was Satyavān. In connection with Śrī Rāma’s Aṣvamedha-yāga, Satrughna who was leading the horse, arrived in Satrughna’s city during his tour of the eastern lands. (Padma Purāṇa, Pāṇāla Khaṇḍa, Chapter 30).

RTASTUBH A Muni (sage) celebrated in the Rgveda. (Rgveda. 1st Maṇḍala, 16th Anuvāka, 112th Sūkta).

RTAYU. See under Kālīṅga.

RTYEYU I. A king of the Lunar dynasty.

RTYEYU II. A Maharsi (sage) of the western country. He was a rātvik (priest officiating at a yāga) of Varuna. (M.B. Anuśāsana Parva, Chapter 150, Verse 36).

RTUKĀLA. The time 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 RTukāla. (Rt—Menstruation. Krāla—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 (5th, 7th, 9th, 11th 13th, 15th) are to be preferred if a female issue (daughter) is desired. (Agni Purāṇa, Chapter 151).

RTUPARNA. A king of the Ikṣvāku dynasty.
1) Genealogy. From Viṣṇu were descended in the following order—Brahmā—Kaśyapa—Vivasvān—Vaiśvānara—Manu—Ikṣvāku—Vikukṣi—Saśāda—Puraṇāja—Kākutstha—Anenas—Pṛthulā—Viṣvagā—Adri—Kuvalāśva (Dhundhumāra).

2) Other Details.
   i) Nala’s incognito life. While Nala was wandering in the dense forest after leaving Damayanti, he was bitten by the serpent, Karkoṭaka. His complexion turned blue owing to the effect of the poison. Karkoṭaka gave him a garment by wearing which Nala could regain his form. As advised by Karkoṭaka, Nala went to the palace of Rātparna, king of Ayodhyā, assuming the name Bāhuka. He lived there as the chief charioteer of the king. He had made the art “Avahṛdaya” by which he could drive the chariot-horses with astonishing speed. Rātparna appointed him as his chief charioteer and gave him two assistants, Vāṃṣu and Jivala. (M.B., Aranyā Parva, Chapter 67).
   ii) Rātparna and the second marriage of Damayanti. Damayanti came to know that Nala was living in Rātparṇa’s palace, through the messenger Parnāda. She
sent a secret message to Ayodhya through a Brähmana named Sudeva that her second marriage was fixed for the next day and that Rtuparna should attend the ceremony. Rtuparna started at once with Bhāhuka as his charioteer. On the way, Rtuparna'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. Rtuparna 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 "Āksāhṛdaya" and he taught it to Nala. In return for it, Nala taught the king the art of Āsvāhrdaya. At last they reached the city of Vidarbha. Damayantī managed to recognize Nala even in his disguise. Rtuparna who was happy over the reunion of Nala and Damayantī returned to Ayodhya on the next day. (M.B. Vana Parva, Chapter 77.

RTUSTHALA. A Celestial damsel. In Mahābhārata, Adi Parva, Chapter 122, we find that she attended the birth festival of Arjuna.

RTVĀ. A Deva Gandharva. Mahābhārata, Adi 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 Agnisandhāna, Agniṣṭoma, Pākayāna etc. are called Rtviks. (Manusmṛti, Chapter 2, Verse 143).

RUCAKAPARVATA. (The mountain Rucaka) A mountain standing near the mountain Mahāmeru. It is mentioned in Devī Bhāgavata, Skandha 8, that there are twenty mountains including Rucaka on the four sides of Mahāmeru.

RUCI I. A celestial maid of Alakāpuri. This celestial maid danced in the Palace of Kubera on the occasion of the visit of Aṣṭāvakra. (M.B. Anuśāsana Parva, Chapter 19, Stanza 44).

RUCI II. A son of Brahmā and a Prajāpati. This Prajāpati married Akūti the daughter of Manu Svāyambhuva. A son and daughter were born to Ruci of Akūti. The son was the incarnation of Viṣṇu. He was named Yajña. The daughter who was incarnation of Mahālaṣṭmi was named Dakṣinā. Yajña was brought up in the hermitage of Svāyambhuva and Dakṣinā grew up in the hermitage of Ruci. When they grew up Yajña married Dakṣinā. Twelve sons, named Toṣa, Santosa, Pratosa, Bhadra, Sānti, Īdaspati, Idhma, Kavi, Vibhu, Vahni, Sudeva and Rocana, were born to the couple. In the time of Manu Svāyambhuva these twelve were called the Tūtis, a group of devas (gods).

RUCI III. The wife of the hermit named Devāśarmā. (For detailed story see under Vipula).

RUCIPARVA. Son of the king Ākṛti. In the Bhārata battle, to save Bhīmasena, Ruciparva confronted the elephant of Bhagadatta and was killed by Bhagadatta. (M.B. Drona Parva, Chapter 26, Stanza 51).

RUCIRĀŚVA. A king of the Lunar dynasty. (Bhāgavata, Skandha 9).

RUDHIRĀMBHAS. A hell. (See under the word Kāla).

RUDHIRĀŚANA. A giant-chief who came to fight with Śrī Rāma, under the leadership of the giant Khāra. In that fight the captains of the army of the giants were Rudhirāsana etc. All of them were killed by the arrow of Śrī Rāma. (Vālmiki Rāmāyaṇa, Aranyā, Kāṇḍa 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 desirous of mundane pleasures and were not prepared to beget 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 again 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 Purāṇas. In a text it is said that the eleven Rudras are, Manyu, Manu, Mahīnasa, Mahān, Śiva, Rtudvaja, Ugraretas, Bhava, Kāma, Vāmadeva and Dīttavrat. According to some other Purāṇas, the eleven Rudras are Aja, Ėkāpāda (Ękāpāt), Aṇiṇhudhyana, Tvāṣṭā, Rudra, Harā, Šambhu, Tryambaka, Aparājīta, Īśāna and Tribhuvana. Brahmā apportioned to the eleven Rudras the eleventh positions of the heart, the five organs of senses and the organs of action and to Rudra the eight positions of life, ether, air, fire, water, earth, the sun and the moon. It was said before that Rudra was divided into man and woman. From the woman portion eleven Rudrānis came into being. They were Dhi, Vṛtī, Uśānā, Umā, Niuyutā, Sarpī, Ila, Ambikā, Iravati, Sudhā and Dīkṣā. The eleven Rudrānis became the wives of the eleven Rudras. (Viṣṇu Purāṇa, Arṇīa 1, Chapter 7). 2) Other information regarding Rudra. Details about the orgin, life, character etc. of Rudra which occur in other Purāṇas are given below.

(i) Thirtythree children were born to Prajāpati Kaʿya-pa, by his wife Aditi, as Adityas, Vasus, Rudras and Aśvins. (Vālmiki Rāmāyaṇa, Aranyā Kāṇḍa Sarga 14).

(ii) From the fury of Brahmā, Rudra was born; from the lap of Brahmā, Nārada was born; from the right thumb, Dakṣa; from the mind, Sanaka and the others; and from the left thumb, a daughter named Viṣṇu was born. (Devī Bhāgavata, Skandha 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 (doing rodana) Brahmā named him Rudra (He who cries). He cried seven times more. Brahmā gave him seven more names. They were Bhava, Śarva, Īśāna, Paśupati, Bhima, Ugra 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 Suvarcalā, Usā, Vikeśī Śivā, Svāhā, Dīśā, Diksā and Rohini. This world is filled by the sons and grandsons and so on of these wives. Their sons respectively were Śaṇaśicara Śukra, Lohitāṅga, Manojaya, Skanda, Sarga, Santāna and Budha. This Rudra who is described above, married Satī the daughter of Prājāpati Dakṣa. (Visṣu Purāṇa, Anīsa 1, Chapter 8). (For further information see under ŚIVA also).

RUDRAKETU. An asura. Two sons named Devāntaka and Narāntaka were born to this asura by his wife Śāradā. The hermit Nārada was greatly pleased at the valour of these two sons, and taught them “Pañcākṣarīmahāvidyā.” Devāntaka and Narāntaka, who became haughty and arrogant by their prowess were killed by Gaṇapati. (Gaṇeśa Purāṇa, Kriyā Kanda 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 phalluses. From that day onwards the place Rudrakoṭi became a holy place. (M.B. Vana Parva, Chapter 82, Stanza 118).

RUDRĀKṢA. (Elaco Carpus seeds) Beads for rosaries.
1) General information. A holy thing worn by devotees. In the Purāṇas much importance is attached to Rudrākṣas.
   In Devī Bhāgavata, Skandha 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 Tripura. He defeated Devas and deva chiefs and became emperor of the asuras. 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 Rudrākṣas came into being; from the moon-eye sixteen kinds of Rudrākṣas and from the fire-eye ten kinds of Rudrākṣas originated. Those which originated from the Sun-eye are bloodcoloured, those from the moon-eye white Rudrākṣas and from the fire-eye black Rudrākṣas. Boiled Rudrākṣa is considered a Brahmin caste, red rudrākṣa a Kṣatriya caste, white one a Vaśya 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 Brahmatāyā can be procured.
   With two faces: Rudrākṣa with two faces is the figure of Devideva. This is known by the name “Gaurīśākara”. 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 Śrīhātā (killing a woman) would be washed away.
   With four faces: Rudrākṣa with four faces is the figure of Brahmadeva. By wearing this, the sin incurred by Nara- hātā (killing a man) could be got rid of.
   With five faces: This is the figure of Kālāngi (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 Brahmatāyā 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, by enjoying woman of wicked 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 supernal 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 Janārdana. If one wears this, the devils, wicked planets, Ghosts, goblins, spirits haunting funeral places, Brahmārākṣas (a kind of demon) etc. will not come near him. Moreover, snake-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 Vājapeyāyāgas (A kind of sacrifice).
   With twelve faces:—Rudrākṣa with twelve faces is the dwelling place of the twelve Ādityas. This should be worn on the ear. 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 elephant, man, snake, rat, frog etc. will instantly be absolved.
   With thirteen faces:—he who wears rudrākṣa with thirteen faces will be equal to Kārttikeya. All his wishes will be realized. He will get rasa (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 Paramāśiva.
3) The mode of wearing Rudrākṣa. He who wears thirty-two rudrākṣas 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 Śrī Nilakaṇṭha Paramāśiva 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).
1) General information. King of the Province Bhoga-
kaṭa in the country of Vidarbha. It is stated in Mahā-
bhārata, Ādi Parva, Chapter 67, Stanza 62, that this
Rukmi was born from a portion of the Asura named
Krodhavaśa.
2) Birth. Father of Rukmi was the king Bhīṣmaka.
Two children were born to Bhīṣmaka, named Rukmi
and Rukmini. (M.B. Sabhā Parva, Chapter 31, Stanza 62).
3) Getting a bow. Śrī Kṛṣṇa took Rukmi’s sister
Rukmini by force and married her. Rukmi did not like
this and so he confronted Śrī Kṛṣṇa. In the contest Śrī
Kṛṣṇa reviled him. Rukmi got angry at this and went
to Kailāsa 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 Mahāviśtu. After
getting this bow he returned to Bhogaṅkāta 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. Sabhā Parva,
Chapter 21, Stanza 62).
(ii) Rukmi paid tribute to Karnā 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) Bhīṣmaka, the father of Rukmi, was known
by the name ‘Hiranyaroma’ also. Rukmi became
famous throughout all the countries. He accepted
Druma, a famous Kimpurusa (Kinnara) as his teacher
in archery. Druma presented him with a bow called
Vijaya. This Vijaya was on a par with the Gāndīva.
Rukmi fought with Śrī Kṛṣṇa and was defeated. The
place at which he was defeated was known as
Bhojakāta.

After having been defeated by Śrī Kṛṣṇa, a thought
arose in the mind of Rukmi to keep amity and concord
with Śrī 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 150).

5) Death of Rukmi. Discontented with everybody, Rukmi
lived in Bhogakāta, having no contact with any body.
During this period the king of Kaliṅga once approached
Rukmi and advised him to challenge Balabhadra-ārāma
for a game of dice. The challenge was made knowing
that Balabhadra was not a good player. Knowing that
to reject a challenge was not honourable, Balabhadra
went to play the game. Rukmi won the first round of
the game. Staking everything, the second round of
the game began and Balabhadra won the game. But
Rukmi and the king of Kaliṅga did not accept the
victory. All the kings who witnessed the game sided
with Rukmi. Instantly an ethereal voice said “Balabha-”
“drārama has won the game.” The friends of Rukmi
did not accept the ethereal voice. They began to create
a tumult in the hall. Balabhadra-ārāma who 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 chief Purānic statements, it could be understood that Rukmini was the incarnation of goddess Lākṣmī. 

   (i) "Śrī Devī (Lākṣmī) by her portions, took birth in the earth as Rukmini in the family of Bhiṣmaka". (M.B., Ādi Parva, Chapter 67, Stanza 156).

   (ii) Formerly Lākṣmī Devī took birth as the daughter of Bhṛgu by his wife Khyāti. Next she took birth from the sea of Milk at the time of the churning of it by the combined efforts of the devas and the asuras, to take Aṃṛta (ambrosia). When Viṣṇu took birth as Aāditya, Lākṣmī took birth from lotus. When Viṣṇu incarnated as Paraśurāma Lākṣmī Devī became the earth-goddess. In the incarnation of Śrī Rāma she became Sītā and in that of Śrī Kṛṣṇa she was Rukmini. (Viṣṇu Purāṇa, Anśa 1, Chapter 9).

2) It was in the kingdom of Vidarbha that Lākṣmī Devī took birth as Rukmini during the incarnation of Śrī Kṛṣṇa. To Bhiṣmaka, the King of Vidarbha, five sons beginning with Rukmi, were born. The sixth was a daughter who was named Rukmini. 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 Rukmi was an enemy of Śrī Kṛṣṇa. Rukmini desired to give her sister to Śīsūpāla. The date of the marriage was fixed and the heart was burning within Rukmini. She sent a Brahmin as messenger to Kṛṣṇa.

The time of marriage drew near. The kings of Aṅga, Kālliṅga, Mālava, Kekaya, Vāṅga, Magadha, Kosala, Śālva, Cola, Pāṇḍya, Kerala and so on took their seats in the nuptial hall. Śrī Kṛṣṇa and Balabhadra came with their army. The army under the leadership of Balabhadra remained behind and Śrī Kṛṣṇa went alone to the nuptial hall. While preparations were being made to give Rukmini to Śīsūpāla, 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 Balabhadra, 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 Pradyumna, Čārudeśa, Sudeśa, Čārudeha, Sucāru, Čārugupe, Bhadracāru, Čārcandra, Čārubiha and Čāru. But a slight difference is observed in the description of the sons of Rukmini given in Mahābhārata, Anuśāsana Parva, Chapter 14, Stanzas 33 and 34.

4) Married to the chariot by Durvāsas. 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, Devī ran to him and consoled 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.

"Śaibyā, Rukmini, Gāndhārī, Haimavatī and Jāmba-
3) **Marriage.** Ruru happened to see the exceedingly beautiful Pramadvarā the daughter of Viśvāvasu by Menakā. The moment he saw her he fell in love with her. The father of Pramadvarā came to know of this and he decided to give her in marriage to Ruru. Preparations for the marriage were being made. One day during that time Pramadvarā 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 rinsing his mouth he took some water in his hand and said “By the favour of God I have acquired by my devotion and worship of gods, devotion and service to my teacher, by my scripture-study, my worship with Gāyatrī, my prayer, 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 prepared to give half of his life to her. Ruru agreed to it. Thus Pramadvarā came to life again and Ruru married her. (Devī 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 Duṇḍubha he was given exhortations and good advice regarding righteousness by Duṇḍubha. (M.B. Ādi Parva Chapter 9, Stanza 19). Moreover it is mentioned in Mahābhārata, Ādi Parva, Chapter 12, that Ruru had taken a living sacrifice in the sacrifice of Janamejaya meant for the extermination of serpents.

**Ruru II.** A mighty and valiant Asura. After procuring a boon from Brahmā, Ruru became arrogant and attacked the realm of gods. The Devas who were defeated by Ruru ran to the Blue mountain and prostrated before the goddess Śakti, who had been doing penance there. This goddess Śakti had been born from the matted hair of Śiva.

Ruru followed the Devas and reached the Blue mountain. When Devī saw Ruru and his mighty army a loud laugh burst out from her. From that laugh thousands of devilish figures came into existence. They completely annihilated the army of Ruru. After this Devī killed Ruru with the nail of her toe. (Padma Purāṇa, Ṣrīṭi Ḫanda).

**RuruKa.** A King of the Ikṣvāku dynasty. This King was a scholar in economics and administration. (Harivaṁśa, 13:29).

**Rusabhānu.** Wife of Ḫiraṇyākṣa, an asura. (Bhāgavata, Skandha 7).

**Rusadrathā.** A King of the Aūga family. He was the son of Titikṣu and the father of Paila, a member of the line of Vyāsa’s disciples. (Agni Purāṇa, Chapter 277).

**Rusadru.** A King in ancient India. It is mentioned in Mahābhārata, Sabha Parva, Chapter 8, Stanza 13, that this King stays in the palace of Yama.

**Rusamā.** A Priest who had studied the Vedas well. A story occurs in the ‘Paṇcavīṁśa Brahmāṇḍa’, about this priest.

Once Indra and Rusuṣāma bet on going round the world. Both got ready and started. But Rusuṣāma 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 dais of Brahmā, and so Kurukṣetra contains the entire world. Therefore both Indra and Rusuṣāma were declared to have won the bet.”

**Rusāngū.** An ancient hermit. Once the great hermit Ārṣīśeṇa came to the hermitage of Ṛusuṣāngu and did severe penance. Viśvīmitra obtained Brahmāṇḍa (Brahminhood) by doing penance in this place. Towards the end of his life Ṛusuṣāngu and his sons came to Pṛthvādakātitha and sang laudatory songs about Pṛthvādakātirtha. Ṛusuṣāngu said that those who did penance and died in this holy bath would not have to undergo miseries after death. (M.B. Śalya Parva, Chapter 39, Stanza 24).

**Rusuṣarddhika.** A wicked King of the Saurāstrā dynasty. Mention is made about this King in Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14.

**Ruyyaka (Rucika).** A Sanskrit playwright who lived in the 12th century. He has another name ‘Rucika’ also. The book of criticism called “Alaṅkāra-sarasvavas” is written by him. He was the teacher of Maṅkha, the author of Śrikṣaṇthacarita’. Some are of opinion that Ruyyaka had written only the Sūtras in the book ‘Alaṅkāra-sarasvavas’ and that the gloss or commentary was given by Maṅkha. Some of the other works of Rucika are Sahdarayalī, Alaṅkārānusarāṇi etc.

S

**Ṣa (Ṣ).** The letter Ṣa means to lie down and also Ṣaṅkara. ‘Ṣam’ means comfort or happiness. (Agni Purāṇa, Chapter 348).

**Ṣa (Ṣ).** Ṣa means noble, sublime. (Agni Purāṇa, Chapter 348).

**Ṣa (Ṣ).** The sound ‘Ṣa’ means indirect; ‘Ṣa’, Lakṣmi (Godess of wealth and prosperity) and ‘ṣam’ means hair. (Agni Purāṇa, Chapter 348).

**Ṣabala.** A nāga born to Kaśyapaprajapāti of his wife Kadrū. (Ādi Parva, Chapter 85, Verse 7).

**Ṣabalākṣa.** A divine maharṣi. He once visited Bhīṣma. (Anuśāsana Parva, Chapter 26, Verse 7).

**Ṣabalāśva I.** The thousand sons born to Dakṣa of his wife Viśānav, are known as Ṣabalāśvas. To procreate man-kind Dakṣa first created five hundred sons by his wife Asikni and named them Harya-vas. Dakṣa had to create the Ṣabalāśvas as the Harya-vas were misled by Nārada. But, Nārada approached and told the Ṣabalāśvas also that it was not correct on their part to procreate children before they had studied the interior, exterior, bottom and top of the earth. Believing Nārada’s advice the Ṣabalāśvas also set out to measure the extent of the earth and they have not yet returned. Because of this Brahmā cursed that Nārada, instead of living at one place, should always be on the move. (Viṣṇu Purāṇa, Part 1, Chapter 15).

**Ṣabalāśva II.** A King born in the dynasty of King Kuru. His father, Aviksīrt or Aśvāvān was the grandson of King Kuru. Aviksīrt had, besides Šabalāśva, seven sons called Pariksīrt, Adirāja Viśāja, Sālmali, Uccaiś-ravas, Bhaṅgakāra and Jitīrī. (Ādi Parva, Chapter 94, Verse 52).
**Śabara**. A mleccha—low caste. The Mahābhārata has the following about Śabaras.

(i) Śabaras were born from the dung and urine of Nandīni, the cow of Vasiṣṭha. (Ādi Parva, Chapter 174, Verse 16).

(ii) When Sātyaki annihilated the Kauravas the dead bodies of thousands of Śabaras were heaped on the battle-field. (Droṇa Parva, Chapter 119, Verse 46).

(iii) In early days the Śabaras lived in the kingdom of Māndhātā, their profession being murder and looting. (Sānti Parva, Chapter 65, Verse 13).

(iv) Śiva had once taken the form of forest-dwellers and Śabaras. (Anuśāsana Parva, Chapter 65, Verse 17).

(v) Many Kṣatriyas lived for many years hidden in caves for fear of Parāśurāma, and as they had no association with kṣatriyas during the period, they became Śabaras. (Āśvamedhika Parva, Chapter 29, Verse 15).

**Śabara**. A woman of the tribe of forest-dwellers. Śī Rāma, during his life in the forest, gave her salvation.

1) Former life. Śabari, in her former life, was the only daughter Mālinī of the Gandharva King, Citrakavaca. An erudite scholar, Viṭihotra, married her. As he was ever immersed in contemplation of Brahman his wife Mālinī, (later Śabari) kept one hunter, Kālmāṣa, as her paramour, and her husband cursed her thus: "As you have become a lover of the hunter, you turn out to be a hunter-woman."

2) At the Suburbs of Mātaṅga’s hermitage. Mālinī in tears sought redemption from the curse from her husband, and he told her that she would get absolution from her infamy and the curse from Śī Rāma. Immediately she was transformed into a hunter-woman and she came to the suburbs of Mātaṅgāśrama. She took a special liking for the place, the reason being that the flowers in the āśrama possessed a special fragrance. Once while the disciples were carrying a load of flowers for the muni (Mātaṅga) a few drops of sweat from their bodies fell on the ground, and the muni blessed that the trees and creepers, which grew up from the sweat and their flowers would never fade. This is described as follows in Canto 73, Aranyakaṇḍa of Vālmiki Rāmāyaṇa.

"Oh! Rāma! nobody plucks and wears those flowers. They neither fade nor fall down. While the disciples of Mātaṅga were carrying a load of flowers for him, they sweated on account of exhaustion and some drops of sweat fell on earth which developed themselves into flowers due to the prowess of the guru’s tapas. Even today may be seen there Śabari, who has taken to sannyāsa and who tends the flowers. She will attain heaven only after seeing you."

Śabari lived for long there serving Mātaṅga’s disciples, performing tapas and learning knowledge about Brahman. At the time of the munis giving up their physical bodies they blessed Śabari that without further delay she would meet Rāma and get redemption from the curse. They also blessed that she would possess divine eyes to see hidden things and also the past and the future. After that she was spending her days awaiting the arrival of Rāma.

It was the period of the life in the forest of Rāma and Lakṣmana. After visiting various āśramas Rāma at last came to Mātaṅgāśrama. Hearing about Rāma’s visit Śabari had gathered a lot of fruits. Now, Rāma and Lakṣmana came and Śabari received them most respectfully. After herself biting each fruit to test its taste she gave the fruits for them to eat. The left-overs of Śabari appeared as nectar to Rāma. Then Śabari told Rāma thus: "When you go a short distance southwards there is the beautiful stream called Pampū. You cross Pampū and advance a little further and you will reach mount Rṣyamūkha. On the top of that mountain lives Sugrīva, son of Sun, and if you enter into alliance with him you will succeed in finding out and getting back Sītā after annihilating the enemies. Oh! Lord! my salutations."

After speaking thus, Śabari the great anchorite and chaste woman closed her eyes. Immediately she was transformed into Mālinī, the Gandharva damsel, and all at once a handsome Gandharva prince appeared there in a divine plane. It was Viṭihotra, the husband of Mālinī. After saluting Śī Rāma he took away his wife in a chariot to the Gandharva city. (Kamba Rāmāyaṇa, Aranyakaṇḍa).

**Śabarimala** (Śabari Mountain). A sacred place in South India in the eastern region of Kerala on a mountain called Śabarimala. It is not quite certain whether the name of this mountain is in any way related to Śabari, to whom Śī Rāma had given salvation. At any rate a very ancient temple with Śītā as the presiding deity therein is found at Śabarimala today. It is proof positive of the great sanctity attached to the ancient temple that every year lakhs of devotees from all parts of India visit it braving dense forests, mountains and wild beasts on their way. Historical evidence about the origin of the temple or its philosophical importance is sparse, but there is a legend, more illuminating than facts of history, about Śītā (Ayyappan) the deity installed in the temple. The legend is as follows—

In olden days the royal family of the Pāṇḍyas divided itself into two branches, one of them settling down at Velliyūr and the other at Madura. When the king of Madura one day went hunting in the forest he met a handsome and very powerful and courageous Malayālī youth. The king immediately took a liking for him and appointed him as an officer in his army. The youth gradually rose up in military service to become the Commander-in-Chief. The other officers, who were jealous due to the rise of the youth—Ayyappan—began conspiring to drive him out. The queen became a weapon in the hands of the conspirators, and at their instance she, pretended herself to be very ill and lay in a fainting fit. All the physicians acknowledged defeat in curing her. Then a physician, an agent of the conspirators, came forward and assured the king that he would cure the queen of her illness within one and a half hours if a leopard’s milk was made available. The king told Ayyappan about it.

Ayyappan went into the forest and returned to the palace with many she-leopards. He rode a tiger leading the leopards. People in the royal court were frightened by the sight of the leopards. The King realised that Ayyappan was not an ordinary person. Being questioned about him by the King, Ayyappan replied that God was his father and the whole world his home. As he did not like to live any further with tale-bearers and conspirators he returned to Kerala.
Ayyappan's departure made the King sad and very restless in mind. After giving all his immovable property to the King followed Ayyappan to Kerala taking all his ornaments, jars and other utensils, and came at last to Pantalam. This region of Kerala was then in the control of a petty Chieftain called Kaippuzha Tampan. The King of Madura purchased some land from the Tampan, put up a palace there and lived therein with the members of his family. Ayyappasvami on his way back to Kerala met Parashurama, who told the former that he had already, for the protection of Kerala, installed on mountains and that the sea-coast idols of his (Ayyappasvami) and that he would install another idol of Ayyappan at Sabarimala where they had now met each other. From that day onwards Ayyappasvami took his abode there.

One of those days the Pandyan king living at Pantalam had a dream, and in that dream Ayyappasvami appeared and told him that he (Ayyappan) 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 Parashurama. The King built a temple there and installed the idol of Ayyappasvami therein. He also got necessary purificatory ceremonies conducted in the temple by the famous tantric (high-priest) Tazhamaan. 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 pujas etc. daily, it was fixed that pujas need be conducted only for five days in every month and that Makarasamkranti 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 'Kalabham' and on the seventh day a 'guruti' also were ordained.

On the annual festival day the temple priest, the senior pilgrim, marars and other employees go to Sabarimala carrying with them rice etc. for food and calling aloud 'Swamiyae Saranaam Ayyappa!' (Oh! lord Ayyappa! you are our refuge), devotees climb the mountain today also repeating this slogan. (See under Sastā).

SAJAHAKA (SALAKA). See under Dhanañayya V.

SABHANARA. A King of the Bharata Dynasty. He was son of Anudruhyu, and the father of Kālanara. (Bhāgavata, Skandha 9).

SABHAPARVA. An important section in the Mahābhārata. The main theme mentioned in this section is the building of the palace of the Pāṇḍavas. (Sabhā = palace).

SABHAPATI. A prince who took the side of the Kauravas and fought against the Pāṇḍavas. Mention is made in Mahābhārata, Karna Parva, Chapter 89, Stanza 64, that this prince was killed by Arjuna.

SAJEE. Daughter of Pulomā and wife of Indra. The following information about Sāci is gathered from the Mahābhārata.

(1) It was from an aspect of Sāci that Pāncāli, daughter of King Dusupada was born. (Ādi Parva, Chapter 67, Verse 157).

(2) Sāci is seated on the best throne in the assembly of Devas in the court of Indra. (Sabhā Parva, Chapter 7, Verse 4).

(3) She worships Brahmā also in his court. (Sabhā Parva, Chapter 11, Verse 42).

(4) It was Śacidevi, queen of Indra, who took Śrī Kṛṣṇa and Satyabhāmā, during their visit to Devāloka to the Devamātā, (mother of Devas). (Sabhā Parva, Dākṣiṇāyatapāthā, Chapter 38).

(5) When Indra, afflicted by Brahmadhvā, hid himself away from Devāloka Śacīdevi was kept under the protection of Brhaspati. (Udyoga Parva, Chapter 11, Verse 20).

(6) While he was made Indra, Nahuṣa wanted to take Śacī for wife and she tried hard not to fall into his clutches. (See under Nahuṣa).

(7) Śacī was present at the birth of Subrahmanya. (Salya Parva, Chapter 45, Verse 13).

SADACARA (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 'Sādhus'. Sādhus are those who are without any bad conduct or behaviour. The habits and practices of the Sādhus are called Sadacara. The Saptarşis, (the seven hermits), the Prajāpatis (Lords of all creatures) and Manus (the fathers of men), were persons who were careful to keep up the good practices. Once the hermit Aūra advised Sagara, what the good usages of the people of Bhārata ought to be. The laws of good conduct according to hermit Aūra are given below:

2) The passing of excrement and urine. Every one should wake up in the Brāhma-muhūrtā (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, cattleshed, crowd, path, lakes or rivers and their banks, are places, 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 excrement the ground should be covered with grass and his head should be covered with cloth. Should not sit long or talk much when stooling.

3) The conduct of ablution after answering the calls 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 once, the anus thrice, the left hand ten times, and both 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. When pouring 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 the bath put on clean dress. 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. (Viṣṇu Purāṇa, Anāśa 3, Chapter 11).

SADĀJIT. A king of the dynasty of Bharata. He was the son of Kuntī and the father of Māhiṣmān. (Bhāgavata, Skanda 9).

SADĀKĀNTA. A river in India, Purānicly very famous. Mention is made of this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 25.

SADĀNĪRA. A river in India very famous in the Purāṇas. Mention is made of this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 204. Some scholars are of opinion that this river is the same as the Karatoya of Modern India.

SADARBHĀKA (S). Six sons of Maricī. Subjected to a curse they had to live many lives and ultimately they resumed their old forms as children of Devaki. (For details see under Kaṭaṅga, Para 2).

SADASVA. A king of ancient India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 12, that this king remains in the palace of Yama, glorifying him.

SADASYORMI. A king. He is a worshipper of Yama. (M.B. Sabha Parva, Chapter 8, Stanza 11).

SADGUNA I. The six qualities or attributes of Bhagavān (God). Aśvāram (prosperity), Viśyam (prowess), Vairāyam (non-attachment or renunciation), Viṇānam (super-knowledge), Śīra (welfare and prosperity) and Yaśas (fame, reputation) are the six attributes of Bhagavān.

SADGUNA II. Six kingly or political policies. Sandhi, Vigrahā, Yaṇa, Āśana, Dvaidha and Asrayā are the six policies of state-craft. (Manusmrī, Chapter 8, Verse 160)

1) Sandhi. To enter into peace and concord 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 Kapalasandhi, etc. No kind of peace or treaty should be made with twenty kinds of kings, i.e. infants; old men; one suffering from chronic disease; 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; blasphemner; 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) Vigrahā. Fighting, i.e. war is vigrahā. War is the result of mutual evil-doings. The king, who desires prosperity who is troubled by others and in whose favour time and circumstances are, should go in for war. The main causes of war are the following: the desire to capture kingdom, woman, position etc. haughtiness and impiersiousness, 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 the benefit of which is meagre or futile; war which would cause harm in the present as also in future; with the enemy whose strength is not correctly known; incited 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; though of advantage in future but useless 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) Yaṇa. Yaṇa means marching for war. One may start for war after declaring it, after making peace, after making alliances; and incidentally also.

4) Āśana. To remain quiet or doing nothing which is also of four kinds as yaṇa.

5) Dvaidha. To get in between the contending parties to support with words only and to remain without joining either side is dvaidha. He who takes up the stand should, on meeting both the parties, serve the stronger side. But if he finds that both the parties are making peace, and not in need of his aid, he should approach their enemy, who is more powerful than they, or he should fight by himself.

6) Asrayā. 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 supplicant's look, 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 Purāṇa, Chapter 240).

SĀDHU. An incarnation of Śiva. The Brahmāṇḍa Purāṇa contains the following story about it.

When the Himālaya and Maināka mountains once began a very intense tapas, the Devas and Rṣis fearing great ruin to the world in case the mountains got salvation, sought Śiva's protection and prayed for a solution for the problem. So Śiva, in the guise of a brahmin named Sādhu, went to the mountains, spoke to them condemning Śiva and thus made them retract from their devotion to Śiva.

SĀDHYĀ. Mother of the Sādhyas. (See under Sādhyas).

SĀDHYA (S).

1. General. A Gaṇadevatā. These Devatās often used to play an important role in Purānic movements and incidents. The Sādhyas were born from the seed Virāt Puruṣa. (Adi Parva, Chapter 1, Verse 35). But according to Viṣṇu Purāṇa (Part 1, Chapter 35) the Sādhyas were the grand-children of Dakṣa-prajāpati. Of the sixty daughters of the Prajāpati by his wife Asīkṣi, ten were married by Dharmadeva; The Viśvadevas were the sons of Dharmadeva by his wife Viśvā and the Sādhyas were his sons by Sādhyā.
2. Other information.

(i) The Sāḍhyas fought with Garuḍa, who went to Devakula for Amrita and got defeated. (Ādi Parva, Chapter 32, Verse 16).


(iii) Sāḍhyaganas participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 70).

(iv) Sāḍhyas took their place in planes above the palace of Drupada to witness Draupadi’s wedding. (Ādi Parva Chapter 186, Verse 6).

(v) They were present at the Devayājña conducted at Naimisa forest. (Ādi Parva, Chapter 195, Verse 3).

(vi) They were present with various kinds of arrows at the battle between Śrī Krṣṇa and Arjuna on the occasion of the burning of the Kaṇḍava forest. (Ādi Parva, Chapter 226 Verse 38).

(vii) They live in Indra’s court. (Sabhā Parva, Chapter 7, Verse 22).

(viii) They go to the court of Brahmā also and worship him. (Sabhā Parva, Chapter 11, Verse 44).

(ix) In the battle between Subrahmanya and Tārakāsura they fought on the side of the former. (Vana Parva, Chapter 231, Verse 71).

(x) Once they made a prayer to Daṭṭāṭreya muni. (Udyoga Parva, Chapter 36, Verse 3).

(xi) On the occasion of the battle between Karpa and Arjuna at Kurukṣetra the Sāḍhyas wished success for the flatter. (Salya Parva, Chapter 41, Verse 29).

(xii) They served as store-keepers at the yajña performed by king Marutta. (Sānti Parva, Chapter 29, Verse 22).

(xiii) They remain on Mount Munīṭrā forest during yajña. (Āśvamedhika Parva, Chapter 8, Verse 1).

SĀDYASKA. A yājña ordained for Rājaṛṣī. It could be performed in one day. (Vana Parva, Chapter 204, Verse 16).

SAGARA. A king of the solar dynasty, Sagara ruled Ayodhya.


2) Birth. Bāhuka, father of Sagara, was known as Subāhu also. Sagara was Bāhuka’s son by his wife, Yādavi. (Brahmāṇḍa Purāṇa, Chapter 16). Though Sagara was a prince he was born at the aśrama of Ayurva, and there was a reason for it.

Subāhu and Yādavi did not have a child for long. But, as a result of many yājñas conducted for the gift of a child, Yādavi conceived. While she was in the seventh month of her pregnancy her co-wife administered poison to her with the result that she did not further advance in pregnancy and deliver in due time. Thus she continued as a pregnant woman for seven years. (Brahmāṇḍa Purāṇa, Chapter 16). The King became an old man. During this period Tālājaṅgha, king of Hēhya, attacked Ayodhya with his army, and Subāhu, despite his old age, fought back. But the fighting grew fiercer. Subāhu found that he would not be able to defeat Tālājaṅgha and so he escaped into the forest with his wife Yādavi. They took shelter in the aśrama of sage Auruva. Subāhu expired there due to old age and Yādavi 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. Yādavi delivered shortly. As the poison (gara) given to her by the co-wife had immobilised her pregnancy so long Auruva named her child Sagara. (Brahmāṇḍa Purāṇa, Chapters 16 and 17).

3) To Ayodhya. Sage Auruva conducted the Upanayana ceremony of the boy and taught him the Vedas etc. Once Yādavi 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 Tālājaṅgha, and disgusted with such an existence, they came together and took refuge with Vasiṣṭha, who told them that king Subāhu had expired in Auruvaśrama, but that his son Sagara was there in the aśrama. He further advised them to bring Sagara back and reconquer Ayodhya. Yādavi went at the sight of the people from Ayodhya and they insisted upon Sagara’s return to the state as their king. They waited in the aśrama 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 Tālājaṅgha, reconquered Ayodhya and crowned himself as king. (Brahmāṇḍa Purāṇa, Chapters 20 to 23).

4) Family life. Sagara had two wives called Sumati alias Vaidarbhī and Keśinī alias Śaibyā. Sumati was the daughter of Garuḍa.

As he had no issues for long, Sagara, with his wife, went to Himālayas and began doing tapas at Bhrguprasavaṇa mountain. After hundred years Bhṛgu 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 Keśinī the one son.

The king and the queens returned to Ayodhya and in due course Sumati delivered the son called Asaṃjāsa 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, Bālākāṇṭha, Canto 33).

Some Purāṇas contain stories somewhat different from the above about the birth of the 60,000 children. e.g. in the 9th Skandha of Devi Bhāgavata, the story is related as follows: "Keśinī delivered the son Asamaṇjaṣa and Sumati did not deliver at all. So she did tapas for Śiva for children and because of his blessing she conceived. Sumati delivered only hundred years after continuing to be pregnant, and even that was only a piece of flesh, and she began weeping addressing 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 efficient man."
5) **Loss of children.** Kapila turned into ashes the 60,000 sons of Sagarā. Bhagīrathā revived them. (For details see under Bhagīrathā.)

6) **Triumphal tour.** Sagarā ruled the kingdom well and while living happily thus with his sons, he set out on a triumphal tour. After conquering the northern regions he moved towards the south, his object being Māḥiṣmati, Kingdom of the Hchayas. He destroyed the Hchayas completely in battle. (Brahmāṇḍa Purāṇa, Chapters 89 and 90).

7) **Evening of life.** Sagarā ruled the kingdom for 300 years. (Brahmāṇḍa Purāṇa, Chapter 91). His son, Asamañjasā was a tormentor of his subjects. In the evening of his life, Sagarā transmitted the throne to his grandson Amsumān (son of Asamañjasā). The rest of his life he spent in Aurvāśrama with his wife engaged in meditation.

8) **Other information.**

   - (i) Sagarā worships Yama in his court, (Sabhā Parva, Chapter 8, Verse 19).
   - (ii) Sagarā ousted Asamañjasā from the palace, because he led an immoral life. (Vana Parva, Chapter 107, Verse 89).
   - (iii) Sagarā went to heaven after handing over the throne to Amsumān. (Vana Parva, Chapter 107, Verse 64).
   - (iv) Sagarā had gone, in the plane of Indra to Virāṭanagara to witness the fight between Arjuna and Kṛpa. (Virāṭa Parva, Chapter 56, Verse 10).
   - (v) Śrī Kṛṣṇā once described the yājña and dāna of Sagarā. (Śanti Parva, Chapter 29 Verse 130).
   - (vi) Sagarā never ate flesh in his life. Anuśāsana Parva, Chapter 115, Verse 66.
   - (vii) He is considered to be one of the kings to be remembered both at dawn and dusk. (Anuśāsana Parva, Chapter 165, Verse 49).

**SAGARA.** Ocean. Samudra (ocean) got the name Sagarā as it was formed later at the place where the 60,000 sons of King Sagarā dug the earth in the course of their quest for the missing yājñī horse. (See under Sagarā.)

**SAGARAKA.** A Ksatriya king who lived at the place called Sagarā. He participated in Yudhīśhṭha's Rājasūya. (Sabhā Parva, Chapter 52, Verse 18).

**SAGARODAKA.** Holy water of the sea. He who bathes in it will go to heaven in an aerial chariot. (Anuśāsana Parva, Chapter 25, Verse 9).

**ŚAGNI (S).** Pitrī, who are sons of Brahmā. Aghisvattīs, Barhisadas, Anagnis and Śagnis are the Pitrī born from Brahmā. (Agni Purāṇa, Chapter 20).

**SAHA I.** One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīmasena. (Karṇa Parva, Chapter 51, Verse 8).

**SAHA II.** A very powerful Agni. (Vana Parva, Chapter 222).

**SAHĀ.** A Celestial woman. She also was with the apsārā women who were present at Indraloka to receive Arjuna. (Mahābhārata, Vana Parva, Chapter 43, Verse 30).

**SAHABHOJA.** A bird in the line of the offsprings of Garuḍa. (Udyoga Parva, Chapter 101, Verse 12).

**SAHADEVĀ I.** The fifth among the Pāṇḍavas. Facts about Sahadevā are related under the headings, Dharmaputra, Bhīma, Arjuna, Nakula and Pāṇḍavas.

Only those facts, which have not been so related are given hereunder.)

1) **A brief biographical sketch.** Sahadevā was the son of Pāṇḍu by his wife Māṇḍri. Two sons, Nakula and Sahadevā were born to Māṇḍri by the Asvinīdevas. Along with Yudhīśhṭha, Bhīma and Arjuna, sons of Kuntī, Nakula and Sahadevā spent their childhood in the company of Sages at Śatāṛīga mountain. Pāṇḍu died and Māṇḍri followed him in the funeral pyre. After that the Pāṇḍavas lived at Hastināpura under the care of Kuntī. When the 'lac-palace' was burnt down, they took themselves to the forest and ruled the kingdom with Indraprastha as capital. The Pāṇḍavas, who were defeated in the game of dice went again into the forest. Their going into the forest has been described as follows by Vidura.

Yudhīśhṭha, covering his face with cloth and Bhīma stretching out his powerful hands moved into the forest. Arjuna followed them throwing up sand particles. Sahadevā went rubbing his face with earth, Nakula, the most handsome of men, followed them, his body smeared with dust. Pāṇḍalī, her face concealed in hair and weeping went behind the king. Sage Dharmānya with Kuśa grass in his hands, accompanied them chanting Vedic hymns. (Sabhā Parva, Chapter 80).

Dhṛtarāṣṭra asked Vidura why the Pāṇḍavas assumed these different poses and attitudes and Vidura answered him thus : Yudhīśhṭha covered his face to show that he would not retaliate in anger though he had lost the kingdom due to cheating. Bhīma stretched out his hands to show that he was unrivalled in manual power. Arjuna threw out sand to say that he would shoot his arrows into the enemy camp like particles of sand. Sahadevā rubbed earth on his face as he did not want anybody to distinguish his face. Nakula, the most handsome of men, smeared his face with dust so that, on the way, women should not desire him.

When the Pāṇḍavas returned after twelve years' stay in exile in the forest and one year's stay incognito Durvudhana refused to allot them even a single line house, and war for eighteen days between the Kauravas and the Pāṇḍavas was fought in the field of Kurukṣetra. The Kauravas were wiped out. Yudhīśhṭha became king and performed the Rājasūyaajñā after which the Pāṇḍavas went out on the great journey and gave up their lives.

2) **Other information about Sahadevā.**

   - (1) He was dedicated to the service of elders. (Adi Parva, Chapter 1, Verse 114).
   - (2) He was exceptionally handsome. (Adi Parva, Chapter 67, Verse 111).
   - (3) In the fight that followed Arjuna's endeavour to capture king Drupada to be presented as Gurudakśinā (tuition fee to Drupa, who trained the Pāṇḍavas in the use of arms) Nakula and Sahadevā protected the wheels of Arjuna's chariot. (Adi Parva, Chapter 137, Verse 27).
   - (4) A son called Śrutasena (Śrutakarman) was born to him of Pāṇḍalī. (Adi Parva, Chapter 220, Verse 80).
   - (5) He had also married the daughter of King Duyutmān of Madra called Vījāyā and the couple had a son called Suhotra. (Adi Parva, Chapter 95, Verse 80).
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(6) He defeated Virāta, the Matsya king in battle. (Sabha Parva, Chapter 31, Verse 2).
(7) He conquered the southern kingdoms on the orders of Yudhiṣṭhira. (Sabha Parva, Chapter 30).
(8) He defeated Dantavaktra in battle. (Sabha Parva, Chapter 31, Verse 59).
(9) He defeated Nila, king of Māhismatī, in a fierce battle and collected taxes from him. (Sabha Parva, Chapter 31, Verse 59).
(10) He deputed Ghaṭotkaca to collect taxes from Vibhiṣaṇa, king of Laṅkā. Vibhiṣaṇa sent Ghaṭotkaca back with a lot of gold and gems. Vibhiṣaṇa also deputed 88,000 Rākṣasas to carry the gold etc. (Sabha Parva, Southern text, Chapter 31).
(11) He was Yudhiṣṭhira’s minister during the Rājasūya yajña. (Sabha Parva, Chapter 33, Verse 40).
(12) After the yajña was over, he conducted Droṇa and Aśvatthāmā back to their palaces. (Sabha Parva, Chapter 45, Verse 48).
(13) He took the vow that he would kill Śakuni. (Sabha Parva, Chapter 77, Verse 9).
(14) In the battle that followed the abduction of Draupadī by Jayadratha, the chariot of Yudhiṣṭhira went out of action and he, therefore, rode in the chariot of Sahadeva. (Vana Parva, Chapter 271, Verse 15).
(15) During his life-incognito he thought of assuming the name Tantripala. (Virāṭa Parva, Chapter 3, Verse 9).
(16) He went to king Virāṭa disguised as Vaiśya called Aṅiṣṭanemi and got himself appointed as head of the king’s dairy. (Virāṭa Parva, Chapter 10, Verse 5).
(17) He, in the guise of a dairy-man, used to give milk, butter-milk etc. to the Pāṇḍavas. (Virāṭa Parva, Chapter 13, Verse 9).
(18) Saṣjaya emphasized the fact that Sahadeva was a heroic warrior to Dhṛtarāṣṭra. (Udyoga Parva, Chapter 50, Verse 31).
(19) When Yudhiṣṭhira, during the great war, divested himself of his armour and started towards the Kaurava army, Sahadeva questioned the action. (Bhīṣma Parva, Chapter 43, Verse 19).
(20) On the first day of the battle he fought a duel with Durmukha. (Bhīṣma Parva, Chapter 45, Verse 25).
(21) He defeated Vikarna, Salya and others in the battle. (Bhīṣma Parva, Chapter 71, Verse 83).
(22) He annihilated the cavalry of the Kauravas. (Bhīṣma Parva, Chapter 89, Verse 32).
(23) He ran away from the battle-field. (Bhīṣma Parva, Chapter 105, Verse 16).
(24) He fought a duel with Kṛpācārya. (Bhīṣma Parva, Chapter 110, Verse 12).
(25) He fought with Śakuni. (Droṇa Parva, Chapter 14, Verse 22).
(26) He fought again with Durmukha. (Droṇa Parva, Chapter 106, Verse 13).
(27) He killed Nirmitra, the Trigarta prince. (Droṇa Parva, Chapter 107, Verse 25).
(28) In the fight with Karna he got defeated. (Droṇa Parva, Chapter 167, Verse 15).
(29) He defeated Duṣṇāsana in battle. (Droṇa Parva, Chapter 188, Verse 2).
(30) When Sātyaki was about to kill Dhṛṣṭaduryoṇa, he pacified the former by a tactful speech. (Droṇa Parva, Chapter 198, Verse 53).
(31) He defeated Paundrarakṣa. (Karna Parva, Chapter 22, Verse 14).
(32) He defeated Duṣṇāsana again. (Karṇa Parva, Chapter 23).
(33) He got wounded in the fighting with Duryodhana. (Karna Parva, Chapter 56, Verse 7).
(34) He defeated Ulūka. (Karṇa Parva, Chapter 61, Verse 43).
(35) He killed Śalya’s son. (Śalya Parva, Chapter 11, Verse 43).
(36) He killed Ulūka, son of Śakuni. (Śalya Parva, Chapter 28, Verse 32).
(37) He killed Śakuni. (Śalya Parva, Chapter 28, Verse 46).
(38) After the war, Yudhiṣṭhira allotted Durmukha’s palace to Sahadeva. (Śánti Parva, Chapter 44, Verse 12).
(39) In the matter of dharma-rathākāmas (righteousness, material wealth and enjoyment of life) he attached more importance to artha (material resources). (Śánti Parva, Chapter 167, Verse 22).
(40) During the Rājasūya the duty of managing domestic affairs was entrusted to him by Vyāsā and Yudhiṣṭhira. (Aśvamedha Parva, Chapter 72, Verse 20).
(41) After the great war he visited and saluted Kuntī, who lived in the forest then. (Aṣramavāśika Parva, Chapter 24, Verse 8).
(42) In the great journey (Mahāprasthāna) he walked in front of Pāṇcālī and behind Nakula. (Mahāprasthānīka Parva, Chapter 1, Verse 31).
(43) Synonyms used in Mahābhārata for Sahadeva: Āśvineya, Āśvinīsuta, Bharaṭasārdūla, Bharaṭasattama, Kauravya, Kurunandana, Mādrīputra, Mādreya, Nakulānuja, Pāṇḍava, Pāṇḍunandana, Tantripala, Yama, Yamaṇputra.

SAHADEVA II. A mahaśī, who lived in the court of Indra. (Sabha Parva, Chapter 7, Verse 16).

SAHADEVA III. A King in ancient India. He lived in the court of Yama worshipping the latter. (Sabha Parva, Chapter 3, Verse 17).

SAHADEVA IV. A son of Jarāsandha about whom the following facts are collected from the Mahābhārata.
(1) Asi and Prāpti, two wives, of Kṛṣṇa were the sisters of this Sahadeva. (Sabha Parva, Chapter 14, Verse 31).
(2) He was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 8).
(3) After the death of Jarāsandha he took refuge with Śrī Kṛṣṇa, who crowned him King of Mathurāpurī. (M.B. Southern text, Sabha Parva, Chapter 24).
(4) In the great war he came to the help of Yudhiṣṭhira with one aksauhini (division of army). (Udyoga Parva, Chapter 19, Verse 8).
(5) He was one of the seven Mahārathins 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 Dhūmrākṣa and father of Kṛṣṇa. (Bhagavata, Skandha 9).
SAHADEVA VI. A King of the Solar dynasty, son of Dharmendhana (or Dharmendra) and father of Jayatesa. (Bhágavata, Skandha 9).

SAHADEVA VII. A King of the Solar dynasty, son of Sudäsa and father of Somaka. (Bhágavata, Skandha 9).

SAHAJA. A Cedi King. (Udyoga Parva, Chapter 74, Verse 16).

SAHAJANYÄ. An apsarä woman. The following information about her occurs in the Mahabhárata:

(1) She is one of the six noble celestial girls, the other five being Urvaśi, Pürvacittä, Menakā, Gṛtacii and Viśvācī. (Ādi Parva, Chapter 74, Verse 69).

(2) She was present at the Birthday Celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 64).

(3) She is an actress in Kubera’s court. (Sabhā Parva, Chapter 10, Verse 11).

(4) Sahajanyä was among the celestial women who danced when Arjuna came to Devaloka. (Vana Parva, Chapter 43, Verse 30).

SAHAJIT. A King of the Bharata dynasty. He was one of the sons of Mahâbhôja. (Bhágavata, Skandha 9).

SAHASRÂBÄHU. A warrior of Subrahmânya. (Śalya Parva, Chapter 45, Verse 59).

SAHASRACITYA. Grandfather of King Śatayúpa. Sahasracitya was King of Kekeya. 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. (Amuśásana Parva, Chapter 127, Verse 20; Āśrama-vāsika Parva, Chapter 20, Verse 6).

SAHASRAJIT. A King of the Bharata dynasty, Sahasra-jit was a son of Mahābhôja. (Bhágavata, Skandha 9). He gave up his life for brahmans and attained heaven. (Śanti Parva, Chapter 234, Verse 31).

SAHASRAJYOTTI. One of the three sons of King Samrât. He had a million sons. (Ādi Parva, Chapter I, Verse 46).

SÅHASRÅKA. A holy place of pilgrimage. This place is situated in Kurukšetra. It is mentioned in Mahâbhârata, Vana Parva, Chapter 63, Verse 158, that those who bathe in this place will get the merits of giving thousand cows as gifts.

SAHASRAMUKHARÅVÅNA. 1) General. A Daitya King, who ruled Trilokapuri, a country thousands of miles away from India. Trilokapuri 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 Râvana once went to Satyaloka and performed the most intense tapas for many years. Yet, Brahmä did not appear and then he began cutting his heads one after the other and offering them in the fire. Nine hundred and ninety nine of his heads were cut thus. When he was about to cut the last head also, Brahmä, 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) Brahmassra, 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 boons became emperor of all Daityas and then conquered heaven, Pâtâla, Kailåsa, Vaikuṇṭha and the eight regions of the world. He then defeated Pâtâlalâraṇa and wedded his only daughter Indumukhi. He got as a present a weapon called Kaṭhukuntha. He propagated in the world the customs and practices of heaven with the result that all the customs of the Devas 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 Vidyâdhara woman, Cañcalakṣi, who was performing tapas of Lakṣmîdevi and Cañcalakṣi cursed him that Lakṣmîdevi would kill him.

4) Son. Vajrabahu was Sahasramukha’s son. He secured from Siva Pâṣupatâstra and an armament iner-penetrable by anyone. Vajrabhûta Indra and Subrahmânya killed the former.

5) Death. Sahasramukha had an army-chief named Bâna and both of them together did incalculable harm to the three worlds. Śri Râma was King of Ayodhya at the time, and Devas and sages complained to him about Sahasramukha and as soon as the complainants left Ayodhya, Sugriva and Vibhîśana came there. They told Râma about the abduction by Sahasramukha’s second son, Candragupta of Sugriva’s daughter and Vibhîśana’s daughter-in-law. At once Śri Râma, with Laksmâna, Sugriva, Vibhîśana, Hanûmân and a great army of monkeys reached Sahasramukha’s capital city. Śri Râma sent word to him through Hanûmân that Sugriva’s daughter and Vibhîśana’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 Bâna to fight Śri Râma. Bâna was killed in battle. (See under Bâna IV). Then ensued a fierce battle between Râma and Sahasramukha, the latter aided by Candragupta. Añgada was about to be overpowered by Candragupta, and then the following celestial voice was heard: “Candragupta will not die as long as his wife Padmâvatî is reciting Brahmanamrita imparted by Brahmä.” Then Vibhîśana sent Hanûmân to the women’s quarters and as a result of the latter using a “Kūṭatantarayantra” great confusion and quarrels broke out among the women-folk, and utilising the opportunity Añgada killed Candragupta. Sahasramukha fought Śri Râma single-handed. All tactics of Râma proved to be of no use. Then he remembered Brahmâ’s boon to Sahasramukha and Cañcalakṣi’s curse upon him. Immediately Śri Râma brought down Sitâ from Ayodhya and the latter shot the Śaktika arrow at the throat of Sahasramukha and he was killed. (Kamba Râmâyana, Uttarakanda).

SAHASRÂNÅMA (N). (Sahasra = thousand; nāma = name).

Hymns containing the thousand names of Viśnu, Śiva and Devi are generally known as Sahasrânåma. The recitation of these names is considered to be annihilative of all sins. Sahasrânåma of Viśnu is more popular.

SAHASRÅNIKA. A King of the solar dynasty. (For details see under Udayana).
SAHASRAPĀDA (SAHASRAPĀT).

1) General. A maharsi, who was transformed into a serpent by the curse of Khagama, another maharsi. 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 yājña from Sahasrapāt, who answered the former that he would hear the story of Āstika from brahmmins and then disappeared. (Ādi Parva, Chapter 12, Verse 3).

SAHASRAVĀK (SADAHSUVĀK). One of the hundred sons of Dhūtarāstra. (Ādi Parva, Chapter 67, Verse 100).

SAHIŚYU. One of the three sons of Pulaha Prajāpāti by his wife Kṣamā, the other two being Kardama and Urvāriyān. (Viṣṇu Purāṇa, Part I, Chapter 10).

SAHODHA. A child conceived by a girl while she is unmarried but delivered after she is married. (See under Putra)

SAIHYA. A mountain on the plain of Lavanāsambudra (salt sea). Monkeys, in the course of their search for Sīta crossed this mountain, which is one of the sapta-kulaparvatas (seven great mountains) in India. Nāhuṣa once picnicked on this mountain along with apsarā women. (Udyoga Parva, Chapters 11 and 12; Vana Parva, Chapter 282; Bhīṣma Parva, Chapter 9).

SAIHYA I. An ancient King of India. He was the father of Śrīraja and a close friend of Sage Nārada and Sage Parvata. (M.B. Droṇa Parva, Chapter 55, Verse 7).

SAIHYA II. King of the Sibi land. Mahābhārata gives the following pieces of information about him:—

(i) Govāsa, King of Sibi land was the father-in-law of Yudhiṣṭhirā. (M.B. Ādi Parva, Chapter 95, Verse 76).

(ii) Sāiha adorned Yudhiṣṭhirā's assembly. (M.B. Sābhā Parva, Chapter 4, Verse 25).

(iii) Sāiha and the King of Kāśī had come to Upaplavya city with an “Aṣṭauhini” (division of the army) to attend the marriage of Abhimanyu. (M.B. Virāṭa Parva, Chapter 72, Verse 16).

(iv) Durvodhana admitted that Sāiha was the greatest archer in the army of the Pândavas. (M.B. Bhīṣma Parva, Chapter 20, Verse 5).

(v) During the Bhrārata Yuddha, Sāiha and the King of Kāśī were standing to protect Dhrṣṭaduryama's "Kraunčavīyāha". (M.B. Bhīṣma Parva, Chapter 50, Verse 56).

(vi) This Sāiha was the grandson of Uśīnara. (M.B. Droṇa Parva, Chapter 10, Verse 64).

SAIHYA III. Name of a horse tied to Śrī Kṛṣṇa's chariot. (M.B. Vana Parva, Chapters 20, 22, and 283).

SAIHYA IV. A Kṣatriya hero born in the Vṛṣṇi family. In Mahābhārata, Sābhā Parva, Chapter 4, Verse 34, we read that he learnt Dhanurveda (science of archery) from Arjuna and shone in Yudhiṣṭhirā's assembly.

SAIHYA V. A Kṣatriya King who was defeated by Śrī Kṛṣṇa. There is a reference to this Sāiha in Mahābhārata, Dāśāśīyā Pāṭha, Sābhā Parva, Chapter 38.

SAIHYA VI. A warrior who fought against the Pāṇḍavas on the side of Kauravas. He fought from the “Sarvatobhadrayūhā” formed by Bhīṣma. (M.B. Bhīṣma Parva, Chapter 99, Verse 2).

SAIHYA VII. King of Sauvira land. When Jāraśandha invaded Gomanta city, Sāiha was put in charge of the defence of the western gate of that city. (Bhāgavata, 10th Skandha). His daughter Rātnā married Akṛūra. (Matsya Purāṇa, Chapter 45, Verse 28).

SAIHYA I. One of the wives of King Sagara. Sagara had two wives named Sunmati and Keśinī. In Devī Bhāgavata, 9th Skandha we see that Sunmati had another name, “Vairārbhī” and Keśinī had another name, “Sāiha”. Prince Asamānājasa was the son of Sāiha.

SAIHYA II. Queen of Dyumatsena, the King of Sālva. This Sāiha was the mother of Satyavrāṇ. (See under Satyavrāṇ).

SAIHYA III. One of the wives of Śrī Kṛṣṇa. When her husband Śrī Kṛṣṇa renounced his body, this Sāiha jumped into the fire and was burnt to death. (M.B. Mahāsala Parva, Chapter 7, Verse 73).

SAIHYA I. An ancient sage. Ambā who was forsaken by the King of Sālva went and mourned over her misfortune in Sāiha'sārāma. This sage consoled her. (M.B. Udyoga Parva, Chapter 175, Verse 38).

SAIHYA. A Sanātana Vīvadeva. (M.B. Anuśasana Parva, Chapter 91, Verse 52).

SAIHYA I. A warrior of Subrahmanya. (M.B. Sālīya Parva, Chapter 45, Verse 63).

SAIHYA I. A King of ancient time. He was the grandfather of Bhagadatta. After performing tapas in the tapovana at Kurukṣetra he attained Indraloka. (M.B. Aṃravāśika Parva, Chapter 20, Verse 10).

SAIHYA I. A river flowing between the two mountains, Meru 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 for Yudhiṣṭhirā's Rājaśīya. (M.B. Sābha Parva, Chapter 52, Verse 2).

SAIHYA I. A Gandharva. A class of Gandharvas is also known as “Sailūṣas”. Some references found in the Purāṇas concerning SAILūṣas are given below:—

(i) Śrī Rāma sent Bharata and completely destroyed the class of Gandharvas called SAILūṣas who were causing trouble on the shore of the eastern ocean. (Kamba Rāmāyaṇa, Uttara Rāmāyana). During the reign of Śrī Rāma, as ordered by him, Bharata killed with his shower of arrows, the wicked Gandharva named SAILūṣa and his three crores of sons who lived on the banks of the river Sindhu. (Agni Purāṇa, Chapter 11),

(iii) Rāvana's brother, Vībhīṣaṇa had married Saramā the daughter of a SAILūṣa Gandharva. (Uttara Rāmāyana).

(iv) The Gandharva named SAILūṣa serves Kubera and remains in Kubera's assembly. (M.B. Sābha Parva, Chapter 10, Verse 26).

SAIHYA I. A disciple of the hermit Śaunaka. (See under Gurūparamaprāṭa).
SAINDHAVA II. Mention is made in Mahābhārata, Vana Parva, Chapter 51, Verse 25, that the inhabitants of the kingdom of Śindhu were called Saṁdhavas.

SAIṢHĀVĀṆAṬYĀ. An ancient holy place of pilgrimage in Bhārata. This holy place is mentioned in Mahābhārata, Vana Parva, Chapter 89, Verse 15.

SAIṢHĀVAYANA. One of Viśvāmitra’s sons, who were expounders of Vedas. (M.B. Anuṣāsana Parva, Chapter 4, Verse 31.)

SAIṆYAṆIṆIṆA PARVA. A sub-section of Udyoga Parva in Mahābhārata. This subsection comprises Chapters 151 to 159 of Udyoga Parva.

SAIRANDHRI. The pseudonym assumed by Pāṇcālī, when the Pāṇḍavas lived incognito in the palace of King Virāṭa. (See under Pāṇcālī.)

SAIRIṢAKA. A region in India, celebrated in the Purāṇas. Nakula, in the course of his triumphant march in the western regions, conquered this land also. (M.B. Saṁbhā Parva, Chapter 32, Verse 6.)

SAIṢAṬA. A land famous in the Purāṇas. The Kṣatriya Kings of this country brought presents for Yuddhiṣṭhira’s Rājaśūya. (M.B. Saṁbhā Parva, Chapter 52, Verse 18.)

SAIṢIṆĀṆA. A Mahārṣi. The famous Kālayavana was his son, born to him by his wife Gopālī. Saṁśirāyaṇa was the priest of King Trigarta. Once the king ordered the sage to have sexual union with his wife Viśkadevi to test his virility. (Harivarhaṇa, I; 15; 12.)

SAIṢIṆREYA. An ācārya who was the disciple of Śakalya. “Saṁśiṛiya Saṁhiṭā,” a work produced by him is considered to be an authoritative treatise on the Śakalya branch of knowledge.

SAIṢIṆIRINDHRA. A country in ancient India. Mention is made about this country in Mahābhārata, Bhisma Parva, Chapter 9, Verse 57.

SĀIṆAGĀṆA. Siva’s bow. It was made by Viśvakarmā. He made a Vaiśnavacāpa and a Śaiva-cāpa for the purpose of a battle which was fought once between Viṣṇu and Siva. (See the 7th sub para, 7th para under the word Viṣṇu.)

Long ago when Siva set out to break up Dakṣayāga, he was armed with this bow. After defeating the enemy and breaking up the yāga, Siva cooled down and presented the bow to his devotee, the king of Videha. The king took the bow to his palace, kept it in his armoury and used to offer due worship to it. His descendants also continued to worship it. (Kamba Rāmāyaṇa, Bāla Kāṇḍa.)

SĀIVĀṆA. A town in India. There is a reference to it in Mahābhārata, Bhisma Parva, Chapter 52, Verse 18.

SĀKA. A particular sect of people or caste. The following information about the Śakas is gathered from the Mahābhārata. (i) Śakas were born from the breast of Nandini, Vaśiṭha’s cow. (Adi Parva, Chapter 147, Verse 36). (ii) Bhimasena, during his triumphant tour of the eastern regions subjugated the Śakas. (Saṁbhā Parva, Chapter 32, Verse 14). (iii) Nakula conquered them. (Saṁbhā Parva, Chapter 32, Verse 14. (iv) King of the Śakas participated in Yuddhiṣṭhira’s Rājaśūya. (Saṁbhā Parva, Chapter 51, Verse 32. (v) The Pāṇḍavas invited them to take part in the great war. (Udyoga Parva, Chapter 4, Verse 15.)

(vi) They did along with Sudakṣiṇa, king of Kāmboja, service in Durvodhana’s army. (Udyoga Parva, Chapter 19, Verse 21.)

(vii) Śrī Kṛṣṇa once conquered them. (Droṇa Parva, Chapter 119, Verse 45.)

(viii) Karna once defeated them and conquered their country. (Karna Parva, Chapter 8, Verse 18.)

(ix) Śakas who were originally Kṣatriyas were demoted as Śūdras as they incurred the displeasure and anger of brahmās. (Anuṣāsana Parva, Chapter 33, Verse 21.)

(x) As the Śakas and the Yavanas had helped the Haihaya kings Pārīṣurāma, Sagara and Bhārata defeated them in war and drove them off from the country. (Bhāgavata, Navama Skanda.)

SĀKA. A tree in the Śaka island. The island got the name from this tree. (Bhisma Parva, Chapter 11, Verse 23.)

SĀKAḌVĪṆA. One of the Saptadvīpas (seven islands). Saṁśiṇa once gave Dhrārāstrā a description of this island. (Bhisma Parva, Chapter 11.) Jambuḍvīṇa, Plakṣadvīṇa, Sāmalidvīṇa, Kuśadvīṇa, Krauṇidvīṇa, Sākaḍvīṇa and Puṣkaraḍvīṇa are the Saptadvīpas. (Devi Bhāgavata, 8th Skanda.)

SĀKALA. A city made famous in the Purāṇas. Once it was the capital of the Madra kingdom. (Saṁbhā Parva Chapter 32, Verse 14.) Modern scholars opine that the modern Siyalkot was the old Śakala.

SĀKALADVĪṆA. An ancient kingdom referred to in the Purāṇas. Pratīvindhya, king of this kingdom was defeated by Arjuna. (Saṁbhā Parva, Chapter 32, Verse 14.)

SĀKALYA. A mahārṣi in the lineage of gurus (preceptors). (See under Guruparampara.) He systematised the Vedāsahhitās. It was Bādārāyanaṅkṛṣṇa, who became later famous as Vedavyāsa, who first arranged in systematic order the Vedāsahhitās. Prominent scholars hold the view that Vyāsa lived between 1500-1500 B.C. The saṁhitā text now popular systematised by Śakalya is called Śakalya sākhā (Śakalya branch).

Śakalya is reported to have saved Kaśyapa mahārṣi once. When King Pārīṣit was cursed that he would die by Takṣaka’s poison Kaśyapa started for his court to save the king from the calamity. But, Takṣaka met him on the way and sent him back laden with presents of gems, ornaments etc. People derided Kaśyapa, who on account of covetousness, retreated from the duty of saving the king’s life and non-cooperated with him in every way. In this contingency Kaśyapa sought the help of Śakalya, who advised the former to bathe in the sacred tirthas in the rivers Godāvari and Sarasvatī. Kaśyapa did so and regained his old reputation.

SĀKAMBHIṆA. A sacred place dear to Devi. He, whofasts for three nights here, will derive the same benefits as of eating lettuce (śāka) for twelve years. (Vana Parva, Chapter 84, Verse 13.)

SĀKAṬA. An asura. (See under Kṛṣṇa, Para 9, Sub Para 2)

SĀKAṬALA. An intelligent minister. (For details see under Vararuci.)

SĀKAṬAYANA. A famous grammarian. He lived before Vāśka and Pāṇini. He is considered to be the author of the well-known text on grammar called ‘Unādīśūtrapāthā’. He is referred to as the foremost among the grammarians in the aṣṭādhyaṅyā of Pāṇini. (Pāṇinīśūtra, 1, 4, 86 and 87.)
Sākavakra. A warrior of Subrahmanya. (Mahābhārata, Saliya Parva, Chapter 45, Verse 78).

Sākayanya. A maharṣi. (For details see under Brhadratha)

Sākha. According to one view Sākha was the younger brother of Subrahmanya while there are others who maintain that he was Subrahmanya's son. In verse 37, Chapter 44 of Saliya Parva it is stated that Sākha was the son of the Vasu Anala and the younger brother of Subrahmanya and that he had two brothers called Vaiśākha and Naigameya. It is stated in Chapter 15, part I of Vīṣṇu Purāṇa as follows:—"Āpa, Dhiruva, Soma, Dharma, Anila, Agni, Pratyuṣa and Prabhāsa are the aśavasus. Vaitanda, Śrama, Śanta, and Dhvani were sons of Āpa. Kāla, who annihilates the entire world is the son of Dhiruva and Varccas is Soma's son. Varccas gives people the vital glow. Draviṇa, Hutaḥhavyavaha, Śīṣvara, Prāṇa and Varaṇa were the sons of Dharma by Manohārā. Anila's wife was Śīva, and two sons, Manojava and Avijñatagati were born to the couple. Kumāra, son of Āgni was born in Sārastamba and he had three brothers called Sākha, Viśākha and Naigameya."

The following story about the birth of Sākha is from Taranīga 6, Lāvānaka-lambaka of Kathāśaritāgāra:—Defeated in battle by Tārakāsura, Indra decided to have no more fight with him and retired to Mount Mahāmeru. Devas and maharṣi's 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, Sākha and Viśākha were born from the face of Subrahmanya wounded by the Vajrāyuḍha of Indra.

Sākra. A synonym of Indra. (See under Indra.)

Sākradeva. A prince of Kaliṅga, who fought on the Kaurava side in the great war and got killed by Bhima. (Bhīṣma Parva, Chapter 54, Verse 24).

Sākramārīkā. A sacred place from very olden days. Those who bathe there will attain heaven. (Vana Parva, Chapter 82, Verse 81).

Sākravaṇi. A nāga, which lived in a forest near Girivrajā. The forest was near the āśrama of Gautama. (Sabhā Parva, Chapter 21, Verse 9).

Sākravaṭṭa. A holy place. He who worships Devatās and the souls of his ancestors here will attain the holy world. (Vana Parva, Chapter 84, Verse 29).

Sākrīdgraḥa. A rural area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 66).

Sākta. Son of Manasvi, the great-grandson of emperor Pūru. Sauvīrī was his mother. He had two brothers called Snāhanana and Vāgmi, both of them great in warfare. (Ādi Parva, Chapter 94, Verse 7).

Sākti I. (1) General. Son of Vaiśīṣṭha by Arundhati. He was the first-born among the hundred sons of Vaiśīṣṭha. Kalmāṣapāda, the Rākṣasa captured and ate Sākti and his pregnant wife Advṛṣyāṇi spent her days in great grief with Vaiśīṣṭha. Parāśāramuni, father of Vyāsa, was Advṛṣyāṇi's son. (For details see under Advṛṣyāṇi).

2) Other information
(i) It was Śīva, who incarnated himself as the son of Vaiśīṣṭha.
(ii) Gopāyana, Bharadvāja, Āpastamba and Arṇodara belong to the line of disciples of Sākti. (Vāmanā Purāṇa, Chapter 6).

Sākti II. The weapon of Subrahmanya is called Sākti, and it was made by Viśvakarman. Viśvakarman once grilled Sūrya (sun) on his machine and reduced his glow. The glow thus released by Viśvakarman fell on the earth and Viśvakarman made with that glow the cakra (disc) of Viśnu, the trīsūla (trident) of Śiva the Puspakā, aerial chariot of Kubera and the Sākti of Subrahmanya. (Viśṇu Purāṇa, Part 3, Chapter 2).

Sākti III. The sound 'S' means welfare or prosperity and 'kti' prowess. Therefore Sākti means she, 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 'Sākti' may be taken to mean Bhagavati and Pārvatī, and what are termed as Bhagavati, Sākti, Devī, Ambikā, Pārvatī etc. are the manifestations of Sākti, Śiva's spouse. This Sākti exists fractionally in all Devas. When, once upon a time the devāsura war broke out the Sāktis of Devas like Brahmā emerged to help Caṇḍikā. The vehicle, ornaments, weapon etc. of each Deva, his Devi also possessed. The Sāktis (Devis) of the Devas appeared in the following manner. Brahmā, wife of Brahmā, rode on the swan wearing beads around her neck and holding the water-vessel in her hands. She was followed by Vaśīṇi Viśnu's Sākti on Garuda wearing yellow clothes and with the conch, disc, lotus etc. in her hands. Śaṅkārī Śiva's Sākti rode on the ox with the crescent moon and serpents as ornaments and holding in her hands the Śula. 'Kaumārī', Subrahmanya's Sākti rode on Airāvata with Śūla in hands. The Sākti called 'Vārāhī in the form of a great boar rode carrying a corpse, Naśatīthi' Sākti took the form of narasiṁha (half man and half lion). Yāmā, Yama's sāktī, rode on buffalo holding in her hands a long stick. Saktis called Kauberī and Vārūṇī took their respective forms and in this manner all the Sāktis came to the help of Devi. This sight pleased not only the Devas, but the mother of the universe also. Along with them incarnated on earth Śāṅkara, who gives 'sārī' (happiness) to the world and blessed Caṇḍikā on the battle-field (Devi Bhāgavata, 5th and 9th Skandhas).

Sāktībhadra. 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 Śaṅkaraçārya. The Dramatic composition 'Ācarya-cūḍāmanī' is his work.

Saktibhadra, after writing his drama, once read it out to Śaṅkaraçārya. 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
Śakuna 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 medicines, black grains, cotton, grass, dried cow-dung, charcoal, molasses, one whose head is shaven clean or whose body is smeared with oil or who is naked, flesh-eater, iron, dirt, skin, hair of the head, insane person, eunuch, 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 from behind. It is good if the voice of farewell (go) is heard from 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 there?” etc. will cause death. It is a bad omen to see carnivorous birds perched on the top of flag-staff etc. For vehicles to bump, weapons to break and head to get wounded by dashing against doors etc. as also for umbrella or clothes to fall down are ill omens. Praising or worshipping Viṣṇu will do away with the inauspicious results of ill omens. But, if evil omens are seen continuously the traveller should return home.

White flowers are good omens. Full pots are the best of omens. Flesh, fish, sound from afar, old man, solitary man, cow, goat, ox, horse, elephant, devas, burning fire, Dūrva grass, fresh cow-dung, prostitute, gold, silver, gems, Orris root, mustard, medicinal herbs rooted out of soil, Bengal gram, weapon, sword, stool, royal symbols, dead body being carried without lamentation, fruits, ghee, curdled milk, milk, akṣata, mirror, honey, conch, sugar cane, auspicious words, music by devotees, loud thunder and lightning are auspicious omens.

2) Two kinds of omens. Omens are divided into two varieties, diptā (glowing) and sāntā (quiescent, mild). Glowing omens bring about auspicious results and the other inauspicious results. There are six ways or elements, which make omens diptam, i.e. velā (time), dik (region), deṣā (place), Karāṇa (action), rūta (cry) and jāti (kind). The power or effect of diptā increases in ascending order.

To see creatures, which move about during day time as moving about during night and vice-versa is velādiptā. In the case of stars, lagnas (the dominant zodiac) and planets, those which are virulent are considered to be diptās. With regard to stars and lagnas, those which the Sun enters into are dhūmīta, those where in the Sun is already present are jvalāta and those from which the Sun has left are Amārini. These three are diptās and the rest sāntās. (This is called velādiptā).

When dik (region) is dipta it is called digdiptā. To see forest animals in village and village-animals in forest is digdiptā. To see good brahmans at inauspicious places is deṣādiptā. To see some one doing work not ordained to his caste is karāṇadīptā. To hear different horrible voices is rudadīptā. To see purely flesh-eating animals is jātidiptā. If all the characteristics of diptā do not synchronize but differ from one another it is called sāntā and if the characteristics of diptā and sāntā are mixed up it is called miśra.

3) Birds, animals etc. If the cāsa bird (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 kapitiōla 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.

Tittiri 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, boar 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 craving for food, children, people quarrelling and those who stand away from the limits of the road is effectless. To hear the jackal howl once, twice, thrice 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. Dipta omen facing the Sun will horripilate men, cause fear in the case of vehicles and is to be greatly feared. If sārāṅga (lotus, deer, elephant, peacock, cuckoo, lion, horse etc.) is met as the first thing in an auspicious place its good effect will last for one year, and if these are met at the inauspicious place, the result will be bad. Everybody should see sārāṅga at some auspicious place every dawn.

If the crow is found crowing in fear on the left side of camps put up for the army of the King, the head of the army will have to face great threats. If the crow, perches on and pecks on the shadow, vehicle, slippers, umbrella, clothes etc. the owner of those things will die. If they are respected by the crow, honour will accrue to their owner. If the crow flies about the entrance of the house it means that he, who had left the house will return. If the crows bring and scatter red coloured and baked things in the courtyard, the owner of the house will meet with imprisonment. If the crow carries to a house something yellow in colour, gold or silver, the owner of the house will get such things. Whatever thing the crow carries away from the house, such things therein will be destroyed. If the crow vomits raw flesh in the rear of the house, the owner of it will come into possession of wealth; if soil is deposited thus, land will be acquired. If gem is deposited, extensive lands will come to the 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 not only will the traveller not achieve his object but, he will also meet with danger. If the crows 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. If 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 the journey, it means the journey may be begun. The crow which looks at the sun with one eye and perches 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 overtake 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 master. If the cry is in an awkward tone, death will result. If the ox murmurs 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 it or 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 tusk with its trunk.

**SAKUNI I**

A serpent born in the Dhṛtarāṣṭra dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 57, Verse 16).

**SAKUNI II**

An asura who was the son of Hiranyaka and brother of Śambhara, Trimūrdhā, Saṅku and Ārya. (Agni Purāṇa, Chapter 19).

**SAKUNI III**

A king born in the dynasty of Bharata, son of Dusyanta. Sakuni was Bhimaratha's son and father of Urudhi. (Bhāgavata, 9th Skandha).

**SAKUNI IV**

A son of Ikṣvāku. (For details see under Viśvākarmā, Parā 2).

**SAKUNI V**

A mahaśī to whom were born nine sons called Dhrusta, Sāli, Budha, Tāra, Jyotisīmāna, Nirmova, Jitakama, Dhyānakaśha, and Guṇādhika. The first five of them led householder's life while the last four took to Sannyāsa even as children. (Padma Purāṇa Ādiḥkhaṇḍa, Chapter 31).

**SAKUNI VI**

The notorious uncle of Duryodhana. Son of King Subala of Gāndhāra and brother of Gāndhāri. Sakuni, staying at Hastinapura, pulled the strings for all the evil actions of Duryodhana. It was Sakuni's hands, which worked in the background in driving the Pāṇḍavas out of the kingdom and in denuding Pānčālli of her clothes. It was also his evil tactics, which tore asunder all chances of conciliation with the Pāṇḍavas 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. (Sāla Parva, Chapter 28, Verse 61). A resume of the part played by Sakuni in the Bhārata story is given below:

1. It was with his help that Duryodhana defeated Dharmaputra in the foul game of dice. (Ādi Parva, Chapter 61, Verse 50).

2. He was born, due to the anger of the Devas, to destroy righteousness. (Ādi Parva, Chapter 63, Verse 11).

3. He was Dvāpara re-born. (Ādi Parva, Chapter 67, Verse 78).

4. It was he who took the initiative in marrying Gāndhāri to Dhṛtarāṣṭra. (Ādi Parva, Chapter 109 Verse 15).

5. He was present at the wedding of Draupadi. (Ādi Parva, Chapter 185, Verse 2).

6. He once advised Duryodhana to annihilate the Pāṇḍavas, root and branch. (Ādi Parva, Chapter 199).

7. He was present at the Rājasūya yajña performed by Yudhiṣṭhira. (Sabhā Parva, Chapter 45, Verse 66).

8. Even after the yajña was over and everyone had departed, he remained there for some time more with Duryodhana. (Sabhā Parva, Chapter 45, Verse 68).

9. It was he who first discussed with Dhṛtarāṣṭra the question of inviting Dharmaputra for a game of dice so that the wealth of the Pāṇḍavas might be extracted from them. (Sabhā Parva, Chapter 49).

10. By foul play he defeated Dharmaputra in the game of dice. (Sabhā 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. (Sabhā Parva, Chapter 76, Verse 9).

12. He once prophesied that the Pāṇḍavas would not return after their life in forest. (Vana Parva, Chapter 7, Verse 7).

13. While the Pāṇḍavas 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 he 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 Pāṇḍavas. (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 Pratīvindhyā. (Bhiṣma Parva, Chapter 45, Verse 63).

17. In the battle that followed, Trāvān killed five brothers of Sakuni. (Bhiṣma Parva, Chapter 90, Verse 25).
(18) He then fought with Yudhisthirā, Nakula and Sahadeva and got defeated. (Bhīṣma Parva, Chapter 105, Verse 8).

(19) He fought with Sahadeva. (Drona Parva, Chapter 14, Verse 22).

(20) Then Śakuni resorted to certain magical tricks. Arjuna successfully faced the tricks and Śakuni ran away from the battlefield. (Drona Parva, Chapter 30, Verse 15).

(21) He fought with Abhimanyu. (Drona Parva, Chapter 37, Verse 5).

(22) He fought with Nakula and Sahadeva. (Drona Parva, Chapter 96, Verse 21).

(23) He fought with Śātvyaki. (Drona Parva, Chapter 120, Verse 11).

(24) Bhīmasena killed the seven mahārathis and five brothers of Śakunī. (Drona Parva, Chapter 157, Verse 22).

(25) Nakula defeated Śakunī. (Drona Parva, Chapter 269, Verse 16).

(26) He attacked the Pāṇḍava army at the instance of Duryodhanā. (Drona Parva, Chapter 170, Verse 66)

(27) Arjuna defeated Śakunī. (Drona Parva, Chapter 161, Verse 25).

(28) On the death of Droṇācārya Śakunī ran away from the battlefield in great fear. (Drona Parva, Chapter 193, Verse 9).

(29) In the fight that followed he defeated Śrutasena. (Karna Parva, Chapter 25, Verse 40).

(30) Śakunī was defeated in the fighting with Śātvyaki. (Karna Parva, Chapter 61, Verse 48).

(31) In the fight with Bhīma he fell down. (Karna Parva, Chapter 77, Verse 66).

(32) In the next fight he killed the Kalinda prince. (Karna Parva, Chapter 85, Verse 7).

(33) Cavalry of the Pāṇḍavas attacked Śakunī and he got wounded. (Salya Parva, Chapter 23, Verse 41).

(34) In the battle that followed Sahadeva killed Śakunī. (Salya Parva, Chapter 28, Verse 61).

(35) After the war was over Vyāsa summoned the souls of those killed in the war to the surface of Gaṅgā and Śakunī's soul was present among them. (Āśrama-vāsikā Parva, Chapter 32, Verse 9).

(36) After his death he joined Dvāpara. (Svargarohaṇa Parva, Chapter 5, Verse 21).

(37) Synonyms of Śakunī used in Mahābhārata: Gāndhārapati, Gāndhāra-rajā, Gāndhāra-rājaputra, Gāndhāra-rājasuta, Kitava, Parvatiya, Saubala, Saubalaka, Subaleya, Subala and Subalapatra.

ŚAKUNI. A mahārṣi, who lived in Madhu forest. Of the nine sons of Śakunī, Dhruva, Śila, Budho and Tāra were house-holders and agnihotriś (those who sacrificed offerings in fire). (Padma Purāṇa, Svaragha Khanda 81).

ŚAKUNIGRAHA. Vināṭā, in her fierce attitude or aspect is Śakunigraha, Brahmins call it Skandāpasmāra also. (Vana Parva, Chapter 280, Verse 26).

ŚAKUNIKĀ. A female attendant of Subrahmanya. (Salya Parva, Chapter 46, Verse 15).

ŚAKUNTA. A son of Viśvāmitra. He was a Vedāntin. (M.B. Anuśāsana Parva, Chapter 4, Verse 50).

ŚAKUNTALĀ. Foster-daughter of sage Kaṇva.

1) Birth. Śakuntalā was a daughter born to Viśvāmitra of the Apsarā woman called Menakā. Viśvāmitra was engaged in intense tapas on the banks of river Mālinī in the Himālayas. Indra deputed Menakā to break the mahārṣi'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 Śakuntas i.e. birds were petting the child Kaṇva came that way, saw the child and took it with him to the āśrama. As Śakuntas had petted it, the child was named Śakuntalā.

3) As queen. King Dusyanta of the lunar dynasty married Śakuntalā and to the couple was born the famous Bharata. This is the original story about Śakuntalā's married life. All the Indian languages contain two different versions of Śakuntalā's life. One version is that related in Vyāsa's Bhārata and the second is that contained in Kālidāsa's Sākuntalā. Many scholars opine that in the matter of the Śakuntalā episode Kālidāsa 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 Sākuntalā. Śakuntalā, 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, Śakuntalā welcomed the King. They fell in love with each other and the King married Śakuntalā according to the Gāndharva way of marriage and lived with her for a few days. Śakuntalā became pregnant. The King returned to his palace.

Kaṇva returned to the āśrama and he was pleased that what had been destined to take place had happened. In due course of time Śakuntalā delivered a boy, 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 Śakuntalā lived in the palace as his honoured wife.

(ii) Kālidāsa's Sākuntalā. Kaṇva brought up Śakuntalā born to Viśvāmitra of Menakā in his āśrama and she had two companions called Anuśāsana and Priyāvīdā. 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 Śakuntalā watering the garden with her companions. Kaṇva was then away at Cakratīra. Dusyanta, who fell in love with Śakuntalā, married her according to the Gāndharva rules and lived with her at the āśrama for a few days. Meanwhile Śakuntalā became pregnant, and emissaries from the palace came and the King returned with them. He left the āśrama after promising Śakuntalā that he would soon return to her. He gave her his signet ring.

Sad over the separation from Dusyanta and immersed in thought about him, Śakuntalā was sitting there in the āśrama when Durvīśas came there. She did not see the mahārṣi 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. Śakuntalā did not hear the curse either, but her companions heard it begged pardon of the muni on behalf of Śakuntalā and prayed for absolution from the curse. Then he said that if Śakuntalā showed the King any sign about their relationship the King would remember her. Her companions did not tell Śakuntalā about the
above incidents. Kaṇva gladly welcomed Śakuntalā's wedding with Duṣyanta.

Days and months passed by, yet Duṣyanta did not return and Kaṇva sent Śakuntalā, in whom signs of pregnancy had become prominent, to the palace of the King in the company of Gautami and Sāṅgīravā. Anasīyā reminded Śakuntalā to take particular care of the signet ring. On their way to the palace Śakuntalā and others bathed in the Somavāratīrtha, and nobody noticed Śakuntalā losing from her finger the ring in the tirtha. They reached the King's palace. None noticed them. Duṣyanta did not remember having even seen her. The signet ring was missing. After leaving Śakuntalā at the palace her companions returned to the āśrama. Menākā, whose heart melted at the pathetic wailings of Śakuntalā led her to Kaśyapa's āśrama, left her there and returned to Devaloka.

The signet ring lost by Śakuntalā 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 Śakuntalā. His days became sad pondering over separation from Śakuntalā.

Śakuntalā delivered a boy at the āśrama of Kaśyapa. The child was named Sarvadamanā and he grew up as a courageous boy.

On his return from the devāṣura war, Duṣyanta entered Kaśyapa's āśrama where he saw Sarvadamanā counting the teeth of a lion he had captured. Having heard details about him from the boy the King went inside the āśrama and saw Kaśyapa and Śakuntalā. He returned with Śakuntalā and the boy to the palace with Kaśyapa's blessings. It was this boy Sarvadamanā, who afterwards became Bharata, the famous emperor of India.

ŚAŁA I. One of the three pugilists deputed by Kaṃsa to attack Kṛṣṇa at Mathurā, the other two being Cāṇuṭra and Muṣṭika. Kṛṣṇa kicked Śalā to death. (Bhāgavata, 10th Skandha).

ŚAŁA II. A serpent born in Vāsuki's dynasty and burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 5).

ŚAŁA III. One of the hundred sons of Dhrṛtarāṣṭra. He was killed in the great war by Bhima. (Kaṃsa Parva, Chapter 84, Verse 3).

ŚAŁA IV. Son of Somadatta, a King born in the Kuru dynasty. He had a brother called Bhirūśravas.

1) Śala was present at the wedding of Draupadi. (Ādi Parva, Chapter 185, Verse 15).
2) He was present at Yudhishṭhīra's Rājasūya yajña. (Sabhā Parva, Chapter 34, Verse 8).
3) He was a fierce warrior in Duryodhana's army. (Udyoga Parva, Chapter 55, Verse 68).
4) He fought from the southern wing of the great vyūha set up by Bhīṣma. (Bhīṣma Parva, Chapter 51, Verse 57).
5) He fought with Abhimanyu in the great war. (Drōṇa Parva, Chapter 37).
6) He was killed by Śrutavarmā in the battlefield of Kuruksetra. (Drōṇa Parva, Chapter 108, Verse 10).
7) He was one among the valiant souls brought to the surface of the Gāṇḍā by Vyāsa (Āṣramavāṣika Parva, Chapter 32, Verse 10).
8) After death he became one with the Viṣādevas. (Svārgārohaṇa Parva, Chapter 5, Verse 16).

ŚAŁA V. Son of King Parīśīt of the Ikṣvāku dynasty. Suśobhanā, daughter of the Mandāka 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 Viṣādeva mahārāja. Angered at this the mahārāja created some Rākṣasas, who killed Śāla. (Vana Parva, Chapter 192).

ŚAŁAṬHA I. An asura, son of Kaśyapapraśāpati by his wife Danu. He was born in his next life as Prahlāda, the Bālhika King. (Ādi Parva, Chapter 67, Verse 30).

ŚAŁAṬHA II. A warrior, who fought against the Kauravas on the Pāṇḍava side. He was killed by Karna. (Karna Parva, Chapter 56, Verse 49).

ŚAŁAṬHI. Wife of Atrimahārṣi. (Brahmāṇḍa Purāṇa, 3, 8; 74-78).

ŚAŁAṬHI. A female attendant of Subrahmanya. (Salya Parva, Chapter 46, Verse 26).

ŚAŁAṬRA. A stone emblem of Viṣṇu.

1) Origin of the name. Śālagrāma is the kind of ammonite, used for making the image of Viṣṇu. Mahāviṣṇu is known by the name Śālagrāma also. This name originated from the name Śālagrāma, which is the name of the place from where the river Gandāki, which flows through Nepal, starts. This Śālagrāma is considered to be a holy place. Mahāviṣṇu and other gods always dwell in this place. Śālagrāma is the name of Viṣṇu who dwells in Śālagrāma. (M.B. Vana Parva, Chapter 84, Stanza 123 to 125).

2) The importance of Śālagrāma. The place Śālagrāma is at the origin of river Gandāki. There are various kinds of stone figures which are called Śālagrāmas. These Śālagrāmas 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, Skandha 9, stating that the derivation of these stones is from a portion of Viṣṇu.

During the early days, Sarasvatī, Lakṣmī and Gandā 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 Lakṣmī and changed her to holy basil plant (Tulasi) on the earth. When Lakṣmī was about to depart as Tulasi, Mahāviṣṇu blessed her thus, "Look ! Lakṣmī! 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 Gandāki, will start from your body which will be in the shape of the holy basil plant. (It is also said that the river Gandāki has taken birth from the sweat of Śiva and Viṣṇu. Refer to the word Gandāki). 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 numberless Śālagrāmas. The Śālagrāmas thus made, will be of various sizes and shapes.

3) Different classes of Śālagrāmas. Mention is made in the Purāṇas about nineteen classes of Śālagrāmas. They are given below:
(i) Lakṣmīnārāyaṇa. With one hole, four cakras (wheels) and Vanamālā (a line like the garland) and of the colour of clouds.

(ii) Lakṣmīnārāyanadana. This is the same as Lakṣmīnārāyaṇa, with the difference that there will be no Vanamālā.

(iii) Raḥgūrāṇa. With two holes and four wheels and mark of the hoof of a calf. This also will have no Vanamālā.

(iv) Vāmana. With two very small wheels and the colour of the cloud. This too will have no Vanamālā.

(v) Śrīdhara. This is the same as Vāmana with the exception that it will be having Vanamālā. The house in which this is placed will have a prosperity and well being of its own.

(vi) Dāmodara. Will be large and round with two cakras (wheels) and with no Vanamālā.

(vii) Raṇarāma. 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) Rājarājasvarā. Of the size of Raṇarāma with seven cakras, (wheels), ornamented with the mark of umbrella. This will earn for the possessor kingly wealth.

(ix) Ananta. Somewhat thick with fourteen wheels, and as black as a cloud. This Sālagrāma will give men the four Puruṣārthas (objects of life) ‘Dharma’ (Duty, wealth, desire and salvation).

(x) Madhurādāna. 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) Sudārāṣana. Sudārāṣana will have only one cakra (wheel).

(xii) Gadaḍhāra. This also will be having only one wheel which will not be bright.

(xiii) Hayaḍhāra. This will have two wheels and the face of a horse.

(xiv) Nārāsinha. With a very wide mouth, two wheels, and awful shape. This Sālagrāma will cause instant self-renunciation.

(xv) Lakṣmīnārāsinha. This also will be having a wide mouth and two wheels. Besides these, there will be the Vanamālā also. This will make house-holders cosset and comfortable.

(xvi) Vāsudeva. The Sālagrāma with two wheels at the region of the hoole and with round shape having vividness and brightness, is Vāsudeva. This will grant all desires.

(xvii) Pradyumna. 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 cuts or dents. This will give house-holders comfort always.

(xviii) Saṅkarṣaṇa. In the Saṅkarṣaṇa 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. (Devi Bhāgavata, Skandha 9; Agni Purāṇa, Chapter 46).

4. The greatness of Sālagrāma. Of these, the stores with cakras (the weapon Discus), are Bhagavān Viṣṇu in reality. Those who worship this stone with mark of cakra, need not have to take another birth. He who habitually worships Sālagrāma, should avoid arrogance and should be charitable. He who worships Sālagrāma with the mark of wheel should not covet others’ wealth and women. The cakra from Dvārakā and the stone from Gaṅgā will bring atonement in a moment for sins incurred in a hundred births. Even if one has incurred thousands of sins, one will get remission for all of them by drinking the water of Sālagrāma. 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. Brahmin 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-kūṭa (th: poison of Vāsuki), to Bhagavān Viṣṇu. If a woman touches Sālagrāma, she will have to remain in hell for the duration of fourteen Indras. Even the sin of Brahmahatya (killing a brahmin) will be remitted by drinking the water of Sālagrāma and he will attain heaven. Basil (tulasi) sandalwood, water, conch tinkling bell, wheel, stone, copper pot, and name of Viṣṇu comprise ‘Padāmṛta’ (the celestial nectar of words) which is said to have the power of remitting 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, Pātāla Khaṇḍa, Chapter 20).

ŚALĀKĀ. Wife of mahari Śrī Dhanānayā, who belonged to Vasiṣṭha gotra. (For details see under Dhanānayā V).

ŚALAKARA. A nāga born in Takṣaka’s dynasty. It was burnt to death at the serpent yajña of Janamejaya, (Ādi Parva, Chapter 57, Verse 9).

ŚALAKĀṬAṬKĀṬA (ŚALAKĀṬAṬKĀṬA) I A synonym for Alambaṣā. (See under Alambaṣā).

ŚALAKĀṬAṬKĀṬA II. A giantess who was the daughter of Śaṅdhyā. The giant Viḍyuṭkeśa married this giantess Śaḷaṅkaṭaṅkaṭa. A son named Sukeṣa was born to them. (See under Viḍyuṭkeśa).

ŚALAKAṬAṬKĀṬI. Another name of the giantess Hīḍimā. (See under Hīḍimā).

ŚALANKĀYANA. A son of Viśvāmitra. He was an expound-er of the Vedas. Mention is made in Mahābhārata, Anuśāsa Parva, Chapter 4, about this Śaḷaṅkāyana.

ŚALI. A mahrāṣ in the lineage of Gurus (preceptors). See under Guruparamparā.

ŚALIHOTRA. A muni of ancient days. Vyāsa had once lived in his āśrama. There was a tree near the āśrama 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 the power of Šalihotra’s tapas. The Pāṇḍavas, during their life in exile in the forest, visited this place in the company of Hīḍimā and quenched their hunger and thirst by drinking water from this pond. (M.B., Southern text, Chapter 154).
Sālīhotra was an adept in āśvaśāstra (science about horses). To bathe in the tirtha called Śālisūrya 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 83, Verse 107).

ŚALIKA. A divine mahārāśi. He met Kṛṣṇa once on his (Kṛṣṇa's) way to Hastināpura and had a talk with the lord. (M.B. Udyoga Pava, Southern Text, Chapter 83).

ŚALIPINDA. A nāga born to Kasyapaprajāpati of his wife Kādrū (Ādi Parva, Chapter 35, Verse 14).

ŚALISIRAS. A Devagandharva, son of Kasyapaprajāpati by his wife Muni. He participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 65, Verse 4).

ŚALISORYA. A holy spot in Kurukṣetra. It is said to have been the place where muni Śālīhotra 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).

ŚALMAILI. A King of the lunar dynasty. He was the grandson of Kuru and son of Avikṣīt. He had seven brothers. (Ādi Parva, Chapter 94, Verse 52).

ŚALMALIVIPA. One of the seven islands.

1) General. Śalmali island, which is double in extent of Plaka island is surrounded by Ikṣurasa (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, Toya, Vītrā, Candrā, Muktā, Vīmocani and Nīrīṛti. Mere remembrance of the seven rivers is sufficient to annihilate all sins. Here people divided into the four classes live. Brahmins, Kṣatriyas Vaīyas and Śādras here are called Kapilas, Arunas, Pitas and Kṛṣṇas. These devout people worship Viṣṇu in the form of Vāyu by sublime yajñas. Devas are ever present on this most beautiful island. A tree named Śalmali which grows mental comfort grows in this island. The island is surrounded on all four sides by an ocean of Surā (liquor). (Viṣṇu Purāṇa, Part II, Chapter 4).

2) Śalmali island and nāgāstra. See under Nāgāstra.

ŚALUKINI. A sacred place in Kurukṣetra. To bathe in the Daśāvatārtha there, is to derive the same benefit as performing ten aśvamedhas. (Vana Parva, Chapter 83, Verse 13).

ŚALVA I.

1) General information. The lover of Ambā (q.v) the daughter of the King of Kāśi. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 16 that this Kṣatriya King Śālīva was born from a portion of Ajaka the younger brother of Vṛṣaparvā. (i) Śālīva was the ruler of the city named Saubha. Mahābhārata, Ādi Parva, Chapter 102, Verse 61).

2) Other details.

(i) Śālīva was the ruler of the city named Saubha. Mahābhārata, Ādi Parva, Chapter 102, Verse 61).

(ii) He was present at the Svayamvar marriage of Draupadi. (M.B. Ādi Parva, Chapter 186 Verse 15).

(iii) He was present at the sacrifice of Royal consecration (Rājasūya) of Yudhīśvara. (M.B. Sahā Parva, Chapter 34, Verse 9).

(iv) At the death of Śīśupāla, King Śālīva became angry and besieged Dhārākā. In the battle which followed Śrī Kṛṣṇa killed Śālīva. (M.B. Vana Parva, Chapters 15 to 22).

(v) Śālīva had several friends such as Dāmahaṇa, Āṅgī, Kaliṅga, Mālava, Kekaya, Yāngī, Magadha, Kosala, Kusākaṇa, Hṛcaya, Cola, Pāṇḍya, Keral and others. (Bhāgavata, Skanda 10).

ŚALVA II. There is a story in Mahābhārata, Ādi Parva, stating that three Śālīvas and four Madras were born to Bhadrā from the dead body of her husband Vyuṣṭiśāva. (See under Bhadrā II).

Here, 'Śālīvas' means the rulers of Śālīva. It is stated in Mahābhārata, Sabhā Parva, Chapter 14, Stanza 26 that the people of Śālīva fled to the south in fear of Jarāsandha. Satyavān, the husband of Sāvitrī, was a native of Śālīva. It is also mentioned that the soldiers of Śālīva who joined the army of the Kauravas fought against the Pāṇḍavas. There were Śālīvas on the side of the Pāṇḍavas also. Mention is made in Drona Parva, Chapter 154, that the Śālīvas 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 Kurukṣetra. (M.B. Śālā Parva, Chapter 20, Verse 1).

2) The elephant of this Śālīva was as big as a mountain and belonged to the family of elephants called Mahābhadrā. (Śālā Parva, Chapter 20, Verse 2).

3) Duryodhana had honoured this low caste King Śālīva. (M.B. Śālā Parva, Chapter 2, Verse 2).

4) Śālīyaki killed this king Śālīva; and Dhṛṣṭadyumna killed his elephant in the battle of Bhārata. (M.B. Śālā Parva, Chapter 20, Verse 4).

ŚALVA IV. In Uttara Rāmāyaṇa a Śālīva, who was a contemporary of Kuśadavāj, is mentioned. Kuśadavāj once approached this king Śālīva and requested for some financial help. But the covetous Śālīva did not give any help. So Kuśadavāj performed a sacrifice to obtain wealth and prosperity. Sītā was born from that sacrificial fire. (Uttara Rāmāyaṇa).

ŚALVA V. A story occurs in Brahmāṇḍa Purāṇa, describing how Renukā, the wife of Jamadagni, was infatuated at the sight of a handsome Śālīva, and how this event subsequently led to her death. (See under Renukā).

ŚALVASENI. An ancient place in South India. (Bhīṣma 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. (Sabha Parva, Chapter 14, Verse 27).

ŚALYA. A king who gave advice and leadership to the Kauravas. He ruled over the Madra or Bālhiṇka kingdom. Mādrī, wife of Pāṇḍu was Śalīva's sister. Yet, in the great war he stood firmly on the Kaurava side and died at Kurukṣetra. The following role he played in the Bhārata story:

1) At the instance of Bhīṣma he gave his sister Mādrī in marriage to Pāṇḍu. (Ādi Parva, Chapter 112).

2) He was present at the wedding of Draupadi in the company of his sons Rukmāṇa and Rukmaratha. (Ādi Parva, Chapter 185, Verse 18).

3) At the Svayamvara of Draupadi he withdrew from stringing the bow, owning defeat. (Ādi Parva, Chapter 186, Verse 28).

4) Bhīṣma defeated him at the wedding of Draupadi. (Ādi 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 participated in Yudhiṣṭhīra’s Rājasūya yajña. (Sabhā Parva, Chapter 34, Verse 7).
7) Śītaṭapāla once opined that Śalya was nobler than Śri Kṛṣṇa. (Sabhā Parva, Chapter 37, Verse 14).
8) He presented a good sword and a golden jar to Yudhiṣṭhīra on the occasion of his coronation. (Sabhā Parva, Chapter 53, Verse 9).
9) When DharmaPutra went to Hastināpura 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. (Udyoga Parva, Chapter 8).
11) Śalya joined the Kuravas in the great war with an aksaunā (a particular division of soldiers). (Udyoga Parva, Chapter 19, Verse 16).
12) Śalya wished that Yudhiṣṭhīra won the war. (Bhīṣma Parva, Chapter 43, Verse 79).
13) On the first day of the war he fought a duel with Yudhiṣṭhīra. (Bhīṣma Parva, Chapter 45, Verse 28).
14) Śalya killed Utāra, the Vīrāta prince. (Bhīṣma Parva, Chapter 47, Verse 35).
15) He defeated Sāṅkha, another Vīrāta prince. (Bhīṣma Parva, Chapter 49, Verse 35).
16) He fought with Dhṛṣṭadyumna. (Bhīṣma Parva, Chapter 62).
17) Bhīmasena defeated Śalya. (Bhīṣma Parva, Chapter 64, Verse 27).
18) He fought with Yudhiṣṭhīra again. (Bhīṣma Parva, Chapter 71, Verse 20).
19) Nakula and Sahadeva attacked Śalya. (Bhīṣma Parva, Chapter 81, Verse 26).
20) Sahadeva defeated Śalya. (Bhīṣma Parva, Chapter 88, Verse 51).
21) Śalya attacked Śīkaṇḍī. (Bhīṣma Parva, Chapter 85, Verse 27).
22) In the battle that followed he attacked the whole lot of Pāṇḍavas and wounded Yudhiṣṭhīra. (Bhīṣma Parva, Chapter 105, Verse 30).
23) Bhīma and Arjuna fought with Śalya. (Bhīṣma Parva, Chapters 113 and 114).
24) Śalya fought a duel with Yudhiṣṭhīra for the third time. (Bhīṣma Parva, Chapter 116, Verse 40).
25) He fought with Nakula. (Drona Parva, Chapter 14, Verse 31).
26) Abhimanyu and Śalya fought with each other. (Drona Parva, Chapter 14, Verse 78).
27) Afterwards in a club-fight with Bhīma, Śalya got defeated. (Drona Parva, Chapter 15).
28) He fought again with Yudhiṣṭhīra. (Drona Parva, Chapter 25, Verse 15).
29) In the fight with Abhimanyu he fell down unconscious. (Drona Parva, Chapter 37, Verse 38).
30) Abhimanyu defeated him again. (Drona Parva, Chapter 48, Verse 14).
31) He fought for the fifth time with Yudhiṣṭhīra. (Drona Parva, Chapter 26, Verse 99).
32) Afterwards he clashed with Arjuna as the protector of Jayadratha. (Drona Parva, Chapter 145, Verse 9).
33) He killed Śatānāka, brother of Vīrāta. (Drona Parva, Chapter 137, Verse 30).
34) When Drona was killed Śalya ran away from the battlefield. (Drona 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 swan 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, Daksinātayupātaka).
41) When Karna attempted to kill Nakula, Sahadeva and Yudhiṣṭhīra, Śalya prevented him from doing so. (Karna Parva, Chapter 63, Verse 21).
42) He consoled Karna, who got alarmed by the prowess of Bhīma. (Karna Parva, Chapter 84, Verse 8).
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 6, Verse 28).
45) He fought a fierce battle with Bhīma and DharmaPutra. (Śalya Parva, Chapters 11 and 12).
46) DharmaPutra defeated Śalya. (Śalya Parva, Chapter 16, Verse 63).
47) In the battle that followed, Śalya was killed by Yudhiṣṭhīra. (Śalya Parva, Chapter 17, Verse 52).
48) Among the souls of those killed in battle becon–
ed to the surface of the Gaṅgā, Śalya’s soul also was present. (Āśramavāsīka Parva, Chapter 32, Verse 10).
49) Saṁhāla, brother of Prahlāda and son of Hiranyakasipu was another birth of Śalya. (Ādi Parva, Chapter 67, Verse 6).
50) Synonyms used in the Mahābhārata for Śalya: Ārtāvani, Bāllikāpunāvya, Madrādhīpa, Madrāja, Madrājanādhīpa, Madrāka, Madrārāṭ, Sauvā ṇa etc.
ŚALYAHARANTI. See under Mṛtasanjīvani.
ŚALYAPARVA. An important Parva of the Mahābhārata.
ŚAMA I. Son of the Vasu called Aah. Aah had, besides Śama, three sons called Jyoti, Śanta and Muni. (Ādi Parva, Chapter 66, Verse 28).
ŚAMA II. One of the three sons of DharmaDevā, the other two being called Kāma and Hārsa. Śama’s wife was Prāpti. (Ādi Parva, Chapter 66, Verse 32).
ŚAMA. A dog which followed Yama. It was one of the two offsprings of Saramā. (Brahmaṇda Purāṇa 3.7.312).
ŚAMA. One of the hundred sons of Dhrītarāṣṭra. He was killed in the Bhārata-battle by Bhīmasena. (M.B. Karna Parva, Chapter 51, Verse 7).
ŚAMĀ. A populous centre in front of the Puṣkara island (Puṣkaraṇḍīpā). In Purāṇic days there were thirty-three regions in this centre. Devas such as Vāmana, Airāvata, Supratika, Aṇjana and so on dwell
here. The people of this place live by inhaling the breath coming from the noses of these gods. (M.B. Bhīṣma Parva, Chapter 12, Verse 32).

SĀMA. One of the Caturupāyas (four tactics). (See under Caturupāya).

SAMĀDHĪ. The state when the soul (ātmā) and the mind become one. When the soul and the mind mingle with each other as salt and water, it is Samādhī (contemplation). (For more details see under Yoga.)

SAMĀDHICETTI. 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 Svārociṣa Manu, there lived a King named Suratha. 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 travelling 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 Samādhisceṭṭi. My wife and children love wealth. They want to take possession of my 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.”

Suratha: “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?”

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 selected a pure 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 1½ 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 leave the kingdom. Your ministers will fall at your feet and beg your pardon. You can rule over your country for ten thousand years. After that you will take rebirth as Sāvarṇi Manu, the son of the Sun.”

What Samāḍhi Cetti 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. Cetti renounced everything and wandered about immersed in meditation on Devī. (Devī Bhāgavata, Skandha 5).

SĀMAGA (S). A particular line of disciples of Vyāsa. (See under Guruparamarāśi).

SAMĀNGA I. A cowherd who had been looking after the cattle of Duryodhana. (M.B. Vana Parva, Chapter 289, Verse 2).

SAMĀNGA II. An ancient hermit. Once this hermit talked to Nārada, about his comfortable life. (M.B. Sānti Parva, Chapter 283, Verse 5).

SAMĀNGA III. A river. Because Aṣṭāvakra bathed in this river, his bents were straightened. (See under Aṣṭāvakra).

SAMĀNGA 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.

SAMANTAPAṆÇAKA. A holy tirthā (bath) founded by Parā urāma.

1) General information. See under Paraśurāma, 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 8).
(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 Samantapāñcaka. (M.B. Ādi Parva, Chapter 2, Verse 13).
(iv) It was according to the advice of Balabhadrārāma that this place was selected as the battlefield. (Sālā Parva, Chapter 55, Verse 5).
(v) Duryodhana was killed at Samantapāñcaka. (Sālā Parva, Chapter 89, Verse 40).

**SAMARA**

One of the hundred sons of Pṛthuseṇa, a King of the Bharata dynasty. (Bhāgavata, Skandha 9).

**SAMARATHA.** A brother of King Viśā. He was a prominent helper of the Pāṇḍavas in the Bhārata battle. (M.B. Droṇa Parva, Chapter 158, Verse 42).

**SAMASURABHA.** A Brahmin who was well-versed in the Vedas and the Vaiḍāṅgas. Mention is made in Mahābhārata, Ādi Parva, Chapter 53, Stanza 9, that he was a guest at the snake-sacrifice of Janamejaya.

**SAMATHA.** A learned brahmin. He once gave Yudhiṣṭhira a description of the yajña performed by King Gaya, son of Amārtaraya. (Vana Parva, Chapter 95, Verse 17).

**SĀMAVEDA.** See under Veda.

**SAMAVEGAVĀSA.** A country of South India. (M.B. Bhīṣma Parva, Chapter 9, Verse 16).

**SAMAYAPĀLANAPARVA.** A sub-section of Viśā Parva, consisting of Chapter 13 of Viśā Parva.

**SĀMA I.** The son born to Śrī Kṛṣṇa by his wife Jāmbavati.

1) Birth. A story about the birth of Sāmba, occurs in Devī Bhāgavata, Skandha 4, as follows:

Children were born to Rukmiṇī and the other wives of Śrī Kṛṣṇa. But Jāmbavati alone did not give birth to children. Jāmbavati was filled with sadness when she saw the children of her co-wives. One day she went to the presence of Kṛṣṇa and requested him to give her a son like Pradyumna. Hearing this, Śrī Kṛṣṇa went to the mountain where the hermit Upāmanu did penance and making the hermit his teacher, according to his advice, did penance before Paramāṣiva. 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, Paramāṣiva appeared as Sāmba (Ardhanārīśvara) and asked what boon he wanted. Śrī Kṛṣṇa expressed his wish. Siva said that Jāmbavati would get a son. Soon Jāmbavati gave birth to a son. The child was named Sāmba.

2) Marriage. Sāmba married Lakṣāṇa the beautiful daughter of Duryodhana. Hearing about the Svayamvara marriage of Lakṣāṇa, 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 Balabhadrārāma went to Hastināpura and rescued Sāmba and took the bride and the bridegroom to Dvārakā. Ten sons beginning with Sumitra were born to Sāmba by his wife Lakṣāṇa. (Bhāgavata, Skandha 10).

3) Prabhāvatī abducted. Prabhāvatī was the daughter of Vrajānābha, the King of Supuranagaṛi. Sāmba, with his brother Pradyumna entered the city Supura in the guise of drama-actors with a view to kidnap the beautiful daughter of Vrajānābha. They produced four performances such as ‘Rambhābhīśara’ 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. (Harivānśa, 2:93).

4) The delivery 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 circumstances Sāmba tended to become wicked. Śrī Kṛṣṇa came to know of the unnatural attachment between his wife 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 Sāmbapa in the basin of the river Candrabhāgā, to get recovery from leprosy. A brahmin also was brought from Suka (Kuṣa) island to perform the fast and vow correctly. (Sāmba 3; Bhaviṣya Purāṇa, Brāhma Parva, 66:72; 73:126; Skanda Purāṇa 4. 2. 48; 6. 213).

6) Other details.

(i) Sāmba was present at the Svayamvara marriage of Draupadi. (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 archery from Arjuna. After this he was a member of the court of Yudhiṣṭhira. (M.B. Sābha Parva, Chapter 4, Verse 34).

(iv) Sāmba was one of the seven great chariot-fighters of Dvārakā. (M.B. Sābha Parva, Chapter 14, Verse 57).

(v) Sāmba was present at the Rājasūya (royal consecration-sacrifice) of Yudhiṣṭhira. (M.B. Sābha Parva, Chapter 34, Verse 16).

(vi) Sāmba was defeated in the battle he fought with Kṣemavṛddhi the minister of Śīla. (M.B. Vana Parva, Chapter 16, Verse 80).

(vii) Sāmba killed the asura Vegavān in a battle. (M.B. Vana Parva, Chapter 16, Verse 17).

(viii) Sāmba participated in the marriage of Abhimanyu conducted at the city Upāplavya. (M.B. Virāṭa Parva, Chapter 72, Verse 22).

(ix) Sāmba came with Śrī Kṛṣṇa to Hastināpura and took part in the Rājasūya of Yudhiṣṭhira. (M.B. Aśvamedhika Parva, Chapter 66, Verse 3).
(x) When the Yādavas died by hitting one another with the iron pestle, Sāṃbara also was killed. (M.B. Mausala Parva, Chapter 3, Verse 44).
(xi) After his death, Sāṃbara entered the group of Viśvadevas. (M.B. Svargārohana Parva, Chapter 5, Verse 16).

SĀMBA I. A Brahmin scholar. When Dhṛtarāṣṭra 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. Āramavāśīka Parva, Chapter 10, Verse 13).

SĀMBA II. An asura.
1) General. Various Purāṇas refer to this leader of the asuras as having played a prominent part in the devāsura war. After many such wars he was killed by Śiva.
2) Šāmbara's magic power. He possessed marvellous magic powers. Once while fighting with him, the Devas were non-plussed by his magical powers, and they hid themselves in a forest. Sāṃbara was pleased and he roamed about freely without any fear and burnt the palaces of the protectors of the world. The Devas left their homes and disappeared in disguise. The Devas began killing those whom Šāmbara had appointed as army-chief-tains. To counter this attack by the Devas, he created three powerful asuras by his powers of magic. The three asuras called Dana, Vyāla and Gaṭa began killing the warriors of the Devas, and the Devas told Brahmarā at Satyaloka about the depredations of the asura. Brahmarā encouraged them for further fighting, and the three asuras were killed and Šāmbara ran away and hid himself. (Jānava śiśtha Sthiti prakaraṇaṃ).
3) Šāmbara in Rgveda. There are various references to Šāmbara 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 Aśvamayī, Āyaśi, Satabhujī etc. in the Rgveda. The chief enemies of the Aryans were the race of people called Paṇīs in the city. There is a hint about the killing of Šāmbara in Sūkta 17, Anuvāka 8, Māndala 1 of the Rgveda.
4) Other information.
(i) Šāmbara was Kaśyapaprāja-pratī's son by his wife Danu.
(ii) Daśaratha had, at the request of the Devas defeated Šāmbara in a war fought in Devaloka. (See under Daśaratha, Para 5).
(iii) Indra, on another occasion, defeated Šāmbara. (Ādi Parva, Chapter 137, Verse 43).

SĀMBA II. An asura.
He was the son of Hiranyākṣa and brother of Sakuni, Dvimūrdhā, Saṅku and Ārya. (Agni Purāṇa, Chapter 17). Šāmbara, who was a great adept in magic, was killed in the company of his wife Māya-vāi, by Pradyumna, the son of Śri Kṛṣṇa. (See under Pradyumna).

SAMBHALA (ŚAMBHALA, ŚAMBHALA). A village famed in the Purāṇas. According to Mahābhārata Mahāviśvēṣu will incarnate as Kalki in this village. (For details see under Kalki).

SAMBHAVA. A King of the Pūru dynasty, son of Īrjā and father of Jārāsandha. (Agni Purāṇa, Chapter 278).

SAMBHAPARVA. A Sub-Parva of Ādi Parva (Chapters 63-139).

SĀMBHU I. Dhrūva's wife. The couple had two sons called Śiśi and Bhayeva. (Viṣṇu Purāṇa, Part 1, Chapter 13).

SĀMBHU II. Grandson of Vraṭa, son of Kaśyapa by Surabhi. Vraṭa had a son called Viśvārūpā who begot fourteen sons of whom Hara, Bahlurūpa, Tryambaka, Aparājita, Vṛṣaṅkapi, Sāmbhu, Kapardi, Raivata, Mrgavyāda, Sarpa and Kapāli these eleven sons of Viśvārūpā form the Ekādaśa-ardras. (Agni Purāṇa, Chapter 18).

SĀMBHU III. One of the three sons of Ambariṣa, the other two being Viṭūpa and Kṛtmān. (Bhāgavata, 9th Skandha). Sāmbhu never tasted meat in his life. (Aṇuśāsana Parva, Chapter 115, Verse 65).

SĀMBHU IV. A Rāksa, the son of Vidyujjihva by Śūrpanākhā. Sāmbhu, who was engaged in taps in Daṇḍaka forest when Śrī Rāma visited the forest was attracted by the beauty of Śītā and transformed himself into a tree to enjoy her beauty with his eyes. Lākṣmana, who was leaving down trees to build an āśrama felled this tree also, which disappeared immediately leaving behind the dead body of a Rāksa. It was the corpse of the Rāksa and Lāma comforted Śītā and Lākṣmana by revealing the fact to them. (Kamba Rāmāyaṇa, Aranyakāṇḍa).

Uttara Rāmāyaṇa contains a story of how Devasvati (or Vedavati) daughter of Kuṣadēvajā once cursed Sāmbhu. Devasvati was born from the mouth of Kuṣadēvajā (son of Bṛhaspati) while he was learning the Vedas. Sāmbhu wanted to marry the child when she was grown up, but Kuṣadēvajā did not consent to it, and Sāmbhu, in retaliation, killed Kuṣadēvajā in his sleep. Next morning Devasvati awoke from sleep to see the dead body of her father. She cursed Sāmbhu. Her curse was a contributory cause for the death of Sāmbhu by Lākṣmana.

SĀMBHU V. An āgni, which occupies a status equal to that of a brahmin well-versed in the Vedas. (Vana Parva, Chapter 221, Verse 5).

SĀMBHU VI. A son born to Śrī Kṛṣṇa by Rukmiṇidēvi. (Aṇuśāsana Parva, Chapter 14, Verse 33).

SĀMBHU VII. A King of the Bharata dynasty. He was one of the eighty sons of Ugrasena. (Bhāgavata, 9th Skandha).

SAMBHUTA. A King, son of Trasadasyu and father of Anaranya. (Vāyu Purāṇa, Chapter 88, Verses 74-75).

SAMBHUTI I. Wife of Marici, son of Brahmā. The couple had a son called Paurnāmaśa. (Agni Purāṇa, Chapter 20).

SAMBHUTI II. Wife of Jayadratha. The couple had a son called Vijaya. (Bhāgavata, Skandha 9).

SAMBUKA. A Śūdra muni. During the reign of Śrī Rāma a great number of children died in the country and many parents wept before the king about the loss of their offsprings. According to Vasiṣṭha's advice Rāma enquired whether anybody indulged in actions not proper to his station in life. Śrī Rāma surveyed the country from the air in a Vīmaṇa, and during the survey he found Šambuka, the śūdra muni hanging with his head down and inhaling smoke from a fire lit under him. Thus, having found out that the tapas by that śūdra was the reason for the children's death, Rāma
killed Sambūka immediately. (Kamba Rāmāyaṇa, Uttarakāṇḍa).

SAMĒDI. An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Verse 13).

SAMGATA (SANGATA). A King of the Maurya dynasty. He was the son of King Suyaśas and the father of King Śālīśūraka. (Bhāgavata, Skandaḥa 12).

SAMGAVA (SANGAVA). The supervisor of the cattle-shed of Duryodhana. It is stated in Mahābhārata, Vana 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.

SAMGHAM (SANGHAM). An organisation formed in olden days for the cultivation of Śentamil (classical Tamil) literature, which took its origin in south Drāviḍa land in the 4th century B.C. The Pāṇḍyanas 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 Kāpāṭapura. When Kāpāṭapura also was destroyed by the sea, the third Sangham was founded in Drāviḍa Madura. The first Sangham was called Mutarcān̄kam, the second Itaicecān̄kam and the third one Kataicecān̄kam. Reliable information about the first two Sanghams is not available. But, there are reasons to believe that a Sangham called Kataicecān̄kam 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 Ullūr, Part 1, Page 47).

The Pāṇḍyan King had built at Madura a hall (maṇḍapa) 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 Saṅghattārkoṇi at the south-western corner of the outer sector of the Sundareśvara temple. There the idols of Sarasvatī and of the forty nine poets of the Saṅgham 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 Saṅgham. The Saṅgham poets had written many excellent books. According to legends, Agastya is a text on grammar of the first Saṅgham and Tolkāpyam of the second Saṅgham. There were authoritative text books on music written by the last poets of the Saṅgham. But, none of these books has been unearthed yet. Again, references are found to dramas like Muraumal, Jayantam, etc. They too have not yet been found out. Five mahākāvyas (Epic poems) and five short ākāvyas also belong to Saṅgham works. Puranānūra, Akanānūra, Patituppatatu, Aini kurunūra, Kalittokai, Kuruntokai, Paripātai and Naṭṭinai are included in the Saṅgham work called Eṭṭuttokai. Most of them are collections of many compositions. The authorship of the four hundred songs in Puranānūra is distributed among nearly 160 poets. Aini Kurunūra contains five hundred songs by five poets. These five hundred songs were collected by the scholar, Kātaḷūr kizhār, on the orders of the Cera King, Ceralirumposhzhai. Patitijjappattu 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. Patitippuṭṭu comprised of the follow-

ing works like Tirumurukkuttippaiṭṭu, etc. Tirukkural, Nālatiyar etc. are among the eighteen works under the name Patitinekkiṭṭkuṇākku, Čilappadikāram, Maṇimekhalai, Jivakācintāmaṇi, Kundalakeshī and Valaiyāṭṭi are the five great ākāvyas and Nilakeshī, Čudāmaṇi, Yāsodākāvyam, Nāgakumāra-Kāvyam and Udayakumārakāvyam (Udayanāṅkaiṭṭu) are the five short (laghu) ākāvyas. Amongst the above ākāvyas Maṇimekhalai and Kundalakeshī are Buddhist ākāvyas and Čintāmaṇi and the five short ākāvyas are Jain works. The last seven books might have been written after the Saṅgham period. Tiruttakatevar, author of Čintāmaṇi, lived in eighth century A.D. Some of the songs in Puranānūra are the oldest among the works of the Saṅgham period. References to Cera Kings are found in many of these works.

SAMGRAHA. One of the two attendants given to Subrahmanya by the sea, the other being Vikrama. (Salya Parva, Chapter 45; Verse 37).

SAMGRĀMAJIT. One of the ten sons of Śri Kṛṣṇa by his wife Bhadrā. (Viṛṭa Parva, Chapter 54, Verse 18).

SAMHANA. A King of the Pūrus dynasty, grandson of Pūru and son of Manasyu. Saṅhana was the son of Manasyu by his wife called Sauvīti. (Ādi Parva, Chapter 94, Verse 5).

SAMHĀTA. Second wife of Dhrтарāṭṭra. She was the niece of Gāndhārī.

SAMHĀTĀPA. A nāga born in the Airāvata dynasty. It was burnt to ashes at the serpent yajña of Janaṃjaya (Ādi Parva, Chapter 57, Verse 11).

SAMHITĀ. Collection of hymns addressed to various Devatās in nature. These songs are in the form of mantras. (See under Veda).

SAMHITĀKAPPA. A section of sarḥītās of Ātharva Veda. The five sections of Ātharva Veda composed by Muṇjikēśa and called Nakṣatrakalpa, Vedakalpa, Sainhītākalpa, Āṅgirasakalpa and Sāntikalpa are held in great respect. (See under Veda).

SAMHĪTĀSA. A king of the Bhrigu dynasty, grandson of Haryāva and son of Nikumba. Renukā, grand-daughter of Samhītāsva and daughter of Prasenajit was married by maharṣi Jamadagni. (Brahmannā Purāṇa, Chapter 1).

SAMHLĀDA (SAMHRĀDA) I. A son of Hiraṇyakaṣipu. Two sons called Hiraṇyākaṣa and Hiraṇyakaṣipu and a daughter called Sinhibhikā were born to Kaśyapaprajāpati by his wife called Diti, and Hiraṇyakaṣipu had four sons called Anuhrāḍa, Hṛṣi, Prahlāḍa and Saṁhrāḍa. Saṁhrāḍa had three sons named Ayuṃśān, Śibi, and Bāskala. (Agni Purāṇa, Chapter 19). According to verse 17, Chapter 65 of Ādi Parva, Prahlāḍa, Saṁhrāḍa, Anuhrāḍa, Śibi and Bāskala were the sons of Hiraṇya-

kaṣipu. This Saṁhrāḍa, in his next life, was born as Saḻā, the Bāhlīka king.

SAMHLĀDA II. A Rākṣasa, son of Sumāli by Ketumati, both of them Rākṣasas. Sumāli had ten sons called Prahaba, Akampana, Vikāta, Kālakāmkha, Dhūmrāśa, Īnda, Supārśa, Saṁhrāḍa, Pravāņa and Bākṣakah. (Uttara Rāmāyaṇa).

ŚAMI. A king, son of Uśīnara. (Bhāgavata, 9th Skandaḥa).

SAMICI. A celestial maid. She was the companion of the celestial maid Vargā. (For further details see under Vargā).
1 Sakha 10 Daśam 100 Śatam 1000 Sahasram 10000 Ayutam 100000 Laksam 1000000 Prayutam 10000000 Koti 1000000000 Arbudam 10000000000 Abjum 1000000000000000000000000 Annyum 1000000000000000000000000 Madhyam 1000000000000000000000000 Parārdham 10000000000000000000000000000000000 Sandarparārdham.

 недо 44. A bird. The elder brother of Jātāyu. 8. Birth. Aruṇa and Garuda were the sons born to Prajāpati Kaśyapa by his wife Vinātā. Two sons named Sampāti and Jātāyu were born to Aruṇa. (For further details see under Jātāyu, para 1). 2) Sampāti in the Rāmāyaṇa. Once Sampāti and his younger brother Jātāyu flew to the Sun. To protect his younger brother Jātāyu who had neared the Sun, Sampāti opened his wings which were burnt and he fell on the shore of the salt sea. At this time an army of the monkeys, with Hanumān at their head came there, in search of Śita. Sampāti gave them directions of the path they were to follow. (Detailed story is given under Rāma and Māli.

SAMPĀTI II. A Rākṣasa (giant). The son of Kumbhi-nādi the sister of Kaikās. (See under Kaikās).

SAMPĀTI III. A warrior who fought against the Pānda-vas on the Kaurava side. He took his place at the 'hrdaya' (centre) of the Garudayūḥa set up by Droṇa. (Droṇa Parva, Chapter 20, Verse 12).

SAMPṝYĀ. A princess of the Madhu dynasty. King Vidura married her, and a son called Anāśva was born to the couple. (Ādi Parva, Chapter 95, Verse 40).

SAMPṬ. Son of Citarathas by Urṇā. He married Utkalā and the couple had a son called Mālī, who became very famous in after years. (Bhāgavata, Skandha 5).

SAMSĀRA. The grand-daughter of Manu Svāyambhuva and the daughter of Priyavrata, who had married the daughter of Kardama. Ten sons and two daughters named Sampṛṭ and Kuṣṭi were born to Priyavrata. (Viṣṇu Purāṇa, Anīṣa 2, Chapter 1).

SAMSĀRA. One in the line of Gurus. (See under Guruparaṁpara).
SAMŚAPTAKAVADHAPARVA. A sub-Parva of Droṇa Parva comprising Chapters 17-32.

SAMŚAṬṬI. Wife of the Agni called Pavamāṇa. The couple had two sons called Sabhya and Āvasathyā. (Matsya Purāṇa, Chapter 51, Verse 12).

SAMŚRUTYA. One of the Vedāntists sons of Viśvāmitra. (Anuśāna Parva, Chapter 4, Verse 55).

SAMŚTÅŅA. A region in India mentioned in the Purāṇas. Armies from this region protected Bhiṣma during the great war. (Bhiṣma Parva, Chapter 51).

SAMUDRĀKATṬRTHA. A holy place near Arundhati-vāṭa. He who bathes here and fasts for three days will derive the same benefits as those of performing the a:vamedha yajña and gift away of thousand cows. (Vana Parva, Chapter 84, Verse 81).

SAMUDRĀNĪṢKUṬA. An urban area in India famous in the Purāṇas. (Bhiṣma Parva, Chapter 9, Verse 49).

SAMUDRASENA. 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). Bhiṣmā defeated this Samudrasena, during his regional conquest of the east. Samudrasena was killed by the Pāṇḍavas in the Bhārata battle. (M.B. Sabhā Parva, Chapter 30; Karṇa Parva, Chapter 67).

SAMUDRĀVEΓA. A warrior of Subrahmānya. (M.B. Salya Parva, Chapter 45, Verse 63).

SAMUDRONMĀDA. A warrior of Subrahmānya. (M.B. Salya Parva, Chapter 45, Verse 68).

SAMŪHA. An eternal Viśvadeva (god concerned with offerings to the manes). (Anuśāna Parva, Chapter 91, Verse 30).

SAMĪVHA. A wind which moves the aerial chariots of the Devas. According to Vyāsa there are seven winds. While once he was teaching his son Suka Vedas, a storm blew and the teaching had to be stopped for some time. Then Suka asked his father about winds, and Vyāsa answered as follows :—

There are seven vāyus (winds). The first one called Pravaha moves the clouds. The second one, Avaha, causes thunder while the third vāyu, Udvaha, converts sea-water into vapour and causes rain. The fourth one Samīvaha moves clouds in the sky. The clouds are the aeroplanes of the Devas. The fifth is Vīvaha, which gives form and shape to the clouds. The sixth Vāyu, Parivaha, keeps Ākāṣagāṇī motionless while due to the action of the seventh Vāyu, Parivaha, the souls travel. (Sānti Parva, Chapter 329).

SAMVARĀNA. A king of the lunar dynasty.


2) Marriage. Sainvāraṇa married Tapati, daughter of Sūrya. (For details see under Tapati).

3) Other information.

(i) King Pāñcāla 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 Sindhū. (Ādi Parva, Chapter 9, Verse 39).

(iii) To regain his kingdom he appointed Vasiṣṭha as his priest. (Ādi Parva, Chapter 94, Verse 42).

(iv) He got back the kingdom by Vasiṣṭha’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 Tapatī daughter of Śūrya. (Ādi Parva, Chapter 94, Verse 48).

(vi) He was a devotee of Śūrya. (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 38).

(ix) He is one of the kings to be remembered at dawn and at dusk. (Anuśāna Parva, Chapter 165, Verse 54).

(x) Words like Ajamidha, Ṭrṣa, Paurava, Pauravanandana and Rksa putrata have been used in Mahābhārata as synonyms of Sainvāraṇa.

SAMVARTA. Son of Aṅgiras.

1) General. Aṅgiras had eight sons called Bṛhaspati, Utathya, Sainvarta, Payasya, Sānti, Ghora, Vīrāpa and Sudhanvā. (Anuśāna Parva, Chapter 85, Verse 30).

Sainvarta was the third among the sons and he lived on inimical terms with his eldest brother Bṛhaspati. When once Bṛhaspati foresook king Marutta it was Sainvarta, who managed for the king his yajña. (Sānti Parva, Chapter 29, Verse 20).

2) Other information.

(i) Sainvarta is a member of Indra’s court. (Sabhā Parva, Chapter 7, Verse 19).

(ii) He lives in Brahmā’s court and worships him. (Sabhā Parva, Chapter 11, Verse 12).

(iii) He once got conducted at Plāksāvataraṇa tirtha for King Marutta a yajña. (Vana Parva, Chapter 129, Verse 13).

(iv) Sainvarta and Bṛhaspati disliked each other. (Droṇa Parva, Chapter 55, Verse 38; Sānti Parva, Chapter 29, Verse 29).

(v) He was one of those who visited Bhiṣma on his bed of arrows. (Sānti Parva, Chapter 47, Verse 9).

(vi) It was he, who recited the praises of Śiva to king Marutta so that the latter got gold. (M.B. Southern text, Āsvamedha Parva, Chapter 8).

(vii) Once he paralysed Indra’s Vajrāyudha. (Āsvamedha Parva, Chapter 10, Verse 17).

(viii) It was he, who invited and got down Indra to the yajña conducted by Marutta. (Āsvamedha Parva, Chapter 10, Verse 25).

SAMVARTAKA I. A nāga born to Kaśyapaprājapati of his wife Kadrū. (Ādi Parva, Chapter 35, Verse 10).

SAMVARTAKA II. An agni, which is burning always on mount Mālaviyān. (Bhiṣma Parva, Chapter 7, Verse 27).

SAMVARTAVĀPī. 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).

SAMVRṬTA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 13).

SAMVRṬTI. A Devī, who worships Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 43).

SAMYAMA. A son of the Rāksaṇa called Śataṛīga. He was killed by Śudeva, chief of the army of Ambariṣa. (Mahābhārata, Southern Text, Śānti Parva, Chapter 98).
SAMYAMANA I. Another name of King Somadatta. (Bhishma Parva, Chapter 61, Verse 33).

SAMYAMANA II. A king of Kāti. By nature non-attached to worldly things and very righteous, he studied Sāṅkhya and Yoga from Pañcaśīkha and went into the forest renouncing everything. (Śanti Parva, Chapter 1).

SAMYAMI. Another name of Śala, son of Somadatta. (Bhishma Parva, Chapter 61, Verse 11).

SAMYAMI. The name of Yama's Capital city. (See under Amārāvati).

SAMYĀNI. 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 Samyānipāta. (Vana Parva, Chapter 84, Verse 9).

SAMYĀPRĀSA. A sacred place on the banks of river Sarasvatī. Here Vyāsa once built an āśrama and lived there. (Devi Bhāgavata, 6th Skandha).

SAMYĀTI I. Third son of Nahuṣa, his other sons being Yāti, Yayāti, Ayātī and Dhruva. (Ādi Parva, Chapter 75, Verse 30).

SAMYĀTI II. A king, who was the great-grandson of emperor Purū and son of Prācīnvān. Āsākī, born of the Yadu dynasty was his mother. He married Varaṇī, daughter of Dṛṣḍadvān and a son called Ahamīyāti was born to the couple. (Ādi Parva, Chapter 95, Verse 14).

SAMYOUDHAKĀNTĀKA. A Yakṣa, an attendant of Kubera. (Vālmiki Rāmāyaṇa, Uttarā Kāṇḍa, Chapter 14, Verse 21).

SAMYU I. The eldest son of Bṛhaspati. This agni (Śānu) is worshipped in Cāturāśa and āśvamedha yājñas. Satyā, daughter of Dharmadeva was Śānu's wife, and to the couple were born a son and three daughters. (Vana Parva, Chapter 219, Verse 2).

SAMYU II. An ācārīya. He is believed to have a special method of performing yājñas. (Satapathabrahmaṇa).

SANAKĀDI (S). Sanaka, Sanandana, Sanātana and Sanatkumāra, the four Sages.

The Sanakādis are the mental sons of Brahmac. When they stood in the form of infants they were asked to create subjects. But they were the incarnation of Sattva, 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 Sanakādis were travelling one day they reached Vaikuṇṭha, and cursed Jaya and Vijaya who showed disrespect towards them. (See under Jayavijaya).

It is mentioned in some places that the Sanakādis were the incarnations of portions of Mahāviśnu. Once Brahmac praised the incarnations of Viṣṇu. It is clear that the Kumāras (Sanakādis) had taken incarnation before the present Brahmac began the work of creation. (Devi Bhāgavata, Skandha 1; Skandha 7; Bhāgavata, Skanda 7, Bhaviṣya Purāṇa).

SANANDANA I. A hermit who was one of the Sanakādis.

SANANDANA II. A disciple of Śaṅkarācārya. (For further details see under Śaṅkarācārya, Para 6).

SANATANA I. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 16, that this hermit shone in the court of Yudhishthira.

SANATANA II. One of the Sanakādis.

SANATKUMĀRA. One of the Sanakādis.

SANATSUJĀTA. A Sāṃskrit name of Sanatkumāra, who is one of the four Sanakādis. (See under Sanatkumāra).

SANATSUJĀTA PARVA. A sub-section of Udyoga Parva in Mahābhārata, Chapters 42 to 46.

SANĀCĀRAKA. A warrior of Subrahmathya. (Śalya Parva, Chapter 45, Verse 74).

SANDAMŚA. A hell. (See under Kāla).

SANDHAMARKA. The two āśvins called Śaṅgha and Marka, who were priests of the asuras and whose presence made them invincible. The Devas enticed the two priests to their side by offering them Soma and thus rendered the asuras powerless. When the Devas after some time, began a yājña, Śaṅgha and Marka approached them for the promised Soma, but the Devas did not keep their word, and the disillusioned Śaṅghamarkas were driven out of the yājña hall. (Taittiriyasamhitā, 6, 4, 10).

SANDHANAKARANI. (See under Mṛtasanjivani).

SANDHYĀ I. The previous birth of Arundhati, wife of Vasiṣṭha. (For more details see under Vasiṣṭha Parva I, Sub-Section 1).

SANDHYĀ II. Mother of the giantess Śālakaṭaṅka. It is stated in Uttarā Rāmāyaṇa that this Śālakaṭaṅka, the daughter of Sandhyā was married by the giant Vidyutkeśa.

SANDHYĀ III. Time of union or conjunction. There are three Sandhyās in a day. These are morning sandhyā (Prātahṣandhyā), noon sandhyā (Madhyāhna sandhyā) and evening sandhyā (Śaṃyam Sandhyā). The meeting time of night and day, is morning Sandhyā, the joining time of the first half and the second half of the day, is noon (Madhyāhna Sandhyā), and the joining time of day and night, is evening Sandhyā (Śaṃyam Sandhyā). Brahmins should keep the three Sandhyās properly. The morning sandhyā 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 sandhyā and the morning time after the sunrise is bad Sandhyā. In śaṃyānsandhyā also there is this difference of time, as good, medium and bad. The time till the sunset is good; the time after the sunset 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 sandhyās 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, worships at these three sandhyās. The Brahmin who does not observe these three sandhyās carefully will, in his lifetime, become a fadora and after the death, will be born again as a dog. Moreover the Brahmin who does not do the three evening, morning and noon worships, will have no right to conduct any other Vedic rites. After the sun-rise and sun-set, within three nāzhikas (a nāzhika-24 minutes) the morning and evening worship should be finished. There is atonement ordered for morning and evening prayers conducted after the stipulated time. (Devi Bhāgavata, Skandha 11).

SANDHYĀ IV. A holy river who worships Varuṇa in his assembly. (Sabhā Parva, Chapter 9, Verse 23).

SANDHYĀ V. The presiding Devatā of dusk. She is called Pratīcyādevī as well. (Udyoga Parva, Chapter 117, Verse 16).

SANDHYĀKARANANDI. A Sāṃskrit poet who lived in the 12th century A.D. A poetic work of this author
is “Rāmapālacarita”. This book is about the king Rāmapāla, who ruled over Bengal at the end of 11th century A.D.

SANDHYĀRĀGA. The red colour seen in the sky in the evening is Sandhyārāga. Rāgini the daughter of Himavān did penance to obtain Parāmaśiva as husband. The Devas took her before Bṛahmā, who said that she was not able to bear the radiance of Śiva. Hearing this opinion Rāgini got angry and Bṛahmā cursed her and changed her into Sandhyārāga. (See under Pārvatī).

SANDHYĀVALI. Sandhyāvali was the wife of King Rukmāṅgada. (See under Dharmaśāstra).

SANDI LI I. A daughter of Dakṣa. She was married by Dharmadeva and a Vasu called Anala was born to the couple. (Adi Parva, Chapter 67, Verse 17).

SANDI LI II. A yogini famed in the Pūrāṇas. She once cursed Garuḍa as a result of which he lost his feathers. (For details see under Garuḍa).

SANDI LI III. A very chaste Devi living in Devaloka. She once taught Sumanā, the Kekaṇya princess the duties of a chaste woman. (Anuśāsana Parva, Chapter 123, Verse 8).

SANDILYA I. A great mahārṣī. Some details about him are given hereunder:
1) King Satānīka and his wife Viśnumati, who had no issues approached the mahārṣī in great sorrow. As a result of eating rice given by the mahārṣī Viśnumati became the mother of a son, who became in later years famous as emperor Sahāraṇīka. (Kathāsaritsāgara, Kathāmukalambaka, Tārāṅga 1).
2) A member of Yudhiṣṭhīra’s court. (Sabhā Parva, Chapter 4, Verse 17).
3) He had an ascetic daughter. (Śalya Parva, 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. (Anuśāsana Parva, Chapter 65, Verse 19).
5) He visited Bṛihṣma on his bed of arrows. (Śanti Parva, Chapter 47, Verse 6).
6) King Sumanyu once gave the mahārṣī plenty of food materials. (Anuśāsana Parva, Chapter 173, Verse 22).

SANDILYA II. A mahārṣī born in the dynasty of Kaśyapa, son of Marīci. As Agni was born in the family of the mahārṣī it came to be called ‘Sāndilya-gotriya’ (born in the family of Sāndilya). King Sumanyu once gave him food and other edible things. (Anuśāsana Parva, Chapter 137, Verse 22).

SANDILYA III. A King, a great devotee of Śiva. As a youth he became a philanderer with the result that the 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.

SANDILYA IV. A mahārṣī, 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 Bṛihrgu dynasty. (Vṛddhahāritisṛṃti, 180, 193).

SANDILYA V. A mahārṣī whose Bhaktisūtras (Aphorisms on devotion) are as famous as those of Nārada. He taught bhakti in a scientific way (by Sāndilya science).

SÅNDIPANI. Preceptor of Śrī Kṛṣṇa and Balabhadrā Rāma from whom they learned all the Vedas, art of drawing, astronomy, gāndhārva Veda, medicine, training elephants and horses and archery. (For details see under Kṛṣṇa, Para 12).

SÅNI (SÅNÅŚÇARA-SÅRÜNT). A) General. Śani is the son of Sūrya by Chāyā, the maid-servant of Śrīnāṭhā. Sūrya had three sons by Chāyā, Manu, Tapati and Śani. (See under Chāyā). B) Other information.
1) Śani worships Bṛahmā in Brahmāsabhā. (Sabhā Parva, Chapter 11, Verse 29).
2) Śani is very effulgent and intense in his form and character. When Śani threatens the star Rohiṇī, great disasters occur on earth. (Udyoga Parva, Chapter 143, Verse 8).
3) Śani will incarnate as Manu in the coming Yuga. (Śanti Parva, Chapter 349, Verse 55).
4) Śani is one of the planets to be daily worshipped. (Anuśāsana Parva, Chapter 163, Verse 17).
5) In the battle between Śiva and Tripūra, Śani mounted in a chariot clashed with Narākāsura. (Bhāgavata, 6th Ikāndha).

SÅNJÅYA I. A country in south India famous in the Pūrāṇas. Mention is made about this country in Mahābhārata, Bṛihṣma Parva, Chapter 9, Verse 63.

SÅNJÅYA I. Minister of Dṛṇārāṣṭra.
1) Birth. Śaṇjāya, who was equal to a hermit, was born as the son of Śūta from a portion of Gavālgaṇa. (Adi Parva, Chapter 68, Verse 93).
2) The boon of Śaṇjāya. Śaṇjāya who was born within the circle of the friends of the Kauravas, became the minister of Dṛṇārāṣṭra. The great work that Śaṇjāya did in Mahābhārata was, telling Dṛṇārāṣṭra every thing that was taking place in the battle-field without leaving even the smallest events in the order of their occurrence. Śaṇjāya was able to do this because of the boon granted by Vyāsa.

When the armies of the Kauravas and the Pāṇḍavas pitched their camps on either side of the battlefield, Vēdavāyāsa came to Hastināpura and saw Dṛṇārāṣṭra. Dṛṇārāṣṭra 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 said so to Vyāsa. Then Vyāsa called Śaṇjāya to him and said “Śaṇjāya shall see all the events of the battle directly. He shall have such a divine inward eye.” Vyāsa continued. “O king! Śaṇjāya 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 Gavālgaṇa and will come away unhurt from the battle.”

Because of this blessing Śaṇjāya used to inform Dṛṇārāṣṭra of all the events in the battle at the time of the occurrence. Śaṇjāya informed Dṛṇārāṣṭra of the news up to the death of Duryodhana. When Duryodhana was killed the cry of Aśvatthāmārā became louder. Śaṇjāya who heard this cry early in the morning, ran to the battlefield with a broken heart. With the death of Duryodhana the boon of inward eye given to Śaṇjāya by Vyāsa was lost. (M.B. Bhṛihṣma Parva, Chapter 2; Saupitka Parva, Chapter 9).
3) Other details.

(i) Sañjaya stood as the host in the Rājasūya sacrifice of Yudhishthira, and received the guests and showed them hospitality. (M.B. Sabhā Parva, Chapter 35, Verse 6).

(ii) When the Pāṇḍavas were defeated in the game of dice and were sent to the forest Sañjaya came to Dhṛtarāṣṭra and reviled him. (Sabhā 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 Sañjaya 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. Sañjaya gave Dhṛtarāṣṭra a detailed description of that vow. (M.B. Vana Parva, Chapter 51, Verse 15).

(v) Dhṛtarāṣṭra sent Sañjaya to learn about the welfare of the Pāṇḍavas who had returned after completing the forest life and Pseudonymity. (M.B. Udyoga Parva, Chapter 23, Verse 1).

(vi) Sañjaya went to the court of the Pāṇḍavas and gave the message of Dhṛtarāṣṭra to them. (M.B. Udyoga Parva, Chapter 25).

(vii) Sañjaya 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) Sañjaya repeated the message of Arjuna in the court of the Kauravas. (M.B. Udyoga Parva, Chapter 48).

(ix) Sañjaya told Dhṛtarāṣṭra, who the prominent helpers of Yudhishthira, were. (M.B. Udyoga Parva, Chapter 50).

(x) Sañjaya advised Dhṛtarāṣṭra to put Duryodhana under control. (M.B. Udyoga Parva, Chapter 54).

(xi) Sañjaya gave Duryodhana a description of the horses and the chariots of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 56, Verse 7).

(xii) Sañjaya repeated the message of Arjuna to Dhṛtarāṣṭra. (M.B. Udyoga Parva, Chapter 66).

(xiii) Sañjaya described to Dhṛtarāṣṭra the greatness of Śrī Kṛṣṇa. (M.B. Udyoga Parva, Chapters 68-70).

(xiv) Sañjaya 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 Sañjaya the boon that he would see directly every thing that took place in the battlefield and would inform Dhṛtarāṣṭra. (M.B. Bhīṣma Parva, Chapter 2, Verse 10).

(xvi) Sañjaya informed Dhṛtarāṣṭra of the good qualities of the earth, the island of Sudarśana, the death of Bhīṣma, and so on. (M.B. Bhīṣma Parva; Drona Parva).

(xvii) Sañjaya gave the names of every one who was killed on the side of the Kauravas. (M.B. Karṇa Parva, Chapter 5).

(xviii) Sañjaya reported to Dhṛtarāṣṭra about those who died on the side of the Pāṇḍavas also. (Karṇa Parva, Chapter 6).

(xix) Sañjaya told Dhṛtarāṣṭra about those who were alive on the side of the Kauravas. (Karṇa Parva, Chapter 7).

(xx) Saṭyaki took Sañjaya as a captive. (Sālya Parva, Chapter 25, Verse 57).

(xxi) Due to the blessings of Vyāsa Sañjaya escaped from the captivity of Saṭyaki. (Sālya Parva, Chapter 27, Verse 39).

(xxii) Sañjaya consoled Dhṛtarāṣṭra. (M.B. Sṛtri Parva, Chapter 1, Verse 23).

(xxiii) Yudhishthira entrusted Sañjaya with the duty of post-war-reconstructions. (M.B. Sānti Parva, Chapter 41, Verse 11).

(xxiv) Towards the close of his life Sañjaya went with Dhṛtarāṣṭra and Gāndhāri to the forest. (Āśramavāsika Parva, Chapter 15, Verse 8).

(xxv) On the first day of this journey to the forest, they reached the basin of the river Ganges. On that day Sañjaya made the bed for Dhṛtarāṣṭra. (Āśramavāsika Parva, Chapter 18, Verse 19).

(xxvi) Sañjaya introduced the wives of the Pāṇḍavas to the hermits. (Āśramavāsika Parva, Chapter 25).

(xxvii) On reaching the forest Sañjaya observed complete fast for two days. (Āśramavāsika Parva, Chapter 37, Verse 13).

(xxviii) Sañjaya always walked close behind Dhṛtarāṣṭra and in places of ups and downs he led the King by the hand. (Āśramavāsika Parva, Chapter 37, Verse 16).

(4) The End. While Dhṛtarāṣṭra and the others were walking along the forest a jungle-fire was seen. Instantly it encircled them. Dhṛtarāṣṭra cried out to Sañjaya to run for his life. But Sañjaya did not like to forsake them in that danger. Dhṛtarāṣṭra said that since they had left home and country there was no wrong in dying by jungle fire. At last yielding to the compulsion of Dhṛtarāṣṭra, Sañjaya ran away from the jungle-fire. Dhṛtarāṣṭra, Gāndhāri and Kunti died in the wild-fire. Sañjaya reached the basin of the Ganges and informed the hermits of the death of Dhṛtarāṣṭra and the others, and then went to the Himālayas. (M.B. Āśramavāsika, Chapter 37, Verse 19).

Sañjaya II. A prince of the country called Sauvira. It is stated in Mahābhārata, Vana Parva, Chapter 263, Verse 10, that it was this prince Sañjaya who carried the flag and walked in front of Jayadratha, on his journey to carry away Pāñcāli. In the fight which ensued Arjuna killed this Sañjaya. (M.B. Vana Parva, Chapter 271, Verse 27).

Sañjaya III. Another prince of the country of Sauvira. Vidulā 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 occurs in Mahābhārata, Udyoga Parva, Chapter 1 6.

Sañjaya Antti. 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, Sabhā Parva, Chapter 31, Verse 70, that Sahadeva got tribute from this country.

Sanjayyana Parva. 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).
SAṆṆIVAṆAMAṆI. The jewel in the head of serpents.

There is a tradition among the poets that this jewel is the basis of the serpent's life. There is a story in Mahābhārata, Aśvamedha Parva, Chapter 30, Verse 42, stating how Babhruvahana brought Arjuna to life by Sañjīvanaman. (For details see under Babhruvahana).

SAṆṆALPĀ. One of the sons born to Dharmadeva by his wife Sañkalpā. (Bhāgavata, Skanda 6).

SAṆṆALPĀ. A daughter of Dākṣa. Dharmadeva married the following ten daughters of Dākṣa, i.e. Arundhati, Vasu, Yāni, Lāmbā, Bhānī, Marutvati, Sañkalpā, Muhūrtā, Śādhīyā and Viśvā.

SAṆṆARA. I. A synonym of Śiva.

SAṆṆARA II. A simpleton, who was killed by his wife. This brahmin had a very mean wife called Kalipriyā. 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 Kalipriyā returned home and after worshipping the corpse of her husband she observed Kārttika vrata at the instance of certain women. Thereby she got absolute freedom and attained heaven. (Padma Purāṇa, Brahmakhaṇḍa, Chapter 10).

SAṆṆARAČĀRYA.

1) General. The spiritual and philosophical preceptor of India. Śrī Sañkāra was born in the village of Kaḷaṭi on the banks of the holy river Periyār, also called Cūṟaṇa and Pūṟṇā. According to certain scholars he was born in 509 B.C. while certain others contend that he saw the light of day in 84 A.D. Yet others place his date of birth in various periods between 509 B.C. and 84 A.D. Whatever that may be, the great ācārya is believed to have lived only for 32 years.

2) Birth. The name of Sañkāra’s father was Śivaguru and that of his mother Āryāmbā. This nambūdiri couple had no issues for a long time. So they went to Trisūvaperūr (Trichur) to worship Śiva in the famous Śiva temple there. The idol in that temple is known as Vṛṣācālēvara and Vaṭakkunāṭha also. Ere long Lord Śiva blessed them with a son. The belief is still held that, pleased with the prayer of Śivaguru and Āryāmbā Śiva himself was born as their son. The child began exhibiting extraordinary intellectual powers. At the age of five the boy Sañkāra 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 (ītiḥāsas) 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 fate 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 Periyār, 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 āpatsannyāsa. Sañkāra prayed to his mother for permission to take to sannyāsa at that moment when his end was near, and willynilly the mother granted permission. All at once the crocodile, which had so unexploitedly attacked him, disappeared equally unexpectedly. The boy came out of the river absolutely unhurt. The decision to take to sannyāsa was taken once for all. Sañkāra 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. Sañkāra, 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 Gauḍapāda. The Bhagavatpāda was sitting in a cave surrounded by many wise people. Sañkāra approached and requested him to admit him as a disciple and grant him sannyāsa. Sañkāra’s prayer was granted.

5) Controlled flood. A wonderful thing happened while Sañkāra was living at the āśrama. The Narmadā was in spate and the huts on its banks were about to be submerged in water. People got alarmed. Then Sañkāra put his kamaṇḍalu (vessel which sannyāsins keep with them for water) and chanted the Jalākāraṇa 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 Sañkāra to go and live in Kāśī and write Bhāṣyas (commentaries) on the Prasthānatrayam, i.e. the Brahma-sūtras, the Upaṇisads and the Gītā.

6) Padmapāda. Accordingly Sañkāra went to Kāśī. It was there that he took as his first disciple Viṣṇuśarmā, a young man from the Cōla region of the country. Sañkāra called him Sanandana. Afterwards other disciples also came in. But, gradually jealousies cropped up in the ranks of the disciples. The other disciples of Sañkāra thought that the latter was partial towards Sanandana and showed special affection and regards to him. Sañkāra then decided to prove to the others that Sanandana was a disciple of exceptional talents and merits. One day Sañkāra was bathing with his other disciples in the Gaṅgā, 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 lotus 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 Sañkāra. There is a story about his becoming Sañkāra’s disciple. He was born dumb. His father, Divākara took Hastāmalaka to Sañkāra believing that due to the blessing of the great Guru his son would gain powers of speech. Sañkāra asked the dumb boy, ‘who are you?’ and the boy answered, ‘I am the soul, 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 Sañkāra’s question and each verse ended with ‘nityopalabdhishvarāpyohamātmā’ (I am the ātmā and eternal knowledge, consciousness, is its characteristic). The boy’s answer pleased Sañkāra, 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 Hastāmalaka. The name Toṭakācārya has a story behind it. This disciple approached Saṅkara with his request for discipleship in verse praising the latter. The verses were composed in the difficult toṭaka metre. The verses attracted Saṅkara very much and he took the applicant as disciple. His real name was Kāliṅnātha, but the Guru named him Toṭakācārya in view of his verses in that metre.

9) The Candālaguru. There is a story about Śiva going to Saṅkara at Kāšī in the guise of a Candāla and Saṅkara receiving him. One morning Saṅkara, after bathing in the Gaṅgā, was returning to the Viśvanātha temple. A Candāla with his hunting dogs and a pot of liquor was advancing from the opposite direction of Saṅkara, who asked the former to move away from his path. Immediately the Candāla asked, which, the 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 Ātman is universal and omnipresent. Whom-whose of the two-are you asking to move away from your path? Saṅkara realised from the above answer that the Candāla was an extraordinary person. In fact, it was Śiva, who had disguised himself as a Candāla. Saṅkara prostrated before him. Saṅkara 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 Candāla.

10) Derivative of the grammarian. Saṅkara has composed a hymn named Mohamudgara, in which he ridicules a grammarian. One day walking along a street in Kāšī Saṅkara saw a grammarian learning by rote rules of grammar, and then he composed the very sweet and beautiful poem—Bhaja Govindam—to reveal the foolishness of the grammarian repeating the useless rules of grammar. By the very first verse of the poem Saṅkara revealed the following truth: “Oh! fool! I worship Govinda (Bhaja Govindam) meditate upon Him. You meditate upon Govinda realising the truth that when death approaches, the grammatical sūtra “Ḍukṛṇi Karane” will not come to your aid.”

11) Saw Vyāsa. Śiva, when he appeared in the guise of a Candāla to Saṅkara, had asked him to visit Badarikāśrama, and accordingly he went there and visited Vyāsa. It was there that Saṅkara met his supreme preceptor, Govindapāda. He returned to Kāśī with the blessings of Vyāsa and Govindapāda and engaged himself in the writing of books.

12) Saṅkara’s age. There is a legend about Saṅkara’s life. Brahmath had allotted to him only eight years’ life. Before Saṅkara left his house at Kālaṭi, a batch of sannyāsins including Agaṣṭya and Nārada came to the house. The sannyāsins, who were pleased with the reception accorded to them blessed Saṅkara to live for sixteen years instead of the eight Brahmath had permitted him.

While Saṅkara was writing books at Muktimandapa at Maṇikarnikā Ghat in Kāšī Vyāsa came there one day in the guise of an old man, and there ensued a lengthy discussion between the two. Padmapāda recognised Vyāsa in the old man and told him and Saṅkara thus: “How would there be peace and happiness in the world, if Saṅkara, 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 Saṅkara’s Bhāṣya on the Brahmasūtras was correct and blessed him to live for thirtytwo, instead of sixteen years.

13) Controversy between Saṅkara and Maṇḍanāmīśra. Pandits (scholars) view the controversy or discussion between Saṅkara and Maṇḍanāmīśra as the most important event in Saṅkara’s life. Three incidents, Saṅkara’s meeting Kumārilabhāṭṭa, his defeating Maṇḍanāmīśra and his entering the dead body of another person—may be found in connection with the above controversy.

A: Meeting with Kumārilabhāṭṭa. Saṅkara’s object was to expose the defects and draw-backs in Pūrvamīmāṃsā (the ritual part of the Vedas). Kumārilabhāṭṭa was the most competent person for a discussion on the subject. Saṅkara, for this purpose, went to Prayāga from Kāśī. But, Kumārilabhāṭṭa 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 courted this punishment voluntarily to atone for a wrong he had committed. Years back he had put on Buddhistic attire and studied the secrets of Buddhistic religion from its preceptors with the object of refuting that religion. Kumārilabhāṭṭa had great faith in Karmakāṇḍa, 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 Karmakāṇḍa. Saṅkara was very sorry to find Kumārilabhāṭṭa in this condition in which discussion could not be held with him on the defects of Pūrvamīmāṃsā. Kumārilabhāṭṭa directed Saṅkara to the great scholar, Maṇḍanāmīśra at Māhiṃmati for a discussion on Pūrvamīmāṃsā.

B. Maṇḍanāmīśra defeated. When Saṅkara reached Maṇḍanāmīśra’s house a ceremony connected with obsequies was being conducted there. The door for entry to the house was closed. Saṅkara, by his yogic power entered the home and revealed the object of his visit to Maṇḍanāmīśra, who agreed to the proposal of Saṅkara. Accordingly a debate began between the two. Bhāratidevi, wife of Maṇḍanāmīśra 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 contenders 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 Maṇḍanāmīśra’s neck began showing signs of fading. According to the terms and conditions of the debate Maṇḍanāmīśra acknowledged defeat. He accepted Saṅkara’s discipleship.

C. Parakāyaprabhṛ (Entering the dead body of another person). But, Bhāratidevi argued that it was not enough that Saṅkara had defeated her husband in debate. She challenged him to defeat her as well, and Saṅkara accepted the challenge. Many topics dealt with in the various Śāstras were debated upon and Saṅkara won all those debates. Ultimately Bhāratidevi raised certain points connected with the science of sexual love in the course of her arguments. Saṅkara admitted that he did not possess sufficient mastery over the subject as he had taken himself to sannyāsa even from infancy. But, he told her that if he was allowed necessary time for it he would debate on that topic also.
Bhāratīdevi granted him time for it and the debate was adjourned.

Saṅkara prepared himself for the study of the science of sexual love. Just at that time a King called Amaruka died. After asking his disciples to take special care of his body Saṅkara entered by yogic power the dead body of Amaruka. The dead King came back to life and his people felt very happy about the mysterious happening. Saṅkara, who had thus entered the body of King Amaruka, 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 Amaruka 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 Saṅkara's body. It was about to be burnt on the pyre when the disciples of Saṅkara met King Amaruka at the palace and informed him about these developments. Immediately Saṅkara quitted his royal body and entered his own body now lying on the funeral pyre. He prayed to Śrīlakṣmīnarasimha and came out from the burning pyre.

Saṅkara returned immediately to Maṇḍanamiśra's house and the debate was started again. Bhāratīdevi realized that Saṅkara could not be defeated in topics related to the science of sex. Thus Saṅkara gained absolute victory in his debate with Maṇḍanamiśra, who then requested the former to grant him sannyāsa and accept him as a disciple. Saṅkara did so. Bhāratīdevi too followed her husband in accepting sannyāsa.

14) Mother's death. Saṅkara 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 Saṅkara returned to Kālaṭi. His mother expired, and he made arrangements for cremation. But his relations did not cooperate with him and argued that it was against the injunctions in the Śāstras for a son, who had taken to sannyāsa, to perform the cremation etc. of his mother. At last, Saṅkara had to cremate his mother by himself without others' help. He made a pyre with plantain stems 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) Triumphal tour. After the cremation of his mother Saṅkara set out on his triumphal 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 maṭhas (centres) in the four regions of the country. Śrīgeri in the south, Jāganāthā in the east, Dvārakā in the west and Badarināthā in the north were the four chief maṭhas established by Saṅkara and they continue to function even to this day.

The Śiva, Viṣṇu and Devi temples and other Hindu religious institutions to be found in India today very eloquently proclaim the achievements and unique reputation of Saṅkara. It is traditionally believed that Saṅkara brought five liṅgas from Kailāsa and installed them in the five great temples. Muktiśaṅga in Kedāra, Parāśara in the Nilakanṭha temple in Nepal, Moka liṅga at Cidambaram, Bhogaliṅga in Śrīgeri and Yogalinga in Kānci are the five liṅgas installed by Saṅkara. The 'five-in-one' method of worship was also propounded by him. According to this system Śādiya, Ambikā, Viṣṇu, Gaṇanāthā and Mahēśvara are conjointly worshipped, special importance being given by the worshipper to his special deity. Saṅkara appointed one disciple of his each in each of the maṭhas as its head and these maṭhas play the most important role in the maintenance and propagation of the Advaita philosophy. The heads of these maṭhas during various periods have been reputed Vedāntists and noble souls. Jyotir-maṭha in Badarikāśrama, Govardhana piṭha in Jagan-nāthapuri, Sārādā piṭha in Śrīgeri and Kāṇakoṭipīṭha in Kānci are the most important of the Śrī Saṅkara piṭhas. Having thus completed his philosophic mission or object in life Saṅkara entered māhāsamādhi at the age of thirty-two. Some scholars believe that he disappeared in a cave at Kedāra while certain others hold the view that he ascended the Sarva-vānapīṭha (the omniscient state) at Kānci and spent his closing days there.

16) His works. The literary compositions of Saṅkara may be classified into four divisions, viz. Bhāṣyas (commentaries), original works, hymns to various deities, and mantras.

Saṅkarāsvāmi. Father of Upavarsa. (See under Upavarsa).

Saṅkari. Wife of Varatana, the brahmin. (See under Varatana for the reason why the couple had no children in their next life).

Saṅkaraśāṇa. Balabhadra Rāma. (To know about the derivation of the name see under Balabhadra Rāma).

Saṅkāśya. A King of ancient days, who lived in Yama's court. (Sabhā Parva, Chapter 8, Verse 10).

Saṅkāśyapurā. A Kingdom in ancient India. The King of this country Śūdhavanā once attacked the kingdom of Mithilā. (Vālmiki Rāmāyaṇa, Bālakāṇṭha, Canto 75).

Saṅkha I. Considered to be a great, sublime treasure, found in Kubera's court. Brahmadatta, King of Pānchala attained heaven as he used to give Saṅkha to good brahmins. (Sānti Parva, Chapter 254 and Anuśāsana Parva, Chapter 137). Saṅkha appeared on earth, according to one belief, from the bones of Saṅkhacūḍa. (For details see under Tulasi, Parva 2).

Saṅkha II. A nāga born to Kaṇḍaprapajāpati of Kadrā. The following information about it is from the Mahābhārata.

(i) Nārada once introduced Saṅkha to Mātali, charioteer of Indra (Udyoga Parva, Chapter 103, Verse 12).

(ii) Saṅkha was one of the chief nāgas which came to lead the soul of Balabhadra to Pātāla at the time of his death. (Mausala Parva, Chapter 4, Verse 7).

Saṅkha III. Son of the Viśā King.

(i) He was present at the wedding of Draupadi in the company of his brother Uttara and sister Uttarā. (Ādi Parva, Chapter 31, Verse 16).

(ii) He also came out to fight Duryodhana and others when they lifted the cows of the Viśā King. (Viśā Parva, Chapter 31, Verse 16).

(iii) On the first day of the great war he clashed with Bhūrīravas. (Bhīṣma Parva, Chapter 49, Verse 26).

(iv) He was killed in fighting with Droṇa at Kurukṣetra. (Bhīṣma Parva, Chapter 5, Verse 17).
(v) After death he got absorbed in the Viśvadevas.

SāṅKHĀ IV. A maharsi, who was the elder brother of Likhitamahārsi. Likhita once punished Sāṅkha for plucking fruits from his garden without his permission. (For details see under Likhita).

SĀNGKHĀ V. A Kekaya prince. He and his four brothers were mahārathas on the side of the Pāṇḍavas. (Udyoga Parva, Chapter 171, Verse 15).

SĀÑKHĀ VI. The asura called Hayagrīva. (See under Hayagrīva).

SĀNGKHĀCŪDA I. An Asura. Sudāmā became this asura as the result of a curse. (For details see under Tulasi, Para 5).

SĀNGKHĀCŪDA II. A slave of Kubera. While Kṛṣṇa and Balabhadra were enjoying pleasures with naked Gopasistris at Vṛndāvana Saṅkhaćūḍa, attracted by the Gopi women, went there. He abducted the women and in the fight that ensued was killed by Kṛṣṇa, who gave to Balabhadra the precious stone taken from his (Sāṅkhaćūḍa’s) head. (Bhāgavata, 10th Skandha).

SĀNGKHANAKHA. A nāga that lives in the court of Varuṇa worshipping the latter. (Sabhā Parva, Southern text, Chapter 9).

SĀNGKHAPADA. Son of Śvārociśa Manu, who once taught him Śvātavatadhama and Saṅkhapada imparted the dharma to his son Suvarṇābha. (Śanti Parva, Chapter 348, Verse 37).

SĀNGKHAPARVATA (MOUNTAIN). A mountain near Mount Meru. (See under Kurāṅga Parvata).

SĀNGKHAPINṆDA. A nāga born to Kaśyapaprajāpatis of Kadrū. (M.B. Ādi Parva, Chapter 35, Verse 23).


SĀNGKHĀSRAVAS. A female attendant of Subrahmanyā. (Śalya Parva, Chapter 46, Verse 26).

SĀNGKHATĪRTHA. A sacred place on the banks of the river Sarasvati. (Śalya Parva, Chapter 37).

SĀNGKHYĀYANA. An ācārya (preceptor) who was a prominent disciple of Sanatkumāra, Brhaspati being another equally prominent disciple. (Bhāgavata, Skandha 6).

SĀNGKHYĀYOGAŚAṢTRA. See under Kapila.

SĀNGKHIṬI I. A sacred spot at Kurukṣetra. A bath in the Devīśīrtha there will add to one's beauty. (Vana Parva, Chapter 83, Verse 51).

SĀNGKHIṬI II. Wife of Mahāśāṅkha, a crocodile. (For details see under Mahāśāṅkha).

SĀNGKOCA. One of the Rākṣasas, who, in ancient days ruled the earth and ultimately died. The story of Saṅkoca was told by Bhīma to Yudhiṣṭhira 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, Maya, Bhumā, Naraka, Śambha, Hayagrīva, Pulomā, Svarbhānu, Prahlāda, Namuci, Dakṣa, Vipraciti, Virocana, Suhotra, Vṛṣa, Vṛṣabhā, Kapilāśva, Virūpa, Bāṇa, Kārtasvāra, and Viśvadāṃśa. Though all of them were once emperors they had to give room to the next generation. Bhīma, on his bed of arrows, was thus describing the transience of life. (Śanti Parva, Chapter 277).

SĀNGKRITI I. A King, who lives in the court of Yama worshipping him. (Sabhā Parva, Chapter 8, Verse 10).

SĀNGKRITI II. A muni born in the Ātri dynasty. After giving his disciples lessons on impersonal (attributeless) God he went and lived in Devaloka. (Mahābhārata, Śanti Parva, Chapter 234, Verse 22).

SĀNKU I. A son of Hiranyakṣa. Sambaras, Śakuni, Dvimūrdhā, Saṅku and Ārya were the sons of Hiranyakṣa. (Agni Purāṇa, Chapter 19).

SĀNKU II. A Yādava King who was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 19).

He was a member of the company of Yādavas, who carried Subhadra’s dowry at her wedding with Arjuna. He was a mahārathī also. (Sabhā Parva, Chapter 14 and Ādi Parva, Chapter 220).

SĀNGKUKARṆA I. A muni, who lived at the sacred Kapardiśvara tirtha in Vārāṇasi. 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 Viśvanātha 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.”

Saṅkukarṇa 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 Viśvanātha. 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, Ādi Khanda, Chapter 34).

SĀNGKUKARṆA II. A nāga born in the Dhṛtarāṣṭra dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 57, Verse 15).

SĀNGKUKARṆA III. An attendant of Śiva. He lives in the court of Kubera. (Sabhā Parva, Chapter 10, Verse 34).

SĀNGKUKARṆA IV. One of the two attendants presented by Pārvatī to Subrahmanyā, the other being Puspadanta. (Śalya Parva, Chapter 45, Verse 51).

SĀNGKUKARṆESVARA. A mūrti (aspect) of Śiva whose worship is ten times more productive of good than the aśvamedha Yajña. (Vana Parva, Chapter 82, Verse 70).

SĀNGKUKROMĀ. A nāga with thousand heads, one of the sons of Kaśyapa by Kadrū. (Matsya Purāṇa Chapter 6, Verse 4).

SĀNGNATEYU. A son born to Raurdrāśva, the third son of emperor Puru, by Mīśrak ‘i, the aśpāra woman. He, a great archer, had nine sons called Keeyu, Vaneuy, Jaleyu, Pakseyu, Krpaneyu, Sthandileyu, Tejeyu, Satyeuy and Dharmeyu. (Ādi Parva, Chapter 94, Verse 8).
SANNATI I. The wife of Kratu, the grandson of Hermit Pulaha. To Pulaha the sons Kardama, Sahiṣṭu and others were born. The extremely bright Bālakilayas 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 Mānasasaras. (Padma Purāṇa, Srṣṭi Khanda, Chapter 10).

SANNIHAṬTĪRTHA. 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 Parva, Chapter 83, Verse 190).

SANNIHIṬTA. An Agni (fire). This agni creates the power of activity inside the living things. It is mentioned in Mahābhārata, Vana Parva, Chapter 221, Stanza 19, that this fire was the third son of Manu.

SANNIVEŚA. One of the sons born to Tvaṣṭā by his wife Racanā. (Bhāgavata, Skandha 6).

SANTA. Son of Satya who was born of the family of King Vitahavya. He had a son called Śravas. (M.B. Anuśāsana Parva, Chapter 30, Verse 62).

SĀNTI I. Son of Āpa, one of the eight Vasus. He had four sons called Vaitāṅda, Śrama, Śanta and Divhān. In Verse 18, Chapter 66 of Ādi Parva, it is stated that this Śanta was the son of Ahar, the Aśtvāvasu, and that he had three brothers called Śama, Jyotis and Muni.

SĀNTI II. A King, the son of Priyavrata. (Bhāgavata, 5th Skandha).

SĀNTA. Daughter of Daśaratha. She was brought up by King Lomapāda of Aiśa and was married by muni Raśāṇī. (For details see Para 9, under Daśaratha).

SĀNTANAGOPĀLA. The story of how Arjuna tried to save a Brahmin's son who was dead. (For the detailed story see under Arjuna Para 17, sub-section).

SĀNTAMAYA. A King of ancient India. (Ādi Parva, Chapter 1, Verse 236).

SĀNTANAVA. A grammarian, anterior to Pāṇini. He has written a book called 'Phīṣṭūtra' about the svaras (Accents) in the Vedas. This book of 87 sūtras is divided into four Chapters called antodāttam, āduyodāttam, dvityyodāttam and Paryāyodāttam.

SĀNTANIKĀ. A female attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Verse 9).

SĀNTANU (SĀNTANU). King Śantanu, on a par with the Devas, was a great physician (Mahābhīṣak).

SĀNTANU (SĀNTANU). Son of King Pratīpa of the lunar dynasty.

(i) For previous life and birth as Śantanu see under Bhīṣma, Para II.

(ii) Married life. (See under Bhīṣma, Paras 2, 3).

3) Other information.

(i) He was the second son of Pratīpa. His elder brother was called Devāpi, younger one Bālhiṅka and his mother Sunandā. (Ādi Parva, Chapter 94, Verse 61; Chapter 95, Verse 43).

(ii) He was called Śantanu as things touched by both his hands used to become youthful.

(iii) Śantanu became King as his elder brother Devāpi had, as an infant, renounced the throne and left for the forest. (Ādi Parva, Chapter 94, Verse 62; Chapter 95, Verse 45).

(iv) It was he, who brought to the palace and brought up Kraṇa and Kraṇī, who were found in the forest as orphans. (Ādi Parva, Chapter 95, Verse 46).

(v) Śantanu worships Yama in his court. (Sabhā Parva, Chapter 8, Verse 25).

(vi) He attained heaven by doing tapas on Mount Aṛcika. (Vana Parva, Chapter 125, Verse 19).

(vii) He is one of the Kings to be remembered both at dawn and dusk. (Anuśāsana Parva, Chapter 165, Verse 58).

(viii) He was absolutely wedded to truth and he possessed great prowess. (Ādi Parva, Chapter 96, Verse 1).

(ix) He conducted thousand aśvamedhas and hundred rājasatyas. (Ādi Parva, Chapter 96, Verse 2).

(x) Synonyms used of him in the Mahābhārata:— Bharata, Bhāratagopāta, Bharatasattama, Kauravya, Kurusattama, Pratiṣṭha etc.

SĀNTARAJAS. A King of Kaśi. He was the son of King Trikakalapa and father of King Rājī. (Bhāgavata, 9th Skandha).

SĀNTARDANA. The son of Drṣṭaketu who was the King of Kekaya. He was present at the Rājaṣṭya sacrifice of Yudhiṣṭhira. (Bhāgavata, Skandha 9).

SĀNTARJANA. A warrior of Subrahmanya. (Śalya Parva, Chapter 45, Verse 58).

SĀNTI I. Daughter of Dakṣa by his wife Prasūti. Prasūti delivered including Śanti twenty-four children. (Viṣṇu Purāṇa, Part 1, Chapter 7).

SĀNTI II. A King born in the dynasty of Bharata, son of Dusyanta. He was the son of Nila, grandson of Ajamidha and father of Susānti. (Bhāgavata, 9th Skandha).

SĀNTI III. Name of the Indra of the fourth Manvantara (Ādi Parva, Chapter 196, Verse 79).

SĀNTI IV. A mahārṣi. Son of Aṅgiras, he was called Atreyu also. He had participated in the Yaśāṇa conducted by Uparicavasava. (Śanti Parva, Chapter 336, Verse 8; Ādi Parva, Chapter 196, Verse 20; Anuśāsana Parva, Chapter 85, Verse 130).

SĀNTI V. A mahārṣi who was a disciple of the Rṣi called Bhūti, who did once go to participate in a yaśāṇa conducted by his brother Suvarcas, leaving matters connected with his āśrama with Śanti, who discharged his duties quite well in the absence of his master. One day when agni became very scarce in the āśrama he praised Agnideva, and noticing that the Deva was pleased Śanti requested him to bestow a son on the mahārṣi. Accordingly a son was born to Bhūti, who later on became famous as 'Bhautyamunu.' Bhūti, who was pleased with the devout life of his disciple (Śanti) taught him Sāngaveda. (Mārkandeya Purāṇa).

SĀNTIDEVĀ (SĀNTIDEVĪ). Daughter of King Devaka. She was married by Vasudeva. (Vāyu Purāṇa, Chapter 96, Verse 130).

SĀNTIKALPA. One of the five saṃhitā sections of the Atharvaveda composed by muni Muṣṭikēśa, the other four sections being nākastrakalpa, vedakalpa, saṃhitākalpa and āṅgirasakalpa. Nakṣatrakalpa contains rules for the worship of the stars; Vedakalpa contains the rites regarding Brahman, the Ṛtik; saṃhitākalpa contains the rules about mantras, and the Āṅgirasakalpa deals with black magic and śāntikalpa.
contains rules about propitiating deities by offerings of horse, elephant etc.

SÁNTIPARVA. An important Parva of the Mahábhárata (See under Mahábhárata).

SANIUKRISHNA. A king of the Púru dynasty. He was the son of Matinára. (Agni Puráṇa, Chapter 278).

SAŅU. A country of ancient India. (Mahábhárata, Bhíṣma Parva Chapter 9, Verse 43).

SANYÁSA (SANNYÁSA) One of the four stages of Brahminical life. The four stages are Brahmacarya (Religious student), Gárhadhya (householder), Vánaprastha (Forest-dweller) and Sannyása (hermit or sage). (For further details see under Áśrama).

Duties of a hermit. Manu has ordained that one should perform sannyása (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 pot 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 shells of water-gourd (pumpkin), wooden pots and earthen pots are the Vaisāvagya sign of hermits. A hermit should beg for food daily from houses where no smoke comes out, where peste 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 Mádhukara (collected alms), asankhipa (unlimited), Prákpranita (prepared much earlier), Ayácitam (got by not begging) and tátkalika (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 púrañyāmas (restraints of the breath) daily. The hermit should discard his body made of five elements.

The signs 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 Kúṭikaka, Bahúdaka, Hanisva and Paramahisva, the last-mentioned being the noblest grade. The hermit who wears one or three dañğas (rod) will be freed from ties of birth and death.

The five Yamas or restraints are not killing (Ahímsá), truth, not stealing, celibacy and not receiving. The five Niyamas or religious duties are cleansing, joy or contentedness, penance, self-study and meditation on God. The sitting postures suitable for hermits are Padmásana etc. (Agni Puráṇa, Chapter 161).

SANYASTÁPÁDA. A famous Púrānic region in India. The king of this kingdom, fearing Jarásandha, ran away to the south with his son. (Sabhá Parva, Chapter 14, Verse 28).

SAPTACARU. A holy place. The reason for giving this place the name Saptacaru 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 lakh of cows as alms or performing hundred Rájasúya 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 gánas, the yaksas, Kinnaras, the siddhas, the Vidyádharas, the people of the earth, the Rákṣasas, the daitiyas, the Rudras, Brahmá, all these joined together with vow and fast taken for a thousand years and performed a sacrifice each exalting Viśnu by singing seven verses from Rgveda. Keśava was much pleased at the caru and gave them Aśtaágavaryāsiddhí (the eight miraculous attainments) and everything they wished. Thus giving them all kinds of prosperities, the god Mukunda disappeared in this place as lightning in the clouds. Therefore this place became famous everywhere by the name Saptacaru."

SAPTADVÍPAS (S). 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 Kúṇḍinapura. 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 according to 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. (Káthásaritáságará, Madanamah-cukálambaka, Taranga 1).

SAPTADVÍPAS (SEVEN ISLANDS).

1) General information. The seven islands are Jambúdvípa, Plékṣadvípa, Sálmalídvpí, Kuśadvípa, Kúrañçadvípa, Sákadadvípa and Puṣkāradvípa. Each of these islands is surrounded by sea. The sea that surrounds Jambúdvípa is the Lavana sea (salt sea), the Plékṣadvípa is surrounded by the sea of Sugarcane-juice, Sálmalídvpí by the sea of liquor, Kuśadvípa by the sea of ghee, Krañçadvípa by the sea of curd Sákadadvípa by the sea of milk and the Puṣkāradvípa 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. (Viśnu Puráṇa, Aśiśa 2, Chapter 2).

2) Origin. There is a story about the origin of these seven islands and the surrounding seas, in Devi Bhágavata Skandha 8.

Two famous sons named Priyavrata and Uttánapáda were born to Śvayambhúva Manu. Priyavrata and his children ruled the country for a period of eleven arbus, 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 dark-
ness.” 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 Agnīdra, Idhmajhva, Yajñabahu, Hiranyaretas, Gṛḍhaprṣṭha, Medhātihi and Vīthotra.

**SAPTAGAṆA.** An ancient holy place. It is mentioned
in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 16, if that 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).

**SAPTAGODĀVARA.** A holy place near the temple of
Śūrpāraka. Those who bathe in this would attain
heaven. (M.B. Vana Parva, Chapter 85, Verse 44).

**SAPTAJANĂŚRAMA.** A holy place where seven
hermits called the Saptajananas, went to heaven by
standing head downwards in water. This was the
place through which Śrī Rāma and Sugrīva went to
Kiśkindhā. Sugrīva told Śrī Rāma about the hermitage
of Saptajanaus as follows:

“Oh! Rāghava! 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 Saptajananas, who did
penance and took vow and fast by standing in water
always, with heads downwards, did live in days of
old.” (Vālmiki Rāmāyaṇa, Kiśkindhā Kanda, Sarga
13).

**SAPTAJIT.** One of the daughters born to Kaśyapa by
his wife Danu. (Matsya Purāṇa 6:19).

**SAPTAKRT.** An eternal god concerned in Śrāddha
(offerings to the manes). (M.B. Anuśāsana Parva,
Chapter 91, Stanza 36).

**SAPTAMĀṬR (S.** (SEVEN MOTHERS).

1) **General information.** Saptamāṭrś are the seven
goddesses named Brahmiṇī, Vaśiṇī, Māheśvarī,
Kaumārī, Vārāhī, Indrāṇī and Cāmuṇḍī.

2) **Origin.** Some are of opinion that the Saptamāṭrś are
connected with Śiva. Their names reveal that they
were born from the bodies of Brahmiṇi, Viṣṇu and such
other gods. There is another story that when Śiva and
Viṣṇu joined together and tried to kill the asura named
Anhandhaka and failed, they created the seven mothers
to kill the asura. From each drop of blood of Anhandhakasura
that fell on the ground an asura arose. These seven
maṭrś joined with Yogēśvari, the creation of Śiva,
drank the blood of the asura without allowing it to
fall on the ground and so it became easy for Śiva to
kill the asura.

There is a story in Vāmana Purāṇa, Chapter 56,
about the birth of the Saptamāṭrś, as follows: In
olden days a fierce war broke out between the devas
and the asuras. When the fierce asuras Caṇḍa and
Muṇḍa were killed the famous asura named Raktabijā
entered the battlefield with an aksauḥśini of army
(21870 chariots, so many elephants, 65610 horses and
109350 infantry). Seeing this immense army of the
asuras drawing near, Kauśikī, Maheśvarī and Kāli made
a loud roaring sound. Then from the mouth of Maheśvarī,
Brahmaṇī came out seated on a swan and
wearing rosary and water pot. From her eyes Maheś-
varī with three eyes came out seated on a bull and
wearing great snakes as bangles and ear-rings and
holding a trident. From the loins came out Kauṃāri,
seated on a peacock and holding a lance. The beau-
tiful Vaśiṇī came out from her hand, seated on
Guruḍa, holding a conch, discus, club, sword, the bow,
zārīga and arrow. From her posterior came out the
horrible Vārāhī (Boar) with a great peste, seated on
the Nāga (serpent) Seṣa, and furrowing the ground
with her fierce tusk. From her heart came out the
awful Nārasīnhi (woman-lion) with fierce claws, who
at the shaking of her mane displaced the planets
and the stars, and from her foot Cāmuṇḍā came out.
(See under Palāla).

**SAPTANĀGA (S.** (Seven serpents). The Saptanāgas
are Ananta, Takṣaka, Karka, Padma, Mahāpāda,
Saṅkhaka and Guliṅka. All of them should be conse-
crated in temples as wearing Brahma-string and having the
face with the expanded hood of a serpent. (Agni
Purāṇa, Chapter 51).

**SAPTARĀVĀ (SAPTAṬVĀRA).** One of the famous
groups of children of Garuḍa. (M.B. Udyoga Parva,
Chapter 101, Verse 11).

**SAPTARŚIS.** (The seven hermits). A group of hermits.
There are seven hermits in this group. The Saptarśis
in each Manvantara (age of Manu) are different.
As there are fourteen Manvantaras before a great deluge,
by that time ninety-eight Saptarśis will be born and
dead. The father of the Saptarśis in each Manu's age
will be different. The Saptarśis of the present Manu's
age, Marici, Angiras, Atri, Pulastya, Vaśiṇī, Pulaba
and Kratu are the mental sons of Brahma. (For further
details see under the word Manvantara).

**SAPTAŚIKUKUṆḍA.** A holy bath (tīrtha) situated
within Kurukṣetra. It is mentioned in Mahābhārata,
Vana Parva, Chapter 73 that those who bathe in this
tīrtha will obtain the merit of good actions.

**SAPTAŚĀLĀ (S.** The cursed forms of the King
Maṇiḥbhadra's seven sons who were sorcerers. Due
to the curse of Agastya they became seven palm trees
(sālas). They obtained liberation from the curse during
the incarnation of Viṣṇu as Śrī Rāma. (For detailed
story see under Maṇiḥbhadra II).

**SAPTAŚAMUDRAS.** (The seven seas). See under
Saptadvīpa (s).

**SAPTAŚĀRASVĀTVA.**

1) **General information.** A holy place situated within
Kurukṣetra. This is a holy bath dedicated to Sarasvatī.
Mention is made in Mahābhārata, Śalya Parva, Chap-
ter 37, Verse 61, that during his pilgrimage Balabhadra-
rāma visited this holy bath.

2) **Origin.** A story occurs in Mahābhārata, Śalya
Parva, Chapter 38 about the origin of this tīrtha. It is
given below:

Once Brahma performed a sacrifice on the island of
Puṣkara. All the devas (gods and goddesses) attended
the sacrifice. Among the rivers, Sarasvatī alone did
not come at first. Then Brahmā remembered Sarvasvati 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 Saptasārasvati. (See under Sarvasvati).

SAPTASVAS. 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-akra) stuck fast in the undiminishing figure of 'year' with three naves 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, Brharti, Uṣṇik, Jagati, Trīṣṭhup, Anuṣṭup and Pañkiti. (Viśnu Purāṇa, Aśveśa 2, Chapter 8).

SAPTAKAPĀYAS. (The seven expedients). See under Caturupayas.

SARABHA I. A nāga born in the Takṣaka dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 8).

SARABHA II. A nāga born in the Airāvata dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 11).

SARABHA III. A notorious Dānava, son of Kaśyapa-prajāpati by his wife Danu. (Ādi Parva, Chapter 65, Verse 26).

SARABHA IV. A mahārṣi, who worships Yama in his court. (Sabhā Parva, Chapter 8, Verse 14).

SARABHA V. Brother of Dhrṣṭaketu, King of Cedi. He was a friend and supporter of the Pāñḍavas. During the dāvamedha he helped Arjuna to lead the yajñic horse. (Āsvamedhika Parva, Chapter 83, Verse 3).

SARABHA VI. A brother of Sakuni. He was killed in the great war by Bhīma. (Drona Parva, Chapter 157, Verse 24).

SARABHA VII. Virabhadra incarnated himself as Sarabha to defeat Narasiṁhamūrtī. (Siva Purāṇa, Satarudrasanhitā).

SARABHĀNGA. A Mahārṣi, who lived in the Daṇḍaka forest during the 'forest-life' of Śrī Rāma. (Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Canto IV). When Śrī Rāma visited Sarabhaṅga's aśrama, Indra too came there, but went away saying that he would meet the mahārṣi after the great mission of Rāma was over. The mahārṣi 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 Mahārṣi that he would take upon himself all the spiritual assets and good results of the actions of the Mahārṣi, and wanted him to point out a place for them (Rāma and others) to live. Sarabhaṅga directed them to the aśrama of Sūtikṣaṇa, and after that ended his life by leaping into the fire and attained Brahmaloka.

SARABHĀNGAŚRĀMA. A holy place. Those who visit the place purify their families. (Vana Parva, Chapter 83, Verse 42).

SARADANĀYANI. A Kekeya King. His wife, Śrutascena was the younger sister of Kuntī. As the couple did not get a child even very long after their marriage, the King got performed, with Śrutascena's permission, the 'Pūnasa-vana' yajña with the result that three sons (Durjaya and others) were born to them. (Ādi Parva, Chapter 111).

SARADVĀN. A muni, the son of Gautama. From his very infancy he preferred learning the dhanurveda (science of archery) to the other Vedas. While a brahmācārin (Religious student) he performed tapas and secured divine arrows. Afterwards, having been overcome by the charms and appeals of an apsārā woman named Jānapati, Saradvān had seminal emission from which were born Kṛpa and Krpī. (For details see under Kṛpa).

SĀRADVATI. An apsārā woman. She attended the birthday celebrations of Arjuna.

SARAGULMA. A monkey in Rāma's army. (Vālmiki Rāmāyaṇa, Kiskindhā Kapāla, 41, 3).

SARAKATĪRTHA. A famous sacred place in Kuruksetra. He who takes his bath here on Caturdasī day of the dark half and worships Siva will have all his desires fulfilled and will attain heaven. (Vana Parva, Chapter 83). Within this tirtha there are a crore of other tirthas called Rudrakoṭi, Kūpakunḍa etc. The sacred place to the east of it is said to belong to Nārada.

SARALOMĀ. A mahārṣi, the father of Dāśūra. Vasistha once told Śrī Rāma the story of Dāśūra to prove that the world is all an illusion.

Dāśūra was the only son of Saralomā, a muni, who performed tapas in the plains of the mountain in Magadhā. Dāśūra too did tapas in another part of the mountain. While the father and the son were living happily the father entered sāmādhī and the son wept over the loss of his father. Then a forest-nymph comforted him with celestial advice.

Dāśūra 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 got 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. Agniḥagavān (Fire-deity) appeared and asked him to choose the boons he wanted. Dāśūra 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.

Dāśūra 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 Padmāsa (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 yajñas like gomedha, a vamedha etc. mentally for ten years. Then self-illuminating knowledge arose in his mind. and he saw a beautiful forest-nymph seated beautifully attired at the end of the tender leaf on which he was sitting. She was looking very sad, her head bent down. Dāśūra asked her, who she was so much beautiful and attractive as to evoke love even in 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-nymph of this forest beautified by the tree you sit on and by trees and creepers equally beautiful. An assembly of the forest-nymphs has been held to celebrate a festival for
the worship of Kāmadeva on trayodāsi in the śuklapāsa of the month of Caitra. 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 supplicants anything they wish for, are here? You should, therefore, bless me with a child or else I will end my life in fire."

Dāśūra 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 forests 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 Vasīṭha, who was going by the sky in invisible form to bathe in Kailāsagāgā, heard the story. Vasīṭha hid himself on the tree and listened to the story.

It was the story of king Svottha 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 other 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 courtyards. A particular sect of bhūtas, who ever feared fire, guarded the houses. When the houses created thus by magic moved from one place to another, King Svottha 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 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 exuberant. 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: Svottha was concretised 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. Brahmā, Viṣṇu, Śiva and Indra are only parts of that conception. It is conception itself, which creates the world of three cities in nothingness or vacuum. On account of the blessing (will) of that fundamental Caitanya (awareness, life) the formless conception attains Brahmānhood (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 hills therein are mountains like the Himalayas, Meru etc. The two eternal lamps of heat and cold of the story refer to the Sun and Moon. The creepers or garlands of pearl 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 houses were connected as those in the upper, middle and lower parts to denote living beings in the three worlds, Devaloka, Manusyaloka and Pātāla. Movement is the journey of bodies due to the flow of Pṛāṇa (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 ear, nose etc. The hand arms etc. are roads and the sense organs, lamps. The guards, who shut 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, 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 unending sorrow and pain. The wide world causes sorrow because 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 ananda happiness, is the proud state of mind remembering noble practices. The three bodies of the king according to the three states—the best or highest, the middle one and the lowest denote the three attributes (Sattva rajas-tama guṇas) Causative of the existence of the world. The lowest of the attributes (tamoguṇa) 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 realisation of duty, righteousness and wisdom. It is next to the state of salvation called Devesvara state. Rājasa (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
Saramā

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 concepts. 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.

(Jātāyuvișṭha, Canto 17).

Saramā I.

1) General. Bitch of the Devas. Śyāma and Śabala, sons of Saramā, were two prominent messengers of Yama and they possessed four eyes each. The offsprings of these dogs are called Sārameyas. The Rgveda and Mahābhārata contain a story about Saramā curing Janamejaya. (For details see under Sūtrasravas III).

2) Other information.

(i) Saramā worships Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 40).

(ii) Saramā is a graha (Evil spirit) of Subrahmāṇya which enters the womb of pregnant women and steals the babies. (Vana Parva, Chapter 230, Verse 34).

(iii) Saramā after having once drunk milk from dasyus lied about it to Indra, and he punished her. (Varāha Purāṇa).

(iv) Indra once deputed Saramā to find out the place where the Paṇīs had hidden the cows on condition that he would feed her children. Saramā found out the place and informed Indra about it thus earning for her children their livelihood. (Rgveda, Manḍala 1, Chapter 5).

Saramā II. Wife of Viśvāsaṇa and daughter of the Gandharva called Sailūśa. Saramā consoled Sitā weeping under the Aśoka tree in Lākā. (Vālmiki Rāmāyana, Yuddhakāṇḍa, Canto 33, Verse 1).

Saramā III. Daughter of Dakṣaprajāpati by his wife Asiknī. She was married by Kaśyapa maharṣi and from her were born the ferocious animals on earth. (Bhāgavata, Skandha 6).

Sārameya I. A King of the dynasty of Bharata. It is stated in Bhāgavata, Skandha 9, that Sārameya was the son of Svavaika. (Śvaphalka).

Sārameya II. The son of the dog Saramā. (See under Saramā II).

Sārameyaśāna. A hell. (See the section Narakā under Kāla).

Sarana. A serpent born in Vāsuki’s dynasty. It was burnt to death at Janamejaya’s serpent yajña. (Ādi Parva, Chapter 57, Verse 6).

Sarana I.

1) General information. A Kaśtriya 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 Subhadrā.

2) Other details.

(i) This Śarana was one of those who took the dowry to Hastināpura at the marriage of Arjuna and Subhadrā. (M.B. Ādi Parva, Chapter 220, Verse 32).

(ii) Sarana shone in the court of Yudhīṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 30).

(iii) Sarana participated in the Rājaśīya sacrifice of Yudhīṣṭhira. (M.B. Sabhā Parva, Chapter 31, Verse 15).

(iv) When Śrī Kṛṣṇa went to Hastināpura from Dvārkā to take part in the horse-sacrifice of Yudhīṣṭhira, Sarana also accompanied him. (M.B. Aśvamedha Parva, Chapter 66, Verse 4).

(v) Sarana was the foremost of those who disguised Samba the son of Jāmbavati as a woman, and abused the hermits. (M.B. Mausala Parva, Chapter 1, Verse 15).

Sarana II. A minister of Rāvana. (For details see the word Sukāśāraṇa).

Sarayā. A wife of Śurya. (Ṛgveda, 10, 17, 2).

Sarkāri. A monkey, who accompanied Hanūmān to the southern regions in search of Sitā. (Valmiki Rāmāyana, Kiśkindhā Kānda, Canto 44).


Sarasā II. A son of Yadu. He founded the city Krauṇcapura on the banks of the river Venā in South India. (Harivānśa, 2, 30, 27).

Sārāśāna. See under Citraśarāśana.

Sarastamba. A sacred place in ancient times. He who bathes here will attain the state where he is served by apsaras. (Anuśāsana Parva, Chapter 25, Verse 28).

Sārasvata I. See under Apāntaratamas.

Sārasvata II. An ancient hermit. It is mentioned in Mahābhārata, Śalya Parva, Chapter 51, Verse 7, that Sārasvata was the son of Dādhi. Dādhi once happened to see the celestial maid Aṁbaśā and became excited, and seminal discharge occurred to him. The semen fell in the river Sarasvati. The river became pregnant and delivered a child. This child grew up and became the famous hermit named Sārasvata.

After the death of the hermit Dādhi, 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 Sarasvati began to migrate to other places leaving all their possessions behind, to save their lives. But Sārasvata alone remained on the banks of Sarasvati, 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 Sārasvata. So all the hermits accepted him as their teacher. Thus Sārasvata taught the Vedas to Sixty thousand hermits, who had returned to their hermitages. (M.B. Śalya Parva, Chapter 50).

In course of time the place where the hermitage of Sārasvata stood, became famous under the name Sārasvata tīrtha. Tuṅgaṅgārya 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 ‘Kūḍāṇukramapāṭha’ and ‘Sārasvatapāṭha’ for the Taittirīya-collection (Saṁhitā). But today the Kūḍāṇukramapāṭha has become quite extinct. The following is a description, given in Saṁskāratanmālā stating how the ‘Sārasvatapāṭha’ attained so vigorous a vogue.

Once owing to the curse of the hermit Duvvāsas, the river Sarasvati took birth as a woman in the house of a Brahmin, who belonged to the Gotra of Ātreya. Later from that same Brahmin she conceived and gave birth to a son named Sārasvata. The river Sarasvati herself, taught her son the Vedas completely, and then
sent him to Kurukṣetra to do penance. As a result of the penance Sarasvata got an original Kramapātha (serial lessons) of the Taitтриya samihātī. He taught those serial lessons to his disciples. In course of time these serial lessons got the name Sarasvatapātha, which earned metaphysical and philosophical importance.

SARASVATA III. A hermit who lived in the western regions. It is stated in Mahābhārata, Śānti Parva, Chapter 201, Verse 30, that this Sarasvata was the son of the hermit Atri.

SARASVATA IV. Mention is made in Padma Purāṇa, Svargakhaṇḍa, about another hermit Sarasvata, who taught the Vedas to several disciples in Tūrākāraṇya.

SARASVATA V. The people who lived in a particular region of Western Bhārata. (Bhāgavata, Skanda 9).

SARASVATI I. Goddess of learning.

1) Birth. Sarasvati is the daughter of Brahmā. Kāmadēva was born from Brahmā’s heart; Krodha (anger) was born from his eyebrows; Lobha, from his lower lip, Sarasvati, from his face; the Sindhus from his genitals, and Nirṛti, from his anus.

The following story about the birth of Sarasvati is from Brahmāṇḍa Purāṇa, Chapter 43:—

Brahmā got ready for creation, and while in meditation sattvaguna (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 me a seat and duties.” Then Brahmā told her that her name was Sarasvati and ordained that she should stay on the tip of everybody’s tongue. You dance 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.” Sarasvati agreed to this.

2) Curse of Sarasvati. See under Gaṅgā.

3) Misled Kumbhakarna. When Kumbhakarna requested Brahmā for a boon, Sarasvati, at the instance of the latter, lodged herself in the tongue of Kumbhakarna and made him ask for Nidrāvatva (Sleep), something different from what he really desired to get Viz. Nirdevata (absence of Devas).

4) Received Badāvāgni. (all-consuming fire). Badāvāgni was born at the quartal between the Bhārgavas and Hehayas. Badāvāgni is flames of Ārva, the Bhārgava. (See under Ārva). It was Sarasvati who took the Agni to the ocean. As a result of this, Sarasvati, became a river in India. The story is told in the Sṛṣṭi-khaṇḍa of Padma Purāṇa as follows:—

The world was about to be burnt in Badāvāgni, which originated from Ārva, when Indra requested Sarasvati thus: “Oh! Devī! I you should deposit this agni in the western ocean; or else the world will be consumed in its flames.” To this Sarasvati told Viṣṇu 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 Sarasvati’s nature, went to Brahmā with their case. Immediately he called Sarasvati to him and asked her to deposit Badāvāgni in the western ocean for the safety of himself and the Devas. Unable to disobey her father, Sarasvati, with tears in her eyes, agreed to do so. Then Gaṅgā followed her and she told the former that she (Gaṅgā) would see her flowing northwards when she reached the eastern region surrounded by Devas. Sarasvāti sent back her companions like Gaṅgā, Yamunā, Manoramā, Gāyatrī and Śāvitrī who followed her. Then she appeared at the Āśrama of Utaīlka under the Plakṣa tree in the presence of the Devas. Just as Sīva carried Gaṅgā, the Plakṣa tree bore Sarasvāti and immediately did Sīva give to her Badāvāgni 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 Puṣkaraṇī, and she stopped there to redeem the sins of people. It is believed to this very day that those who drink water from the Puṣkara will attain Brahma-loka.

From Puṣkara Sarasvāti flowed towards the west and reaching a date-garden not far off from Puṣkara it rose up again where Sarasvāti is known as Nandā as well. There is also another reason for the name Nandā. Once upon a time there was a King called Prabhāṇjana. 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 is 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 mating. May you, who have done this cruel act, be transformed into a tiger and roam about this thorny forest.” Saying 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 Rohita 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 Nanda was feeding the cows with grass etc. Nandā, the cow, got separated from the herd and came to the river when 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, by the honesty of the cow enquired of its name, and the cow answered that it was named Nandā by its master, Nandā. As soon as the name was uttered Prabhāṇjana 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 position, and let this place become a sacred place for munis. Also, let this river Sarasvāti, come to be known as Nandā, by my name.’

Nandā immediately ascended to heaven and Prabhāṇjana returned to his palace. River Sarasvāti came to be
called Nandā from that day: After flowing through the above-mentioned date-arden towards the south for some distance Sarasvatī (Nandā) flowed again towards the north. She reached the ocean and deposited therein the pot of Baḍavāgni. (Padma Purāṇa, Sṛṣṭīkhaṇḍa).

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 Satarūpā, Sāvitrī, Gāyatrī and Brahmāni. Brahmā 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 those sides of Brahmā. 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 Brahmā and they enjoyed honey-moon for a hundred years. To them was born a son called Śvāyambhuva or Virāt. 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 related to Viṣṇu as also to Śiva. In certain old works in Bengal, Sarasvatī, instead of Bhūmidevi, 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 Viṇa.

7) Other information.

(i) It was on the banks of Sarasvatī that Vyāsa performed tapas and Śuka was born. (Devi Bhāgavata, Skandha 1).

(ii) There are various references to Sarasvatī in the Rgveda.

(iii) Sarasvatī shines forth in Indra’s court. (Sabhā Parva, Chapter 7, Verse 19).

(iv) Once Sarasvatī advised the muni called Tārksya (Vana Parva, Chapter 185).

(v) During Tripuradahana (burning of the city of the Tripuras) Sarasvatī served as a passage for the chariot of Śiva to advance. (Karna Parva, Chapter 34, Verse 34).

(vi) Muni Yājñavalkya once thought of Sarasvatī and she appeared before him wearing ornaments of vowels and consonants and sounding ‘Om’. (Sānti Parva, Chapter 318, Verse 14).

SARASVATĪ II. 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 famed in the Purāṇas is from the Mahābhārata.

(i) King Matināra once performed a yajña on the banks of river Sarasvatī. At the close of the yajña Sarasvatīdevī appeared and chose the King as her husband, and a son called Tamsu was born to the couple. (Ādi Parva, Chapter 95, Verse 26).

(ii) River Sarasvatī is one of the seven tributaries of river Gaṅgā and its source is under the Plakṣa tree. One who drinks its water will become free from sin. (Ādi Parva, Chapter 16, Verse 19).

(iii) Sarasvatī worships Varuṇa in his court. (Sabhā Parva, Chapter 9, Verse 19).

(iv) The Pāṇḍavas, while travelling in the forest, crossed the river. (Vana Parva, Chapter 5, Verse 2).

(v) Śrī Kraṣṇa conducted a yajña in the plains of river Sarasvatī. (Vana Parva, Chapter 12, Verse 14).

(vi) Kāmyaka 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 Sarasvatīloka. (Vana Parva, Chapter 84, Verse 66).

(viii) Dadhica had his āśrama on the banks of the river. (Vana Parva, Chapter 100, Verse 13).

(ix) Muni Lomaṇa once extolled the greatness of river Sarasvatī. (Vana Parva, Chapter 129, Verse 20).

(x) The river disappears in Vīṇāsaṇatīrtha and reappears at Camasodbheda. (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 35-54 of Salya Parva.

(xiii) River Sarasvatī once carried Vasiṣṭha in its flow. (See under Vasiṣṭha).

(xiv) Viśvāmitra cursed Sarasvatī. (See under Vasiṣṭha).

(xv) Sarasvatī returned to Dadhica maharṣi the son born to her by him and he blessed her. (Śalya Parva, Chapter 51).

(xvi) Balabhadraṇāma once extolled the greatness of Sarasvatī. (Śalya Parva, Chapter 54, Verse 33).

(xvii) Arjuna appointed the son of Sātyaki 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 Kraṣṇa his 16000 wives drowned themselves to death in Sarasvatī. (Svargaṇāraṇa Parva, Chapter 5, Verse 25).

SARASVATĪ III. Wife of Manu. (Udyoga Parva, Chapter 117, Verse 14).

SARASVATĪ IV. Wife of Dadhica maharṣi. The couple had a son called Sārasvatī. (Brahmāṇḍa Purāṇa, 101, Verse 9).

SARASVATĪSĀRASAṆAGAMA. 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 Dakṣa by bathing at this holy place. (For details see under Candra IV, Para 6).

SARASVATĪŚAṆAGAMA. A sacred place. Brahmā and the maharṣis once worshipped Viṣṇu here. He who bathes here will attain Brahma-loka. (Vana Parva, Chapter 83, Verse 151).

SARAVANĀ. The place where Subrahmanya was born. (See under Subrahmanya).

SARAVINDU (ŚĀŚABINDU). A famous king born in the dynasty of Bharata, son of Dusyanta. His father’s name was Citarathī. He was a great ascetic and a powerful emperor. (Bhāgavata, 9th Skandha). He had
no less than ten thousand wives and laks of children by each wife.

SARAYU I. A river very famous in the Purânas. The most important things associated with the river are given below:

(i) Seven tributaries of Gaṅgâ originate from the golden peaks of the Himalayas and Sarayû 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 Varuṇa's court worshipping him. (Adi Parva, Chapter 8).

(iii) Śri Kṛṣṇa, Arjuna and Bhima, on their way to Girivrajà from Indraprastha crossed this river. (Sabhā Parva, Chapter 20, Verse 28).

(iv) It was at Gotāra (or Gopratara) in this river that Śri Rāma drowned himself to death and attained Viṣṇupāda. (Vana Parva, Chapter 84, Verse 70).

(v) This river is the source of Agni (fire). (Vana Parva, Chapter 222, Verse 22).

(vi) Vāstūṣṭha once blocked the course of Gaṅgâ on its way to Kailāsa at Mānasasarovara. But, Gaṅgâ broke the obstruction and flowed on, and Sarayû is the stream that started from there. (Anuśāsana Parva, Chapter 155, Verse 23).

(vii) It is one of the rivers to be recrowned both at dawn and dusk. (Anuśāsana Parva, Chapter 165, Verse 21).

(viii) The city of Ayodhyā is situated on the banks of Sarayû. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 5, Verse 5).

SARAYU II. Wife of the Agni Vīra. The couple had a son called Siddhi. (Vana Parva, Chapter 219, Verse 11).

SĀRDÛLĀ. A spy of Rāvaṇa. It was he, who informed Rāvaṇa about the arrival of Rāma. (Vālmiki Rāmāyaṇa, Yuddhakāṇḍa, Canto 30).

SĀRDULĪ. Daughter of Kaśyapaprajāpati by his wife Krodhavaṭī, who had ten daughters including Sārdūlī. Tiger, leopard etc. were born from Sārdūlī. (Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Canto 14).

SARGA (CREATION). Agni Purāṇa, Chapter 20 refers to various sargas as follows.

The first creation is that of greatness (Mahatva) i.e. Brahmā. The second creation is that of tānnātras called bhūtasarga. The third is Vaikārikasarga also called Āndriyikasarga. These three kinds of creation are called prākṛta srṣṭi (natural creation) and that is conscious and intelligent creation. The fourth is mukhyasarga. Mukhyas is mean immovables. The fifth is tīrṣyagoniṃsṛṣṭi. Since it functions side-long it is called tīryakṣrotsas. The sixth is the creation of Uṛdhvāyatsarvas, called devasaarga. The seventh is the creation of arvākṣrotsas, called manuṣaṇasarga. The eighth, anugrahasarga, is both sāttvic and tāmasic. Thus, vaikārtasargas are five in number and prākṛtaśargasya three. The ninth sarga is the Kaumāra sarga, which is both vaikṛta and Prākṛta. The fundamental or root cause of the universe is the above nine creations of Brahmā. Prākṛtaśargasya is of three types, nitya (eternal), naimittika (casual) and dainandina (daily). Nityasarga is the creation after interim deluges.

SARIDDIVIPA. One of the prominent sons of Garuḍa. (Udyoga Parva, Chapter 101).

SĀRIKA. A hermit who was a prominent member of the council of Yudhīśthira. Mention is made about him in Mahābhārata, Sabhā Parva, Chapter 13.

SĀRIMEJAYA. A King in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 185, Verse 19, that this King was present at the Śvayamvāra (marriage) of Draupadi.

SĀRĪRA. (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 eye, ear, nose, tongue and skin, and the five organs of action like Upastha (sex organ), Pāṇi (hand), Pāda (leg) and Vāṇi (speech). The body depends on the six tastes, sweet, sour, saltish, bitter, hot and astringent. (Katu, amla, madhura, lavaṇa, tiktā and kasāyā). The body is composed of seven internal elements (dāhūtas) of seven colours, white, red, dark (black), black and white, yellow, brassy and faint-white (Paṇḍura). Vātāpittakaphās (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 divyoni (males with male and females with female organs of reproduction). The body exists by four kinds of foods, bhojya, bhakṣya, khaḍyā and lehya. After coitus, within one night, the male and female semen and blood combine into one body in the womb (Kalala). Within seven days it becomes foamy (budbuda). After a fortnight it becomes solid (pīṇḍa) and after one month hard (kṣithā). 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 (Pṛṣṭha) 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 semen is cleft into two by wind (in the womb) the mother would give birth to twins. In the ninth month the child will be gifted with knowledge and it will remember to what caste it belonged and what all good and evil actions it did in its previous life.

SĀRISRKKA. Son of the bird Mandapa. (See under Khaṇḍavaddāha, Para 8).

SĀRNJAYA. A Śrījaya King. Mention is made about this King who had been the support of the Bharad-vijās, in Rgyveda, Manḍala 6, Anuvāka 47, Śūka 25.

SĀRKA. A son of King Kuśāmba. Śarka had a brother called Gāni. (Brahmāṇḍa Purāṇa, Chapter 57).

SĀRMĀKA. A famous rural region in the northeast of India. Bhīmasena conquered the region during his triumphal tour. (Sabhā Parva, Chapter 30, Verse 13).

SĀRMIṢṬHĀ. Daughter of Vṛṣaparvan, King of the asuras. (For details see under Devayāni).
The following facts about the bow are gathered from the Mahābhārata.

(i) When Kṛṣṇa exhibited his Viśvāruṇa (cosmic form) in the assembly of the Kauravas he had held in one hand this bow. (Udyoga Parva, Chapter 131, Verse 10).

(ii) Kṛṣṇa's Sārīga is on a par with Indra's bow called Vījaya. (Udyoga Parva, Chapter 158, Verse 4).

(iii) Sārīga is one of the three divine bows. (Udyoga Parva, Chapter 158, Verse 5).

(iv) Sārīga was made by Brahmā and presented to Kṛṣṇa. (M.B. Southern text, Anuśāsa Parva, Chapter 141).

SārngaKopākyāna. The story of the Sārṅga bird. (See under Khaṇḍadāhāna).

Sārṅgarāva. A mahaṛṣi. He was one of the officiating priests at the Sarpastrā of Janamejaya. (Ādi Parva, Chapter 25, Verse 6).

Sarpa. A son of Tvāstī. According to Agni Purāṇa the sons of Tvāstī were called Ekādaśaṇu; but according to Mahābhārata, Sarpas is one of the Ekādaśaṇu. Sarpas is the son of Sthānū and the great-grandson of Brahmā. (Ādi Parva, Chapter 66, Verse 2).

Sarpabali. An offering made by Hindus in South India to propitate serpents. Serpents are pleased by songs by Pulluvan and Pulluvattī (Male and female members of a Hindu sub-caste). To draw Kalam (drawings on floor conveying certain esoteric meanings), to make offerings and for the Pulluvās to sing—these form important elements of Sarpabali. The baity has a connection with the story of Khaṇḍadāhāna. The legend behind the baity is that a Pulluvā woman saved Taksaka, who escaped to the ocean after the Khaṇḍa forest was burnt down. Songs by Pulluvan and Pulluvattī are unavoidable items in Sarpabali.

Drawing the Kalam is a very important item in Sarpabali. It is drawn on a platform made of puṭṭumanaṇu (small heaps of earth thrown up by earthworms and termites), the platform being demarcated by four pieces of arecanut 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 maṇḍapa (platform). The nāga drawings are tinted with colours. The (colour) powders are collected in coconut shells and sprinkled on the drawings through holes in shells. Pulluvas exhibit wonderful artistic talents in making the drawings.

When the kalam is drawn worship of nāga is begun compulsorily by a male member of the house, and he is technically called 'Kalattil Kaimal'. He has been observing 'vrata' during two days previous to the pūjā (worship). Having taken his bath and wearing an additional cloth across his shoulders (Uttariṇya) 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 'Kaimal' conducts the worship by offering flower, water etc. The Kaimal is to sit on each of the four sides of the kalam and do the pūjā. Then wicks (made of cloth) should be lighted, water sprinkled on it and with that the Kaimal should go round 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 Vina 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 Kaimal 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 Kaimal 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 pāṭṭu (song by Pulluvan). At the time of the worship they will be beating tunes on a brass pot, music being made on the Vīṇā.

'Pulluvan pāṭṭu' is the most important item in the whole programme. The songs relate to the burning of the khaṇḍa forest, Kāliyamardana (suppression of the nāga 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. Within 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 Sarpabali.

Sarpadevi. Sarpadevi, also called nāgaṭīrtha, is a sacred place in Kurukṣetra. A bath here is as beneficial as the performance of an agniṣṭoma yajña. (Vana Parva, Chapter 83).

Sarpamāli. A mahaṛṣi gifted with divine powers. He had a talk with Śri Kṛṣṇa on the latter's way to Hastina-pura. (Udyoga Parva, Chapter 83).


Sarpasatra. See under Janamejaya, Ṛṣi 5.

Sarpāsya. A Rākṣasa. He was the commander-in-chief of the army of Khara and Dūṣaṇa, who had clashed with Rāma and Lāṅkāmaṇa at Paścāvaṭī. Khara and Dūṣaṇa had twelve reputed army-chiefs, including Sarpāsya. (Vālmiki Rāmāyaṇa, Canto 27).

Sarpīrmaḷi. A mahaṛṣi, who flourished in the court of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 10).

Saru. A Devagandharva. He participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 58).

Sarva. One of the eleven Rudras. (Bhāgavata, 6th Skanda).

Sarva. Another name of Śri Kṛṣṇa. (Udyoga Parva, Chapter 70, Verse 12).

Sarva. A Purāṇic river. (Bhāṣya Parva, Chapter 89, Verse 36).

Sārvabhauma I. A king of the Bharata dynasty. He was the son of Viḍūratha and the father of Jayatena. (Bhāgavata, Skandha 9).

Sārvabhauma II. A son born to King Ahīṅvītāi of the Lunar dynasty, by Bhānumati, daughter of Kṛtaviṇa. This Sārvabhauma married Sunandā, daughter of the King of Kekaya. (M.B Ādi Parva, Chapter 95).

Sārvabhauma III. An elephant born in the family of the Dīggajas (Eight elephants supporting the globe).

Mention is made about this elephant in Mahābhārata, Droṇa Parva, Chapter 121, Verse 26.
SĀRVABHAUMA IV. An incarnation in the Manvantara (Manu's age) of Sāvānī Manu. Sārvabhauma was begotten by Devaguhya and was born of Sarasvati. (Bhāgavata, Skandha 8).

SARVADAMANA. Bharata, the heroic son of Śakuntalā. (For details see under Bharata 1).

SARVADEVATĪRTHA. A sacred place in Kurukṣetra. He who bathes there will derive benefit equal to that of gifting away thousand cows. (Vana Parva, Chapter 83, Verse 88).

SARVAGA. Son of Bhimasena by his wife Balandhārā. (Ādi Parva, Chapter 95, Verse 77).

SARVAKĀMA. Son of King Rūtaparṇa. (Bhāgavata, Skandha 9).

SARVĀKĀMADUGH. A daughter of Surabhi. She holds up the northern region. (Udyoga Parva, Chapter 102, Verse 10).

SARVAKĀMA. Son of King Saudāsā. When Parasurāma killed the Kṣatriyas it was Parāśaramuni, who saved Sarvakāma from death. (Śānti Parva, Chapter 49, Verse 76).

SARVAPĀPA PRAPANNAKŪPA. A Kūpa (well) which drives away all sins. It is a tirtha. He who bathes in its waters will never have to face evil fate. (Vana Parva, Chapter 84, Verse 126).

SARVARTUKĀ. A beautiful forest near mount Rāivatākā. (M.B. Southern text, Sabhā Parva, Chapter 38).

SARVASĀRGA. A nāga born in Dvārakā dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 18).

SARVESEN. A king of Kāśi whose daughter Sunandā was married by emperor Bharata. The couple had a son called Bhumanyu. (Ādi Parva, Chapter 95, Verse 32).

SARVATEJAS. A King born in Dhrūva's dynasty. Vyūṣṭa was his father. (Bhāgavata, Skandha 4).

SARVATOHBADRA. Varuṇa's home. (Udyoga Parva, Chapter 98, Verse 10).

SARVĀYATI I. A son of Vaivasvata Manu. 1) General. Iksvāku, Nābāga, Dhṛṣṭa, Śaryāti, Narisyanta, Prānī, Nṛga, Dīṣṭa, Karuṣa and Pṛṣadhra were sons of Vaivasvata Manu. Śaryāti had a son called Ānara and a daughter called Sukanyā, who was married by the aged and blind Čyavana, and a son named Pratama was born to the couple. (See under Čyavana).

2) Other information.
(i) Śaryāti lives in Yama's court worshipping him. (Sabhā Parva, Chapter 8, Verse 14).
(ii) Čyavana performed for Śaryāti his yajña at which the Āḍvinikūmaras, in disobedience of Indra, drank Soma. (Vana Parva, Chapter 124).
(iii) Two famous Kings, Haihaya and Tālajāṅgha were born in Śaryāti's dynasty. (Anuśāsana Parva, Chapter 30, Verse 6).

SARVĀYATI II. A King of the Pūru dynasty. He was the son of Prācinvān and father of Anurādhā. (Āṣrama-vāsika Parva, Chapter 90, Verse 14).

SARVĀYATIANA. A sacred forest. Arjuna, in the course of his 'dream-trip' to Kālīśa in the company of Śri Kṛṣṇa crossed this forest also. (Drona Parva, Chapter 80, Verse 82).

SĀŠĀN. See under Saravindu.

SĀṢĀDA I. Son of Vikuṣi, the King of Ayodhyā. Puranājaya was Sāṣāda's son. (Brahmaṇḍa Purāṇa. Chapter 1).

SĀṢĀDA II. A son of Iksvāku. His real name was Viṣvāsva. (For the detailed story as to how 'Viṣvāsva' became 'Sāṣāda' see under Viṣvāsva).

SĀṢĀKA. A caste. Kārṣṇa, during his triumphal tour, defeated the King of the Sāṣākas. (Vana Parva, Chapter 254, Verse 21).

SĀṢALOMA. A King very much reputed in the Purāṇas. He did tapas at Kurukṣetra and attained heaven. (Āṣrama-vāsika Parva, Chapter 20, Verse 14).

SĀṢĀYANA. A sacred place. In the waters of river Sarasvati at this place the full moon reflects in the form of a śāsa (hare). A bath here will make a man as bright and lustrous as the moon. (Vana Parva, Chapter 82, Verse 114).

SĀṢIKĀ. A rural area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 46).

SĀṢIKĀLĀ. Daughter of Subhā, King of Kāśī. She was married by a prince Sudarśana who had been driven out of his kingdom by Yudhājīt. As she became a young woman Sāṣikālā heard about Sudarśana, who lived in the forest with his mother and fell in love with him. One night Devī appeared in dream to her and told her that marriage with Sudarśana would take place, and at those words of Devī she awoke from sleep and began laughing. Though her mother asked Sāṣikālā about the reason for her laughing thus, she answered not, but continued laughing. One day while she was picnicking in the Cempaka 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 Bheradvājārama. Sāṣikālā's heart yearned to be with Sudarśana.

Sudarśana, after the death of his father Dhrūvasandhi, lived with his mother Manorāma and her father. But, Yudhājīt killed Manorāma's mother also. It was after this that Sudarśana and his mother took refuge in the āśrama of Bheradvājārama. One of those days, Niṣāda, King of Śrīgverapura and a friend of Sudarśana's father (Dhrūvasandhi) came to Bheradvājārama and presented a chariot, which possessed mysterious powers, to Sudarśana. The munis were pleased at this and imparted to Sudarśana the Kāmarājamantra, 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 Niṣāda, 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 Svayamvara of his daughter Sāṣikālā. Kings from all lands came. Sāṣikālā 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 Sāṣikālā sent a messenger secretly to Sudarśana to request him to be present at the Svayamvara, and Sudarśana and his mother started for the palace of the King of Kāśī and when they reached it, kings like Yudhājīt had already come there. A rumour was spread that Subhā, insultingly 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 Subāhu, but, he pacified them with the assurance that the Swayamvara of Saśikālā would formally be conducted and her husband could then be selected by herself. That night Saśikālā’s parents tried their best to divert her heart away from Sudarsana, to no purpose and the same night she was duly married to him. By the next morning news about the marriage became public and all the Kings, who had come for the Swayamvara decided in conference to kill Sudarśana on his way back home with his wife, and abduct Saśikālā. Accordingly on the fourth day after the wedding when Sudarśana and Saśikālā were returning to Ayodhya escorted by the army allotted to them by Subāhu, King Yudhājīt and his followers attacked them from their hiding place. In the battle that ensued Devī appeared and helped Sudarśana, who defeated the enemies. People of Ayodhya received with enthusiasm the victorious Sudarśana 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) Birth. Sīva fell in love with Mahāvisuṣu in his assumed form as Mohini and Sāstā was the result of their union. (Kambārāmyaṇa, Bālakanda). This story occurs in the 8th Skanda of Bhāgavata and the Asura kāṇḍa of Skanda Purāṇa, but only the Skanda Purāṇa refers to the child by name Sāstā.

2) Other information.

(i) In the battle between Indra and the asura called Śūrapadma the former deputed Sāstā for the protection of Śaṭidevi. (Skanda Purāṇa, Asura Kāṇḍa).

(ii) Sāstā is supposed to have two wives called Purāṇā and Puṣkālā and a son called Sātyaka. (Aṣṭottarasātakam about Sāstā; also see under Sabarimala).

ŚAṢṬHIDEVI.

1) General. A Devī bornout of 1/6 part of original nature (Mūlapārakṛtī). Since she was born out of 1/6 part, she is called Saṣṭhīdevī. Also called Devasenā, Saṣṭhīdevi 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 aṣṭamātrṛs (eight mothers) and is the wife of Subrahmanyāṇa.

2) Blessings of the Devī. She is foremost among the devīs, who bless children. There is a story in the ninth canto of Devī Bhāgavata revealing the importance of Saṣṭhīdevi.

Though Priyavrata, son of Svāyambhuva Manu was at first averse to marriage he, at last, married, on the insistence of Brahma, a woman called Mālini. For long he had no issues and sad at heart he got a putrakāmeṇṭi yajña performed by Kaśyapaprajapati as a result of which Mālini got pregnant, and delivered in the twelfth year. But, the child was still-born and Priyavrata 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 plane stop there with a woman in it, who spoke to him as follows: “I am Devasenādevī, the mental daughter of Brahma and wife of Skandadeva. It is I, who grant son to the sonless, wife to the wifeless, husband to the husbandless, wealth to the poor and the results of their actions to all.” So saying the Devī took from Priyavrata the corpse of his child and brought it back to life.

ŚAṢṬHIHRADĀ. A sacred place. Bathing here is more beneficial than giving away food. (Anuśāsana Parva, Chapter 25, Verse 36).

SAṢOLUKAMUKHI. A female attendant of Subrahmanyāṇa. (Salya Parva, Chapter 46, Verse 22).

SĀVYA. An ancient King in Bhārata. It is said in Mahābhārata, Sabhā Parva, Chapter I, Verse 17, that thin King remains in the palace of Yama and glorifies him.

SĀTA. A great yakṣa friend of Vaiṣravaṇa. (See under Dipakarni for the story about how Sāta became a cursed Yakṣa).

SĀTABALĀ. A peepal tree on the peak of mount Kumuda. From the branches of the tree milk, butter-milk, ghee, juice of Sugar-cane 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 ornaments etc. from the river. Māṅkṣidevi 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 overtake them. They will live long. (Devī Bhāgavata, 8th Skanda).

SĀTABALI. A great monkey under the leadership of Sugrīva. He was the leader of the monkeys deputed to the northern regions to look for Sīṭā. (Vālmiki Rāmāyaṇa, Kiṃkhandā Kāṇḍa Canto 43).

SĀTABHISAK. A star. He who gives gifts of fragrant materials like sandalwood on the day of this star will, after death, live with the apsaras and enjoy fragrant smell. (Anuśāsana Parva, Chapter 64, Verse 30).

SĀTACANDRA. A brother of Śaṅkūti. In the battle of Kuruṣetra he fought on the side of the Kauravas and got defeated by Bhīma. (Drona Parva, Chapter 157, Verse 23).

SĀTADHANUS (ŚATADHANVĀ). A Yadava king. (For details see under Kṛtavarmā Para 2).

SĀTADRŪ. The Purāṇic name of the Indian river now called Sutlej. Grief-stricken over the death of his son, Vaiṣiṣṭha once jumped into this river, which, realising that the maharshi was as powerful as fire, divided itself into many branches and flowed in various directions, and hence the river came to be known as Śatadrū. (Ādi Parva, Chapter 176, Verse 8). Once in talking about sublime rivers to Sīva, Pārvatī mentioned this river also. (Anuśāsana Parva, Chapter 146, Verse 18).

Śatadrū is also one of the ten rivers referred to in the Rgveda.

SĀTADYUMNA. A King in ancient India, son of Cakṣuṣa Manu by his wife Nadvāla. (Viṣṇu Purāṇa, Part I, Chapter 13). Nadvāla had ten brilliant sons including Śatadhyumna. Śatadhyumna once gifted away a house of gold to the brahmin called Mudgala and thereby attained heaven. (Śānti Parva, Chapter 234, Verse 32).

SĀTAKANṬA. A female attendant of Subrahmanyāṇa. (Salya Parva, Chapter 46, Verse 11).

SĀTARHADĀ. Mother of the Rakṣasa called Virādhā. His father’s name was Jaya. (Vālmiki Rāmāyaṇa, Aranyakāṇḍa).
SATAJIT I. A King of the Yādava dynasty. Satajit, son of Sahasrājit, had three sons called Mahāhaya, Venuhaya and Hehaya. (Bhāgavata, 9th Skandha).

SATAJIT II. Son of Śrī Kṛṣṇa by Jambavatī. Satajit met with his death in the quarrels among the Yādavas at Prabhāsatirtha. (Bhāgavata, 9th Skandha).

SATAYOTI. Son of King Subhṛat. The King had one lākha sons. (Ādi Parva, Chapter 1, Verse 44).

SATARUDRA. See under Mandakariṣṭi.

SATARUDRA II. Son of King Pūrnottāsāga. He ruled the country for fifty-six years. (Matsya Purāṇa).

SATARIṢI. Another form of Devī. (For details see under Durgama).

SATAKUMBA. A sacred river, considered to be the source of agni. (Vana Parva, Chapter 222, Verse 22).

SATACALANA. A warrior of Subrahmaṇya. (Salya Parva, Chapter 45, Verse 60).

SATAMUKHA I. (SATAMUKHA RĀVANA). Father of Indumukhi, the wife of Sahasramukha Rāvana. Satamukha had defeated Pātāla Rāvana in battle. He gave the eternal weapon called Kaṭhorakūṭhāra as dowry for his daughter's wedding. (See under Sahasramukha Rāvana).

SATAMUKHA II. An asura, a great devotee of Śiva. He did very intense 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).

SATĀNANDA I. Priest of King Janaka. He was the son of Gautama by Ahalyā. (Bhāgavata, 9th Skandha and Agni Purāṇa, Chapter 278). Satānanda felt elated that Śrī Rāma restored to Ahalyā her old sanctity and also that his father Gautama received back his mother and lived with her. It was Satānanda, who acted as high-priest at the wedding of Sitā with Rāma.

SATĀNANDA II. A māhārṣi, who possessed divine gifts. He once paid a visit to Bhīṣma. (Anuśāsana Parva, Chapter 26, Verse 8).

SATĀNANDĀ. A female attendant of Subrahmaṇya. (Salya Parva, Chapter 46, Verse 11).

SATĀNIKA I. A King born in the dynasty of Yayāti. He was the son of Bhṛḍrātra and father of Durdama. (Bhāgavata, 9th Skandha).

SATĀNIKA II. Son of Nakula. The Mahābhārata contains the following information about this Satānika.
(i) To Nakula was born of Draupadī a son called Satānika. (Ādi Parva, Chapter 63, Verse 123).
(ii) This Satānika was born from an aspect of Viśvadeva. (Ādi Parva, Chapter 67, Verse 127).
(iii) Once upon a time there was in the Kaurava dynasty a Rājārṣi called Satānika and it was to perpetuate that name that Nakula named his son 'Satānika'. (Ādi Parva, Chapter 220, Verse 84).
(iv) This Satānika defeated in the great war Jayatsena, Dūṣkarna and Citrasena. (Bhīṣma Parva, Chapter 79, Verse 42; Chapter 79, Verse 46 and Drona Parva, Chapter 168, Verse 12).
(v) Satānika fought with Vṛṣasena, Śrutakarmā, the son of Dṛṭārāṣṭra and Aśvatthāmā. (Drona Parva, Chapter 167, Verse 7; Karna Parva, Chapter 25, Verse 13 and Chapter 85, Verse 14).
(vi) He killed Bhūtakarman 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 Aśvattāmā. (Saupānīka Parva, Chapter 8, Verse 57).
(viii) He is referred to by the following names also in the Mahābhārata, viz. Nakulaputra, Nakuladāyāda, Nakul.

SATĀNIKA III. A prince born as the son of Jamne-jaya (Pariṣiṣṭi's son) of his wife called Vapuṣṭāmā. He married the princess of Videha and to the couple was born a son called Aśvameghadatta. (Ādi Parva, Chapter 96, Verse 88). He had also another son named Sahasrānīka. (Kathāsaritarāṣṭra). (See under Udayana).

SATĀNIKA IV. A well-known Rājārṣi born in the Kuru dynasty. It was to perpetuate his name that Nakula called his son Satānika. (Vana Parva, Chapter 220, Verse 84).

SATĀNIKA V. A brother of Virāṭa, the King of Mātśya. He was called Śrīyadatta too. Further he was the commander-in-chief of the army of Virāṭa. When Virāṭa'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 Pāṇḍavas in the great war. He was wounded in the war by Bhīṣma and killed by Śalya. (Drona Parva, Chapter 167, Verse 30; Bhīṣma Parva, Chapter 118, Verse 27).

SATĀNIKA VI. Younger brother of the Virāṭa king. He was killed by Drona. (Drona Parva, Chapter 21, Verse 18).

SATAPATRĀVANA. A forest on the western side of Dvārakā. The mountain called Sukakṣa is at the centre of the forest. (Sabha Parva, Southern text, Chapter 33)

SATAPARVĀ. Wife of Sukrācārya. (Udyoga Parva, Chapter 117, Verse 13).

SATĀRATHA. A King in ancient India. He lives in the court of Yāma and worships him. (Sabha Parva, Chapter 8, Verse 26).

SATARUDRA. The story of Satarudra was imparted to Śrī Rāma by Vyāsa to show that all life is mere illusion or different complexes of the mind. Satarudrāpyāna is the story of a contemplative sannyāsin. 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 āśrama and thought about things after the other.

To start with, Satarudra thought to himself that he was a 'dream person' called Jīvāṭa. 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. 'Jīvāṭa', who transformed himself thus into a brahmin slept during day-time overcame 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 in deep sleep 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 (Jiva) went into deep sleep, absolutely unaware of himself, for some time. Then he dreamt himself to have 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 tuskier elephant after its death. While roaming about in the forest the elephant fell into a deep pit and the King's men captured and listed it in the army. A number of beetles gathered round 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 Brahmā's vehicle, the swan. While the swan once moved about the surrounding places of mount Kailāsa it saw Rudra and imagining itself to be Rudra (Rudroham—I am Rudra) attained Rudrahood. While living happily with all the paraphernalia of Rudra he remembered his past lives, and wondering about the many continuous dreams of his, in solitude he thought like this:—“The power of Māyā (illusion) which rules over everything in the world is really wonderful. How curious and peculiar is the cunningness or trickeries of Māyā in creating, like mirage, the illusion that things, which did not really exist, existed. Mistaking Māyā or mirage, as the truth and the fact, I roamed about in many a material desert. In one form of life I was born as Jiva in another, King: in yet another, swan etc. and now I have attained Rudra-hood. Hundred Caturyugas 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 state of the old Sanyāsin. He infused life and vitality into the dead body of the sannyāsin that was there. The Sanyāsin remembered his old illusions and hallucinations. He had attained Rudrahood after crossing various stages from being Jiva. Then both of them together came to the Jiva stage,awoke the ‘dream-person’ by giving him mind and vitality. Afterwards the three of them, who assumed single form by the composition of different personalities, attained various stages like brahmin etc., awoke them too and added 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 there happily with their sons, relations etc. Those hundred persons are the Satarudas. (Jiñānavāśiṣṭha, Satarudropākhyāna). In Verse 13, Chapter 150 of Anuśāsana Parva, Mahābhārata also is found references to the Satarudas.

Satarūpā, Wife of Svāyambhūva Manu, who took his sister Satarūpā herself as his wife. The couple had two sons called Priyavrata and Uttanapāda and two daughters Prasūti and Ākūti. Prasūti was married to Dakṣaprajāpati and Ākūti to Ruciprajāpati. (Viśṇu Purāṇa, Part I, Chapter 7).

Sātasahasrā. 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).

Sātasahasrakā. A holy place at Rāmatīrtha on the river Gomāti. He who bathes here and takes food as per śāstraic injunctions will get results equal to those of giving in gift a thousand cows. (Vana Parva, Chapter 84, Verse 74).

Sātāṣirṣ. Wife of Vāsuki, King of the nāgas (Udyoga Parva, Chapter 117, Verse 17).

Sātrānga I. A muni, who lived on Mount Sātṛṅga. It was this muni, who cursed Pāndu that he would die on his coming into physical contact with his wife. (For details see under Pāndu and Mahābhārata).

Sātrāṅga II. A Rākṣasa, who had three sons called Sānyāsa, Vīyama and Suyama. (Śānti Parva, Southern text, Chapter 98).

Sātrāṅga III. A mountain where Pāndu once practised austerities. (Ādi Parva, Chapter 118, Verse 50). The Pāṇḍavas were born here and they were named in the presence of Munis who lived there. (Ādi 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 Kailāsa they saw Sātāṅga also. (Droṇa Parva, Chapter 80, Verse 32).

Sātātapa. Author of a Smṛti in prose and poetry in six chapters.

Sātāvāhana. A King. Guṇāḍhya, author of Bṛhatkathā was a minister of this King. (See under Guṇāḍhya).

Sātavani. A Rājārṣi. His son was known as Sātavaneya. (Ṛgveda, Maṇḍala I, Anuvāka 11, Sūkta 59).

Sātāyupa. A Kekaya Rājārṣi. He abdicated the throne in favour of his son and went to perform tapas in Kurukṣetra forest where he saw Dīṅtarāṣṭra and others and spoke about the rules to be observed in "forest life". (Āṣravāsikā Parva, Chapter 19, Verse 8). His grand-father's name was Sahasracitya (Āṣravāsikā Parva, Chapter 20, Verse 60).

Sātāyus I. One of the six sons of Purūravas by Urvaśī. (Ādi Parva, Chapter 75, Verse 24).

Sātāyus II. A warrior, who fought on the Kaurava side against the Pāṇḍavas. He fought from the 'waist' position of the Vyuha made by Bhīma and courted death. (Bīśma Parva, Chapter 75, Verse 22; Śalā Parva, Chapter 2, Verse 19).

Sātīha. An asura, son of Kaśyaprajāpati by his wife Danu. (Ādi Parva, Chapter 65, Verse 29).

Sātī. A birth of Devi Pārvatī. (For more details see under Pārvatī).

Sakrī. A king of the solar dynasty. It is stated in Bhāgavata Skandha 9, that he was the son of Jayatsena.

Sāndarī. A female attendant of Subrahmanya. (Śalā Parva, Chapter 46, Verse 10).

Satrājīt. A King of the Yadavas. It is mentioned in Bhāgavata Skandha 9, that he was the son of Nimi and the brother of Prasena. (To know the previous birth of Satrājīt see under Satyabhāma). Sri Kṛṣṇa married Satyabhāmā the daughter of Satrājīt. In connection with the jewel Syamantaka, Kṛṭavarmā
caused Satrājīt to be murdered. (More details about Satrājīt occur under the entries Prasena, Kṛta-varma, (Para 2) and Satyabhaṃa).

**ŚATRUGHNA.** A brother of Śrī Rāma. He and Laksmaṇa were the sons of Sūṃtra, and Śrutakirti was his wife. As ordered by Rāma he killed Lavaṇāsura, who lived in Madhu forest, and established there the city called Madhurāpuri. After the death of Śatrughna two sons of his lived in Madhurāpuri, and after the disappearance of the solar dynasty the city went to the Yadus. (For details see under Śrī Rāma and Hanūmān, Para 10).

**ŚATRJUJT.** A prince, the son of Dhrusvanadhi by his second wife Lalāvatī. (See under Dhrusvanadhi).

**ŚATRUMARDANA.** The third son of King Rādhya by his wife Madālāsa. (Mārkanḍeya Purāṇa, Chapter 23, Verse 26).

**ŚATR∪NAYA I.** A Sauvīra prince, who followed Jayadratha with a flag. Arjuna killed him in a battle consequent to the Svayamvara of Draupadi. (Vana Parva, Chapter 271, Verse 27).

**ŚATR∪NAYA II.** A son of Dhrtrāṣṭra. The following facts about him are gathered from the Mahābhārata, (i) Duryodhana deputed him for the protection of Bhīṣma in the great war. (Bhīṣma Parva, Chapter 51, Verse 8).

(ii) He attacked the five Kekaya kings. (Bhīṣma Parva, Chapter 79, Verse 56).

(iii) Bhīma killed him. (Drona Parva, Chapter 227, Verse 29).

**ŚATR∪NAYA III.** A warrior and a brother of Karna who fought on the Kaurava side and got killed by Arjuna. (Drona Parva, Chapter 31 Verse 62).

**ŚATR∪NAYA IV.** Another warrior, who fought on the Kaurava side whom Abhimanyu killed. (Drona Parva, Chapter 56, Verse 181).

**ŚATR∪NAYA V.** A son of Drupada. In the great battle Aśvatthāmā killed him. (M.B. Drona Parva, Chapter 56 Verse 151).

**ŚATR∪NAYA VI.** A King of Sauvīra. Kaśika, the son of Bharadvāja, taught him political science and all other cunning ways. (Mahābhārata, Śānti Parva, Chapter 140).

**ŚATRUNTAPA.** A king, who fought in Duryodhana's army. Arjuna killed him on the occasion when the Kauravas lifted Viśāla's cows. (Virāṭa Parva, Chapter 54, Verse 11).

**ŚATR∪SAHA.** A son of Dhrtrāṣṭra. Bhīma killed him in the great war. (Drona Parva, Chapter 127, Verse 9).

**ŚATR∪TAPANA.** An asura, the son of Kaśyapaprajāpati by his wife Danu. (Adi Parva, Chapter 63, Verse 29).

**SATVADANTA.** A Yādava prince. This Satvadanta was a son born to Vasudeva by his wife Bhadrā. (Vāyu Purāṇa, 96: 71).

**ŚATVATA I.** A king of the Yadu dynasty and son of Devakastra, Satvata had seven sons called Bhaja, Bhaji, Divya, Vṛṣṇi, Devapṛṣṭha, Antaka and Mahābhoja. Satvata was one of the Satvatas and the men born in his dynasty are called Satvatas. (Sabhā Parva, Chapter 2, Verse 30).

**ŚATVATA II.** Another name of Śrī Krṣṇa.

**ŚATVĪKA.** A brahmin, who was turned into a Rākṣasa due to a curse after he had entered heaven. His story has been told by sage Saunaka to Bharata, brother of Śrī Rāma. It was Bharata, who led the yājñic horse towards the north in connection with the Aśvamedha yājña performed by Śrī Rāma after he was crowned King. The horse, which started on its journey from Ayodhyā reached, after six months, Hemakūṭā on the limits of India. As soon as it got into a beautiful garden it was rendered stationary as though paralysed. All attempts to make the horse move failed. Saunaka and some soldiers tried to lift the horse by its legs, to no purpose. Hanūmān bound its legs with his tail and pulled, again to no purpose, and surprised at this failure of his he spoke to Śatrughna and others thus. "It was only just now that I pulled out with my tail the Drona mountain so very easily; but this small horse does not stir at all. May be, it is all fate." Following Hanūmān's speech, Śatrughna asked Saunaka the explanation for this state of the matter, but the latter could not find one for it. Then it was decided to find out a mahaśri and ask him for the explanation. The soldiers accompanied by Bharata went in search of a mahaśri, reached Saunaka's aśrama and submitted the case to him.

The mahaśri 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 Śātvika in Gauda(?) land on the banks of river Kāveri. Once he began performing tapas. He spent three days. drinking only water the first day, consuming air the next day and fasting completely the third day. He continued his tapas repeating the above course until one day he entered samādhi (expired). He got into a decorated plane sent from Devaloka, went to the peak of mount Meru and thence came to river Jambū, which flowed from the great Jambū tree on the mountain. There in Jambū were many mahārṣis, who had acquired merit by bathing in the golden water of the river, enjoying all comforts in the company of apsarā women. Śātvika, one day, haughty with the thought that he was the master of the mahārṣis, did something which quite 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 Saunaka informing them thus that it was the brahmin transformed into a Rākṣasa, who had paralysed the legs of the horse, Bharata returned to the horse and recited the story of Rāma and immediately an effulgent 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 know that the visitor was Śātvika brahmin. The horse became free from its paralysed condition. The party resumed its journey. (Padma Purāṇa, Pātālakhaṇḍa, Chapters 47 and 48).

**ŚATYA I.** A hermit. Mention is made about this hermit who shone in the court of Yudhishthira, in Mahābhārata, Sabhā Parva, Chapter 4, Verse 10.

**ŚATYA II.** An Agni (fire). This Agni Śatya was the son of the Agni Niścyavana. He was a worker of Kāla-dharma (The god of Death). He reduces the pain of living beings who are suffering. So this Agni Śatya got the name Niṣkṛti also. This Agni brightens the
houses and gardens where people stay. It is stated in Mahâbhârata, Vana Parva, Chapter 219, Verse 13, that this Agni had a son named Svâna.

SATYA III. A warrior who served in the army of the King of Kaliyuga. This warrior fought against the Pândavas in the battle of Bhârata. This warrior who stood as the wheel-guard of Srutâyus the King of Kaliyuga, was killed by Bhîmasena in the Bhârata-battle. (M.B. Bhîşma Parva, Chapter 54, Verse 77).

SATYA IV. A hermit in the country of Vedariba. This hermit who was a brahmin was a believer in ahiṃsâ also. Once he performed a sacrifice without any killing. His wife Puṣkaradhârîni helped him in the sacrifice. Dharmadeva came there in the form of an antelope to test the non-killing principle of Satya. The antelope came near Satya and said: “I am a deva (god) belonging to the Sûkra-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 and walked eight steps and then returned. Due to the delusive arts of the antelope Satya saw there celestial maids and the aeroplanes of Gandharvas. The antelope said that if he was killed he would attain heaven. A desire arose in Satya for killing and forthwith he lost all the attainments he got by penance. (M.B. Sânti Parva, Chapter 272).

SATYA V. Another name of Śrî Kṛṣṇa. (M.B. Sânti Parva, Chapter 342, Verse 75).

SATYA VI. The son of Vitataya, born in the dynasty of the King Vatihavya. It is mentioned in Mahâbhârata, Anuśâsana Parva, Chapter 30, Verse 62, that this Satya had a son called Santa.

SATYA I. A wife of Śrî Kṛṣṇa. Mention is made about this wife in Mahâbhârata, Dâksinâtyapâtha, Sabhâ Parva, Chapter 38.

SATYA II. The wife of the Agni called Śâmyu. So beautiful a woman as Satyâ is said to have not existed in any of the three worlds. Bharadvâja was the son born to Śâmyu by Satyâ. Bharadvâja had three sisters. (M.B. Vana Parva, Chapter 219, Verse 4).

SATYA (S). A group of Devas (gods). This group of devas lived in the third Manvantara. The name of the then Manu was Uttama and the King of the devas was the Indra Suśânti. There were then five Devaganas (groups of Gods) each consisting of twelve devas. Those gaṇas were Sudhâmâs, Satyas, Japas, Pratardanas and Vaśavartis. (Viṣṇu Purâṇa, Anâśa 3, Chapter 1).

SATYABHÂMĀ. The wife of Śrî Kṛṣṇa.

1) Introduction. Once Śrî Kṛṣṇa himself said about the previous birth of Satyabhâmā. There was an occasion for saying that. Once Nârada came from the world of the gods to Dwârâkâ. He had brought with him some flowers of the Kalpaka tree. Nârada gave all those flowers to Śrî Kṛṣṇa. Śrî Kṛṣṇa divided them among his wives, but he had forgotten Satyabhâmā. Being unable to subdue her sorrow and anger, she got into her bedroom and went and sighed and lay there. Śrî Kṛṣṇa came to know of this. He took Satyabhâmā with him on the back of Garuda and went to the world of Gods. They reached there and asked Indra for some Kâhlâra 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 returned to Dwârâkâ. Because of the hitting of the thunderbolt, the peacock, mongoose and jungle crow were born from Garuda. Śrî Kṛṣṇa who won the war, returned with Satyabhâmā mounted on Garuda, to Dwârâkâ. The Kalpaka tree brought from the world of gods, was planted in the garden in front of the palace of Satyabhâmâ. When Śrî Kṛṣṇa and the Kalpaka tree became her own, Satyabhâmâ became proud. At that time Nârada came there. She asked Nârada what she should do so as to have Śrî Kṛṣṇa and the Kalpaka tree with her in all births. Nârada said that, for that, she had only to do Tûlûpuruṣâdâna. She instantly placed Śrî Kṛṣṇa and the Kalpaka tree in the balance and all the things placed in equal weight were given to Nârada himself. Nârada received them and went to the world of Gods. Satyabhâmâ became overjoyed. She asked Śrî Kṛṣṇa, what good deeds she had done to earn so much happiness. Śrî Kṛṣṇa described the previous birth of Satyabhâmâ. (Padma Purâna, Uttarâ Khaṇḍa, Chapter 90).

2) Previous birth of Satyabhâmâ. Towards the close of the Kṛtayuga, there was a Brahmin named Devasârma who was born of the clan of Agni in Mâyâpurâ. This Brahmin was well-versed in the Vedas and the Vedângas. In the old age a daughter named Guṇavati was born to him. He gave his daughter to his disciple Candraârma. Once Devasârma and Candraârma went to the forest to bring Darbha (poa) and Samit (butea). While they were walking here and there in the Mango grove in the Himâlayas a giant closed with them. Because of terror their bodies were stiffened and so they could not run. The fierce giant killed both of them. The escorts sent by Viṣṇu came and took both of them to Vaikûṇṭha. Guṇavati cried aloud when she heard that her father and husband were killed by a giant. She lamented for a long while and then fainted and fell down. When she came to herself she began to cry 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 Kṛtikâ and Ekâdaśi.

Guṇavati, 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 shivered because of cold. Then an aerial chariot came down from the sky. The messengers of Viṣṇu took her in the chariot, to Vaikûṇṭha. The celestial maids fanned her with the whisk of yak. After this Mahâvîṣṇu incarnated as Śrî Kṛṣṇa to destroy the wicked. Those who were the dependants of Viṣṇu in Vaikûṇṭha took birth in Dwârâkâ. Devasârma the father of Guṇavati took birth as Satrâjit. Candraârma became Akûra. Guṇavati became Satyabhâmâ. Because of the goodness earned by the fast of Kṛtikâ, she had become the beloved one of Viṣṇu. Because she made a grove of holy basil (tulasî) at the gate of Viṣṇu in the previous birth the Kalpaka tree came to her garden in this birth. Because she lighted lamps in Kârttika, month Mahâlaksmi lives permanently in her house. Because she did fast and vow in Kârttika imagining Viṣṇu as her husband, she became the wife of Śrî Kṛṣṇa in this birth. (Padma Purâna, Uttarâ Khaṇḍa, Chapter 91).
3) **Family life.** See under Kṛṣṇa, Para 16 and Naraka 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 forgives his body you will not be affected by old age. Moreover you will always have a divine fragrance and good qualities.” (M.B. Sañhā Parva, Chapter 38).
   (iii) Satyabhāmā had a beautiful white palace in Dvārakā. 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. Dākṣiṇāyaṇa Pāṇḍa, Sañhā Parva, Chapter 38).
   (iv) When the Pāṇḍavas were living in the Kāmīyaka forest at the time of their forest life, Śrī Kṛṣṇa and Satyabhāmā paid them a visit. (M.B. Vana Parva, Chapter 183, Verse 11).
   (v) At this time Satyabhāmā asked Pāñcālī about the means and ways to bring the husband over to her side. (M.B. Mañasala Parva, Chapter 5, Verse 13).
   (vi) When Arjuna came to Dvārakā, after Śrī Kṛṣṇa had forsaken his body, Satyabhāmā lamented with the other queens for a long time. (M.B. Mañasala Parva, Chapter 7, Verse 74).
   (vii) After this Satyabhāmā went to the forest for penance. (M.B. Mañasala 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 King Śrutāyus of Kaliṅga and was killed by Bhūmasena. (M.B. Bhīṣma Parva, Chapter 54, Verse 74).

**SATYADEVI.** The daughter of King Devaka. This Satyadevi was one of the seven wives of Vasudeva. (Matsya Purāṇa, 44, 75).

**SATYADHARMA I.** A king of the lunar dynasty. He was a helper of Yudhiṣṭhira. (M.B. Udyoga Parva, Chapter 141, Verse 25).

**SATYADHARMA II.** A brother of Śuṣṭiṁa, the King of Trigarta. Arjuna killed him in the Bhārata-battle. (M.B. Śanti Parva, Chapter 26, Verse 36).

**SATYADHṛTI I.** A son of Satānanda. It is mentioned in Agni Purāṇa, Chapter 278, that this Satyadhṛti had two children called Kṛṣṇa and Kṛṣṇa.

**SATYADHṛTI 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) Bhīṣma considered Satyadhṛti as one of the prominent fighters in chariots. (M.B. Udyoga Parva, Chapter 17, Verse 18).
   (ii) This Satyadhṛti had been present at the Svayamvara marriage of Draupadi. (M.B. Ádi Parva, Chapter 185, Verse 10).
   (iii) This Satyadhṛti who was the son of Sucitra continued helping Ghaṭotkaca the son of Hitimbi, during the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 93, Verse 13).
   (iv) Satyadhṛti was an expert in the wielding of all weapons, especially in archery. He was a scholar in the Vedas and Vedāṅgas. (M.B. Drūṇa Parva, Chapter 23).

(v) In the Bhārata-battle he was killed by Dronācārya. (M.B. Karna Parva, Chapter 6, Verse 34).

**SATYADHṛTI III.** The son of the King Śatya. In the Bhārata-battle he fought on the side of the Pāṇḍavas against the Kauravas. (M.B. Drūṇa Parva, Chapter 23, Verse 56).

**SATYAHITA.** A king of the Pūru dynasty. He was son of Śrīnavana and the father of Sudhanva. (Agni Purāṇa, Chapter 278).

**SATYAJIT I.** A king belonging to the dynasty of Yayāti. He was the son of Sunita and the father of Kṛṣṇa. (Bhāgavata, Skanda 9).

**SATYAJIT II.** A brother of Drupada, the King of Pāṇcāla. He appears in the story of Mahābhārata for the first time at the battle between Drupada and Arjuna. When the education of the Kauravas and the Pāṇḍavas was over, Drūṇa asked his pupils to bring Drupada tied as teacher’s gift. An attempt was made to bring Drupada before Drūṇa, in which attempt Drupada and Arjuna confronted each other. In this fight it was Satyajit who stood as the right hand of his brother Drupada. (M.B. Ádi Parva, Chapter 137, Verse 42).

Arjuna defeated this Satyajit. Immediately Satyajit ran away from the battle-field.

After the marriage of Pāñcālī, 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. Drūṇa Parva, Chapter 17). In the battle which followed Drūṇa 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 Raivata-mountain by Śrī Kṛṣṇa and the others. It is stated in the aśvamedha Parva, Chapter 62, Verse 6, that Satyaka conducted offerings to the manes in respect of Abhimanyu.

**SATYAKĀMA (SATYAKĀMA JĀBĀL).** A noble hermit. There is a story as given below, in the Chāndogya-paniṣad 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. In my younger days I gave 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 Brahmin 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
sympathised with him. Vāyu (wind), the Sun, Agni (fire) and Prāṇa together gave him divine knowledge and wisdom. After this Satyakarma 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. Satyakarma told the hermit all that took place. Fully satisfied with the boy, Gautama imparted to him knowledge about the universal Soul (Paramātmā) and Satyakarma became a noble hermit.

Satyakarma got several disciples of whom Upakosala was prominent. For twelve years he served his teacher and kept up the fire in the firepit for burnt offering, without being distinguished 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 burnt-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 God. When he came to the teacher, his face was seen shining. Satyakarma asked Upakosala for the reason. Upakosala told the teacher what the fire god had told him. Immediately Satyakarma 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 Dhrṣṭavrata and the father of Anuratha. (Bhāgavata, Skanda 9).

SATYAKARMA II. The brother of Suśarmā the king of Trigarta. Though he took a vow in the Bhārata battle that he would kill Arjuna, what happened was that he was killed by Arjuna. (M.B. Drona Parva, Chapter 17, Verse 17; Sālya Parva, Chapter 27, Verse 39).

SATYAKETU I. A king of the Solar dynasty. He was the son of Dhrṣṭaketu and the father of Dhrṣṭaketu. (Bhāgavata, Skanda 9).

SATYAKETU II. A king of Pāncāla. Mention is made in Brahmāṇḍa Purāṇa, Śloka 73, of a Pāncāla King Satyaketu who fought with Parasūrāma.

SATYAKETU III. A king belonging to the Puru dynasty. This Satyaketu was the son of King Sukumāra. (Agni Purāṇa, Chapter 278).

SATYAKI (YUYUDHĀNA). A Yādava, who was a warrior of the Vṛṣni dynasty and a friend of Śrī Kṛṣṇa.

1) Genealogy. Descended from Viṣṇu thus: Brahmā - Atri - Candra - Budha - Purūravas - Ayus - Nāhuṣa - Yayāti - Yadu - Sahasrajit - Saṭajit - Heṇaya - Dharma - Kuni - Bhadracan - Dhanaka - Kṛta-viśva - Kārttaviṇyā - yārjuna - Madhu - Vṛṣni - Yuddhājit - Śini - Satyakā - Śatyaśi. Śīni was the youngest son of Yuddhājit. Śatyaśi alias Yuyudhāna, a companion of Śrī Kṛṣṇa and a great friend of the Pāṇḍavas, was Śīni's grandson.

2) His relation to other prominent Yādavas. The dynasty of Ananitra, first son of Yuddhājit, became famous through Prasena, Saṭajit, Śvaphalaka and Akrūra. Of the four sons of Andhaka, predecessor of Kṛṣṇa, Kukura and Bhajamāna deserve special mention. Ahoka, in the dynasty of Kukura had two sons named Devaka and Ugrasena. Devaki, daughter of Devaka, became wife of Vasudeva and mother of Kṛṣṇa. Karīśa was the son of Ugrasena. Śūra, seventh in the line of Bhajamāna, son of Andhaka had twelve children. His first son Vasudeva was Kṛṣṇa's father. Śrutakirti, Śrutadeva, Śrutadevi and Rājādhidevi the four daughters of Śūra were married respectively by Dhrṣṭaketu, king of Kekeya, Damaghośa, king of Cedi, Vṛṇḍhā-anman, king of Karuṣa and Jayasena, king of Avanti. Dhrṣṭaketu was a great ally of the Pāṇḍavas. Śūrupāla was the son of Damaghośa, and Dantavakra the son of Vṛṇḍhā-anman. Śūrupāla and Dantavakra, the third human incarnation of Jaya and Vijaya were war-crazy and haughty persons. Vinda and Anuvinda, sons of Jayasena, were great friends of the Pāṇḍavas. As Kuntī, daughter of Śūra became the adopted daughter of Ugrasena, she became also the niece of Vasudeva and Kṛṣṇa's father's sister. Kuntī married Pāṇdu and she delivered four sons, Karna, Yudhiṣṭhira, Bhīmasena and Arjuna.

3) Other information I. The following facts about Śatyaśi are extracted from the Mahābhārata.

(1) Śatyaśi was born from an aspect of the Marud-devatās. (Ādi Parva, Chapter 185, Verse 18).

(2) He was present at the wedding of Draupadi. (Ādi Parva, Chapter 185, Verse 18).

(3) He was in the company of the Yādavas, who went to Indraprastha with the dowry for Subhadra. (Ādi Parva, Chapter 220, Verse 31).

(4) A member in the court of Yudhiṣṭhira, Śatyaśi learned dhanurveda (science of archery) from Arjuna. (Sabhā Parva, Chapter 4, Verse 34).

(5) He was one of the chief Yādava warriors. (Sabhā Parva, Chapter 14, Verse 57).

(6) At the coronation of Yudhiṣṭhira he held the royal umbrella over his head. (Sabhā Parva, Chapter 53, Verse 13).

(7) He also was present at the wedding of Abhimanyu held at Upalavaya city. (Virāṭa Parva, Chapter 72, Verse 21).

(8) He went to Yudhiṣṭhira with a big army to participate in the great war. (Udyoga Parva, Chapter 19, Verse 1).

(9) He informed Śrī Kṛṣṇa, who went to the Kaurava assembly as the messenger of the Pāṇḍavas, that he desired war. (Udyoga Parva, Chapter 81, Verse 5).

(10) Śrī Kṛṣṇa started for the Kaurava assembly with Śatyaśi after making him leave his weapons in the chariot. (Udyoga Parva, Chapter 83, Verse 12).

(11) On the first day of the great war, he fought a duel with Kṛta-varman. (Bhīṣma Parva, Chapter 45, Verse 12).

(12) He saved Arjuna, who was in difficulties on account of the rain of arrows from Bhīṣma. (Bhīṣma Parva, Chapter 69, Verse 78).

(13) He fought with Bhūriṣravas. (Bhīṣma Parva, Chapter 64, Verse 1).

(14) When his charioteer was killed by Bhīṣma, Śatyaśi drove the chariot himself. (Bhīṣma Parva, Chapter 73, Verse 28).

(15) Bhūriṣravas killed ten sons of Śatyaśi. (Bhīṣma Parva, Chapter 74, Verse 1).

(16) He defeated Alambūsa. (Bhīṣma Parva, Chapter 82, Verse 45).

(17) He rendered Āśvatthāma unconscious. (Bhīṣma Parva, Chapter 101, Verse 47).

(18) He fought with Bhīṣma. (Bhīṣma Parva, Chapter 104, Verse 29).
(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 Aśvatthāmā. (Bhīṣma Parva, Chapter 116, Verse 9).
(22) Following that he fought with Keśamamūrti and Bharata on the Kaurava side. (Drona Parva, Chapter 25, Verse 47).
(23) His chariot was thrown off by Bhagadatta’s elephant. (Drona Parva, Chapter 26, Verse 143).
(24) Karna and Śatya fight each other. (Drona Parva, Chapter 32, Verse 67).
(25) At the instance of Arjuna he remained on the battle-field, protecting Yudhishtīra. (Drona Parva, Chapter 84, Verse 35).
(26) He fought with Duśāsana. (Drona Parva, Chapter 99, Verse 14).
(27) He saved Dhrṣṭadyumna from being killed by Droṇa. (Drona Parva, Chapter 97, Verse 32).
(28) He fought Droṇa again and broke six bows of the latter. (Drona Parva, Chapter 98).
(29) He fought with Vyāghradatta. (Drona Parva, Chapter 106, Verse 14).
(30) He killed Vyāghradatta. (Drona Parva, Chapter 107, Verse 32).
(31) Droṇa wounded Śatya. (Drona Parva, Chapter 110, Verse 2).
(32) Śatya wounded Kṛṭavarman. (Drona Parva, Chapter 113, Verse 46).
(33) He killed Jalasandha. (Drona Parva, Chapter 115, Verse 52).
(34) He defeated Duryodhana. (Drona Parva, Chapter 116, Verse 24).
(35) He defeated Droṇa. (Drona Parva, Chapter 117, Verse 30).
(36) He killed Sudarśana. (Drona Parva, Chapter 118, Verse 15).
(37) He defeated Duśāsana. (Drona Parva, Chapter 121, Verse 29).
(38) He killed king Alambūsa. (Drona Parva, Chapter 140, Verse 18).
(39) He killed Bhūrīravas. (Drona Parva, Chapter 143, Verse 54).
(40) He defeated Kṛṣṇa in fighting. (Drona Parva, Chapter 144, Verse 64).
(41) He killed Somadatta in battle. (Drona Parva, Chapter 162, Verse 33).
(42) He killed King Bhūri. (Drona Parva, Chapter 166, Verse 12).
(43) He defeated Vṛṣasena, son of Karna. (Drona Parva, Chapter 170, Verse 30).
(44) Bhīma and Sahadeva prevented Śatya, who rushed forward with his club, from killing Dhrṣṭadyumna. (Drona Parva, Chapter 198, Verse 6).
(45) He routed six mahārāthas of the Kaurava army. (Drona Parva, Chapter 200, Verse 53).
(46) During the battle with Aśvatthāmā he fell unconscious. (Drona 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 Vaṅga. (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 Śalya. (Śalya Parva, Chapter 13).
(53) He killed Śālva, the mleccha King. (Śalya Parva, Chapter 20, Verse 26).
(54) He killed Keśamamūrti. (Śalya Parva, Chapter 21, Verse 8).
(55) He captured Saṅjaya alive. (Śalya Parva, Chapter 25, Verse 57).
(56) Though he got ready to kill Saṅjaya, yet he set him free on the advice of Vyāsa. (Śalya Parva, Chapter 29, Verse 38).
(57) After the great war was over he went to Dwārakā from Hastini-pūra in the company of Śrī Kṛṣṇa. (Aśvamedhika Parva, Chapter 52, Verse 57).
(58) He participated in the celebrations held by Duryodhana. (Aśvamedhika Parva, Chapter 59, Verse 3).
(59) He performed the after-death rituals of Abhimanyu. (Aśvamedhika Parva, Chapter 62, Verse 6).
(60) He participated in the aśvamedha yajña held by Yudhishtīra at Hastināpura. (Aśvamedhika Parva, Chapter 66, Verse 9).
(61) Under the influence of liquor he ridiculed Kṛṭavarman for killing sleeping children. (Mausala Parva, Chapter 3, Verse 16).
(62) For Śatya’s part in the Syamantaka incident see under Syamantaka.
(63) When Śatya, after killing Kṛṭavarman, rushed forth to kill many others, Kṛṣṇa, and Pradyumna interfered. Yet, he killed many others. (Mausala Parva, Chapter 8, Verse 29).
(64) Arjuna appointed Yauyuḍhāni, 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 Maruduṇgas. (Svargarohaṇa Parva, Chapter 4, Verse 17).
(66) Synonyms used for Śatya in the Mahābhārata: Ānarta, Śaineya, Sainyeyanandana, Śauri, Śiniputra, Śinipautra, Śininaṁpti, Śinipravara, Dāśārha, Mādhava, Mādhavāyiga, Mādhavasiriha, Madhūvāya, Śatvata, Śatvata, Sārya, Vatsa, Vṛṣṇi, Vṛṣṇiśārdula, Vṛṣṇikulodvaha, Vṛṣṇuyandhakapraśa, Yādeva, Yadudvaha, Yaduttama, Yuvudhāna.

4. Other information II. 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 Bāṇasura, Śatya clashed with Kumbhaṇḍa, Bāṇa’s minister. (Bhāgavata Skandha 1).
(2) When Jarāsandha attacked Mathurāpūri, Śatya who guarded the city’s western entrance, fought the former and routed his forces. (Bhāgavata, Skandha 1).
(3) He participated in the Śalya and Paudrkavāsudeva wars. (Bhāgavata, Skandha 1).

SATYALOKA. The world of Brahmā. (See under Brahmā)
SATYANRṬA. See under Pramṛta.
SATYAPĀLA. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Verse 14, that this hermit shone in the court of Yudhishtīra.
SATYARATṬA. A Kekaya princess. Satyavrata (Triśaṇkū) the king of Ayodhya married this princess. (Vāyu Purāṇa, Chapter 88; Verse 117).
SATYARATHA. The brother of Sūrma the king of Trigarta. (M.B. Udyoga Parva, Chapter 66, Verse 11).

SATYĀRTHAPRAKĀŚA. A commentary on the Veda sūktras by Śvāmī Dayānanda who founded the Arya Samāj.

SATYASANDHA. I. (SATYAVRATA, SATYASENA, SANDHA). One of the hundreds sons of Dhartrāstra. The following information about this Satyasandha is from Mahābhārata.

1. This Satyasandha was one of the eleven great chariot-fighters in the army of the Kauravas. (M.B. Ādi Parva, Chapter 63, Verse 119).

2. This Satyasandha stood as the bodyguard of Sālīya and fought in the Bhārata-battle. (M.B. Bhīṣma Parva, Chapter 62, Verse 17).


5. Bhimasena killed Satyasandha in the battle of Bhārata. (M.B. Kṛṇa Parva, Chapter 84, Verse 2).

SATYASANDHA. II. One of the two followers given to Subrahmanya by the god Mitra. The other follower was Suvarata. (M.B. Sālīya Parva, Chapter 45, Verse 41).

SATYASANDHA III. An ancient king in India. There is a story in Mahābhārata, Śānti 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 I. A brother of Sūrma, the king of Trigarta. It is mentioned in Mahābhārata, Kṛṇa Parva, Chapter 27, Verse 3, that this Satyasena confronted Arjuna in the Bhārata-battle and was killed by him.

SATYASENA III. A son of Kṛṇa. He served as the guard of the wheel of the chariot of his father Kṛṇa in the Bhārata-battle. (M.B. Kṛṇa Parva, Chapter 48, Verse 18).

SATYASRASVAS I. A warrior who fought on the Kaurava side against the Pāṇḍavas. Abhimanyu killed this warrior. (M.B. Drōna Parva, Chapter 45, Verse 3).

SATYASRASVAS II. A teacher-priest of the line of the Rgyveda-disciples of Vāśya. He was the son of the hermit Mārkandeya. (Vāyu Purāṇa, 96: 171).

SATYATAPAS (UTATHYA) 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 Utathya. Later he came to be known as Satyatapas. The story of this Satyatapas is given in Devī Bhāgavata, Skanda 3, as follows:-

In days of old, there was a Brahmin named Devadatta in Kosala. His wife was called Rohinī. Though much time elapsed no child was born to them. At last Devadatta performed the sacrifice called Putrakāmeśti, on the banks of the river Tāmāsa. Several saintly persons took part in the sacrifice. Suhotra was detailed as Brahmā, Yājñavalkya as officiating priest, Brhaspati as sacrificer, Paila to recite Vedas and Godīla to sing Sāman hymns. The singing of Godīla, an expert singer, caused horripilation to everybody in the sacrificial hall. But in the middle of singing he had to take breath, and there occurred a solecism 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 Utathya. In the eighth year, the ceremony of investiture with the Brāhmaṇ string was performed and the boy commenced education. The teacher began to teach the Vedas. From that day onwards the boy became self-conceited. 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 teeth he would take a dip in the Ganges 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 Satyatapas. Satyatapas had no peace of mind. Life 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 Satyavrata. 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 oozing from its wound. The jungle-dweller also came into the hut following the hog. Seeing Satyavrata the man asked "Where is the hog that I had shot?" Satyavrata who knew that killing animals was a sin, kept silence to save the beast. Devi was pleased at the moral courage and truthfulness of Satyavrata. It is said that the moment the hog got into the hermitage, the Sārasvata syllable 'Ā' arose from the tongue of Satyavrata. The moment he had pronounced the rootsound of Sarasvati, 'Ā', by the grace of Devi, he became a poet like Vālmiki. Looking at the forester Satyavrata said:

"Yāh paśyati na sa brūte
Yo brūte sa na paśyati /
Aho! vyādhā, svakāyārthin
Kam prāchasi punaḥ punaḥ //

"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 Satyavrata, the bow and arrow fell from his hands. With self-renunciation he went away from the hermitage. The fame of the great poet Satyavrata 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 Brahmīns 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
become a phoenix tree. Later this hermit liberated her from the curse. (Padma Purāṇa, Uttarakhaṇḍa, Chapter 178).

SATYAVĀN I. Husband of Śāvitri who was famous for matrimonial fidelity. (For detailed story see under Śāvitri II).

SATYAVĀN II. See under Rāmbhara.

SATYAVĀN III. One of the commanders of the army of the Kauravas. Mention is made about this commander in Mahābhārata, Udyoga Parva, Chapter 167, Verse 30.

SATYAVĀK I. A son of Cāṅsa Manu. Ten sons including Satyavāk, were born to Cāṅsa Manu by his wife Nādayā (Agni Purāṇa, Chapter 18).

SATYAVĀK II. A Deva Gandharva. This Gandharva was the son born to Prajāpati Kaśyapa by his wife Muni. (M.B. Ādi Parva, Chapter 65, Verse 43).

SATYAVĀKMĀ. A brother of Śūrāma the King of Trigarta. (M.B. Droṇa Parva, Chapter 17, Verse 17).

SATYAVĀTI I. The mother of Vyāsa.
1) A short history. Satyavāti was the daughter of the celestial maid Adirākā. Because of a curse she lived as a fish in the river Ganges. Once the semen of King Uparicaravaṇu 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. 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 Matsya King. The female child had the smell of fish. The King called her Mātya-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 Kālī. Thus the girl was known by two names Kālī and Mātya-gandhi. Later she got the name Satyavāti also.

The fisherman was engaged in the work of ferrying people across the river. Mātya-gandhi helped her father in this work. She became a full-bloomed young woman. One day the hermit Parāśara came by that way and when he saw Mātya-gandhi, he fell in love with her. She ferried the hermit across the river. In the middle of the river Parāśara created an artificial fog inside which Parāśara took Mātya-gandhi as his wife. From that moment Mātya-gandhi became Kāsturi-gandhi (She who has the smell of Kāstūrī (musk)). Kālī became pregnant and delivered instantly. Parāśara left the place after having blessed her that she would not lose her virginity.

The son born to Kālī, 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 Kṛṣṇa. This Kṛṣṇa later became famous by the name Vyāsa. Satyavāti again engaged herself in helping her father.

One day Śāntanu, a King of the lunar dynasty came to the forest for hunting. The fragrance of musk emanating from the body of Kāsturi-gandhi 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 Satyavāti. The King had a son named Bhīṣma by his first wife Gāṅgā. Bhīṣma made it easy for the King to marry Satyavātī. Two sons Citrāṅgada and Vicitravirya were born to Śāntanu by his wife Satyavātī. Citrāṅgada was killed in his boyhood. Vicitravirya became a youth and married Ambikā and Ambalikā the daughters of the King of Kāśi. Vicitravirya met with untimely death before a child was born to him. When Satyavātī saw that the family was about to become extinct, she thought of her son Vyāsa, who instantly arrived at the palace. From Vyāsa, Ambikā got the son Pāṇḍu and Ambalikā, the son Dhṛtarāṣṭra. Both the sons Dhṛtarāṣṭra and Pāṇḍu got married. Pāṇḍu died. The death of her son struck heavily at the heart of Satyavātī. 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 Ambikā and Ambalikā with her, Satyavātī went to the forest to do penance and finally attained heaven. (M.B. Ādi Parva, Chapter 127). (For further details see under Adikā, Vyāsa and Śāntanu).

2) Names Dācyu, Gandhakāli, Gandhavātī, Kālī Satyā, Vāsavī, Yojanagandha and such other words are used in the Mahābhārata as the synonyms of Satyavātī.

SATYAVĀTI II. The sister of Viśvāmitra. (See under Jāmadagni; Para 2).

SATYAVĀTI III. A princess of the country of Kekeya. She was the wife of Triśāṅku and the mother of Harīścandra. (Mahābhārata, Dākṣipātya-tathā, Sabhā Parva, Chapter 12).

SATYAVĀTI IV. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 117, Verse 15, that one Satyavātī was the wife of Nārada.

SATYAVRATA I. Another name of Triśāṅku. (See under Triśāṅku).

SATYAVRATA II. The Brahmin boy Satyatapas. (See under Satyatapas).

SATYAVRATA III. A son of Dhṛtarāṣṭra. It is seen that he was known by other names also such as Satyasena, Satyasandha, Sandha etc. (See under Satyasandha).

SATYAVRATA IV. Brother of Śūrāma, the King of Trigarta. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 17, that this cursed warrior took in vain a vow in the battle of Bhārata that he would kill Arjuna.

SATYAYUGA. Another name of Kṛṣṭayuga. (See under Kṛṣṭayuga).

SATYAYUŚ. One of the six sons born to Purūrvas by Urvāśi. The six sons were Ayus, Shrutayus, Satyayus, Raya, Vijaya and Jaya. ( Bhāgavata, Skandha 9).

SATYEŞU I. Brother of Śūrāma the King of Trigarta. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 17, and Śalya Parva, Chapter 27, that this Satyevus was killed by Arjuna in the Bhārata-battle.

SATYEŞU II. A Rākṣas (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 Mahābhārata, Śānti Parva, Chapter 227, Verse 51.

SATYEYU. A King born in the dynasty of King Puru. This Satyeyu was one of the ten sons born to Raudhrāṣṭra by the celestial maid Ghrītācī. ( Bhāgavata, Skandha 9).

According to the statement that occurs in Mahābhārata, Ādi Parva, Chapter 94, the father of Satyeyu was
Raudrāsva and mother, Miśrakesī. The son Satyeyu was born to Raudrāsva by the celestial maid Miśrakesī.

SAUBALA. A Vaiśya. It is mentioned in Devi Bhāgavata, Skandha 2, that King Dhrtarāṣṭra had two wives, one a Kṣatriya woman, named Gândhārī, the daughter of the King of Gândhāra and the other a Vaiśya woman named Saubali, the daughter of Saubala.

SAUBHA. The acral chariot or Vimāna of the King of Sālva. This was also called Saubhanagāra. When Śrī Kṛṣṇa killed Sālva, this Vimāna was smashed by the power of his weapon, the Cakra (Discus). (M.B. Vana Parva, Chapter 22, Verse 33).

SAUBHADRATIŘTHA. A holy place on the coast of the southern sea. (For further details see under Padmatiṛtha and Vargā).

SAUBHÂGYAGAURI. A particular kind of image of Devi 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 one being held high, it is called Saubhāgayagaurī. (Agni Purāṇa, Chapter 50).

SAUBHÂGYASUNDARI. A feminine form of Nārada. (See under Tālādhvaja I).

SAUBHAPATI. The King Sālva. As he had been in possession of an aerial chariot called Saubha, he is said to have got this name.

SAUBHARÂ. A fire. This āgni (fire) was born from a portion of Varcas. (M.B. Vana Parva, Chapter 220, Verse 6).

SAUBHARI I. A hermit who had performed penance, sitting on the banks of the river Kālindī. (For detailed story see under Garuḍa, para 11).

SAUBHARI II. A hermit who had put up his hermitage on the Vindhyā. At the time of the horse-sacrifice of Yudhisṭhīra, Arjuna called on this hermit Saubhari. On that occasion the hermit told Arjuna about the previous history of Cāndi, who had been cursed by the hermit Uddālaka. It is mentioned in Jaimini Áśvamedha Parva, Chapter 96, that Arjuna later redeemed Cāndi from the curse.

SAUBHARI III. A hermit famous in the Purāṇas. A Purānic story about this hermit’s marrying the fifty daughters of Māndhātā is given below.

Saubhari 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 the old 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.” Saubhari, who had already read the thought of Māndhātā entered the harem in the shape of a handsome young youth, and all the fifty damsels liked him. Thus Saubhari 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, Saubhari went to the forest. His wives, who also had become disinterested in worldly enjoyment, followed him. (Bhāgavata, Skandha 9; Viṣṇu Purāṇa, 4, 2, 3; Padma Purāṇa, Uttara Khaṇḍa 262; Garuḍa Purāṇa, 1, 188).

SAUNDASA. A King of the Ikṣvāku dynasty. He was known by the name Kalmāṣapāda also. (For details see under Kalmāṣapāda).

SAUGANDHIKA. A flower-garden of Kubera. It is assumed that Vyāu (the wind-god) carried fragrance from this garden and remained in the palace of Kubera, praising him. This garden was full of sweet-scented lotus (Saugandhika-flower). (M.B. Saṁbhā Parva, Chapter 10).

SAUGANDHIKAVĀNA. A holy place. It is assumed, that the gods such as Brahmā and others, hermits, Siddhas, Gārāṇas, Gandharvas, Kinnaras, Big Nāgas, 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, Stanza 4).

SAUHRDA. An ancient country in South India, famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 59).

SAUMADATTI. Bhūrīśravas the son of Somadatta. (See under Bhūrīśravas).

SAUMANASA. One of the eight elephants supporting the globe. (See under Aṣṭadiggajas).

SAUMANASA II. The peak of a mountain. It was on this golden peak, with a girth of one yojana and an elevation of ten yojanas, that Bhagavān Viṣṇu placed the first of his three steps during the incarnation as Śāvana, the second step being on the peak of Meru and the third on the head of Mahābali.

“The is a golden peak called Saumanasa, with girth of one yojana and a height of ten yojanas. It is said that in days of yore Mahāviṣṇu placed the first of his three steps on this peak the second being on the peak of Meru.” Vālmīki Rāmāyaṇa. Kiśkindhā kāṇḍa, Sarga 40.

SAUMYAKSADVIPA. An island famous in the Purāṇas (Mahābhārata, Dākinīyapāṭha, Saṁbhā Parva, Chapter 38).

SAUNAKA I.

1) General. A renowned ācārya. He is believed to be the author of the famous works — “Rgveda Anukramani”, “Aranyaka”, “Rkprātiśākhya”, etc. The famous Āśvalayānācārya was Saunaka’s disciple. Ācāryas like Kātyāyana, Patañjali and Vyāsa belonged to his class. Saunaka’s real name was “Gṛtsamadā”. It was because he was the son of Śunaka 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 Asuras. Indra who was pleased at this, blessed Saunahotra that he would be born in his next birth in the Bhrigu family under the name “Saunaka”.

3) Genealogy. In Vāyu Purāṇa his genealogy is given in two forms.

i) Ruru (Pramadvarā) - Śunaka - Saunaka - Ugrāravas

ii) Dharmavrddha - Śunahotra - Gṛtsamada - Śunaka - Saunaka. (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) Rkprātiśākhya (2) Rgvedacchandānukramanī (3) Rgvedaryanukramanī (4) Rgveda Anuvākānukramanī (5) Rgvedasūktānukramanī (6) Rgvedakathānu-
kramaṇi (7) Ṛgvedapādavidhāna (8) Brhaddevatā (9) Saunakasṛṣṭi (10) Caranavyūha and (11) Ṛgvidhāna. Matsya Purāṇa, Chapter 272 mentions that Saunaka had written a work on the science of architecture.

5) Disciples. The chief disciple of Saunaka was Āśvalāyana. Once Āśvalāyana wrote and dedicated to his Guru (master) two treatises entitled “Grhyasūtra” and “Śrāvastiśātra” to please him. After reading it, Saunaka destroyed his own work on “Śrāvastiśātra”. Āśvalāyana wrote his treatise after having studied the ten works of Saunaka on Rgveda. Kātyāyana, the disciple of Āśvalāyana later received the ten books written by Saunaka and the three books written by Āśvalāyana. Kātyāyana gave his disciple Pataṇjali, the two works, “Yajurvedakalpasūtra” and “Sāmaveda Upagrantha” which were written by himself. From this we may infer that the series of Saunaka’s disciples was as follows:— Saunaka — Āśvalāyana — Kātyāyana — Pataṇjali — Vyāsā.

SAUNAKA II. A Brāhmaṇa who went to the forest with Yudhiṣṭhira. (M.B. Vana Parva, Chapter 2).

SAUNDIKAS. A Caste. Originally they were Kṣatriyas. Mahābhārata, Anuśāsana Parva, Chapter 35, Verse 17, mentions that they were debased on account of a curse by a Brāhmaṇa.

SAUPTIKAPARVA. A Parva (section) in Mahābhārata. (See under Bhārata).

SAURABHÉYI. A celestial maid. For details see under Vargā.

SAURABHĪ. A cow which was the daughter of Surabhī. Having drunk too much of cellular honey (āmṛta) which is the essence of the six tastes (ṣaḍrasas), Brahmā had to vomit, on which occasion, the cow Surabhī sprang up from his face. Her milk having accumulated in a low place the milk-sea was formed. The hermits known as the Phenapās live on the shore of the milk sea, the foam that settles on the shore being their food. Around them, there are four cows which protect the four directions. Saurabhī is one of them. She supports the east. Hānisīkā bears the south, Subhadrā the west and Dhenu the north. (M.B. Udyoga Parva, Chapter 102).

SAURI. Vasudeva, the son of Śūrāsenā.

SAUSALYA. A country in ancient India very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, stanza 40).

SAUSRUTI. Brother of Suṣarmā the King of Trigarta. Sausruti who had fought on the side of the Kauravas in the battle of Bhārata, was killed by Arjuna. (M.B. Karna Parva, Chapter 27, Verse 3).

SAULKĀYANI. A sage who belonged to the series of Vyāsa’s disciples.

SAUTI. A famous son of hermit Romaharsaṇa. The real name of this son was Ugraśravas. This teacher is responsible for the arrangement of the Mahābhārata, in the form that we see today.

The story of Mahābhārata composed by Vyāsā and Vaiśampāyana contained only a graphic description of the battle of Bhārata. No vivid description of Śrī Kṛṣṇa born of the Yādava dynasty and of the Yādavas, was given in it. To remove this deficiency, Sauti added an appendix called ‘Harivaṃśa’ to Śvargaśrota Parva in Mahābhārata. (For further details see under Bhārata 1).

SAUVIRA. An ancient country near the river Sindhu. It is stated in Mahābhārata, Ādi Parva, Chapter 133, that during the period of Mahābhārata, the King of this country was killed by Arjuna.

SAUVIRI. The wife of King Mānasūrya, the son of Pravīra and the grandson of emperor Pūru. (Mahābhārata, Ādi Parva, Chapter 94, Stanza 5).

SĀVARNA I. 1) General. Son of Priyavrata who was the son of Śvāyambhuva Manu, by his wife, Surūpā. Surūpā had ten sons including Śavana. (Devī Bhāgavata, Skandha 8).

2) Birth of son. Savarna married Suvedā, daughter of Sunābha; but he expired before children were born to him. According to the Vāmana Purāṇa, Chapter 72, seven children were born from the dead Savana. The story about it is as follows:— Suvedā, heart-broken at 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 Suvedā answered thus: “I cry because of grief that he died before making me the mother of a son.” The celestial voice said to her again: “You enter the pyre without weeping. Your husband will have seven sons.”

Suvedā 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 Bramhalaoka.

Samādā, Nālini, Pusyati, Cītrā, Viśālā, Harītī and Alinīlā, all of them wives of munis saw the semen in the sky and when it fell into the water they thought it was amṛta, which conferred eternal youth, and with the permission of their husbands swallowed it. As soon as they swallowed it their divine effulgence was diminished and their husbands, therefore, abandoned them. Those women delivered seven children, who cried fiercely and that sound filled the entire universe. Then Brahmā appeared and asked the children not to cry and also told them that they would come to be called Maruts. Brahmā himself called them Maruts. They were the Maruts of the first Śvāyambhuva Manvantara.

SĀVARNA II. One of the seven sons of Bhṛgumuni, the other six being Cīvayana, Vajraśāra, Suci, Auvra, Sukra and Vibhū. They are called Varuṇas also. (Anuśāsana Parva, Chapter 85, Verse 129).

SĀVANTA. A King born in the dynasty of emperor Prthu. He was the son of Yuvanāśva and father of Brhadāvya. (Devī Bhāgavata, 7th Skandha).

SĀVARNĀ. Wife of the muni called Prācīnabhārī. Savarnā was the daughter of Samudra (ocean). (Viśṇu Purāṇa, Part 1, Chapter 14). The couple had ten sons called the Pracetas, 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 Prācīnabhārīs).

SĀVARNA I. A hermit. This hermit shone in the council of Yudhisthīra. (Mahābhārata, Sabhā Parva, Chapter 4, Verse 15).
The Karttika taken Sun convention up must the Laksmi that view to because you A Brahma, this do. General one all the considered You the SAVITRI. 

SAVARNA I. A Manu. (For further details see under Manvantara).

SAVARNI I. The eighth Manu. (For further details see under Manvantara).

SAVARNYA II. A hermit. This hermit shone in the council of Indra. (Mahabharta, Sabha Parva, Chapter 7, Verse 10). This hermit Savarni did penance for six thousand years in Satyayuga. (M.B. Anusasana Parva, Chapter 14, Verse 103).

SAVITRI. One of the twelve sons of Kaśyapaprajāpati by his wife called Aditi. These sons are called Adityas. So, Savitā also is one of the Dvādaśa Adityas. Viṣṇu, Śaṅkarā, Aryama, Dāhita, Tvāṣṭṛ, Pūṣa, Vivasvān, Savitā, Mitra, Varuṇa, Amśu and Bhaga are the Dvādaśa-Adityas.

Prāśi, wife of Savitā, gave birth to three daughters called Sāvitri, Vyāhṛti and Trāyī and three sons called Agnihotra, Paśusoma and Cāturmāya the great sacrifices. (Viṣṇu Purāṇa, Part I, Chapter 15).

SAVITRA I. One of the eleven Rudras. (M.B. Sānti Parva, Chapter 208, Verse 20).

SAVITRA II. One of the eight Vasus. (Mahabhārata, Anuśasana Parva, Chapter 150, Verse 16).

SAVITRA III. A lofty peak of the mountain Sumeru. Jyotiṣka is another name of this peak, which is not approachable. It is adorned with precious stones and is glorified by all. Siva and Pārvatī once sat on this peak and did penance. It was on this peak that Devī Gāṅgā did penance to Siva, assuming a divine figure. (M.B. Sānti Parva, Chapter 283, Verse 5).

SAVITRI I.

1) General information. The daughter of the Sun. This Sāvitri is the elder sister of Tapati. Brahmā married these sisters. It is stated in some Purāṇas that Sāvitri, Gāyatrī, Sarasvatī, all these are one and the same. But there is a story in Padma Purāṇa, Śrṣṭikhaṇḍa, Chapter 17, stating that Brahmā once went to Gāyatrī in the absence of Sāvitri, who got angry at this and cursed all the Gods.

Once Brahmā went to Puskara to perform a sacrifice. Siva, Viṣṇu and all the hermits came there. Everything was ready for the sacrifice according to convention. But Sāvitri, who had been engaged in household duties had not yet arrived. So a priest was sent to bring her. Sāvitri said to the priest, "I have not finished dressing. There are so many things to be done here. Moreover, Lakṣmi, Bhavāni, Gāṅgā, Svāhā, Indrāṇi, celestial women, wives of Rājas (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 Sāvitri 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 Gāyatrī who was a good-natured damsel 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.

Sāvitri 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 Sāvitri 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. Sāvitri 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 their captive. Sāvitri cried out that Viṣṇu would take the birth of man by the curse of Bhṛgu. She cursed Siva that he would lose his manliness. She gave Agni the curse that he would eat everything and everything without the discrimination of purity or impurity. She cursed the Brahmans 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 tirtha to tirtha merely for gain.

Uttering these words of curse, Sāvitri left the sacrificial hall. Lakṣmi and some other goddesses followed her a little while. Then they begged for permission to return. Sāvitri said to them, "Lakṣmi! You are leaving me. Is it not so? Right. Hereafter you shall be permanent nowhere. May you become the companion of the wicked, the warring, the low-minded, the sinner, the cruel, the foolish etc. Indrāṇi also wants to return. Hear this: Indra will kill Vṛtra and incur the sin of Brahmaḥatyā and at that time Nāhuṣa will capture heaven. Then Nāhuṣa will abuse you."

Looking at the celestial women who were going to the sacrificial hall, Sāvitri 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 Sāvitri left the hall. Not knowing what to do, all sat there. Instantly Gāyatrī 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 heaven. Again, Viṣṇu will rescue his wife and kill the enemy. The phalus will be worshipped in all the worlds. As Brahmans are the gods on earth the gift you take, will be considered your dues. Lakṣmi! You need not worry. Everybody will worship you. He whom you favour will become a well-do-to person and he whom you forsake will become miserable. You Indrāṇi! Because of Nāhuṣa’s arrogance Agasyā will change him to a big python and he will fall to the earth. The celestial maids will have no desire for children. So childlessness will not make you miserable."

By these words of blessings of Gāyatrī, everybody in the sacrificial hall was pacified.

2) Other details.

(i) Sāvitri shines in the palace of Brahmā. (M.B. Sabha Parva, Chapter 11, Verse 34).

(ii) Sāvitri is the sovereign deity of the mantra Gāyatrī. This goddess Sāvitri rose up from the sacrificial fire of King Asvapati and gave him a boon, and accordingly a daughter named Sāvitri was born to the King. This princess was Sāvitri the wife of Satyavān. (M.B. Vana Parva, Chapter 290).

(iii) Siva, on starting for Tripuradāhana (the burning of Tripuras), placed Sāvitri as the bridles of his horses. (M.B. Droṇa Parva, Chapter 202, Verse 75).

(iv) Once Jāpaka Brahmān worshipped Devī Sāvitri, who appeared before him and gave him boons. As the Brahmān was engaged in deep meditation and prayer,
he did not see the Devī when she appeared. It was due to this piety that the Brahmin was given boons. (M.B Sānti Parva, Chapter 199).

(v) Once Devī Sāvitrī appeared before Satyā, a brahmin of Vidarbha. (M.B. Sānti Parva, Chapter 272, Verse 11).

(vi) Once Devī Sāvitrī praised the giving of rice as alms. (M.B. Anuśasana Parva, Chapter 57, Verse 8).

SĀVITRĪ II. A hand-maid of Devī Umā. (Mahābhārata, Vana Parva, Chapter 231, Verse 49).

SĀVITRĪ III. A Sāvitrī who was the wife of a king and a righteous woman is mentioned in Mahābhārata, Sānti Parva, Chapter 234, Verse 24. This Sāvitrī gave two ear-rings as alms and attained heaven.

SĀVITRĪ IV. The wife of Satyavān.

1) Birth. In the country of Madra, famous in the Purāṇas, there was a king named Aśvapati. His wife was Mālatī. Though the couple grew old they were childless. At last they worshipped Devī Sāvitrī. After vows and prayers 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 Mālatī conceived and delivered a daughter who they named Sāvitrī. (Skandha 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 Brahmins, 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 Aśvapati, Sāvitrī 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. Sāvitrī said “I have accepted the Prince Satyavān as my husband. He is the son of King Dymatsena of Sālva. Dymatsena became blind in his old age, and taking this opportunity his enemies captured his country. Dymatsena with his wife and son went to the forest and lived there.”

Nārada described the qualities of Satyavān. “Satyavān is as radiant as the sun, as intelligent as Bahrain, as valiant as Indra and as patient as the Earth. Aśvapati was immensely pleased at hearing about the good qualities of Satyavān, and asked Nārada, if there was anything to say against him. Nārada said that he had nothing to say against Satyavān except that he would die “within one year from this date.” (Mahābhārata, Vana Parva, Chapter 294).

The King felt miserable when he heard this. Sāvitrī said that she had accepted Satyavān 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 her daughter and preparations for the marriage were begun. The King went with Sāvitrī to the forest and saw Dymatsena who gladly consented to the marriage. Aśvapati returned to the palace leaving Sāvitrī with Satyavān and his parents. As soon as Aśvapati had returned, Sāvitrī discarded her ornaments and assumed the dress suitable to life in the forest and lived with them.

3) The death of Satyavān. It was nearly a year and the day of death of Satyavān was fast approaching. There were only four days more. Sāvitrī had taken a vow lasting for three days. Dymatsena 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. Dymatsena wanted to know the reason. She humbly said that she would eat only after sun-set.

As usual Satyavān took his axe and started for the wood. Sāvitrī also followed him.

Satyavān:- “You have never accompanied me before. Moreover you are very weak on account of the fast. Then how can you come with me?”

Sāvitrī: “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 Satyavān consented after getting the permission of his parents. Both went to the forest to gather fruits and roots. They gathered fruits and roots. Then Satyavān began to cut wood. By that exertion Satyavān 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 Satyavān. Realizing the person to be Kāla (Deathgod) 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 Satyavān 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 Satyavān. 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 Satyavān.

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 Sāvitrī back, he asked Sāvitrī to ask for any boon. Yama was prepared to give anything except the life of Satyavān. She requested for the recovery of sight by Dymatsena. Yama granted it. Still Sāvitrī did not turn back. Yama asked her to pray for one more boon. She
request for the recovery of the lost kingdom of Dyumatsena. 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 Satyavān. Yama granted this fourth boon also. Then Sāvitrī asked Yama how the boon would be realized unless the life of Satyavān was given back to him. Yama was pleased with her at her love and devotion for her husband and returned the life of Satyavān. Yama blessed her that she and Satyavān would live for hundred years.

Yama disappeared. Sāvitrī returned and sat there taking the body of Satyavān on her lap. Satyavān came to life. Both of them rose up. Night came on. It was dark. They could not find the way. Satyavān wanted to reach their hermitage somehow. Sāvitrī took the axe and supporting her husband in the dim moon light, walked to the hermitage.

Dyumatsena 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 Sāvitrī told them all that had happened. Everyone was delighted. Then some people from Sālva 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 Dyumatsena to return to his country and to resume the reign. Accordingly all of them returned to Sālva. Dyumatsena was anointed as the King of Sālva. (M.B. Vana Parva, Chapters 293 to 299).

SAVYA. A son of Aṅgiras, Savya is actually Indra himself. The story is that Aṅgiras 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 Aṅgiras. That son is Savya. (Rgveda, Mandala 1, Anuvāka 10, Sūkta 51).

SAVAYASĀČI. Another name of Arjuna. (Virāṇa Parva, Chapter 44, Verse 19).

SAVAYASYIVYA. One of the sons of Vipractiti by Sinhikā. This asura was killed by Paraśurāma. (Brahmānḍa Purāṇa, 3.6.18-20).

SĀYAMVAISVADEVA. The sacrificial offering given by the wife with the food prepared in the evening without any spell or incantation, is called Sāyamvaśvadeva. (Manusmṛti, Chapter 3, 121).

SĀYĀṆA. 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 be grasped. It was Yāska and Sāyāṇa who saved the Indians from this difficulty. For the Vedas to be grasped easily, Yāska made the Nirukta (Etymology) and Sāyāṇa wrote the Book Vedārthaprakāśa.

SAYU. A mahārṣi. (Rgveda, Mandala 1, Anuvāka 112, Sūkta 16).

SEGAKA. A nāga (serpent) born in the family of Dhiṭarāṣṭra. This serpent was burnt to death in the sacrificial fire of the serpent-sacrifice of Janamejaya. (M.B. Ādi Parva, Chapter 52, Verse 14).

SEDUKA. An ancient King in India. Once some brahmins approached this heroic King who was well-versed in the art of wielding weapons, for Dakṣinā to their teacher. But Seduka directed them to King Vṛṣa-darbhā. (M.B. Vana Parva, Chapter 196, Verse 4).

SEKA. An ancient country in India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 31, Verse 9, that this country was conquered by Sahadeva during his regional conquest of the south.

SEKKIŽHĀR. Author of the Tamil song 'Periyapurāṇam' (See under Arulmohitevar).

SENA. Son of King Rṣabha. It is mentioned in Bhāgavata, Skanda 5 that this king had nineteen sons including Sena.

SENAṆĪ (SEṆAṆĪ). One of the hundred sons of Dhrutarāṣṭra. He was killed by Bhīmāsena in the battle of Bhārata. (M.B. Bhīma Parva, Chapter 54, Verse 32).

SENOYOGAPARVA. A sub-section of Udhyoga Parva in Mahābhārata. This sub-section comprises Chapters 1 to 19 of Udhyoga Parva in Mahābhārata.
Additional information

(i) Ananta is the reposing bed of Viṣṇu. It is this Ananta who dislodged Mandara mountain at the time of Ksīrādhvī mathana (churning of the ocean of milk). (M.B. Ādi Parva, Chapter 18, Verse 8).
(ii) Ananta is the noblest of the nāgas. (M.B. Ādi Parva, Chapter 36, Verse 2).
(iii) When there were mutual dissensions among the nāgas, Ananta visited holy places such as Puṣkara. (M.B. Ādi Parva, Chapter 36, Verse 9).
(iv) Ananta obtained from Brahmā the boon to be able to stand firmly on Dharma. (M.B. Ādi Parva, Chapter 36, Verse 3).
(v) Ananta carries and supports the earth at the behest of Brahmā. (M.B. Ādi Parva, Chapter 36, Verse 18).
(vi) Ananta's father is Kaśyapa and his mother is Kadrū. (M.B. Ādi Parva, Chapter 65, Verse 41).
(vii) Balabhadrā Rāma was born from a portion of Ananta. (M.B. Ādi Parva, Chapter 167, Verse 152).
(viii) At the time of Tripuradahana, Ananta served as the axle of Śiva's chariot. (M.B. Droṇa Parva, Chapter 202, Verse 72).

SETU. A King of the family of Bharata. He was the son of Babhru and the father of Anārādhya. (Bhāgavata, Skandha 9).

SEYA. One of Visvāmitra's sons who were expounders of the Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 58).

SĪBI I. Grandson of Hiranyakāśipu, who had four sons called Anuhṛada, Ῥṛada, Prahlāda and Saṁhlāda, and of the four, Saṁhlāda had three sons called Ayuṣmān, Śibi and Bāskala. (Agni Purāṇa, Chapter 19).
(1) This Śibi was the son of Hiranyakāśipu. (Ādi Parva, Chapter 65, Verse 18).
(2) This Asura took birth again and lived as a King by the name Ďruma. (M.B. Ādi Parva, Chapter 67, Verse 8).

SĪBI II. Inhabitants of the country called Śibi; they are called Śaibyas also. The following information about the country is gathered from Mahābhārata.
(i) Sunandā, mother of King Sāntanu was a princess of this country. (M.B. Ādi Parva, Chapter 95, Verse 44).
(ii) Govāsana, father-in-law of Yudhiṣṭhira, was a King of Śibi. (Ādi Parva, Chapter 95, Verse 76).
(iii) Nakula, during his triumphant tour of the western regions, conquered the kingdom of Śibi. (M.B. Sābhā Parva, Chapter 7).
(iv) People of Śibi attended the Rājaśūya yajña conducted by Yudhiṣṭhira with presents. (Sābhā Parva, Chapter 32, Verse 14).
(v) A King called Uṣīnara, once ruled the country. (Vana Parva, Chapter 131, 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 28).
(viii) The mahārāthas of Śibi, with their armies, arrayed under the banner of Duryodhana to fight the Pāṇḍavas. (Udyoga Parva, Chapter 195, Verse 7).
(ix) Karna once subjugated the kingdom of Śibi. (Droṇa Parva, Chapter 91, Verse 36).

(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 Uṣīnara. He was present at the wedding of Draupadī. He fought on the side of the Pāṇḍavas in the great war and was killed by Drauṇa. (Drona Parva, Chapter 155, Verse 19). King Śibi had four sons Bhadrā, Śuvira, Keśkaya and Vṛṣādhara. (Bhāgavata, 9th Skandha).

SĪBI IV. An Indra. There were four sects of Devas called Śupāras, Haris, Satyas and Sudhis, in Tāmāsa 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 Rājaṛṣi.
Śibi was born to Uṣīnara of Mādhavī, daughter of Yayāti.
2) Suhotrā made to give way. King Suhotrā of Kuru dynasty once on his return from a visit of maharāsj was seen by 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 comrades 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 Uṣīnara is more noble and gentle than you are. The miser is won over 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, Suhotrā gave way to Śibi and proceeded on his way. (Vana Parva, Chapter 194).

3) Śibi 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 King sitting in 'divya' posture, and the priest 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
SIDDHA I. A Deva Gandharva. This Gandharva was born to Prajapati Kaśyapa by his wife Prādhā. (Mahābharata, Ādi Parva, Chapter 65, Verse 46).

SIDDHA II (THE SIDDHAS). 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, Sabhā Parva, Chapter 8, Verse 29, that this group of Gods stay in the palace of Yama serving him.

SIDDHĀ The Devī (goddess) consecrated in Rambhāvana, wearing a water-vessel with a snout, rosary, boon, and fire, is called Siddhā. (See under Devī).

SIDDHAAGRAHA. An evil spirit. Those who are cursed by the group of devas called Siddhas are afflicted by this spirit and they become maniacs. (M.B. Vana Parva, Chapter 230, Verse 49).

SIDDHAPĀTRA. A warrior of Subrahmanya. (Mahābhārata Salya Parva, Chapter 45, Verse 66).

SIDDHĀRTHA I. A King. This King was the rebirth of the asura Krodhavāsa. (Bhārata, Ādi Parva, Chapter 67, Verse 60).

SIDDHĀRTHA II. A warrior of Subrahmanya. (M.B. Salya Parva, Chapter 45, Verse 64).

SIDDHĀRTHA III. The name of Buddha in his childhood. (See under Buddha).

SIDDHĀRTHA IV. A minister of King Daśaratha. (Vaṃśi Raṃayana, Ayodhya Kānda, Sarga 36).

SIDDHĀSRĀMA. A hermitage. The place at which Vāmana thrust Mahābali down to Pātāla. This place became a hermitage later. When Viśvamitra took Śrī Raṁa and Laksmana to the forest for the protection of his sacrifice, he showed them this hermitage. (Vaṃśi Raṃayana, Bālakānda, Sarga 29, Verse 22).

SIDDHI I. A daughter of Daksā. Thirteen daughters including Siddhi were married by Dharmadeva. (Viṣṇu Purāṇa, Amśa 1, Chapter 7).

SIDDHI II. A goddess. Kūntī the mother of the Pāṇḍavas was the human rebirth of this goddess. (M.B. Ādi Parva, Chapter 67, Verse 120). This goddess 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 goddess is essential. (M.B. Salya Parva, Chapter 46, Verse 64).

SIDDHI III. The son of an Agni (fire) named Vīra. Siddhi was born to this Vīraṅgni, by his wife Sarayū. The story stating how this agni once screened the sun by his radiance, occurs in Mahābhārata, Salya Parva, Chapter 218.

SĪGHRA. A King of the Solar dynasty. In Bhāgavata, 9th Skandha, it is said that he was the son of Agni-pūrṇa and father of Maru.

SĪGHRA. One of the sons of Sampāti. (Matsya Purāṇa, 6, 35).

SĪGRU. A particular caste of people. In the Daśarāja war they fought against Sudās and got themselves defeated. (Rgveda, 7-18-19).

SIKATA. An ancient hermit. When the Bāhrata-battle was going on this hermit approached Droṇa and requested him to stop the battle forthwith. (M.B. Droṇa Parva, Chapter 190, Verse 34).

SIKATAKSHA. A holy place. Once Yudhiṣṭhirā visited this holy place. (M.B. Vana Parva, Chapter 125, Verse 12).

SIKĀNDAM. Things which were born from the blood of Vṛtrāvāra and which Brahmins, Kṣatriyas and Vaiśyas are forbidden from eating. (Sānti Parva, Chapter 282, 60).

SIKANDI (SIKANDINI I). Rebirth of Ambā, daughter of the king of Kaśi. Ambā ended her life with the vow that she would take revenge on Bhīma and was born in the next life as the daughter of king Drupada under the name Siddhāṇḍi, and Siddhāṇḍi helped Arjuna in the war at Kurukṣetra to kill Bhīma. (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) Siddhḍṇḍi was present at the wedding of Abhimanyu in the city of Upalavaya. (Viṣṇu Parva, Chapter 72, Verse 17).

(2) Siddhṇḍi learned archery at the feet of Droṇācārya. (Udyoga Parva, Chapter 192, Verse 60).

(3) On the first day of the great war a duel was fought between Siddhṇḍi and Aśvatthāmā. (Bhīma Parva, Chapter 45, Verse 46).

(4) Siddhṇḍi retreated from battle-field in fear of Droṇa. (Bhīma Parva, Chapter 69, Verse 31).
(5) A second duel was fought by him and Aśvatthamā. (Bhīṣma Parva, Chapter 82, Verse 26).

(6) Śiṅhāṇḍi broke the arrow of Salya with his divine arrow (Bhīṣma Parva, Chapter 85, Verse 29).

(7) He tried to kill Bhīṣma. (Bhīṣma Parva, Chapter 108, Verse 43).

(8) Śiṅhāṇḍi attacked Bhīṣma at the instance of Arjuna. (Bhīṣma Parva, Chapter 110, Verse 1).

(9) He followed that attack with many other attacks. (Bhīṣma Parva, Chapters 114, 118 and 119).

(10) Saṅjaya praised the prowess of Śiṅhāṇḍi to Dhrūtra-rāṣṭra. (Drona Parva, Chapter 10, Verse 43).

(11) Bhūrīśravā and Śiṅhāṇḍi fought with each other. (Drona Parva, Chapter 14, Verse 43).

(12) Śiṅhāṇḍi and Karna fought with each other. (Drona Parva, Chapter 26, Verse 7).

(13) Śiṅhāṇḍi and Bāihika fought with each other. (Drona Parva, Chapter 96, Verse 7).

(14) In the fight that followed, Śiṅhāṇḍi was defeated by Kṛtvāvarman. (Drona Parva, Chapter 114, Verse 62).

(15) Kṛpācārya defeated Śiṅhāṇḍi. (Drona Parva, Chapter 169, Verse 22).

(16) In the battle that followed with Kṛtvāvarman, Śiṅhāṇḍi fainted. (Karna Parva, Chapter 26, Verse 26).

(17) Defeated by Kṛpācārya, Śiṅhāṇḍi had to run away for life. (Karna Parva, Chapter 54).

(18) Karna defeated Śiṅhāṇḍi. (Karna Parva, Chapter 61, Verse 7).

(19) Annihilating the army of Prabhadrakas Śiṅhāṇḍi fought fiercely with Kṛtvāvarman and Kṛpa. (Salya Parva, Chapter 15, Verse 7).

(20) Śiṅhāṇḍi resisted the advance of Aśvatthāmā. (Salya Parva, Chapter 16, Verse 6).

(21) In the fierce battle that was fought after the fall of Bhīṣma Aśvatthāmā killed Śiṅhāṇḍi. (Sauntika Parva, Chapter 8, Verse 65).

(22) Synonyms of Śiṅhāṇḍi used in Mahābhārata. Bhīṣmahantā, Śiṅhāṇḍinī, Draupadeya, Drupādātmaja, Pañcālīya, Yājñahesi etc.

ŚIKHAṆḌINĪ (II). Wife of Antardhāna born in the dynasty of emperor Pṛtulī. The emperor had two sons called Antardhāna and Vādi. To Antardhāna was born of Śiṅhāṇḍinī a son called Havirdhāna, who married Dhiyaṇā born in the dynasty of Agni, and the couple had six sons called Prācīnabharhis, Śukra, Gaya, Kṛṣṇa, Vrajā and Ajina. (Viṣṇu Purāṇa, Chapter 14, Part 1).

ŚIKHĀVĀN A maharsi, who lived in the court of Yudhiṣṭhira. (Sahhā Parva, Chapter 4, Verse 14).

ŚIKHĀVARTA. A Yakṣa, who lives in the court of Kubera worshipping him. (Sahhā Parva, Chapter 10, Verse 17).

ŚIKHI. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 12).

ŚIKHĪDHIVA JA. A king, who ruled over Mālava during the first Dvāparayuga in the seventh Manvantara. Ćūdālā, daughter of the king of Saurāstra was Śikhīdhiva JA’s wife. The Jñānaviṣṇuvamāna contains a story about how the royal couple renounced all attachments in life as the result of intense tapas. Śikhīdhiva JA and Ćūdālā began practising jñānayoga (communion through knowledge). It was Ćūdālā, who gained Siddhis first. Though the king was pleased with the achievements of his wife he felt sorry about his failure or drawbacks. Ćūdālā had attained the Siddhi to travel even in air. Though she told her husband empha-

tically that he could practise jñānayoga living in the palace itself, he quit the city for the forest and began performing tapas there. 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 jñānayoga there. At that juncture Ćūdālā created by her soul-power celestial women like Urvaśī 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 Ćūdālā returned with the king to the kingdom.

ŚIKAṆĀ. A warrior of Subrahmanya. (Salya Parva, Chapter 45, Verse 76).

ŚILĀ. Daughter of Dharmārāja. She was wedded by Marici maharsi. For some reason the maharsi cursed her and she was transformed into a stone in the Gayā temple. (Vāyu Purāṇa, 108).

ŚILAVĀN. A divine sage. In Mahābhārata, Dākinsiātapaṭha, Udyoga Parva, Chapter 83, there is a reference to a conversation between this Maharsi and Śri Kṛṣṇa.

ŚILAVATI. A heroine reputed for her chastity and fidelity to her husband. Her husband, Ugra-rāvas was cruel and vicious. Yet Śilavati used to adore him. Once Ugra-rāvas fell a victim to the disease of leprosy. From that time, Śilavati used to go about begging in the houses of Brāhmanas 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 Ālavaṭī returned from there with her husband without stepping into the water. When they reached home, Ugra-rāvas asked 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-rāvas felt an irresistible desire to visit that brothel. He expressed his desire to her. Quite obediently Śila-vaṭī took up her husband on her shoulders and went to the prostitute’s house. (For more details see under Aṇi māṇḍāvaya, Anasūyā and Atri).

ŚILAYŪPA. A Vedāntist son of Viśvāmitra. (Anusāsana Parva, Chapter 4, Verse 54).

ŚILI. A nāga born in the Taḵṣaṇa dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Adi Parva, Chapter 57, Verse 9).

ŚIMANTINI. The wife of King Girirāṅgada. The story of this Śimantini is given in Somapradāsvārata māhātmya, in Skanda Purāṇa.

ŚIMHACANDRA. A king who had helped Yudhiṣṭhira. (M.B. Drona Parva, Chapter 158, Verse 40).

ŚIMHAKETU. A warrior who took the side of the Paṇḍavas and fought against the Kauravas. (Mahābhārata, Karna Parva, Chapter 56, Verse 49,) This Śimhaketu was killed in the battle of Bhārata by Karna.

ŚIMHALA. Modern Ceylon. In ancient days this place was called Sinhalā and the inhabitants were called Sinhalas. The following statements about Sinhilā occur in the Mahābhārata.
(1) The low caste people of the Simhalas originated from the sides of Nandini, the cow of the Devas. (M.B. Adi Parva, Chapter 174, Verse 37).

(2) The king of Simhala had taken part in the sacrifice Rājasūya of Yudhīṣṭhira. (Mahābhārata, Sabhā Parva, Chapter 34, Verse 12).

(3) The Kaśītriyas of Simhala gave Yudhīṣṭhira, Chrysoptases, pearls and such other wealth of the sea as present. The people of Simhala wore clothes studded with jewels. They were of dark complexion with eyes the ends of which were red. (M.B. Sabhā Parva, Chapter 58, Verse 35).

(4) The Simhala took the side of the Kauravas in the battle of Bhārata. In the Garuḍa vyuḥa formed by Drona, the Simhalas were stationed in the position of the neck. (M.B. Drona Parva, Chapter 20, Verse 6).

SIMPAPURA. A city in Bhārata, famous in the Purāṇas. This city was situated in the mountainous region of North India. During the period of Mahābhārata, Citrāyudha was the king who ruled over this city. (Mahābhārata, Sabhā Parva, Chapter 27, Verse 20). Arjuna during his regional conquest of the North, defeated this king.

SIMHASENA I. The commander of the army of Kārta-vīryājrūna. (Brahmaṇḍa Purāṇa, Chapter 46). This Simhasena captured and imprisoned Rāvaṇa.

SIMHASENA II. A warrior of Pāṇcāla. In the battle of Bhārata he took the side of the Pāṇḍavas and was killed in the battle by Drona. Drona Parva, Chapter 16, Verse 32.

SIMHASENA III. Another warrior of Pāṇcāla. Karṇa killed him in the battle of Bhārata. (Karṇa Parva, Chapter 56, Verse 44).

SIMHAVAKRA. An asura. (Skanda Purāṇa, Asura Kānda,) This asura fought Subrahmaṇya.

SIMHIKĀ. A giantess. (Viṣṇu Purāṇa, Amśa 1, Chapter 15, and Agni Purāṇa Chapter 19). Two sons named Hiraṇyakaśipu and Hiraṇyākṣa and a daughter named Simhiṅkā were born to Prajāpati Kaśyapa by his wife Diti. Simhiṅkā was married by Vīrācitti. Two sons named Rāhu and Ketu were born to them. Because they were the sons of Simhiṅkā, they came to be known by the name Saimhiṅkīyas.

(But it is stated in Mahābhārata, Adi Parva, Chapter 65, that Simhiṅkā was the daughter of Prajāpati Dakṣa and the wife of Kaśyapa.)

A story occurs in Rāmāyaṇa, that this Simhiṅkā caught hold of Hanūmān by his shadow and swallowed him, while he was jumping to Lankā, and that Hanūmān escaped from her. (See under Rāma, para 27).

SIMŚUMĀ, Daughter of a Gandhāra King. She is also known as Sukses. She was married by Śri Kṛṣṇa (M.B. Southern text, Chapter 38).

SINDHU I. 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 Gaṅgā. By the efforts of Bhagiratha, the heavenly Gaṅgā fell on the earth in the Lake Bīndu. After that it had six channels. Three channels flowed to the east and three to the west. The rivers which flowed to the East were Hiḍāmi, Pāvaṇi and Nalini. The three rivers Sucakses, Sītā and Sindhu flowed to the west. This seventh branch followed Bhagiratha and flowed to Pāṭāla to perform obsequies to the sons of Sagarā.

2) Other details.

(i) Samvatara, 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. Sabhā 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 Gaṅgā. (M.B. Bhīṣma Parva, Chapter 6, Verse 48).

(vi) By bathing in the river Sindhu, one could attain heaven. (M.B. Anuśasana Parva, Chapter 25 Verse 8).

(vii) Once Pārvatī held a talk on the duties of women. All the rivers met to hear 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 remembered every morning and evening. (M.B. Anuśaṣana Parva, Chapter 165, Verse 19).

(ix) Mention about river Sindhu occurs throughout the Rgveda. Prominent rivers mentioned in Rgveda are Kūhbhā, Sindhu, Suvasūṭa, Vīṣṇu, Parusṇi, Vipāsā, Śatadrū, Sarasvatī 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 185, Verse 21).

SINDHUDVĪPA. A King of the Solar dynasty. (Mahābhārata, Anuśasana Parva, Chapter 4, Verse 4). This King was the son of Jahnū and the father of Balākāva. This King did penance in the holy place called Prthūdakaśīrtha and attained Brahminhood. (M.B. Śalya Parva, Chapter 39, Verse 37).

It is mentioned in Bṛhaspati, Skanda 9, that Sindudvīpa was the son of Śrutānabha who was the son of Bhagiratha.

SINDHUPRABHAVA. A holy place. The river Sindhu starts from this place. This is a place frequented by the Siddhas and the Gandharvas. He who bathes here for five days with fast can obtain heaps of Gold. (M.B. Vana Parva, Chapter 86, Verse 84).

SINDHUPULINDA. A kingdom of India very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 40).

SINDHUSAUVRĪ. A place in the North-west part of India, famous in the Purāṇas. (Mahābhārata, Vana Parva, Chapter 86, Verse 84). The people of Sindhusauvrī do not know dharma (duty).

SINDHUTAMA. 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 tirtha one can obtain heaps of gold.

ŚIN. A King of the Yādava dynasty. He secured Devakī to be wedded to Vasudeva after defeating, single-handed in battle, all the kings. A fierce battle was fought between this Śina of Devamithra family and Somadatta. (Drona Parva, Chapter 114).

SINIVĀK. A hermit. This hermit had shone in the council of Yudhīṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 14).
SINIVALI I.

1) Birth. A daughter of Aṅgiras. The wife of Aṅgiras was Śmti. She gave birth to four daughters named Kuhū, Rākā, Anu-mati and Sinivali. (Viṣṇu Purāṇa, Aniṣa 1, Chapter 10).

   (It is mentioned in Bhāgavata, Skandha 6, that Sinivali was the third daughter of Aṅgiras by his wife Sraddhā.

2) Other details.

(i) Dṛṣṭyādṛṣṭyā is another name of Sinivali. Her body is small. So sometimes she can be seen and sometimes she cannot be seen. It is in this meaning that she gets the name Dṛṣṭyādṛṣṭyā (seen and unseen). Śiva bears her in his forehead. So she has another name Rudrasatā. (M.B. Vana Parva, Chapter 218, Verse 5).

(ii) Śiva used Sinivali as the yoke of the horses of his chariot in the battle with Ṭriṣupās. (M.B. Karṇa Parva, Chapter 34, Verse 32).

(iii) At the time of his birth Sinivali had come to see the child Subrahmaniya. (M.B. Śalya Parva, Chapter 45, Verse 13).

(iv) It is mentioned in Atharva Veda that Sinivali is a wife of Mahāviṣṇu.

SINIVALI II. A daughter born to Brhaspati by his wife Subhā. It is stated in Vāyu Purāṇa, Chapter 90, that though Sinivali was given in marriage to Prajāpati Kardama, she abandoned him and lived with Soma (Moon).

ŚĪPĀ. A river extolled in Rgveda. It is stated in Śūkta 104, Anuvāka 15, Maṇḍala 1 of the Rgveda that the asura named Kuyava should be thrown into the depths of Śīpā as he stole money.

ŚRĀDHVĀJA. Janaka the father of Sitā. (For further details see under Janaka).

ŚIRĪṢAKA. A nāga born in Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 14).

ŚIRĪṢI. A Vedāntist son of Viśvāmitra. (Anuśāsa Parva, Chapter 4, Verse 59).

ŚIRKĀLI. 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 Tirukkāṇasambaṁbher. (For further details see under Tirukkāṇasambaṁbher).

ŚĪṢIRA. Son of Soma the Vasu, of his wife Manoharā. To the couple were born four sons called Varcas, Praṇa, Ramaṇa and Śīṣira. (Adi Parva, Chapter 66, Verse 22).

ŚĪṢIRAPARVATA. A mountain near Mount Meru. (See under Mahāmeru).

ŚĪṢTA. Dhruva's son by Dhanyā. Śīṣṭa married Succhāyā, daughter of Agni. Four sons, Krpa, Rupuṇjaya, Vṛṭṭa and Vṛka were born to them. (Maṭṣya Purāṇa, 4, 38).

ŚĪṢṬI. A son of Dhruva. Dhruva had two sons, Śīṣṭi and Bhavya, by his wife Sambhu. Śīṣṭi's wife, Succhāyā gave birth to five sons, namely, Rupu, Rupuṇjaya, Vṛpa, Vṛkala and Vṛkatejas. The eldest of them Rupu was the father of the Manu, Cākṣura. (Viṣṇu Purāṇa, Aniṣa 1, Chapter 13).

ŚĪṢU. A son born to the Saptamātrs due to the blessing of Subrahmaniya. The eyes of the child were blood-red. It was called Virāṭaka as well. (Vana Parva, Chapter 228, Verse 11).

SIŚUMĀRA I. A Rṣi. This Rṣi used to live in water in the form of a crocodile. There is a story about him in the Pañcabivriṣṇa Brāhmaṇa.

   Once all the Rṣis joined together in praising Indra. Siśumāra alone remained silent without taking part in it. Seeing this, Devendra ordered Siśumāra to praise him. The sage answered praising him 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 "Sāmavidyā". He even composed a "Śaṁa" (a hymn) in praise of Indra. In later times it became famous as "Sārkarāṣaṁā".

SIŚUMĀRA II. A constellation so called because it is in the form of a Śiśumāra (Crocodile). It is said to be the starry form of Viṣṇu. At the tail-end of it is Dhruva, which automatically rotates and also makes planets like the Sun and the moon to rotate. Stars follow the self-rotating Dhruva and rotate like a wheel. The Sun and the moon along with stars and planets are bound by the cord of atmosphere to Dhruva.

   The basis and support of this constellation of Śiśumāra is Mahāviṣṇu, who is the support of all light and effulgence. Dhruva, son of Utānapāda came to be installed at the tail-end of Śiśumāra as he had worshipped Viṣṇu. Śiśumāra is dependent upon Viṣṇu, the Lord of all, and Dhruva is dependent upon Śiśumāra. Śūrya is dependent on Dhruva. (Viṣṇu Purāṇa, Part 2, Chapter 9).

SIŚUMĀRAMUKHI. A woman follower of Subrahmaniya. (M.B. Śalya Parva, Chapter 46, Verse 22).

SIŚUNĀGA. The first King of the Śiśunāga dynasty. He founded the dynasty after defeating Nandivardhana of Pradyota family, King of Magadha. Though he first belonged to Kaśi region, later on he settled down in Magadha. Kākavarṇa was Śiśunāga's son.

   The following ten Kings of Śiśunāga dynasty ruled the country for 360 years. (1) Kākavarṇa (2) Kṛṣeṇa-dharmā (3) Kṛṣeṇajit (4) Vindhyasena (5) Bhūmitrā (6) Ajātaśatru (7) Varāśaka (8) Udāś (9) Nandivardhana (10) Mahānandī. (Maṭṣya Purāṇa, 272, 6-17; Vāyu Purāṇa 99, 314-315).

SIŚUPĀLA. King of Cedi.

1) Previous birth. Jaya and Vijaya, gate-keepers at Vaikuṇṭha were born thrice in asura womb as a result of the curse by munis like Sanaka. They were born first as Hiranyakaṣapa and Hiranyakaśipu, next as Rāvana and Kumbhakarna and the third time as Siśupāla and Dantavakra. (See under Jayavijaya).

2) Birth. Siśupāla was the son of King Damaghaṣa of Cedi by his wife, Śrutarāvas (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 Jin (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 Siśupāla's mother, the Jin 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. Damaghoṣa placed the child on the lap of each of them. But, no physical change occurred to him. Then one day Śrī Kṛṣṇa and Balarabhadra came to see the child, whose mother Śrutaśravas (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 Śiṣuḍāla, and Kṛṣṇa promised that he would forgive the crimes of Śiṣuḍāla a hundred times. (Sabhā Parva, Chapter 43).

3) Other information.

(i) Śiṣuḍāla was present at the wedding of Draupadi. In his attempt to draw the bow he fell down on his knees. (Ādi Parva, Chapter 185, Verse 23).

(ii) He was present at the wedding of the daughter of the King of Kaliṅga also. (Sānti Parva, Chapter 4, Verse 6).

(iii) He was the Commander-in-Chief of the armies of Jarāsandha. (Sabhā Parva, Chapter 14, Verse 10).

(iv) When Bhima conquered all the kingdoms Śiṣuḍāla honoured him. (Sabhā Parva, Chapter 29, Verse 11).

(v) He too was present at the Rājasūya of Yudhiṣṭhira. (Sabhā Parva, Chapter 234, Verse 14).

(vi) At the Rājasūya, Kṛṣṇa heaped insulting words on Śiṣuḍāla. (Sabhā Parva, Chapter 37).

(vii) Śiṣuḍāla objected to the selection of Kṛṣṇa as president of the Rājasūya and controversy followed it. (Sabhā Parva, Chapter 39, Verse 11).

(viii) Śiṣuḍāla insulted Bhīṣma at the Rājasūya. (Sabhā Parva, Chapter 41).

(ix) Once in the absence of Kṛṣṇa Śiṣuḍāla attacked Dvārakā. (Sabhā Parva, Chapter 45 Verse 7).

(x) He stole the sacrificial horse of Vasudeva. (Sabhā Parva, Chapter 45, Verse 9).

(xi) He abducted the wife of Babhu. (Sabhā Parva, Chapter 45, Verse 10).

(xii) He abducted the daughter of his uncle, the King of Vīṣṇu. (Sabhā Parva, Chapter 45, Verse 11).

(xiii) Following the above he was killed in battle by Kṛṣṇa. (Chapter 45, Verse 23, Sabhā Parva).

(xiv) After death his effulgence got absorbed in Kṛṣṇa. (Sabhā Parva, Chapter 45, Verse 26).

(xv) Kṛṣṇa once told Arjuna that he killed Śiṣuḍāla for his (Arjuna's) good. (Drona Parva, Chapter 18, Verse 21).

ŚIṢUḌĀLA-VADHAPARVA. A Sub-Parva of Sabhā Parva, Chapters 40-45.

ŚIṢUḌĀMALOKAM. A nāga (serpent) born in the family of Takṣaka. This Nāga was burnt to death in Janamejaya's Sarasatāra. (Mahābhārata, Ādi Parva, Chapter 57, Verse 10).

SĪTĀ. A warrior of Subrahmanyā. (Mahābhārata, Salya Parva, Chapter 45, Verse 69).

SĪTĀ. Wife of Śrī Rāma.

1) Who is Sītā? Sītā is the incarnation of Mahālakṣmi. Lakṣmi took the birth of a woman because of the curse of Sarasvatī. Vedavatī, Sītā, Pāńcāli, all these women of chastity were the incarnations of Lakṣmi. The stories of Lakṣmi passing from birth to birth such as Vedavatī, Tulaśī, Sītā, Pāńcāli and so on until at last she reached the world of Viṣṇu, occurring in various Purāṇas are collected and given here.

Lakṣmi, Sarasvatī and Gaṅgā were the wives of Mahāviṣṇu. One day Viṣṇu was sitting with his three wives and entertaining them with conversation when Devī Gaṅgā looked at Viṣṇu amorously. Instantly a quarrel arose among the three of them. When the row became uncontrollable, Sarasvatī cursed Lakṣmi 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 Lakṣmi, “Lakṣmi! you will take birth as the daughter of Dharmadhvaja 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 up on the earth from a portion of you. While you are living as the daughter of Dharmadhvaja, an asura named Saṅkhaḍūṭa born from my portion will marry you.”

The curse was realized. Sarasvatī and Gaṅgā became rivers. Lakṣmi was about to be born as the daughter of Dharmadhvaja. Who was Dharmadhvaja? He was a man of righteous deeds and good qualities, born of the family of Daksāśāvarṇī who was born from a portion of Mahāviṣṇu. Brahmaśāvarṇī was born from Daksāśāvarṇī. Dharmaśāvarṇī begot Rudrasāvarṇī, Indrasāvarṇī begot Vṛṣadhvaja. Rathadhvaja was the son of Vṛṣadhvaja. Two sons named Dharmadhvaja and Kuśadhvaja were born to Rathadhvaja. Dharmadhvaja and Kuśadhvaja were performing penance before Devi Lakṣmi to regain the wealth and prosperity lost by the curse of the Sun.

How did Dharmadhvaja and Kuśadhvaja lose their prosperity? Their grandfather Vṛṣadhvaja was a devotee of Śiva. He performed penance before Śiva for a long time. Śiva became pleased with Vṛṣadhvaja and lived in his hermitage for the period of three Devayugas. This king Vṛṣadhvaja made a proclamation that none other than Śiva should be worshipped. As all the other gods were despised, the Sun got angry and cursed Vṛṣadhvaja.

“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 Prajāpati Kaśyapa. Kaśyapa complained to Brahmā. Brahmā ran to Vaikuṇṭha. 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 Vṛṣadhvaja died. His son Rathadhvaja also is dead. Rathadhvaja has two sons named Dharmaḍhvaja and Kuśadhvaja. They both have become Kings. But because of the curse of the Sun, they are devoid of any radiance. They are now worshipping Mahālakṣmi for radiance.” Hearing this talk of Mahāviṣṇu all of them returned to their places.

It has been mentioned that Dharmadhvaja and Kuśadhvaja both were engaged in penance before Mahālakṣmi. Devī Mahālakṣmi appeared before them and granted 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 Mahālakṣmi took birth by her portion as the daughter of Mādhavi, the wife of Dharmadhvaja.
under the name Tulasi. (For the rest of the story of Tulasi see under Tulasi, Para 4).

Mālavatī was the wife of Kuśadhvaja. As Laksī 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 Kuśadhvaja. This child was the incarnation of Laksī. With the birth of the child Kuśadhvaja regained all the wealth and prosperity he had lost. The child was named Vedavatī (Devavatī). She grew up and became a young woman. Her desire was to get Mahāviṣṇu as her husband. Once an asura named Sāmbhu came to the hermitage of Kuśadhvaja. When he saw Vedavatī he fell in love with her. He asked Kuśadhvaja for the hand of his daughter, but Kuśadhvaja did not give his consent. Sāmbhu got angry. He came back in the night and killed Kuśadhvaja with his sword. Hearing the sound Vedavatī woke up and saw the dead body of her father lying in a pool of blood. She looked at Sāmbhu angrily. In that fury look Sāmbhu was burnt to ashes.

Vedavatī began to perform very severe penance to get Viṣṇu as her husband. It was at this time that Rāvana had begun his campaign of conquest. He defeated all kings and was proceeding victoriously through the vicinity of the Himalayas, when he saw the beautiful damsels Vedavatī sitting alone and performing penance. Seeing so beautiful a girl engaged in penance, he told her that he was the famous Rāvana with ten heads and requested her to throw away the garment of bark of the tree and the matted hair and to accept him as her husband. She rejected his request. The angry Rāvana 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 Rāvana, she burnt herself to death. Before death she vowed that in the next birth Mahāviṣṇu would become her husband and would kill Rāvana.

Rāvana who himself was burning in the fire of amour, was extremely sorry at the death of the beautiful girl. He took the ashes of hers to Laṅkā 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 Laṅkā. One day Nārada came to Laṅkā. Rāvana asked Nārada for the reason of constant occurrences of bad omens in Laṅkā. Nārada replied that the cause of bad omens was the golden box he was keeping and that if it was kept in Laṅkā any longer, it would cause destruction and that if it was destroyed, great disaster would follow. Nārada advised Rāvana to remove the box without opening it to somewhere else outside Laṅkā. Accordingly Rāvana caused the golden box to be dropped in the sea. By and by it came with the waves to the shore of Bārata (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 Devavatī 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 Pāncāli. (Devī Bhāgavata, Kamba Rāmāyaṇa)

Other versions.

(i) The King Padmākṣa performed penance before Mahāviṣṇu with a view to get Mahālakṣmi as daughter. Mahāviṣṇu gave the King a great Phallus 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 Sva-yamvarta (the bride herself choosing a husband). On the day fixed for the marriage Rākasas 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 where, but they could not find her. They returned in disappointment.

One day, during this period, Rāvana was travelling in his Aerial chariot. When he reached this place, he saw Padmā who had come out of the fire. Rāvana 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 Rāvana 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 Rāvana placed the five jewels in a box and took it to Laṅkā and gave it to his wife Mandrađari. One day Mandrađari 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, Mandrađari exerted pressure on Rāvana to cast the box out of Laṅkā. Rāvana with his men took the box from Laṅkā and buried it in Mithilā. Before the box was closed Padmā cursed Rāvana. “I will come to Laṅkā 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 :—

Rāvana who had become the harasser 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 Grtsamada was engaged in penance to get a daughter who would be equal to Laksī in every way. He took milk with the head of Darbha grass and stored it daily in a pot. One day Rāvana 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 Mandrađari. Seeing the character of her husband becoming worse and worse every day, Mandodari became miserable. One day she decided to commit suicide and drank the contents of the pot given by Rāvana. The thing which was taken for suicide, made her pregnant. Mandodari buried that foetus in Kurukṣetra. After a while a girl was born
from it. That child was Sītā, the daughter of King Janaka.

(iii) 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 Mandodari, the daughter of Maya. Then Maya said to Rāvana thus: 

"According to the horoscope of Mandodari, the first child born to her will be the destroyer of its clan. So it would be better to kill that child." Not acting 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, Kuśadvaja the younger brother of Janaka had three daughters. They were named Māndavī, Umilī and Sṛutakirti. 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 were playing with their maids in the garden of the harem. Sītā sat on the dais in the centre of the garden to make a flower garland. All their attempts to gather the jasmine flowers from the twigs of a large mango tree in the garden ended in failure. Sītā instantly ran to the weapon-house and taking 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 Saivacāpa (the bow of Śiva). Śiva had used this bow, 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 Videha. That King kept the bow in his weapon-house and used to worship it. Sītā had taken that bow and shot with it.

The King who had been thinking about the marriage of Sītā thought that what he saw was a good omen. So the King made a proclamation that only he who could take the bow of Śiva, 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 Saivacāpa and retreated admitting defeat. It was at this time that Viśvāmitra brought Rāma and Laksmana to the forest for the protection of sacrifice. Hearing about the Svayamvara of Sītā, Viśvāmitra took the princes to the palace of Janaka. The King was greatly pleased when he learned that the princes were the sons of Daśaratha, of 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 Saivacāpa 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 then and there. Friends and relatives arrived. Under the guidance of the presiding priest Śatānanda, the marriage ceremony was conducted. Rāma married Sītā, Bharata married Māndavī, Laksmana married Umilī, and Sṛutakirti. The brides and bridegrooms went to Ayodhya with their parents and relatives. (Kamab Rāmāyana, Bālākanda).

3) Anasūyā's gift of clothes and ornaments. Daśaratha who had become old, wished to hand over the realm to Śrī Rāma. Since Kākeyi stood as a hindrance, the kingdom fell into the hands of Bharata. Moreover Sītā had to live in the forest with Śrī Rāma and Laksmana for fourteen years. In the early period of their forest-life they visited the hermitage of Atri. Seeing the devotion of Sītā towards her husband, Anasūyā the wife of hermit Atri, blessed her and gave her a fine garland, clothes and ornaments and cosmetics. Anasūyā blessed Sītā again and said that she would shine as Laksmi if she besmear her body with the divine cosmetics. (Vālmiki Rāmāyana, Ayodhyā Kāṇḍa, Sargas 118-120).

4) Test by Pārvati and Parasurāma. In the last year of forest-life Pārvati and Parasurāma tested the firmness of the love of Sītā and Rāma. (See under Rāma, Para 14).

5) Phantom Sītā. A few days before the abduction of Sītā by Rāvana, Fire god took the guise of a Brahmin and approached Śrī Rāma and said : "O, Śrī Rāma! The Devas have sent me to tell you certain things which will take place shortly. Your incarnation has the aim of killing Rāvana. Sītā is meant to be a cause for the same. The death of Rāvana is imminent. He will come and carry Sītā away. So entrust Sītā with me. I will keep her carefully. Make a phantom (Māyā) Sītā and keep her here, instead of the real Sītādevī. After the killing of Rāvana, when Sītā enters fire as a proof of her purity, I will return Devī Sītā." Śrī Rāma agreed to it. Fire god by his power of contemplation, created a phantom Sītā, exactly like the real Sītā in shape and figure and nature and placing her beside Rāma, he disappeared with the real Sītā. Even Laksmana was not aware of this fact. The real Sītā Devi was under the care of Fire god till the moment of the test of chastity of Sītā by fire, after the killing of Rāvana. During the time of entering the fire the illusory Sītā vanished in the fire and the real Sītā came out. (Devī Bhāgavata, Skandha 9).

6) Sītā killed Sahasramukha. See under Sahasramukha Rāvana.

7) Abandonment of Sītā. See under Rāma, Para 31.

8) Sītā in the hermitage of Vālmiki. Abandoned Sītā, who was pregnant, wandered about in the forest and at last reached the hermitage of Vālmiki, who gave her protection and shelter. The story of an occurrence at this time is given in Kathāsārītāgāra, Alākārvatilambaka, Tarāṅga 1.

The other hermits did not like Vālmiki'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 Vālmiki 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 Vālmiki. He said "She is pure and chaste. I know it with my inward eyes." But they did not believe it. Then Sītā 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 Tīṭhibhasaras (a divine lake near the hermitage of Vālmiki) and were
convinced that she was chaste and pure. (See under Tiṭṭibhasaras to know the greatness of this divine lake).
9) Cursed Sītā. Sītā was spending miserable days in the hermitage of Vālmikī. Her matrimonial life was a hell.
Is there any special reason for misery? Yes. It is the curse of a bird. Once Śesa told this story, of the cursing of Sītā by a bird, to the hermit Vātsyāyana. That story is given below:
The event took place when Sītā was a young girl in the palace of Janaka. One day while Sītā was playing in the garden she saw two parrots, cock and hen, which talked well. The spouses were delightfully engaged in love-making. As soon as the couple saw Sītā 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 Sītā. Their wedded life will be happy.
Hearing the song, Sītā thought that they were some divine persons, and asked her maids to catch them and give them food. The maids caught the parrots and brought them before Sītā. She asked the birds.
“Don’t fear. Who are you? Where do you come from? Who is that Rāma? Who is Sītā? How did you come to know of them? Tell me all. I will not hurt you!
The birds replied, “In the forest there is a hermit named Vālmikī. We live in his beautiful hermitage. That hermit has composed the story Rāmāyana, 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! Sāi.
Saying thus the parrots passed on to the story of Rāma. Due to the sacrifice of the hermit Rṣyasūrga, Mahāviṣṇu incarnated as four persons, of whom Rāma the eldest, with his younger brother and Viśvāmitra, would come to Mithilā. He would draw the bow and marry Sītā...
Sītā was extremely pleased with the sweet song of the birds and asked them so many questions repeatedly with curiosity. Seeing the excitement of the questioner the parrots understood that she was Sītā herself. They asked her, “Beautiful girl! who are you? Why are you so much interested in knowing about Rāma? What is your name?” Sītā disclosed everything about her to the birds, and said “I am the same Sītā, the daughter of Janaka you have sung about. I 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 Sītā.
“Good child! We birds fly about in the sky and perch on trees and bush. 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 Sītā did not let them go. Then the male parrot prayed humbly with anxiety.
“Sītā, 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.” Sītā said “Let her live with me. 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
Sītā. The male bird cried to Sītā to let him take his mate along with him, and beat his head on the ground. Sītā was adamant. The female bird, filled with misery and anger cursed Sītā thus. “You have separated me from my husband. I am pregnant. May 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 bear the death of his beloved wife, dipped himself in the Ganges. Before his death he cried out in anger. “I must be born in the city of Rāma. By my words, this Sītā 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 Krodhana as a washerman by caste and profession. It was this washerman who spoke words of calumny about Sītā. Due to the calumny of this washerman, Śrī Rāma abandoned Sītā and she had to take shelter in the hermitage of Vālmikī. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 57).
10) The end of Sītā. (See under Rāma, Para 35).
ŚIṬĀI. A river. Mention is made in Mahābhārata, Vana Parva, Chapter 165, Verse 102, that once 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 Śindhu).
ŚIṬAPUTAṆĀ. A ferocious she-devil. (Mahābhārata, Vana Parva, Chapter 230, Verse 28). This terrible monster causes abortion in women.
ŚIṬASI. A river flowing through Sākadvīpa and famous in the Purāṇas. (Mahābhārata, Bhīma Parva, Chapter 11, Verse 32).
ŚIṬIKANṬHA. A nāga which was in the company of the nāgas that came to lead the soul of Balabhadrarāma to Pātāla. (Mausala Parva, Chapter 4, Verse 16).
ŚIṬIKESĀ. A warrior of Subrahmanyā. (Sāyta Parva, Chapter 45, Verse 61).
ŚIVA (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. Brahmā, for creation, Viṣṇu, for sustenance and Śiva, for annihilation - they are the Trinity. Viṣṇu was born first, Brahmā next and Śiva last. The essence of Indian spiritualistic thought is that these three visible forms of God will, at the close of the Kalpa cease to be and become one with the cosmic power, and that the Trinity will be born again at the commencement of the Kalpa 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 Kalpa, while Brahmā 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. Brahmā asked the child why it was crying; then the child asked Brahmā to give him a name. Though Brahmā told him that his name was Rudra and asked him not to cry, he cried seven times more. Then Brahmā gave him another
seven names, and for the total eight names eight Mūrtis (forms) wives and children were allotted. Bhava, Sarva, Iśāna, Paśupati, Bhima, Ugra and Mahādeva were the additional seven names, and Sun, Water, Earth, Wind, Fire, Sky, the Brahmin who has taken dīkṣā and Moon were the eight Mūrtis and the presiding deities allotted to them. To these deities the following wives were also allotted, i.e. Suvacalā, Usā, Viśeśī, Śivā, Śvāhā, Dīkṣā and Rohini. The world is full with their progenies. Sanaī cara, Sukra, Lohitāṅga, Manojava, Skanda, Sarga, Santāna and Budha are the sons of the above eight wives. This Rudra married Sati, daughter of Dakṣaprajāpati. (Viṣṇu Purāṇa, Part 1, Chapter 8).

(ii) Brahmā whose predominant quality or attribute is rajas was born from the navel of Mahāvīśnu. From the Centre of the brow of Brahmā was born Rudra of Tāmaseic 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 Dakṣa, from his mind Sanaka and others, and from his left finger a daughter called Viraṇi. (Devi Bhāgavata, 7th Skandha).

(iv) Four ‘mental sons’ of Brahmā Sanaka, Sanandana Sanātana and Sanatkumāra showed disinclination to beget progenies. 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 ruda’ (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, Manu, Mahinasa, Mahān, Śiva, Rudhivaja, Ugraretas, Bhava, Kāma, Vāmadeva and Dhīravatara. These names are otherwise famous as follows: Aja, Ekapada, Ahirbudhnya, Tvaṣṭa, Rudra, Hara, Sambru, Tryambaka, Aparājita, Iśāna and Trihuvana. The eleven Rudras were also allotted the following eleven positions by Brahmā i.e. heart, the five organs of the body, vital force (Prāṇa) wind, fire, water, earth, sun and moon. Rudra has eleven wives, called Dhī, Vṛti, Uṣāṇa, Umā, Niṣṭā, Sarpis, Ilā, Ambikā, Irāvati, Sudhā and Dīkṣā. Rudra, under the name Śiva, is considered to be the third of the trinity. The doctrine is that as long as time is real, deluge, or annihilation does not take place. Therefore, Rudrasamhāra (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 brow of Viṣṇu, who got angry towards the asuras was born Siva holding in his hands Śūla (the three-pronged trident). (Vānu Parva, Chapter 12).

2) Family life. Śiva has two wives, Gaṅgā and Pārvatī (See under Gaṅgā and Pārvatī). He lodged Gaṅgā on his head. Umā, Kāṭyāyani, Gauri, Kāli, Haimavatī Iśvari, Śivā, Bhavāni, Rudrāni, Śavāni, Sarasvamāgalā Apārni, Pārvatī, Durgā, Mrdāni, Candraikā, Ambikā, Āryā, Dāksṣikāni, Giriā, Menakāmajā, Cāmuṇḍā, Karṇamoti, Cārcikā and Bhairāvī—these are synonyms of Pārvatī. Śiva lives on the top of the Mahāmeru, where there are nine cities. At the centre is Brahmās

Manovatī; exactly to the east of it is Indra’s Amarāvati; at the south-eastern corner is Agni’s Tejovatī; on the south is Yama’s Satiyamani; at the south-western corner is Kṛṣṇājanī of Nīrtti; on the west is Varuṇa’s Sraddhāvatī; at the north-western corner is Gaṇadhāvatī of Vāyu, on the north is Kubera’s Mahodaya, at the north-eastern corner is Śiva’s Yāsottavatī—this is the set of the nine cities.

Two sons called Subrahmanyā and Gaṇapati were born to Śiva of Pārvatī, 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, 9th Skandha, 9th Skandha; Kathāsārītāgama, Kathāmukhālabakā).

3) Incarnations. Śiva has taken several partial incarnations, the chief of which are given below.

(i) Durvāsas. (See under Durvāsas).

(ii) Vānara (Monkey). Śiva, Pārvatī and their attendants like Nandiśekava once transformed themselves into monkeys and played about on the Himālayas. Rāvana, who came there on the occasion ridiculed Nandišekava, who, in great rage, cursed Rāvana that monkeys would destroy him. Being thus cursed Rāvana raised Kailāsa from its foundations and played with it. (Uttara Rāmāyaṇa).

(iii) Śakti. Śiva incarnated himself as Sakti, son of Vasiṣṭha and was devoted by Kalmāṣapaḍa, who took the form of a Rākṣasa. (Vāmanā Purāṇa, Chapter 6).

(iv) Varuṇa. Śiva once assumed the form of Varuṇa and conducted a yajña which was attended by the Vedas in assumed forms. (M.B. Anuśasana Parva, Chapter 85).

4) Boons 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) Simhavakra—(Skandā Purāṇa, Asura Kanda).

(ii) Rukmi—(Bhāgavata, 10th Skandha).

(iii) Bāna—(Bhāgavata, 10th Skandha).

(iv) Sudakṣīna—(Bhāgavata, 10th Skandha).

(v) Śāva—(Bhāgavata 10th Skandha).

(vi) Vṛkṣāra—(Bhāgavata, 10th Skandha).

(vii) Ratidevi—(Kathāsārītāgama, Lāvāṇakalabakā, Tārāṅga 1).

(viii) Indrajit—(Uttara Rāmāyaṇa).

(ix) Bṛgū—(Padma Purāṇa, Ādi Khaṇḍa, Chapter 2).

(x) Gāndhāri—(M.B. Ādi Parva, Chapter 109, Verse 107).

(xi) A rṣi girl—(M.B. Ādi Parva, Chapter 168, Verse 6).

(xii) Prabhānjan—(M.B. Ādi Parva, Chapter 214, Verse 20).

(xiii) Śvetakī—(M.B. Ādi Parva, Chapter 222, Verse 41).

(xiv) Jarāsandha—(M.B. Sabhā Parva, Chapter 14, Verse 64).

(xv) Bānāsura—(M.B. Sabhā Parva, Chapter 33, Southern text).

(xvi) Maṅkaṇa—(Vana Parva, Chapter 83, Verse 132).

(xvii) Sagara—(Vana Parva, Chapter 106, Verse 15).
6) **Incidents:**

(i) How Siva got the name Jimūṭaketu. (See under Jimūṭaketu).

(ii) He became Kapāli. (See under Kapāli).

(iii) **Sin of Brahmatatā on Sīva.** As he plucked off the head of Brahmatatā Sīva became subject to the sin of Brahmatatā. Blue in colour and with grey hair, terrible Brahmatatā approached Sīva who asked her what she was and why she came. She answered that she was Brahmatatā and asked Sīva to take her into him. She entered his body so that he felt a burning sensation all over him. In this condition Sīva went to Bādaryārama. But, the great Rśis, Naranāraṇapās were not there in the ārama. Sad at heart Sīva went to the river Yamunā to take a bath. But the river dried up. Then he went to Plakṣa island to bathe but the island disappeared. Then he went to Puṣkārāṇya, Māgadhārāṇya, Saindhavārāṇya, Naimiṣārāṇya, Dharmārāṇya etc. all to no purpose. He got worn out but could not have a bath. The terrible Brahmatatā did not leave him. Though he visited sacred rivers, ārāmas and temples and practised Yoga, Sīva did not get redemption from sin. At last, in great disappointment he went to Kurukṣetra, where he saw Viṣṇu. With folded hands Sīva praised Viṣṇu who advised him the following means for absolution from sin. “A Bhagavān born from my aspect under the name Yoṣaṇīyī is living at Prayāga. The great river Varuṇa which has started from the right leg of Yoṣaṇīyī and which redeems all sins as also the sublime river Asī, which has started from his left leg are both worshipped by the whole world. The temple of Yoṣaṇīyī is at the centre of these rivers, and that is a sacred place most important in the three worlds and annihilative of all sins. That city is the great Vārāṇasī. Even materialistic or worldly people get salvation there. It is my (Viṣṇu) ārāma. There dwells Sūrya called Lōla destroying all sins. The place where Keśava my aspect lives, is Daśāśvamedha. If you go there you will get redemption from sin.”

Thus directed by Viṣṇu Sīva went to Vārāṇasī and achieved absolution from the sin of Brahmatatā by bathing in the holy tirthas there. (Vāmana Purāṇa, Chapter 3).

(iv) Birth of Vīrabhadra. (See under Daśa),

(v) **Water in Kālindī got dark in colour.** (See under Pārvatī, Para 2).

(vi) Sīva became Nāgabhūtāṇa. (See under Nāgāstram),

(vii) **Blessed Sukēṣa.** Vidyutkesa, the Rākṣasas married Śālakaṭaṭkā, daughter of Sandhyā. While they toured the world round enjoying their honeymoon Śālakaṭaṭkā conceived and delivered in due course a son in the valley of Mount Mandara. Sīva and Pārvatī, who passed that way in an aerial chariot saw the child and came down to it. By the blessing of Sīva the child grew up to a youth very quickly. Sīva named him Sukēṣa and after blessing that he would grow up to become a pious soul disappeared from the scene. (Uttara Rāmāyaṇa).

(viii) **Sīva, the father of Indrajit.** (See under Indrajit, Para 2).

(ix) **Four faces of Sīva.** (See under Tilottamā, Para 2).

(x) **Sword of Sīva.** Sīva holds a sword in his hand to destroy the asura tribe. The following is told in Chapter 166 of Sānti Parva about the origin of the sword.
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 those laws. So, the maharṣis decided that there should be some other means to instruct the asuras. They conducted a Brahmaprājñā at the Himālayas. 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 whirl-wind swept the ten regions. All living beings trembled at the sight of the Jin.

Brahmā appeared to the frightened maharṣis and told them that it was not a Jin, but only the sword for the destruction of the asura tribe. Śiva took the sword in his hand, and as soon as he touched it he became possessed of four hands. "Śiva, whose head touched the sun, who had the third eye and from 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 Śiva took in his hands the fiery sword and raising his shield he swirled the sword in various directions."

When Śiva, who thus became terrible, walked with the sword amidst the asura army the entire asura forces were annihilated and the Deva came out victorious.

7) Daring deeds of Śiva.

(i) Clash With Viṣṇu. Though there were differences of opinion between Śiva and Viṣṇu on many occasions, only very rarely had occurred actual clashes between the two. The Purāṇas refer to two such important clashes. One has reference to a direct fight Śiva fought with Viṣṇu and the other is about Śiva's fight with Nārāyaṇa-rāṣṭra, an incarnation of Viṣṇu. There was no reason for the direct fight between Śiva and Viṣṇu. The Devas wanted to test who was the more powerful of the two, Śiva or Viṣṇu, and they told Brahmā about the idea. By carrying tales to them, one against the other, Brahmā made Śiva and Viṣṇu mutual enemies. The enmity led to a fight between the two. Viṣvakarman made a bow for each of the contestants. In the fight between the two Śiva got defeated. Śiva, who got angry at his temporary defeat presented his bow and arrow to Devarāga, King of Videha. It was this 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 Śiva. After the fight Viṣṇu gave his bow to Rṣiṇi, the Bhīruga muni. Jamadagni got it from Rṣiṇi, and he gave it to Parasurāma. It was with this bow that Parasurāma confronted Śrī Rāma on his way back after wedding Sītā. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 75).

The following story is related in the Anuśāsana Parva of Mahābhārata about the fight between Nārāyaṇa-rāṣṭra, incarnation of Viṣṇu and Śiva. Śiva, in great fury, threw his Śula into the Yajñā hall of Dakṣa, and the Śūla after reducing the Yajñā, to ashes, hit the breast of Nārāyaṇa-rāṣṭra, who was doing tapas in Badarikāśrama. Nārāyaṇa raised the sound ‘Hum’ as a result of which the Śūla returned to Śiva's hands, who, in great anger, rushed forward to Nārāyaṇa. Nārāyaṇa placed his hand on Śiva's throat with the result that it became dark in colour. Thenceforth Śiva came to be known as Śīlakṣṇaḥ also.

Nārāyaṇa plucked a blade of grass and recited some mantras. It became a paraśu (axe). He threw it at Śiva, who broke it into pieces, which act gave him the additional name of Khaṇḍaparaśu also. The fighting became fierce and the world began burning. Fire refused to receive offerings made; Rṣis could not recollect the Vedas; Rajas and Tamas attacked Devas; the earth shook; planets became dim and dark; Brahmā fell down from his seat; sky came down; oceans got dry; the Himālayas crumbled. On the continuous appearance of such ill omens Brahmā and all the Devas came to the battlefield. Saluting Rudra Brahmā told him thus: "Oh! Lord! Let good happen to the world. In the interests of the welfare of the world you would please give up arms. The Naranārāyaṇas are upholders of righteousness; they are the incarnations of the indestructible and supreme sages. I was born from their pleasure. You were born from their wrath."

On hearing these words of Brahmā Śiva cooled down.

(ii) Rendered Kāmadeva bodyless (limbless). See under Kāmadeva, Parva 4. (iii) Bore Gāṅga on the head. See under Gāṅgā. (iv) Consumed Kālākūṭa. Owing to the curse of Durvāśas the Devas were subjected to symptoms of old age, and to produce amṛta (nectar) as remedy for this unfortunate development, the churning of Kyārhābdhi (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, the mortal poison Kālākūṭa emerged out of Vāsuki's mouth. (Another view is held that Kālākūṭa 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 Sugrīva 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, Śiva, reputed for his reckless daring, put all the Kālākūṭa into his mouth. Frightened at it Pārvatī held Śiva's throat by her hands so that the poison did not enter his stomach. At the same time Mahāviṣṇu covered with his hands Śiva's mouth so that the poison was not spread out. Kālākūṭa thus prevented from going down into the stomach or being vomited from Śiva's throat got itself digested in the throat giving it a blue colour. Thus did Śiva become Nilakṛntha (of the blue throat). Viṣṇu and Pārvatī who were affected by the flames of the poison became Nilavarna and Kālī respectively. (Kamba Rāmāyaṇa, Yuddhakāṇḍa).

(v) Destroyed Dakṣa's yajña. See under Dakṣa Para 3. (vi) Fought Śanakacūḍa. (See under Tulasī, Para 5). (vii) Burned the Tripuras. (See under Tripura). (viii) Fought Sūrya. Śiva once plucked out Brahmā's head (See under Kapāli 1), and Brahmā cursed Śiva that he should beg for food with that head (skull) in his hands. This fierce curse of Brahmā affected Śiva so much that, in uncontrollable wrath, he beat whomsoever he met. Thousands of Devas and others were killed. Sūrya, who relished not these atrocities of Śiva confronted him with out-stretched hands. Sīva held with one hand of his, both the hands of Sūrya from the fingers of which blood began to flow. Śīva turned Sūrya round and
round by his hands with the result that the hands of Sūrya became short. When Sūrya became completely drenched in blood Siva let him free and walked to another side when Sūrya, laughingly challenged him again to fight. Greatly enraged by the challenge Siva fisteced him on the face with the result he lost all his teeth. Also he fell down unconscious. As Sūrya fell thus Bhaga looked with fierce eyes at Siva, who then struck the former on his face. Both the eyes of Bhaga fell down. The Devas were alarmed by it. Then all the Ādītīyas, under the leadership of Indra ran off to the ten regions along with the Maruts and Agni. Only prominent asuras like Prahālāda remained on the scene. They saluted Siva. Siva surveyed the yāga hall, the Devas and the asuras with his three eyes. All of them then ran away to different places. Siva looked at the three Agnis with his three eyes and they were reduced to ashes.

When Siva's anger subsided Sūrya was installed in his former form. (Vāmana Purāṇa, Chapter 5).

(ix) Fought with Andhaka. See under Andhaka.

(x) Made five Indras Pāṇḍava. The Pāṇḍavas, in their former life, were Indras. (Ādi Parva, Chapter 199).

The Devas once conducted at Naimisāranya a lengthy yajñā of which Yama was the manager. In the absence of Yama there was no death on earth. Thus, human beings also, like the Devas, became Amartyas (deailness). Alarmed at this the Devas submitted their grievance to Brahmā who pacified them by saying that Yama would return as soon as the yajñā was over and then men will, as usual be subjected to the process of death. The Devas then returned to Naimisāranya, the scene of their yajñā when they saw a woman, lustrous as fire, descending the steps of Gaṅgā to carry water. She was sobbing and each drop of tear that fell into the waters of the river transformed itself into a lotus flower. As decreed 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 Siva and Pārvati were found in the forest at a game of dice, and Indra, afraid of Siva, ran way. But, Siva 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 Viśvabhuḥ, Bhūtadhāmā, Sibi and Śānti. The woman whom Indra had followed was Śrīdevī. Siva blessed that the five Indras, in their next birth, would meet Śrīdevī. When the Indras saw Mahāviṣṇu 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 Viṣṇu plucked a black and a white hair and put them on earth. The black hair was born as Śrī Kṛṣṇa in Devaki's womb and the white hair as Balabhadradāma in the womb of Rohini.

(xi) Kīrātārjunīyam. Arjuna once did tapas to Siva, who appeared to him in the garb of a hunter in the forest and presented to him the Pāṇḍupata arrow. (For details see under Arjuna, Para 20).

(xii) Fought with Mahiśāsura. (See under Mahiśāsura).

(xiii) Fought with Vṛtrāsura. See under Vṛtrāsura.

(xiv) Burnt Himavān. Siva once did tapas on the top of Himavān when Pārvati 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 Siva opened his third eye. Himavān began getting burnt by the fire emitted by Siva's eye. Pārvati got alarmed at this and woke Siva up. He closed his third eye and Himavān resumed its former shape. (Anuśāsana Parva, Chapter 104).

8) Worship of Siva. Innumerable people in India worship Siva and they follow different forms or systems of worship. There are forms of worship which follow the Vedas and which do not as also forms which are sātvic and which are not. The form of worship called Paraśupadapam (Pāṭpatam) is a very ancient one. It is believed that the paraśupadas once honoured and afterwards opposed the Vedas. The Siva linga at the place called Guḍamillam is supposed to be as old as the second century B.C.

One of the many symbols, which represent Siva, Sivalinga is the most important. They are of two kinds, the movable and the immovable. The immovable are those which appear by themselves or installed in temples. The movable are those made of earth, stone, timber, gems etc. There are also temporary lingas, which are placed on stools of various shapes. Lingas are made of he-stones and stools of 'she-stones'.

There are also various types of lingas indicative of the different attributes of Siva; for example Lingodbhava, Candrasekharā, Raudra, Umāśāhita etc. Kamāntaka, Gajāri, Kālāri, Tripurādāhaka etc. represent the Lord in his fierce aspects. Siva is also represented in poses of blessing Caṇḍesā, Viṣṇu, Nandīsā, Viṅgneśvara and Arjuna. He is also represented in various poses of dancing, Dakṣināmurti is represented in four forms, i.e. Vyākhyāna Jáana, Yoga and Viṅgādha. Bīkṣātaka, Kapālādhāri, Gaṅgādhāra, Ardhanārīśvara Viṃśabhāvāna and Viṃabhāsaka are other forms of Siva. Rarely is he depicted in the form of Sadāśiva, Mahēśvara, Ekaśārādars Vidyāvara and Mūrtyaṣṭaka. There are Agamas descriptive of these forms.

Gaṇapati occupies the most prominent place among Devas connected with Siva. 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 itāmpirī (proboscis turned to the left side) and valāmpirī (proboscis turned to the right side). Gaṇapati is a physical aspect of Siva. Being the God who removes obstacles in the devotee's path, Gaṇapati is called Viṅgneśvara. The universe is contained in his big stomach.

Next to Gaṇapati in importance is Subrahmanya. He is worshipped in South India only. Kumāra, Muruka, Kārttikeya, Skanda, Ārumukha, Guha etc. are some of his popular synonyms. There are a number of Subrahmanya temples in Tamil Nādu, many of them on the tops of hills. In North India Subrahmanya temples are rare. But, books written during the Saṅgha period go to prove that Subrahmanya 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 Śakti idols. Śakti is the Devi closest to Śiva. In South India there are special Śakti temples called Śaktiīṭālayas. 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. Āgama also refer to nine kinds or forms of Durgā i.e. Nilakanti, Kṣemankari, Harasiddhi, Raudrā, Vanā, Agni, Jayā, Vindhyavāsini, and Ripunāsini. Durgā’s most terrible form is as Mahiśāsura-mardini, found at Mahābalipuram, Ellora and other places. Durgā is also called Ĉandikā and Kātyāyani. Durgā is worshipped as Nāndā, Bhadrakālī, Amā, Bājamātangi 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 Viṣṇu; at the end of the period he too will expire. Śiva’s life time is double that of Viṣṇu, according to Devi Bhāgavata, 5th Skanda. (For details see under Manvantara).

10) Śiva and creation of the universe. See under Creation).

11) Māyā Śiva. (See under Māyāśiva).

12) Sahasranāmas (thousand names) of Śiva. The thousand names of Śiva are mentioned mainly in Chapter 285 of Sānti Parva and Chapter 17 of Anuśāsana Parva of Mahābhārata. There are substantial differences between the two lists of names.

13) Aṣvathāmā and Śiva. (See under Aṣvathāmā Para 6).

14) Rudras. The Ekādaśarudras, viz. Mrgavyāḍha, Sarpa, Nirūti, Ajākapāt, Ahirbudhnya, Pināki, Īśvara, Kapāli, Sthānava and Bhrāga are the sons of Śiva. (Ādi Parva, Chapter 66).

15) Śivabhasma (Ashes worn by Śiva) The Purāṇas contain many references to the great power of Śivabhasman. The following story about even Viṣṇu turning out to be a devotee of Śiva on account of the sanctity of Śivabhasma is related in Chapter 101, Pātalikhanḍa of Padma Purāṇa.

In the beginning or during the Brahmaprālaya (deluge) Mahāviṣṇu was lying in the great waters of the deluge. On both sides 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 glowed as a gem on Viṣṇu’s nose. Mahārṣis like Lomaśa did tapas seated on his navel. Meanwhile Viṣṇu sat in deep meditation ready for creation. But, he did not find anything and began, therefore, sobbing. Then appeared an extra-mundane light at which he got frightened and closed his eyes. Śiva, rotating 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 Bhasma bath.

To this Viṣṇu answered by saying that there was nowhere water enough for him to bathe, and he, who 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 left eye. And, immediately Viṣṇu’s body became very small and it began to shiver. Then Śiva said as follows: “Oh! Viṣṇu! Here 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 sat 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, i.e. with 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 descended 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 not anything. Śiva:—If you get sanctified by bhasmasnāna you will receive the ultimate knowledge. I shall give you the bhasma.

Śiva took a pinch of bhasma from his breast and chanting the Gāyatrī and pañcāśkara (Om namāśivāya) 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 Śiva that a light was being seen by him the latter said that his knowledge was not mature enough and asked him to eat some bhasma so that it might become perfect. Viṣṇu accordingly consumed the bhasma, and lo! he, who was till then red-blue in colour became as white as pearl. He began to be called Sūklaヴァraṇ (white in colour) from that day onwards.

Mahāviṣṇu felt happy and contented having seen Śiva, who asked the former what it was he saw in his mind just then. Answering that he saw the blissful form of Śiva before him Viṣṇu fell 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 bhasma Viṣṇu thenceforward became a devotee of Śiva.

16) Śivalinga (Phallus). Worship of Śivalinga is a popular practice in India. The Purāṇas contain a number of stories about the importance Śivalinga achieved so as to make it an object of worship. Three of the more important stories are given below:

(i) Śiva wandered about the world lamenting over the death of Satidevi at the Yajña conducted by Dakṣa, and Kāmadēva followed him with his erotic arrows to exploit Śiva’s sorry predicament. During his wanderings Śiva once came to the Vindhyā mountain. Kāmadēva followed him there too and began attacking Śiva with his arrows and to escape from the fierce onslaught Śiva took refuge in the terrible Dīrūṣ forest. There Mahārṣis with their wives lived. Śiva saluted them and requested for alms. But, the Mahārṣis only kept mum. They did not like their wives saluting Śiva. Śiva went about the aśrama and all the women except Arundhati and Anasuyā, followed him overcome by lust for him. Enraged at this, munis like Bhārgava and Āṅgiras cursed
éna phallos should drop to the ground. Immediately it fell down and Siva disappeared. The phallos rent asunder the earth, reached Pātāla and rent the universe also. The whole universe shook at which Brahmā met Visṇu at Pātāla and enquired of him the reason for the universal upheaval. Visṇu answered him that the world shook because of the weight of Siva’s phallos, which the mahārṣis had caused to be dropped.

Then Brahmā, along with Visṇu, came to the spot where Siva’s phallos lay. At the sight of the limitless phallos Visṇu, in great wonder, descended to Pātāla mounted on Garuḍa. Brahmā, on his plane, toured above. Both Visṇu and Brahmā returned to earth, having failed in their attempt to find the end of the phallos. They then praised Siva, who appeared to them. They requested him to take back his phallos from the earth. Siva insisted that he would do so only if the Devas agreed to worship his phallos. Visṇu agreed to the suggestion. Brahmā took the phallos, golden brassy in colour. Thereafter Mahāvisṇu created the four castes and various śāstraic texts for each of the castes to worship the phallos. The four texts are known as Saivam, Pāṇḍupatam, Kaḷadamanam and Kaḷālikam. After making the above arrangements Brahmā and Visṇu returned. Siva took back his phallos. (Vāmana Purāṇa, Chapter 6).

(ii) Eighty-eight thousand Bālakahiyas were born from the mind of Brahmā. They emaciated their bodies by constant baths, fasting and worship of Siva. Though they worshipped Siva thus for one thousand divya years, he did not appear in front of them.

Afterwards, when Pārvatī was travelling by sky one day, the latter saw and took pity on the Bālakahiyas and told Siva thus: “These mahārṣis are suffering like anything. For my 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 Siva told Pārvatī as follows “You do not know the real course of righteousness. These people do not understand righteousness; they are not free from lust and anger. They are mere fools.” At these words of Siva, Pārvatī told him thus: If things be as you have said please show me their nature, I feel interested. Then Siva asked Pārvatī to remain where she was, telling her that he would go to the Bālakahiyas and show her how they behaved. Accordingly Siva went to them.

Siva approached the Bālakahiyas in the guise of a handsome youth, wearing the Vanaṃālā garland on his head, holding the alms bowl in his hands and completely in the nude and requested for alms. The Woman-folk of the Advaitins were much attracted by the handsome youth and came to him with a lot of fruits, roots etc. by way of alms. Siva wished them good and Pārvatī espied 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 Vamaṃālā. You are a handsome sannyāsi. If you have no objection, please tell us about you.” The sannyāsim (Siva) answered them by saying that his was a very secret penance and could not be imparted to 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 mahārṣis cried, ‘Strike him’ and struck down his phallos with sticks and stones. As soon as the phallos was thus felled down, Siva disappeared from the spot and returned to Kailāśa with Pārvatī.

When the phallos fell down the whole universe shook and the mahārṣis were alarmed. A very intelligent mahārṣi among them said:—“We know not the real facts about the great ascetic. Let us take refuge in Brahmā. He may know the facts.” Accordingly the mahārṣis went to Brahmā, who found fault with their ignorance and indiscretion and asked them to shed their anger and please Siva. Accordingly they went to Kailāśa and praised Siva, who appeared to them and told them as follows:—“You may now return. The phallos will belong to you. I shall be pleased if you would duly install it. Nothing will be impossible to those who worship my phallos with devotion. Even sins consciously committed will be removed by the worship of my phallos. You install the phallos you struck down in the great pond of Sannihita. That will achieve for you all your desires. Even the Devas will worship it under the name ‘Sthāṇu’. Being installed at Sthāṇvīvāra it will be known as Sthāṇvīvāra also. Constant meditation upon Sthāṇu will remove all sins. The sight of Sthāṇu will bring about salvation.”

After this the mahārṣis, along with Brahmā, returned to Dāru forest to carry the phallos to Sannihita. But, they could not move it even by an iota. They returned again to Kailāśa, but could not see Siva there. When Brahmā sat in meditation for sometime to know where Siva was, he saw in his mind Siva, in the guise of an elephant, standing in the stream praised by munis. Immediately Brahmā and others went there, but missed Siva there. But Pārvatī appeared there and served them amṛta (nectar). When they had consumed the nectar they saw Siva standing in the stream, and they spoke about their difficulties to him.

Siva, in the guise of the elephant, accompanied them to the Dāru forest where he, in sport, took the phallos by his proboscis and installed it on the banks of the stream. All those who witnessed the installation attained ultimate realisation. Upon the phallos thus installed Brahmā built another phallos with stone. After a period that phallos became one with the effulgence of the first phallos. Those who saw that also achieved ultimate realisation. Immediately Brahmā built, for the pleasure of the Devas, seven phalluses one upon the other, and sages attained ultimate realisation by smearing their bodies with the dust of the phalloses. The spot where the phallos was installed became famous by the name Sthāṇuṭirthā. (Vāmana Purāṇa, Chapter 45).

(iii) In the beginning Brahmā entrusted Siva with the duty of creation, and to earn the power for creation he lived under water for many generations. Siva having not returned though Brahmā waited for him long, the latter created the prajāpatis and got done by them all creations. Then it was that Siva, having acquired all the more power, came out of water. Siva 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 Brahman, 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 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. Saupikta Parva, Chapter 17).

17) Sivalitiṣā (Sports of Siva). The Purāṇas refer to the following sixty-four lilās (sports) of Siva. (1) Devendra redeemed from sin. (2) Airāvata redeemed from sin. (3) Building of Madhurāpura in Kadamba forest. (4) Śrī Pārvatī born as Tatātākā. (5) Pândyaadeva wedded Tatātākā. (6) Dance before sage Patañjali (7) Kuṇḍodara granted power to consume much rice (8) Quenched Kuṇḍodara's hunger and thirst with rice etc. and waters of river Vaigā (9) Brought the seven seas near to please his wife (10) Brought Malayadhvaja down to earth from Devaloka (11) Created the son called Ugra (12) Ugra given three weapons like āśula (13) Removed the sea from his side (14) Broke the crown of Indra (15) Ugrapāndya given gold from Mahāmeru (16) Taught the mahārāṣṭras the meaning of Vedas (17) Sold gems to the King to make a crown (18) Made the clouds drink water from the ocean (19) Stopped excessive rain-fall (20) Exhibited the prowess of realisation (21) Made 'stone-elephant' eat sugar-cane (22) Killed the elephant which a Buddha sannyásin 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 Siddha to save the wife of preceptor, who taught archery (28) Made the snakes sent by Buddha sannyásins poisonless (29) Killed cows sent by the same sannyásins (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 Vaišya and sold bangles (33) Granted aṣṭāśiddhis to Yakṣīs. (34) Opened the door of the temple for the Cola King (35) Supplied water to the Pāṇḍya army (36) Converted base metals into gold etc. (37) Defeated the Cola King (38) Gave a Śūdra a vessel filled with gingelly seeds (39) A Vaiśya boy given victory in a suit (40) Redeemed the Pāṇḍya King from the sin of brahmāhātā (41) Carried firewood to save the devotee named Bhadra (42) Wrote a letter to the Cera King on behalf of Bhadra (43) Bhadra presented with a planks (44) Bhadra's wife granted victory in nāgāvidyā (45) Assumed the form of pork and saved the small offsprings (46) Small pork made minister (47) A Khaṭṭārīja bird was taught the mṛtyunjaya mantra so that it could escape from the attack of crows (48) A Sarāri bird granted salvation (49) Boundaries of Madhurāpura shown by serpent (50) Defeated the Cola King (51) Dravidian scholars given the Sāṃghām 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 thes (56) Visited northern Hālāsyā (57) Wedded fisher-girl (58) Jñānadikṣā (initiation into knowledge) given to the minister called Vatupureśa (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 Kubja Pāṇḍya (63) Made Jñānasambandhar kill the naked ones on the Śūla (64) Brought tree, tank, Sivāliṅga etc. to Madhura as witnesses. (Hālāsyāmāhātya, Chapter 5).

18) Bull of Siva. Cows were born on earth from Surabhi. The foam of milk which flowed like sea from cows rose into waves and fell in Sivalhūmi (Siva land). Siva 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 Candra. But, the fire of Siva's eye followed the cows there also. At last the Prajāpatīs pacified Siva and presented him a bull for vehicle. From that day onwards Siva came to be known as Vṛṣabhävāhana and Vṛṣabhäṅka also. (Anuśāsana Parva, Chapter 77).

19) Other information.

(i) The son Śuka was born to Vyāsa because of the blessing of Siva. (Devi Bhāgavata, 1st Skandha).

(ii) During the period of emperor Pṛthu when the Devas made the earth a cow and milked resources, Siva served as calf. (Drona Parva, Chapter 69, Verse 24).

(iii) Śiva occupies a seat in Kubera's court. (Sabhā 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 fiery look the breasts of cows were cut and their hoofs rent into two. The hoofs of cattle came to be cleft from that day onwards. (Karna Parva, Chapter 34, Verse 105).

(vi) Living beings are kept healthy by the kindness of Siva. (Saupikta Parva, Chapter 18, Verse 20).

(vii) It was Siva, who organised the penal code in the world. (Śanti Parva, Chapter 59, Verse 80).

(viii) Once in the war between the Devas and the Asuras Śiva gave refuge to Śukraśāryā. (Śanti Parva, Chapter 389, Verse 36).

(ix) Śiva performed the thread-wearing ceremony of Śuka, the son of Vyāsa. (Śanti 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. (Anuśāsana Parva, Chapter 160, Verse 32).

(xi) There is a story in Śanti Parva of Mahābhārata about Siva's bringing back to life the dead child of a brahmin. The story was told by Bhiṣma to Yudhīśthira. 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
Grhragomāyasuṇivāda.
(xii) The following words are used in the Mahābhārata
as synonyms of Śiva:
Aja, Ambikāpati, Anangāṅgahara, Ananta, Andhaka-
ghati, Andhakanipāti, Atharva, Bahrūpā, Bhagaghna,
Bhava, Bhavaghna, Bhīma, Saṅkara, Sarva, Sītkāntha,
Smaśānavāsī, Śrīkantha, Sukra, Sūlabhīrt, Śūladhara,
Sūlādhṛt, Śūlahasta, Śūlāṅka, Śūlapāni, Śūli, Daka-
krutahara, Dhanvi, Dhrūva, Dhūrjāti, Dīvṛvas, Dīvya
govṛṣabhadhvaja, Ekaśka, Gaṅdāhyaksa, Gaṇeṣa,
Gauṛīṣa, Gaṇuḍhaya vallabha, Giriśa, Govrṣaṅka,
Govṛṣabhadhvaja, Govṛṣottamavāhana, Hara, Haryakṣa,
Jatādhara, Jatī, Jatī, Kāmāṅganāsana, Kapāli,
Kapardī, Khāṭvāṅgadhāri, Kṛttivāsas, Kumārapāti,
Lalātāka, Leśhāna, Mahādeva, Mahāganapati,
Mahāyogī, Maheśvara, Māhaṅgna, Mahākhagha,
Miḍhvān, Mravyāḍha, Munindra, Nanḍāvara, Nīśa-
carapati, Nilaśīva, Nilakaṇtha, Nilalohita, Paśubhartā
Paśu, Pinākadhṛt, Pinākagocaptr, Pīthavas, Pinākapāni,
Pinākāpaṇi, Pināki, Pīgala, Prajāpati, Rudra, Rṣab-
haketu, Sarva, Sarvayogēs vareswara, Sthānu, Tīrśu-
lahast, Tīrśulapāni, Tīrśulocana, Trinayana, Trinetra,
Tripuragṛtha, Tripuragṛtha, Tripurahartā, Tripurā
mardana, Tripuranāsana, Tripurāntaka, Tripurānta-
kara, Tripurāndra, Tryakṣa, Tryambaka, Ugra,
Ugre'a, Umāpati, Viśālaśīka, Viśhitā, Virūpākṣa,
Viśabhadhvaja, Viśabhāṅka, Viśabhāvanā, Viśa-
ketaṇa, Viśvāśavana, Yāmya, Yati, Yogēśvara.
(xiii) Names of Śiva. Śambhiu, Iṣa, Paśu, Paśu, Śiva,
Śūli, Maheśvara, Iṣvara, Sarva, Iṣāna, Saṅkara,
Candračekhara, Bhūtesa, Khaṇḍaparaśurā, Giriśa,
Girīṣa, Mrda, Mrtyuṣṭa, Kṛttivāsas, Pināki, Pramahā-
dhipa, Ugra, Kapardī, Śrīkantha, Śrīkantha, Śrīkānta,
Śrīkṛpā, Vāmadeva, Viśvākṣa, Śrīkantha, Viśvākṣa,
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Śivaśarman had, due to Siva'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 Yajñuśarman, 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 Yajñuśarman, who proved his devotion to his father as above, Śivaśarman called his second son Vedāśarman 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." Vedāśarman, 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 Vedāśarman 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 to her. She then told him in indifferent tone the following: "Yes, I have seen the prows 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." Vedāśarman 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 he (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 Samādi, but this brother of ours, who courted death on behalf of her is really blessed." Then Śivaśarman asked his third son Dharmāśarman 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 restore Vedāśarman to life. Dharmadeva did so, and the first question asked by Vedāśarman, who returned to life as though awakened from sleep, was about the woman, whom he had brought as his father's wife. Then Vedāśarman and Dharmāśarman returned to their father, and Dharmāśarman 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, Viṣṇuśarman 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, Viṣṇuśarman, by the power of his tapas ascended to the sky and started for Indraloka. Being told about the object of his visit Indra deputed Menakī to make him withdraw from the plan. Immediately Menakī put on her best clothes and singing sweet music occupied the hanging seat in Nandavanā, and Viṣṇuśarman 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, Viṣṇuśarman turned down her overtures of love. At this stage Indra adopted many magical tricks to frighten away the unwelcome visitor. Angered by such attempts Viṣṇuśarman 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 Viṣṇuśarman 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 Guṇavatī. Now Śivaśarman very much pleased with his sons sent the first four of them to Viṣṇuloka. He decided to live for some time 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. Somaśarman, his youngest son felt pained that his parents had fallen victims to such a fell disease and served them with meticulous care in every way. He foresaw their wants and desires and satisfied them to the full. Yet, the father lost temper with the son and used even to fist 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 the son. After stealing away by magic the nectar from the pot, he asked the son for it. When Somaśarman 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 Vaikuṇtha in the company of his wife. After this Somaśarman 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 asuras he was born in his next life as Prahlāda, son of Hiranyakā-īpu and got killed by Viṣṇu in the war between Devas and Asuras. (Padma Purāṇa, Bhūmi Khanda).

Śivasvāmī. 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, Kappliṇāḥayudayam, composed on the model of Kirātātjunīyam, has been unearthed yet.

Śivodbhedha. 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).

Śīlali. A Purānic place in Tanjore District in South India. Indra once flew to this place in fear of the asura called Sūrapadma and did tapas there. (Skanda Purāṇa).

Skanda. Subrahmanya. (For further details see under Subrahmanya).

Skandagraha. An evil spirit which afflicts boys up to the age of sixteen. It is mentioned in Mahābhārata, Vana Parva, Chapter 230, Stanza 43, that this spirit
SKANDAPASMĀRA. A demon derived from the body of Subrahmanya. This would enter the womb of pregnant women and afflict the child in the womb. (M.B. Vana Parva, Chapter 230, Verse 26).

SKANDHA. A nāga (serpent) born in the family of Dhṛtarāṣṭra. This serpent was burnt to death in the sacrificial fire of the serpent sacrifice of Janamejaya. (M.B. Ādi Parva, Chapter 57, Verse 18).

SKANDHAKŚA. A warrior of Subrahmanya. (Mahābhārata, Salya Parva, Chapter 43, Verse 60).

ŚLEŚMAKA (M). (ŚLEŚMĀTAKAM). A forest. It was when Viśravas, the grandson of Brahmā and Kaikasi, the daughter of Sumāli were living in this forest, that Ravaṇa, Kumbhakarna, Vibhiṣaṇa and Sūpanakha were born to them. (Kamba Rāmāyaṇa, Pūrva Kāṇḍa).

ŚIṢṬI. Son of Drhva. Drhva had two children Śiṣṭi and Succhāyā by his wife Sambhu. Śiṣṭi married Succhāyā. Five sons, Rīpu, Rīpuṇjaya, Pupya, Vṛkala and Vṛkatejas, were born to them. Rīpu, the eldest of them, was the father of Cākṣuṣa Manu, according to Harivarṇa, Chapter 2.

SMARADUGJ. A maid of Vṛndā, the wife of Jalandhara. (Padma Purāṇa 3 : 9).

ŚMṛṬI. The sovereign deity of remembrance. It is mentioned in Mahābhārata, Salya Parva, Chapter 46, Verse 94, that this goddess Śmṛṭi had walked in front of the army of Subrahmanya. Śmṛṭi was the wife of Angrīras. Four daughters, named Sinīvālī, Kuśī, Rākā and Anumati, were born to Angrīras by his wife Śmṛṭi-devī. (Viṣṇu Purāṇa, Anīśa 1, Chapter 10).

SNAṆA. Bathing. The Purāṇas have ordered six kinds of bathing. They are Nitya snāna (dally bath), Naimittika snāna (incidental bath), Kāmya snāna (Desirable), Kriyā snāna (ceremonial), Kriyāṅga snāna (bathing only the limbs used for rites) and Malakaraṇa snāna (Bathing to cut out excrements). (Agni Purāṇa, Chapter 155).

ŚOBUHANA. Son-in-law of Mucukunda. (See Para 3 under Mucukunda).

SODARYAVĀN. A chariot of Indra. The peculiarity of this chariot was that two chariot-fighters could sit and fight at the same time in this. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 24, Verse 12, that Indra had, sitting in this chariot, killed ninety-nine asuras (demons). This chariot passed hands from Indra to Uparicaravasū; from him to Bṛhadratha, and from this King to Jarāsandha, on whose death, Indra took possession of it again. (M.B. Sābhā Parva, Chapter 24, Verse 48).

SOḌAṢARĀJAKA. The story of sixteen famous Kings related by Vyāsa to Yudhiṣṭhira who, after the death of Abhimanyu in the war became averse to fighting. The Kings were (1) Marutta (2) Suhotra (3) Paurava (4) Śibi (5) Śrī Rāma (6) Bhāgiratha (7) Dilīpa (8) Māndhātā (9) Yāyāti (10) Ambariṣa (11) Śaśābindu (12) Gaya (13) Rāntideva (14) Bharata (15) Prthu (16) Paraśurāma. (Droṇa Parva, 16 Chapters from 165).

SOMA I. A son born to fire Bhānu by his third wife Niśā, who had given birth to two sons Soma and Agni and a daughter named Rohini. (M.B. Vana Parva, Chapter 221, Verse 15).

SOMA II. One of the eight Vasus. The eight Vasus are Āpa, Drhva, Soma, Dhama, Anila, Agni, Pratyuṣa and Prabhāsa. (Viṣṇu Purāṇa, Anīśa 1.15).

SOMA III. A son of Jarāsandha. It is stated in Bṛhaṇavata, Skandha 9, that Jarāsandha had four sons named Soma, Sahadeva, Turya and Srutārjuna.

SOMA. A celestial maid. This celestial beauty performed a dance at the birth festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Verse 61).

SOMADĀ. A Gandharva damsel. (For further details, see under Āgni).


SOMADATTĀ II. A King of Pāṇcāla. He was the great-grandson of Srijāya and the grandson of Sahadeva. The father of Somadatta was Kṛṣṇa. (Vālmiki Rāmāyaṇa, Sarga 47).

SOMADATTĀ III. A King of the Kuru dynasty.

1) General information. This King was the son of Bāhlika and the grandson of King Pradipā. Three sons named Bhuṛi, Bhuṛīravas and Sāla were born to Somadatta.

2) Other details.

(i) Somadatta and his sons were present at the Svayāṇavara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 14).

(ii) Somadatta had participated in the royal consecration sacrifice of Yudhiṣṭhira. (M.B. Chapter 34, Verse 8).

(iii) This Somadatta was present at the Svayāṇavara of Devakī. At that time there occurred a hand to hand fight between Sini and Somadatta. (M.B. Droṇa 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:—“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. Bhuṛīravas 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, Droṇa Parva, Chapter 144.

(v) Somadatta fought against Sātyaki and Bhimaśena in the battle of Bhārata and fell down unconscious. (Droṇa Parva, Chapter 157, Verse 10).

(vi) In the battle which followed this, Sātyaki killed Somadatta. (M.B. Droṇa Parva, Chapter 162, Verse 33).

(vii) It is mentioned in Mahābhārata, Āśrama-vaśikā Parva, Chapter 11. Verse 17, that Dīṁtarāṣṭra 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. Ādīravamāsika Parva, Chapter 32, Verse 12).

SOMADHEYA. An ancient country in east Bhārata. It is mentioned in Mahābhārata, Sābhā Parva, Chapter 30, Verse 10, that Bhīmaṇa defeated the people of this country.

SOMAGIRI. A mountain. This mountain ought to be thought of every morning and evening. (M.B. Sāntī Parva, Chapter 165, Verse 33).

SOMAKA I. It is mentioned in Mahābhārata, Ādi Parva, Chapter 122, Verse 40, that all the Kṣatriyas of the Somaka dynasty are called Somakas.

SOMAKA II. 1) General information. A King of Pāńcāla. This generous King was the son of Sahadeva and the grandson of Subhāsā. In accordance with the advice of Brahmins, 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 priests, through the holy worlds and hell and returned. (M.B. Vana Parva, Chapter 128, Verse 11).

(ii) King Somaka made offerings of cows as alms and attained heaven. (M.B. Anuśāsana Parva, Chapter 76, Verse 25).

(iii) Never had he eaten flesh in his life. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

(iv) Mention is made in Mahābhārata, Sābhā Parva, Chapter 8, Stanza 8, that this Somaka stays in the palace of Yama praising him.

SOMAKIRTHI. One of the hundred sons of Dīptarāṣṭra.
(M.B. Ādi Parva, Chapter 67, Verse 99).

SOMAPA I. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Verse 70).

SOMAPA II. An eternal god of offerings to the manes. (M.B. Anuśāsana Parva, Chapter 91, Verse 34).

SOMAPĀ (SOMALA). One of the seven Piśācs. It is mentioned in Mahābhārata, Sābhā Parva, Chapter 11, Verse 49, that this god dwells in the palace of Brahmā.

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 Māheśvarapādā in this place will obtain the fruits of a horse-sacrifice.

SOMASARMA I. A brahmin. (See under Gunađhyya).

SOMASARMA II. Son of the brahmin Śivaśārma. (For detailed story see under Śivaśārma).

SOMASĀRMA. A holy place. He who visits this holy place will be praised by others. (Mahābhārata, Vana Parva, Chapter 84, Verse 157).

SOMASRĀVAS. A hermit. His father was Śrutasrāvases. Once King Janamejaya approached Śrutasrāvas and requested him to let him have Somasrāvas as sacrificial priest. (For further details see under Śrutasrāvas III).

SOMASRAYAYAŅA. An ancient holy place situated in the basin of the Ganga. The Pāṇḍavas visited this holy place while they were on their way to Pāńcāla from Ekacaktra. It was in this place that Citaratara the Gandharva who had been defeated by Arjuna, had enjoyed bathing sports with girls. It was because of these two facts that Somā-rayayaṇa became a holy place. (M.B. Ādi Parva, Chapter 169, Verse 3).

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 Candra (Moon). (See under Prabhāśa Tirtha also).

SOMAVARCAS. An eternal god of offering to the manes. (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 33).

SΟΝΑ NADI. A river famous in the Purāṇas. Some important facts about this river are given below: -
(i) River Σονα remains in Varuṇa's assembly worshipping him. (M.B. Sābhā Parva, Chapter 9, Verse 21).

(ii) Lord Śri Krṣṇa crossed this river on his way from Indraprastha to Rājagṛha. (M.B. Sābhā Parva, Chapter 20, Verse 27).

(iii) There is a sacred place called "Vaiśājalīma tirtha" in river Σονα. By bathing in it one gets the benefit of Aśvamedha Yāga. (M.B. Vana Parva, Chapter 85, Verse 8).

(iv) River Σονα 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 Σονα. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, 31st Sarga).

SΟΝΙΤΑΠURA. The capital city of Bāṇāsura. This city was protected by Śiva, Kārttikeya, Bhadrakāli, Agni and other divinities. In the battle between Śri Krṣṇa and Bāṇa, the former defeated all the sentries and entered the city through the northern gate. Within the fort, Bāṇa was defeated. Mahābhārata, Sābhā Parva, Dākinīśayā Pātha, Chapter 38 mentions that Śri Krṣṇa released Aniruddha and Uṣā from their prison.

SΟΝΙΤΟDAQ. A Yakṣa. He remains in Kubera's assembly and worships him. (M.B. Sābhā Parva, Chapter 10, Verse 17).

SΡΑDDHĀ I. A daughter born to Daśa Prejaṉa by his wife Praśūti. Twentyfour daughters were born to them. Of them, thirteen were the wives of Dharmadeva including Śraddhā. Dharmadeva had a son named Kāma by Śraddhā. (Viśṇu Purāṇa, Part 1, Chapter 7).

SΡΑDDHĀ II. Śrīva's daughter. She had several other names such as, Vaivasvati, Sāvītri, Praśavītri etc. (For more details, see under Sāvītri I).

SΡΑDDHĀ III. Wife of Vaivasvata Manu. (See under Vaivasvata Manu).

SΡΑDDHĀ IV. Daughter born to Kardama Prejaṉa by Devahūti. She became the wife of Angiras. They had two sons, Ulataṭhya and Brhaspati and four daughters, Sinivi, Kuhā, Rākā and Anumati. (Bhāgavata, 3rd Skandha).

SΡΑDDHĀ. The offering given to Piśāc. According to the Purāṇas Śraddhā is a very important ceremony. Here, "Piśāc" does not mean "the souls of the dead". Piśāc belong to a special class of gods.

SΡΑDDHĀPAṆRA. A sub-division of Śrī Parva in Mahābhārata. It comprises Chapters 26 and 27 of Śrī Parva.

SΡΑDDHĀVATI. A city of Varuṇa. (See under Aṣṭādikāpalakas).
SRAJA. An eternal god concerned with offering to the manes (Vivādeva). (M.B. Anuśāsana Parva, Chapter 91, Verse 33).

ŚRĀMA. Son of Āpa, one of the Āstavasu. Āpa had four sons named Vairuṇḍa, Śrama, Śanta, and Dhwani. (Viṣṇu Purāṇa, Arīḷa I, Chapter 15).

ŚRĀVĀ. Son of Santa, a Mahārṣi who belonged to Gṛṣsamada's family. He was the father of Tamas. (Mahābhārata, Anuśāsana Parva, Chapter 30, Verse 63).

ŚRĀVĀ-. Son of Yuvanāśa, a King of the Iksvākū dynasty. He was the father of the King Śrāvāsta. (Mahābhārata, Vana Parva, Chapter 202, Verse 3).

ŚRĀVĀṆĀ I. A son of Murāsura. Murāsura had seven sons. They were: Tāmra, Antariṅka, Śrāvana, Vasu, Vibhāvasu, Nabhasän and Arūṇa. They were all killed by Śrī Kṛṣṇa. (Bhāgavata, Skandha 10).

ŚRĀVĀṆĀ II. One of the twentyseven stars (nākṣatras). Those who perform Śrīddha on the day of this star will attain heaven. (M.B. Anuśāsana Parva, Chapter 39, Verse 11).

ŚRĀVĀṆA. See 3rd Para under Daśaratha.

ŚRĀVANADVĀDAŚI. A holy day. Observance of a fast on this day after a bath at the confluence of two rivers is believed to bring Mokṣa.

ŚRĀVASAÚCA. 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 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 Brahmmins. 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 Vaiśya woman, and eight days for a Śūdra woman. In the case of a Śūdra woman, if the flux is after five months, she has to observe pollution for twelve days. In this stage the father will be purified by a bath.

ŚRĀVĀSTA. Son of the King Śrāva. (See under Śrāva).

ŚRĀVASTIṆĪRĀ. Capital city of Śrāvāsta, King of the Iksvākū dynasty. It was named “Śrāvastīpura” or “Śrāvastīpura” because it was built by Śrāvāsta, according to Mahābhārata, Vana Parva, Chapter 202, Verse 4.

ŚREṆĪMĀṆ. A Rājārsi. Mahābhārata, Ādi Parva, Chapter 67, Verse 51 says that he was the rebirth of the fourth Kālaśeṣa. The following pieces of information about this Rājārsi are gathered from Mahābhārata :-

(i) ŚreṆīmāṆ was present at the Savyatīvara of Paṅcālī. (M.B. Ādi Parva, Chapter 185, Verse 11).

(ii) He ruled over Kumāraśa, Bhūmasena, in the triumphal march of the eastern lands, defeated ŚreṆīmāṆ. (M.B. Droṇa Parva, Chapter 30, Verse 1).

(iii) Sahadeva, in his conquest of Southern lands defeated him. (M.B. Sahā Parva, Chapter 31, Verse 5).

(iv) In the course of the Bhārata Yuddha, ŚreṆīmāṆ was killed by Droṇa. (M.B. Kaṅga Parva, Chapter 6, Verse 35).

ŚRGĀLA. A King of the “Śrī rājya”. This king had attended the Savyatīvara of the daughter of Cīrāṅgada, king of Kaliṅga. (Mahābhārata, Śānti Parva, Chapter 4, Verse 7)

ŚRGĀLAVĀSUDEVA. See under Kṛṣṇa, Para 13, Sub Para 5.

ŚRĪBHĀṆU. A son of Satyabhāmā. She had ten sons including Śrībhāṇu. (Bhāgavata 10th Skandha).

ŚRĪBIMBĀKI. Father of Mrgaṅkavatī. (See under Śrīdatta)

ŚRĪDATTĀ. Son of Kālanemi a Brāhmaṇa of Mālavā land. Kālanemi and Vigatabhaya were the sons of a Brāhmaṇa named Yajñasena. After the death of their father they went to Pāṭaliputra for education. The teacher gave his two daughters in marriage to them. By the blessing of goddess Lakṣmi, Kālanemi became rich in course of time and he was also blessed with a glorious son. Since he was given by the blessing of Lakṣmi (Śrī) he was named Śrīdatta. Śrīdatta grew up and became an expert in archery. Kālanemi's younger brother, Vigatabhaya left home and went on a pilgrimage after his wife's death by snake-bite. Kālanemi's king, Vallabhāsākți 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, Vikrama Sakti. After that, Bāhuśāḷi and Vajramusti, the princes of Avanti became the friends of Śrīdatta. Mahābala, Vvāghrabhaṭa, Upendraḥala and Niṣṭhāraka, who were the Minister's sons, also sought the protection of Śrīdatta.

One day, Śrīdatta along with Vikramaśakti and other companions went to bathe to the banks of the Gaṅgā. 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. Vikramaśakti, the king's son, could not tolerate it. He challenged Śrīdatta for a fight. In the fight Vikramaśakti was defeated. But he secretly resolved to kill Śrīdatta by hook or by crook. Śrīdatta understood his secret plan.

After leaving Vikramaśakti, 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 neither the woman nor even water. He found himself in a Śiva 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 Asura king, Mahābala. I am the eldest of his one thousand grand-daughters. My name is 'Vidyutprabhā'. Viṣṇu has captured and imprisoned our grandfather, Mahābala. 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, Sridatta 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 his curse, he gave Sridatta a sword called “Mrgāṅkākā” and then disappeared. Vidyutprabhā entered the palace, accompanied by her sisters and Sridatta. She gave a ring to Sridatta which had the power to destroy the effects of poison. She fell 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. Sridatta, keeping the sword in his own hand, stepped into the water and sank into it. But he rose up in the river Gaṅgā 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 Niśṭhūraka. In the course of their talk, Niśṭhūraka informed Sridatta that, Vallabhaśakti passed away and Vikramaśakti was then ruling over the country. The new king had killed Kālanemi and was on the look-out for murdering Sridatta. 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 Mālava. Sridatta and Niśṭhūraka 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 Sridatta happened to wake up, he saw to his horror, that the woman had killed his friend Niśṭhūraka and was eating his flesh. Sridatta 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 Rākṣasa woman. She prayed to him not to kill her and told him her story. She had become a Rākṣas woman by a 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 Rākṣas woman with that figure. He declared that the curse would be lifted when Sridatta 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 Sridatta what boon he wished to have.

He replied that he only wanted his friend to be restored to life. After reviving Niśṭhūraka, she disappeared. Early next morning they reached Ujjayini. There, they met their old friends, Bāhuśālī and others. Sridatta described to them his experiences after sinking in the Gaṅgā.

Later, once when Sridatta went to a festival, he happened to meet Mrgāṅkāvati, daughter of a King named Śrībimbakī. They fell in love with each other. When she left the place, Sridatta felt very much depressed. Bāhuśālī and others also knew about it. They offered to take him to Mrgāṅkāvati. But just then she fell down unconscious, bitten by a snake. Sridatta soon restored her with the help of the magic ring which Vidyutprabhā had given him earlier. After that he returned with his friends to Bāhuśālī’s house, leaving behind the ring with Mrgāṅkāvati. The King was deeply grateful for the cure of his daughter sent plenty of wealth and gold to Sridatta. But Sridatta gave all of them to Bāhuśālī’s father. He was always doting on Mrgāṅkāvati and was much pained at his separation from her. At this stage, the princess’ favourite maid came to him on the pretext of returning the magic ring and informed him that Mrgāṅkāvati was also pining for him and was even prepared to die for his sake. Sridatta 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, Bāhuśālī 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, Sridatta 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 Sridatta, Bhāvaniya set the palace on fire and slipped out of the building with the princess. Sridatta sent them at once to Mathurāpurī. The woman and her daughter who were burnt alive in the palace were supposed to be the maid and the princess. Sridatta set out to Mathurā to meet Mrgāṅkāvati. On the way he saw several evil omens. On arrival at Vindhyavana, 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.

Sridatta immediately started in pursuit of the unknown enemy. Shortly after, he caught sight of the army led by a Kṣatrīya prince who was taking Mrgāṅkāvati on horseback with him. After a fierce fight, Sridatta 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, the horse 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 Mrgāṅkāvati at the spot. By the time he returned with water, the sun had set. So he lost his way and wandered about in the forest till day-break when he reached the place where he had left Mrgāṅkāvati. 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 Sabara came that way and took up Sridatta’s sword. Sridatta saw this, but he got down from the tree and instead of attacking him, merely asked him whether he knew about the whereabouts of Mrgāṅkāvati. To this Sabara said that he thought that she had reached his cottage and asked Sridatta to accompany his followers to the cottage. He also offered to go with him and promised to return his sword after reaching there. Sridatta 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? Sabara has now gone out on some business. As soon as he returns he will offer you as a sacrifice to Bhadrakāli. 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 Sabha 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 Sabha’s daughter according to the Gândharva method. Shortly after, she became pregnant. Her maid Mocanikā informed her mother all about it. That kind and affectionate mother came to Sridatta and said:—“Sabara 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 Mrgāṅkavatī. From a hunter whom he happened to meet on the way, he came to know that she was living in a place called Nāgasthala near Mathurā, under the protection of Viṣṇadatta, a Brāhmaṇa.

Sridatta at once went to Viṣṇadatta’s house and made enquiries about his wife. Viṣṇadatta informed him that he hadentrusted her with a Brāhmaṇa who was the minister and priest of King Śūrasena. He suggested that Sridatta should stay with him that day and they could proceed to Śūrasena’s place next morning. Sridatta accordingly stayed there and started for Mathurā at day-break on 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. Mrgāṅkavatī 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 came to know it, 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 Vigatabhaya 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 Kālanemi 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. Vigatabhaya gave him the necessary help. The minister took her with Sridatta and his friends on the pretext of offering worship at the temple in Avantī. They had to encounter a band of robbers on the Vindhya mountain. Sridatta was overpowered and the robbers plundered all their wealth. Vigatabhaya and others were captured. Sridatta was taken to be sacrificed to Bhadrakāli. When he was about to be sacrificed, his wife, the daughter of Sabara arrived there with her son. It was within the territory of Śrīcānda. She stopped the robbers from performing the sacrifice and returned to her own house with Sridatta. The Cāndāla band took Vigatabhaya and others to Sridatta and they were released. After the death of King Sabara, Sridatta became the King of that wood. He got back his sword Mrgāṅkaka. He married the daughter of Śūrasena. Sridatta’s friends also came there. All of them joined together and killed Vikramaśakti in a battle. After that Sridatta was crowned king of the whole country up to the ocean. (Kathāsaritsagāra, Kathāmahakalabhaka, Tārāṅga 2)

ŚīrīDEVĀ. Daughter of King Devaka. This princess was married by Vasudeva. They lived on six sons including Nandaka. (Śīlāgavata, Navamā Skandha; Viṣṇu Purāṇa, 1.18)

ŚīrīDHARA. A king who lived in Tretāyuga. (For more information see under Vṛataṇu).

ŚīrīKRŚNA. See under Kṛṣṇa.

ŚīrīKUNDA. A holy place. If one worships Brahmā at this holy place famous in the three worlds, one would get the benefit of the gift of a thousand cows. (M.B. Vana Parva, Chapter 82, Verse 85).

ŚīrīKUNDALĀ. Sūn of the Vaiśya Hemakundā. (See Para 2 under Yamanā).

ŚīrīKUṆJA. A Sarvasvati tirtha situated in Kurukṣetra. By bathing in this tirtha, one gets the same reward as by performing an Aṇgniṣṭoma yajña. (Mahābhārata, Vana Parva, Chapter 83, Verse 103).

ŚīrīMADBHAGAVADGITĀ PARVA. A sub-division of Bhīṣma Parva in Mahābhārata. Chapters 13 to 42 of Bhīṣma Parva are included in it.

ŚīrīMĀN. Son of Nimi, who was the son of Dattātreya.

ŚīrīMĀTĀ. An aspect of Devī who incarnated to kill the Rākṣasa named Karṇāṭaka who used to abduct the wives of Mahārsi in the disguise of a Brāhmaṇa. (Skanda Purāṇa, 3:2: 16-18).

ŚīrīMĀTĪ I. A Gandharva maid. In Kamba Rāmāyanā, Yuddhakāṇḍa there is a story associating this Gandharva maid with the churning of the ocean of milk:-

A Gandharva maid named Śīrīmātī who had acquired incomparable proficiency in music used to sing hymns in praise of Lakṣmīdevi. Devī appeared before her and presented a garland of Kalpaka flowers to Śīrīmātī. 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).

ŚīrīMĀTĪ II. A woman follower of Subrahmaṇya. (M.B. Śaiva Parva, Chapter 45, Verse 3).

ŚīrīPARVATA. A sacred mountain. Those who go to this mountain and offer worship to Śaṅkara after bathing in the forest rivers get the same reward as from an Āśvamedhayāga. (M.B. Vana Parva, Chapter 85, Verse 18).

Śīrī RĀMA. See under Rāma.

ŚīrīRĀMAKRŚNA PARAMAHAMSĀ.
A great thinker who shed new light on Indian spiritual philosophy. He was born on February 18, 1836 in a village called Kumārppukkūr. His father was Kudirām Cāṭṭopādhyāya and his mother was Candra devī.
ŚRĪTĪRTHA. A holy place in Kuruksetra. In Mahābhārata, Vana Parva, Chapter 83, Verse 46 it is stated that by bathing and worshipping gods and pīṭhas at this holy place, one would be blessed with issues.

ŚRĪVĀHA. A nāga who was born to Kaśyapaprajāpati by his wife Kadrā. (Mahābhārata, Ādi Parva, Chapter 35, Verse 13).

ŚRĪVATSA. A mole on Mahāviṣṇu's chest. (For more details see under Bhṛgu).

ŚRĪMARA. A young deer. Mrgamandā daughter of Kaśyapa gave birth to Rkkas (Bears) Śrīmaras (young deer) and Camaras (a kind of deer called Bos grunniens). (Vālmiki Rāmāyaṇa Aranya Kaṇḍa, Sarga 14).

ŚRĪNGA. Śiva's special musical instrument. (M.B. Vana Parva, Chapter 88, Verse 8).

ŚRĪNGARAVALLI. Mother of Kambar the celebrated Tamil poet and author of Rāmāyaṇa.

ŚRĪNAGAVĀN I. 1) General. A mountain. It is situated to the north of the region called "īlāvṛtta". Devī Bhāgavata, 8th Skandha refers to three mountains—Nilagiri, Śvetagiri, and Śrīnagavān—which are the sources of many rivers and which stand at intervals of 2,000 miles.

2) Other details
(i) Arjuna crossed this mountain and entered Kuruvāra 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 Cāraṇas. (M.B. Bhīma Parva, Chapter 6, Verse 5).
(iii) Śrīnāya spoke at length about this mountain to Dṛṅtarāstra. (M.B. Bhīma Parva, Chapter 8, Verse 8).
(iv) This mountain is glorious enough to be remembered with reverence at dawn and dusk. (M.B. Anuśāsana Parva, Chapter 165, Verse 32).

ŚRĪNAGAVĀN II. An ancient sage. He was the son of Gālava. He married by force, a woman named Vṛddhakanyā. After a night's married life, Vṛddhakanyā departed. The sage then renounced everything and followed her. (M.B. Śalya Parva, Chapter 82).

ŚRĪNGAVERA. A nāga born in Kauravyakula. This nāga was burnt up in Janamejaya's Sarasapatra. (M.B. Ādi Parva, Chapter 57, Verse 13).

ŚRĪNGAVERAṆUPURA. A sacred place. Guha, ruler of this place ferried Rāma and Lakṣmana across the river Gāṅga. It became a holy spot by the touch of Šrī Rāma's feet. (See under Guha).

ŚRĪNGAṆĪṢA. A sage. In Rgveda, Maṇḍala 8, Anuvāka 17, Śāktā 13, it is mentioned that Indra was born from the stomach of this sage.

ŚRĪNGERI. A Maṭh was founded here by Śaṅkarācārya. (See under Śaṅkarācārya).

ŚRĪG. The young sage who cursed Parīkṣit. (See the 3rd para under Parīkṣit).

ŚRĪJAYA I. 1) Genealogy. See under Somadatta.
2) General information. A king of the Ikṣvāku dynasty. His father was Śvīti. This king Śvīti was also called Śvitiya King. On the death of his father Śrījaya became king.

The hermits Nārada and Parvata were friends of Śrījaya. Once both of them came and lived in the palace of the King as his guests. Śrījaya had a beautiful daughter named Suciśmitā. Both Nārada and Parvata loved her. One day Nārada directly asked Śrījaya, 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. Śrījaya pacified both.

Śrījaya had no sons. He informed the hermits of this sad state. Nārada blessed the king and said that a son named Suvarṇaṇātihvī would be born to him and that with his birth everything in the palace would become golden. Accordingly the son Suvarṇaṇātihvī was born to Śrījaya 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 Suvarṇaṇātihvī).

The fact that gold was accumulating in the palace of Śrījaya due to the boon given to Suvarṇaṇātihvī, reached the ears of robbers. One night they carried the child away, and killed him. Then only did they come to understand that there was no gold inside him. Śrījaya 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 53).

3) Other details
(i) Śrījaya sits in the palace of Yama, praising him. (M.B. Sabhā 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 Śrījaya’s son was brought to life again. (Drona Parva, Chapter 71, Verse 8).
(iv) Śrī Kṛṣṇa told Dharmaputra the story of Śrījaya, with a view to pacify him. (M.B. Śānti Parva, Chapter 29).
(v) Śrījaya had never eaten flesh in his life. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

ŚRĪJAYA II. A royal hermit. This royal hermit was the father of the mother of Ambā, the princess of Kāśī, and a friend of Paraśurāma. At the request of Ambā who had been forsaken by Sālva, Śrījaya first approached Paraśurāma and then saw Bhūṣaṇa and persuaded him to marry Ambā. (M.B. Udyoga Parva, Chapter 175, Stanzas 15 to 27).

ŚRŚTI (CREATION). The Indian theory of creation is given below:

1) Triūgaṇas (The three attributes). The base of the universe is the set of the three attributes. They are Sattva (purity), Rajas (passion) and Tamas (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 cannot be seen with the ordinary eyes. The three attributes have a power each. Knowledge is the power of Sattva, activity, the power of Rajas and reason the power of Tamas.

2) The five elements. From the divine power of Tamas, 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 minute senses or essentials. These five senses having the divine powers, joined together with the five minute essentials, make up the attribute of Tamas.
From the attribute of Sattva having the power of knowledge, the ten essentials, such as the Sun, Pāṇi (Varuṇa) two Āśvinī-gods, Candra (Moon), Brahmā, Rudra, Kṣetrajña and mind, came into being. From these essentials 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 3, that the number of species of living beings found in the universe is eighty-four lakhs.

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 known beginning, on the surface of the wide waters, covering the universe made of the five elements, Mahāviṣṇu 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." Mahāviṣṇu lay contemplating on the voice he heard, when Mahādevi appeared before Mahāviṣṇu and said thus: "Lo! Mahāviṣṇu! Whenever the universe required creation, preservation and destruction, by the potentiality of the Omnipotence or the Brahmā, with no attributes, you too had taken origin. Unheard of 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, Śiva 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) Śiva 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 Śiva was born from the forehead of Brahmā.

(Devi Bhāgavata, Skandha 1).

4) Creation. Sprouts, Animals 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 immovable without 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 tiryaksrotas, 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 twenty-eight 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 Īrdhvyasrotas (flowing 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 Devaśṛṣṭi (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 'Arvāksrotas' (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), Tiryaks (animals) and Arvāks (human beings) Brahmā passed on to the creation of heavenly beings. (Viṣṇu Purāṇa, Anśa 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, Pīts and Manuṣyas (Gods, Demons, the Manes 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. Next, from the face of Brahmā, the Devas (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 manes 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 manes 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, Anśa 1, Chapter 5).

6) Creation. Rākṣasas (Giants), Tārakas (Devi-gods), Serpents, Devis, 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 Prajāpati (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 Yakṣas (demi-gods). Because of Yakṣa (Blaksana-Food), they got the name Yakṣa. 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 'sarpāna' (creeping up), they were called sarpas (serpents)--and as they were 'Hina' (fallen) 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 pītāsaṇas (those who eat flesh). Then Brahmā began to sing and from his body the Gandharvas were born. Because they did 'dhayana' (Appreciate) of 'go' (word) when they were born, they were called Gandharvas.

7) Creation. Birds, animals. After creating all these creatures, Brahmā created birds, from his 'vayas' (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 other creatures such as the horse, elephant, donkey, wild bull, deer, camel, mule, antelope etc. He created plants bearing fruits and bulbs from his hair. 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 hoof such as the wild bull, elephant, monkey, birds, and other animals and reptiles, are included in the word 'wild animals'.

8) Creation-The Vedas etc. After having completed creation of the things mentioned above, the Prajāpati created from his face looking to the east, the Vedic metre Gīyatri, Ṛgveda, Trisṭistoma, the sāma song called Rathantara and the sacrifice called Agniṣṭoma; from his face looking to the south, Yajurveda, the Vedic metre Tris̄ṭubha, Pañcadaśa stoma. Brhatāsma and the sacrifice Uktha; from his face looking to the west, Sāmaveda, the Vedic metre Jagati, Saptadāsastoma, Vairūpasāma and the sacrifice Aitrātra. Thus all the creatures lofty and lower originated from the body of Brahmā. After having created Devas, Asuras, the men and men, Brahmā again at the beginning of the world age, created Yakṣas, Devis, Gandharvas, celestial maids, Naras, Kinnaras, Rakṣas, cows, birds, animals, serpents etc. such as have long life and short life, movable and immovable, that we see in the world. Creatures which are created again 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 to each particular kind. So also he allotted names, work etc. to hermits as seen in the Vedas.

9) Creation of the four castes. See under Gātuvānyaya.

10) Creation of Prajāpatis. When Brahmā saw that the subjects he had created, did not flourish, he created first the Sanaka brothers and the mental sons of Bhrgu, Pulastya, Pulaha, Kratu, Anūgiras, Marici, Daśa, Atri and Vāsiṣṭha, and gave these nine the name Prajāpatis (Lords of Emanation). Then he created nine women named Khyāti, Bhūti, Sambhūti, Kṣāmā, Priti, Sammati, Urjā, Anuṣāya, and Prasūti and gave in marriage Khyāti to Bhrgu, Bhūti to Pulastya, Sambhūti to Pulaha, Kṣāmā to Kratu, Priti to Anūgiras, Sammati to Marici, Urjā to Daśa, Anuṣāya to Atri and Prasūti to Vāsiṣṭha. The great hermits such as Saunandana 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 Śatarūpā as wife. Two sons named Priyavrata and Uttānapāda and two daughters named Prasūti and Aṅkūti were born to them. Of the two daughters Prasūti was given to Prajāpati Dākṣa and Aṅkūti to Prajāpati Ruci. A son named Yajña and a daughter named Dākṣinā were born as twins to Prajāpati Ruci. Twelve sons were born to Yajña by Dākṣinā. They were devas named the Yamas of the Manvantara of Svāyambhuva. Dākṣa begot twentyfour daughters of Prasūti. They were Śraddhā, Lākṣāni, Dhiṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapuṣ, Śantī, Siddhi, Kirti, Khyāti, Śati, Sambhūti, Śmṛti, Priti, Kṣāmā, Śantati, Anuṣāya, Urjā, Śvāhā and Svadhā. Of these the first thirteen were given to Dharmadeva as wives. Of the remaining daughters, Khyāti became the wife of Bhrgu, Śati, the wife of Śiva, Sambhūti of Marici, Śmṛti, of Anūgiras, Priti of Pulastya, Kṣāmā of Pulaha, Śantati of Kratu, Anuṣāya of Atri, Urjā of Vāsiṣṭha, Śvāhā of Agni, and Svadhā of the men. (Viśu Purāṇa, Aṅśa 1; Chapter 7).

11) The children of the Prajāpatis. To Prajāpati Bhrgu, Lākṣāni who became the wife of Viśu and two sons named Dhiṛat and Viḍhātā were born by Khyāti. These two married Āyati and Niyati the two daughters of Mṛcu. To the two couples two sons named Prāṇa and Mṛkṣṇu were born. From Mṛkṣṇu, Mārkandeya was born, and from Mārkandeya, Vedaśiras was born. To Prāṇa a son named Dyaṭimān and to him a son named Rājavān was born. From this Rājavān the Bhrgu dynasty grew up.

Sambhūti the wife of Marici gave birth to a son named Paurānmāsa. To Anūgiras four daughters named Śinvāli, Kuhū, Rākā and Anumati were born by Śmṛti. Three sinless sons named Candra, Durvaśas and Dattātreya were born to Atri by Anuṣāya. Of them Dattātreya was a hermit. A son named Dattoli was born to Pulastya by Pratīti (Priti). That Dattoli was the Agastya of Svāyambhuva Manvantara. Kṣāmā the wife of Pulaha gave birth to three sons named Kadama, Urvariyaṇ and Sahiṣṭu. Santati the wife of Kratu, gave birth to sixty thousand hermits called Bālayhīlas. Seven sons named Raja, Gotra, Īrdbhābāhu, Savana, Anagha, Sutapas and Sukra were born to Vāsiṣṭha by his wife Urjā. These sons were the seven hermits of
the third Manvantara. Three bright sons Pāvakā Pavamāna and Śuci were born to god Agni (fire) by his wife Svāhā. Forty-five sons were born to them. (Viṣṇu Purāṇa, Aṣṭā 1, Chapter 10).

12) Creation—Living things. Creations of Sprouts, animals, Men, Devas, Dānavas and so on have been dealt with. But all these creations were pertaining to the world of gods only. Sprouts and animals were born in the earth only from Prajāpati Kaśyapa, the son of Maṛcī.

Prajāpati Kaśyapa married Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavāsā, Manu and Anaḷa, the eight daughters of Dakṣa. From Aditi, the Devas, Ādityas, Vaasus and the Rudras were born. Daityas were born from Diti and Dānavas from Danu. The asuras Naraka and Kāla were born to Kālikā. Five daughters named Krauṇci, Bhāsi, Śyenī, Dvārāśantī and Śuki were born to Tāmrā. Owls were born from Krauṇci. Bhāsi gave birth to the Bhāsas. Hawks and Vultures were born from Śyenī; Swans, geese and ruddy geese were born from Dvārāśantī. Natā was born from Śuki and Viṇātā was born from Natā. Ten daughters named Mrghi, Mrgamandā, Ātri, Bhadramatā, Mātanī, Śardulī Śvetā, Surabhi, Surasā and Kadrū were born to Krodhavāsā. Mrghi gave birth to animals. From Mrgamandā, bears, young deer and Bos grunnies were born. Lions and monkeys were the sons of Ātri. A daughter named Irāvati was born to Bhadramatā. Airāvata was the son of Irāvati. Elephants were born from Mātanī. Tigrs were born from Śardulī. The eight elephants supporting the globe were born from Śvetā. Two daughters named Rohini and Gandharvī were born to Surabhi. Cattle were born from Rohini, and horses were born from Gandharvī. Surasā gave birth to Nāgas (serpents) and Kadrū gave birth to Uragas (reptiles). Men were born from Manu. The trees were born from Anaḷa. Garuḍa and Aruṇa were born from Viṇātā. Sampāṭī and Jaṭāyu were the sons of Aruṇa. (Vālmiki Rāmāyaṇa, Aranya Kāṇḍa, 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 disagreements may occur in it.)

ŚRUTA I. Son of Bhimasena. (Agni Purāṇa, Chapter 278).

ŚRUTA II. A King of the Solar dynasty. Bhāgavata, 9th Skandha refers to him as the son of Subhāsaṇa and father of Jaya.

ŚRUTA III. A King belonging to Bharata’s dynasty. He was the son of Dharmanetra and father of Drīṇasena. (Bhāgavata, 9th Skandha).

ŚRUTA IV. A son born to Śri Kṛṣṇa by Kālindī. (Bhāgavata, 10th Skandha).

ŚRUTADHVAJA. A son of King Virāta. He was a supporter of the Pāṇḍavas. Virāta’s brothers were—Gajānīka, Śrutāṇiṇī, Virabhadrā, Sudaṇīṣa, Śrutadhvajā, Balāṇīka, Jayāṇīka, Jayapriyā, Viyāja, Labhhalakṣaṇa, Jayāṣṭra, Rathahāvaṇa, Candrodaya and Kānārathā. (M.B. Drona Parva, Chapter 158, Verse 41).

ŚRUTADEVA. A devotee of Śri Kṛṣṇa. In Bhāgavata, 10th Skandha it is stated that once he had described the story of Śri Kṛṣṇa.

ŚRUTADEVI. A sister of Vasudeva, father of Śri Kṛṣṇa. Vasudeva had five sisters who were,—Māṁśī, Prthū, Śrutadevi, Śrutakṛtī and Śrutāraṇavas. (Bhāgavata, 9th Skandha).

ŚRUTAḤVA. A King who was on the side of the Pāṇḍavas. He was killed by Āvattāmā at the Bhārata battle. (M.B. Drona Parva, Chapter 156, Verse 82).

ŚRUTAKARMA I. Son of Sahadeva, the son of Pāṇḍavas.

Other details:
(i) Śrutakarmā fought a duel with Sudarśana on the first day of Bhārata battle. (M.B. Bhīṣma Parva, Chapter 45, Verse 66).
(ii) Durmukha defeated Śrutakarmā. (M.B. Bhīṣma Parva, Chapter 79, Verse 35).
(iii) He fought a duel with Citrasena’s son. (M.B. Drona Parva, Chapter 25, Verse 27).
(iv) Śrutakarmā killed Sala. (M.B. Drona Parva, Chapter 103, Verse 10).
(v) He killed Citrasena, King of Abhīsāra. (M.B. Karṇa Parva, Chapter 14, Verse 1).
(vi) He fought against Āsvatthāmā. (M.B. Karṇa Parva, Chapter 55, Verse 13).
(vii) Śrutakarmā killed Devūrvīḍhakumāra. (M.B. Karṇa Parva, Chapter 98, Verse 18).
(viii) Āsvatthāmā killed Śrutakarmā in Bhārata battle. (M.B. Saupāti Parva, Chapter 8, Verse 50).

ŚRUTAKARMA II. (ŚRUTAKIRTI). A son of Arjuna. (See under Śrutakirti II).

ŚRUTAKIRTI I. Wife of Śatrughna. Rāma married Sītā; Bharata married Māṇḍavi; Laksmana married Urmilā, and Śatrughna married Śrūtakirti. Of these Sītā was the daughter of Janaka and the other three were the daughters of Janaka’s younger brother, Kusādhvaja. (Kamba Rāmāyaṇa, Bālakāpā).

ŚRUTAKIRTI II. A son of Arjuna. Pāncāli had five sons by the five Pāṇḍavas. Of these Prativindha was the son of Yudhiṣṭhira; Śrutakirti was the son of Bhīma; Śrutakarmā was the son of Arjuna; Śrutadeva was the son of Sahadeva and Śatānīka was the son of Nakula. (Agni Purāṇa, Chapter 278). Mahābhārata, Ādi Parva, Chapter 67, Verse 127 mentions that this Śrutakirti was born from a portion of Viśvadeva. In the Bhārata battle he had fought against Jayatsena and the son of Duśāsana. In the end he died by the arrow of Āsvatthāmā. (M.B. Saupāti Parva, Chapter 8, Verse 61).

ŚRUTAKIRTI III. See under Śrutadevi.

ŚRUTANĀBHĪ. A king of solar dynasty. He was the son of Bhagiratha and father of Śindhudiṣṭa. (Bhāgavata, 9th Skandha).

ŚRUTANIKA. A brother of King Virāta. He was a supporter of the Pāṇḍavas. (M.B. Drona Parva, Chapter 158, Verse 41).

ŚRUTANJAYA. Brother of Suśarmā, the king of Trigarta. He was slain by Arjuna in the course of Bhārata Yuddha. (M.B. Karṇa Parva, Chapter 27, Verse 12).

ŚRUTĀNTA (CITRANGA). A son of Dītarāśtra. He was slain at Kurukṣetra in his fight with Bhīma. (M.B. Śalya Parva, Chapter 26).

ŚRUTARVA (ŚRUTARVĀ) I. A king who lived at the time of Agastya. Once the sage Agastya approached him for some wealth. In Mahābhārata, Vana Parva, Chapter 98 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.

**ŚRUTAVYA (ŚRUTARVĀ) II.** One of the hundred sons of Dhruvāstra. In the course of the Bhirāra battle he attacked Bhimasena with twelve of his brothers and in the battle which followed Śrutarva was killed by Bhimasena. Among the Kauravas, Śrutarvā was one of the mighty archers. The terrible battle fought against Bhimasena under his leadership alarmed the other warriors. (M.B. Sāya Parva, Chapter 26).

**ŚRUTARYA.** A sage. In Rgveda, Maṇḍala I, Anuvāka 16, Sākta 132, there is a passage which says that the Asvini devas once turned a river into honey and pleased sage Vasiṣṭha and protected two sages Śrutarya and Narya.

**ŚRUTASENA I.** A brother of King Janamejaya. In Mahābhārata, there is a reference to an incident in which Śrutaseṇa beat a dog which entered the place where Janamejaya was performing his Yāga. (For further details see under Śrutarvasa III).

**ŚRUTASENA II.** Younger brother of the serpent Takṣaka. There is a reference to this Nāga in Mahābhārata, Ādi Parva, Chapter 3, Verse 141.

**ŚRUTASENA III.** Son of Sahadeva. He is also known as Śrutakarmā. (See under Śrutakarmā).

**ŚRUTASENA IV.** An asura. Garuḍa killed this asura. (See under Śrutārī).

**ŚRUTASRĀVAS.** A warrior on the Kaurava side. He was killed by Arjuna. (M.B. Karna Parva, Chapter 27, Verse 10).

**ŚRUTASRĀVAS I.** A sister of Śrī Kṛṣṇa’s father Vasudeva. (See under Śrutadevi).

**ŚRUTASRĀVAS II.** A king of Magadhā. (Bhāgavata, 9th Skandha).

**ŚRUTASRĀVAS III.** A Mahārṣi. He had a son named Somaṛavas. There is the following story in Mahābhārata, Ādi Parva, Chapter 3, about the way in which these two sages came to be associated with King Janamejaya.

Janamejaya, son of Parīkṣit, along with his brothers performed an elaborate Yāga at Kurukṣetra. His three brothers were Śrutasesa, Ugrasesa and Bhimasena. While they were performing the Yāga, a dog which was the son of Saramā came there. Janamejaya’s brothers attacked the dog without any provocation. Saramā became angry and she cursed Janamejaya. The curse frightened him. After the Yāga he reached Hastināpura 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 aśrama within his country. A sage named Śrutarvasa lived there. He had a son named Somaṛavas. Janamejaya invited Somaṛavas to be his priest. At that time Śrutarvasa 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 ‘Mahādeva-vākyō’. If a Brāhmaṇa 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 Somaṛavas with him to the palace. He made him priest and completed the Yāga. Mahābhārata, Ādi Parva, Chapter 39 states that Śrutarvasa was also a member of Janamejaya’s Yāga.

He was among the sages who attained Siddhi (superhuman powers) by performing tapas. (M.B. Śantī Parva, Chapter 292, Verse 16).

**ŚRUTASRĀVAS IV.** A Rājārṣi. He remains in Yama’s assembly, offering worship to Yama. (Mahābhārata, Śabha Parva, Chapter 8, Verse 9).

**ŚRUTASRĀVAS V.** Wife of Damahosa King of Cedi. She was the sister of Śrī Kṛṣṇa’s father and mother of Śiśupāla. She requested Śrī Kṛṣṇa (who came to her place after Śiśupāla’s birth) not to kill Śiśupāla. Śrī Kṛṣṇa agreed to forgive Śiśupāla’s wrongs a hundred times. (For further details, see under Śiśupāla).

**ŚRUTASRĪ.** An asura. Garuḍa killed this asura. Once Garuḍa happened to go to Indraloka and he began to brag about his own greatness. He claimed that he had killed Śrutarva, Śrutasena, Vipasvān, Rœanāmukha, Kālaka, Ahar, Prasūta and other Asuras. (M.B. Udyoga Parva, Chapter 105, Verse 12).

**ŚRUTAVATI.** Daughter of Bharadvāja Muni. Once Bharadvāja happened to see the Apsara woman Ghṛtaśī who had an involuntary emission of semen. Śrutavati was born from that semen. She observed an auster tapas with the object of getting Indra as her husband. (For more information see Para 30 under Indra).

**ŚRUTAYAJNA.** A king who belonged to Bhrārā Vaini. Bhāgavata, 9th Skandha states that he was the son of Karmajit and grandson of Vīvanava.

**ŚRUTAYUDHA.** A king of the Kaliṅga land. He was the son of Varuṇa by Parṇāsā. (M.B. Śabba Parva, Chapter 4, Verse 23; Bhiṣma Parva, Chapter 16, Verse 34).

In Bhirāra battle he took his stand on the Kaurava side and at first clashed with Bhimasena. Even at the beginning of the battle, Bhīma killed Satya and Satyadeva, two of the assistants of Śrutayudha. (M.B. Bhiṣma Parva, Chapter 50, Verse 69). In the end, he used his cudgel—which was given to him by Varuṇa—against Śrī Kṛṣṇa who did not take part in the battle at all. Śrutayudha died by his own cudgel. (M.B. Droṇa Parva, Chapter 67, Verses 43-48). (See also under Śrıṭayūs II).

**ŚRUTAYUS I.** A son of Purūravas. (See under Purūravas).

**ŚRUTAYUS II.** (ŚRUTAYUDHA.) A Kaliṅga king.

1) Birth. Śrutāyus was son of Varuṇa by Parṇāsā. (For more details see under Parṇāsā).

2) Other details.

(i) He was a member of Yudhiṣṭhira’s assembly. (M.B. Śabba Parva, Chapter 4, Verse 26).

(ii) Śrutāyus participated in Yudhiṣṭhira’s Rājasūya yajña and presented precious stones to him. (M.B. Dākṣinātīya Pātī, Śabba Parva, Chapter 51).

(iii) He had attended Draupadi’s Svaayānvara. (M.B. Ādi Parva, Chapter 185, Verse 13).

(iv) In Bhrārā Yuddha, he joined the Kaurava camp and assumed command of an Akṣauhinī (a division of the army). (M.B. Bhiṣma Parva, Chapter 76, Verse 16).

(v) A fierce fight took place between Śrutayus and Bhimasena in the field of Kurukṣetra. (M.B. Bhiṣma Parva, Chapter 54, Verse 67).

(vi) In the above battle, Satya and Satyadeva were the supporters of Śrutayus, were slain by Bhimasena. (M.B. Bhiṣma Parva, Chapter 54, Verse 76).
(vii) Another battle was fought between Śrutāyus and Arjuna. (M.B. Drona Parva, Chapter 92, Verse 36).
(viii) Śrutāyus was killed by his own cudgel. (Mahābhārata, Drona Parva, Chapter 92, Verse 54). (See also under Śrutayudha).
ŚRUTĀYUS III. A Kṣatriya king. He was born from a portion of the Daitya, Krodhavāsa. We get the following details about him from Mahābhārata:
(i) Śrutāyus was the re-birth of Krodhavāsa, the Daitya. (M.B. Ādi Parva, Chapter 67, Verse 64).
(ii) Śrutāyus, who was a Mahāratha (a great warrior) was present at the Svyāvanvara of Draupadi. (M.B. Ādi Parva, Chapter 185, Verse 21).
(iii) This Śrutāyus was a member of Yudhiṣṭhira’s assembly. (M.B. Sabhā Parva, Chapter 4, Verse 28).
(iv) On the first day of Bhrātara battle, there was a clash between Śrutāyus and Irāvān. (M.B. Bhīṣma Parva, Chapter 45, Verse 69).
(v) He was the King of Ambaśtha country. In the Bhrātara battle he encountered Arjuna. (M.B. Bhīṣma Parva, Chapter 59, Verse 75).
(vi) It was this Śrutāyus who stood in the midst of the Kruṇeṣa Vīyīha formed by Bhīṣma in the above battle. (M.B. Bhīṣma Parva, Chapter 75, Verse 22).
(vii) Yudhiṣṭhira defeated Śrutāyus. (M.B. Bhīṣma 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. Drona Parva, Chapter 98).
ŚRUTĀYUS IV. A warrior who fought on the Kaurava side. He was the brother of the hero Ayuṭyāyus. In Bhrātara battle, both these brothers joined the Kauravas. 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. Drona Parva, Chapter 95, Verse 7).
ŚRUTI. An ancient King in India. (Mahābhārata, Ādi Parva, Chapter 1, Verse 238).
STAMBAMITRA. A bird. This bird was born to the hermit Mandapāla by his bird-wife Jaritā. (For further details see under Mandapāla).
STAMBHA. One of the Saptarṣis (seven hermits) of the Manu-age (Manvantara) ofŚvārociṣa. The seven rṣis of Śvārociṣa Manvantara are Īrja, Stambha, Prāna, Vāta, Vṛṣabha, Niraya and Parīvān. (For further details see under Manvantara).
STANAKUNDA. A holy place. Those who bathe in this tirtha, which is one of the holy places of ancient Bhrātara, would obtain the fruits of performing the sacrifice Vājapeya. (Mahābhārata, Vana Parva, Chapter 34, Verse 152).
STANAPOŠIKA. An ancient country of South India. (M.B. Bhīṣma Parva, Chapter 9, Verse 68).
STANAVAŁA. An ancient place in South India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 63).
STEYA. Theft. In the law of chastisement of ancient Bhrātara, appropriation of the property of others unjustly, was counted as theft (steyā). The punishment awarded for theft in ancient Bhrātara, is mentioned in Agni Purāṇa, Chapter 173, as follows. “All thefts are violation of justice. The thief of gold, will have to be beaten to death with a pestle. 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 (Kanāna) for twelve days. Those who steal food products, vehicle, bed, chair, flowers, fruits, roots etc. will be made to eat Pañcagavya (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.
STHANIDILEYU. A son born to Raudrāśva, the third son of King Puru. The celestial maid Miśrakēśi was the mother of Sthānīḍileyu. This Sthānīḍileyu was a great archer. (Mahābhārata, Ādi Parva, Chapter 94, Verse 8).
STHĀNU I. Śiva, the son of Brahma. The seven Rudras were born from Sthānu. (Mahābhārata, Ādi Parva, Chapter 66).
STHĀNU II. One of the seven Rudras. (M.B. Ādi Parva, Chapter 66, Verse 6).
STHĀNU III. A hermit. This hermit shines in the palace of Indra. (Mahābhārata, Sabhā Parva, Chapter 7, Verse 17).
STHĀNUŚTĀNA. A holy place. This place is situated on the eastern bank of the river Sarasvati. Vasiṣṭha had once built his hermitage here. This place became a holy tirtha since god Śtānu had performed penance here. It is said that the devas anointed Subrahmanyam as the commander of the army, at this place. (M.B. Śalya Parva, Chapter 45, Verse 48).
STHĀNUTĪRTHA (STHĀNUVAṬA). An ancient holy place, situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 178, that these 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 Subrahmanyam by Meru. The followers given to Subrahmanyam were Śṭhira and Atisthira. (M.B. Śalya Parva, Chapter 45, Verse 48).
STHULAKESĀ. An ancient hermit. He was the foster-father of Pramadvarā the wife of Ruru. (See under Pramadvarā).
STHULAKESA I. A giant. He was one of those giants who fought with Śri Rāma while Rāma and Lakṣmanā were living in the forest in Pañcavaṭi. It is mentioned in Vālmiki Rāmāyaṇa, Aranya Kāṇḍa, Sarga 26, that when Khara, Dāsana and Trīśiras were killed, Mahākapāla, Sthūḷakesa and Pramāthi confronted Śri Rāma and were killed.
STHULAKESA II. A Saintly hermit. He was one of those hermits who had visited Bhīṣma in his bed of arrows. (M.B. Anu’āsana Parva, Chapter 26, Verse 7).
STHULĀŚIRAS 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 shone in the court of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 11).
(ii) It is mentioned in Mahābhārata, Vana Parva, Chapter 135, Verse 8, that Yudhiṣṭhira once visited his beautiful hermitage.
(iii) In olden days this hermit had performed penance on the North East side of Meru. (M.B. Śanti 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. (Manusmrti, Chapter 9).

STRIPARVA. An important section of Mahabharata. (See under Bhgara).

STRIRAYA. 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 Rajasuya (sacrifice of royal consecration) of Yudhishtira.

STRIVILAPA PARVA. A sub-section of Stri Parva in Mahabharata comprising Chapters 16 to 25.

STUBHA. Son of Agni (fire) named Bhunu. (M.B. Vana Parva, Chapter 221, Verse 14).

SUBAHU I. A naga born to Kasyapaprajapati by his wife Kadru. (Adi Parva, Chapter 85, Verse 14).

SUBAHU II. An apsara, daughter of Kasyapaprajapati of his wife Pradhã. (Adi Parva, Chapter 65, Verse 50). This apsara had participated in the birthday celebrations of Arjuna. (Adi Parva, Chapter 122, Verse 53).

SUBAHU III. A Ksatriya King who was in fact Hara the asura reborn as such. The Pandravas, thought of despatching a letter inviting this King to the great war. (Udyoga Parva, Chapter 4, Verse 14).

SUBAHU IV. A Ksatriya King who was Krodhavasa, the asura, reborn. (Adi Parva, Chapter 67, Verse 60).

SUBAHU V. One of the hundred sons of Dhitarâstra. He was killed by Bhima in the great war. (Bhima Parva, Chapter 96, Verse 26).

SUBAHU VI. 1) General. A King of Kasi. Subahu had a very beautiful daughter called Saìkalâ, who was married by Sudarsana, son of Dhruvasandhi. (For details see under Saìkalâ).

2) Other information.
   (i) Though he had never been defeated till then in battle, Bhimasena, in the course of his triumphal tour of the east defeated him. (Sabhâ Parva, Chapter 20, Verse 6).
   (ii) He was present at the wedding of Draupadi in the company of his son Sukumara. In this context he is referred to as Sucita as well. (Adi Parva, Chapter 185, Verse 10).

SUBAHU VII. A Râksasa. One of the two sons of TâtakHz, the other being Mûrica. A Gandharva named Sunda was their father. Subahu and Mûrica possessed, like TâtakHz, great power and adeptness in magic. Agastyâ once cursed TâtakHz and her two sons who went to fight him for his having cursed Sunda to ashes when he attacked his ârâma. Subahu was killed in a battle with Sri Rama during his stay in exile in the forest. (Sabhâ Parva, Chapter 38).

SUBAHU VIII. A King of Cedi, son of Virabahu and brother of Sunandâ. (Vana Parva, Chapter 65, Verse 45).

SUBAHU IX. A King of Kulindas whose kingdom was in the suburbs of the Himalayas. (Vana Parva, Chapter 140, Verse 40). The kingdom was rich in many curious objects and elephants and horses. Kiratâs, Taîgañças and Kulindas lived there. King Subahu received the Pandravas with great respect when they visited his

(iv) It is mentioned in Mahabharata, Anuàsana Parva, Chapter 26, Verse 5, that this hermit Sthulaśiras was one of the hermits who had visited Bhîsmâ on his bed of arrows.

(v) Kabandha became a Râksasa (giant) because of the curse of Sthulaśiras. (For detailed story see under Kabandha).

STHULASIRAS II. A giant. Once a servant of Vaisravana made friends with this giant and Vaisravana cursed his servant. (See under Gunadhya).

STHULAVALUKÂ. A river famous in the Purânas. (Mahabharata, Bhîshma Parva, Chapter 9, Verse 15).

STHUNA. One of Visvamitra's sons who were expounders of the Vedas. (Mahabhârata, Anuásana Parva, Chapter 4, Verse 51).

STHUNAKARNA. A hermit in the assembly of Yudhishthira. (M.B. Vana Parva, Chapter 26, Verse 23).

STHUNAKARNA. A Yaksâ. It was this Yaksâ, who gave Sîkhandi virility. (For detailed story see under Ambâ).

STRI.

1) Origin. In both Hindu and Christian scriptures, the story about the origin of woman appears to be similar. It is stated in Manusmrti, Chapter 1, Verse 32, that Brahmâ divided his body into two and made one part male and the other part female and the male embraced the female, from which union was born the Vîrâtputrasa.

Dvidhâ krtvâtmano dehamardhena purusôbhavat /
Arthena nari tasyâm sa
Vîrâjamarsjat prabhû

In the book of Genesis in the Bible, the origin of the first woman is given. It is somewhat similar to the one given above. God created Adam as the first man. God caused a deep sleep to fall upon Adam. Then he took a rib from Adam, made a woman with it, and gave that woman, who was called Eve, to Adam as wife.

2) Fascination. A story as given below occurs in Devi Purâna, which states how woman acquired fascination. Once Indra prohibited Asvinidevas from drinking the liquor called Soma. They complained to the hermit Cyavana, who agreed to recover for them the lost right, for which purpose he began a sacrifice. Indra caused obstruction to the sacrifice. Instantly by the power of Cyavana, an asura named Mada rose up from the sacrificial fire. Finally Indra begged the hermit for pardon. Cyavana divided the asura into four parts and placed one portion in gambling, one portion in hunting, the third portion in liquor and the fourth part in woman. Thenceforward woman began to have fascination.

3) Manu, about women. The following is the place in society of women in ancient days, according to Manu. Husband or relatives should give women no freedom. Even if they became immoral, they should be kept under the control of men. As woman has to be under the protection of father in childhood, under the protection of husband in youth and under the protection of son in old age, she does not deserve freedom at any time.

"Pitâ rakṣati kaumâre
Bhartâ rakṣati yauvane /
Rakṣanti sthâvire putrâh
Na strî svâtantryamarhati." //
kingdom during the period of their forest-life. They actually entered the forest after spending one day there. Subahu fought on the Påñđava side in the great war. (Vana Parva, Chapter 140, Verse 24).

SUBĀHU X. A warrior who fought against the Påñđavas in the great war. Both his hands were cut off in his fight with Yuyutsu. (Drôṣa Parva, Chapter 25, Verse 13).

SUBĀHU XI. A warrior of Subrahmanyā. (Śalya Parva, Chapter 45, Verse 73).

SUBĀHU XII. There is a reference in Verse 66, Chapter 115 of Anuśāsana Parva, Mahābhārata, about a Subāhu, who never consumed flesh in life.

SUBĀHU XIII. Father of Sagara 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 Vijyala, their second son, reciting hymns addressed to Vāsudeva. (Padma Purāṇa, Bhūmi Khaṇḍa, Chapter 94).

Though Subāhu and his queen worshipped Viṣṇu for a long time in the Ānanda forest, the lord did not appear to them. Ultimately they forsook their bodies in the forest and after a very long walk came to the abode of munis. The king quivered 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 munis asked them to return to Ānandārama and eat the corpses left there. While they were accordingly eating the corpses, Vijyala 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 Vāsudeva they would see Viṣṇu. It also taught Vijyala songs in praise of Viṣṇu. After having studied the songs, Vijyala went and sat on a tree at Ānandārama 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 Gândhāra. Subala was the father of Śakuni, uncle of the Kaúravas. Śakuni was the rebirth of Nagnajit, disciple of Prahlāda. Śakuni inherited the name Saubala from his father Subala whose only daughter was Gândhārī, mother of Duryodhana. Both Śakuni and Gândhārī were economic experts. (Adi Parva, Chapter 63). At the time of the marriage proposal of Gândhārī 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 Śakuni, Acala and Vṛṣaka participated in the Rājaśīya performed by Yudhīṣṭhira. (Śabhā Parva, Chapter 34, Verse 6).

(ii) After the Rājaśīya was over it was Nakula, one of the Påñđavas, who led Subala and his sons beyond the boundaries of the Kingdom safely. (Śabhā 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 Garuḍa. (Udyoga Parva, Chapter 101, Verse 3).

SUBANDHU. An ācārya, who was the high priest of King Asamāti. Once the King removed the priest from his job and appointed two priests, Kīrāta and Ākulī 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. (Ṛgveda 10, 57, 60; Brhaddevatā. 7. 33).

SUBELA. A mountain near Laṅkā. (Vana Parva, Chapter 294, Verse 21).

SUBHĀ. Dhruva's mother. According to Harivaṁśa, Chapter 2, she was born from Aśvamedha.

SUBHĀ. Wife of Aṅgirās and mother of seven sons like Bṛhatkīrī. (Vana Parva, Chapter 218, Verse 1).

SUBHĀDATTĀ. A wood-cutter who lived in Paṭāliputra.

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
Many of the Yadava chiefs wanted Subhadra to be wedded to Duryodhana, a disciple of Balabhadrā and against this desire of theirs Subhadra and Arjuna together drove themselves away in a chariot through lines of people and this created a stir among the Yadavas. But, Kṛṣṇa pacified them all. (Adi Parva, Chapters 213-228; Bhāgavata, 10th Skandha).

2) Other information.

(i) Later on, the wedding of Subhadra with Arjuna was duly consecrated. (Adi Parva, Chapter 220, Verse 10).

(ii) Arjuna came to Indraprastha with Subhadra disguised as a Gopi. Many costly things, by way of Subhadra’s dowry, were duly sent from Dwārakā to Indraprastha. (Adi Parva, Chapter 220).

(iii) A son named Abhimanyu was born to the couple. (Adi Parva, Chapter 220, Verse 65).

(iv) During the period of the ‘forest life’ of the Pāṇḍavas Subhadra and her son lived with Kṛṣṇa at Dwārakā (Vana Parva, Chapter 22, Verse 3).

(v) Subhadra too was present at the wedding of Abhimanyu at Uppalavanyanagara. (Virāṭa Parva, Chapter 72 Verse 22).

(vi) When Abhimanyu was killed in the great war, Subhadra wept before Kṛṣṇa. (Draupāda Parva, Chapter 78, Verse 2).

(vii) Following the death of Abhimanyu Subhadra returned with Kṛṣṇa to Dwārakā. (Āśvamedha Parva, Chapter 52, Verse 85).

(viii) Remembering about Abhimanyu’s death Subhadra swooned. (Āśvamedha Parva Chapter 61, Verse 4).

(ix) She went from Dwārakā to Hastināpura to attend the Āśvamedha yajña performed by Yudhiṣṭhira. (Āśvamedha Parva, Chapter 66, Verse 4).

(x) Subhadra joined her co-wives, Uṣūpi and Citrāngadā and embraced them. (Āśvamedha Parva, Chapter 83, Verse 3).

(xi) Following the death of Abhimanyu Subhadra spent her days in sad silence. (Mahāprasthāna Parva, Chapter 1).

SUBHADRĀ I. A daughter of Surabhi. She lives in the western region. (Udyoga Parva, Chapter 102 Verse 9).

SUBHADRĀ. A banyan tree. Garuḍa went to Devalokā to fetch amṛta after marking this tree as a sign-post. See under Garuḍa. (Aranya Kāṇḍa, Canto 35).

SUBHADRĀHARANAPARVA. A sub-parva of Mahābhārata. (Adi Parva, Chapters 218 and 219).

SUBHAGA. A brother of Śakuni. He was killed in battle by Bhīma. (Draupāda Parva, Chapter 157, Verse 26).

SUBHAGĀ I. Daughter of Kaśyapaprajāpati by his wife Pradhā. (Adi Parva, Chapter 65, Verse 46).

SUBHAGĀ II. A term of address.

According to Manusmṛti (Chapter 2, 129) one should use this word when one addresses the wives of others and women who are not one’s relatives.

Parapatī tu yā stri yādasaṃbandhā ca yonitah //
Tān brāhyād bhavatītyeṣāv ca subhage bhāgīṇī ca //

SUBHĀNU. One of the ten sons of Sātyabhāmā, the other nine being Bhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Brhadbhānu, Hairivbhānu, Śrībhānu and Pratirūpamāna. (Bhāgavata, 10th Skandha).

SUBHĀRYA (SUDARYA). A daughter of Śvaphalka, son of Prṣni. She was Akrūra’s sister. (Bhāgavata, 9th Skandha).

pot crashed to the ground and was broken to pieces. So he was forced to become the wood-cutter again. (Kathāsārītāgāra, Sākṣīṣālambaka, Tarāṅga 1).

1) Birth. Subhadra was the daughter of Vasudeva by his wife Devakī. She had two brothers, Kṛṣṇa and Sārāṇa and she was her father’s pet child. (Adi Parva, Chapter 217, Verse 18).

2) Married to Arjuna. During his one year’s pilgrimage Arjuna, after visiting various holy places, came at last to Prabhāsā tīrtha in the plains of the western mountain. He met Gada there who described to him the unique beauty of Subhadra. The description evoked in him the desire to marry her for which purpose he assumed the form of a Sannyāsin and sitting under a tree thought about Śrī Kṛṣṇa who understood the fact while lying on the bed with Satyabhāmā and immediately he began laughing. Asked for the reason for his laughing thus, Śrī Kṛṣṇa told her about Arjuna thinking about him etc. Kṛṣṇa 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 Raivata mountain where Arjuna revealed to Kṛṣṇa his desire to marry Subhadra. Kṛṣṇa agreed and, after leaving Arjuna at the mountain, returned to Dwārakā.

Within a few days the Yādava chief celebrated a festival at Raivata attended by prominent leaders like Balabhadrā, Ugrasena, Pradyumna, Śrī Kṛṣṇa and others. The sight of Subhadra among them evoked uncontrollable love in Arjuna who asked Kṛṣṇa secretly about the means for him to marry Subhadra. Kṛṣṇa answered him thus: "Svayamvara (marriage by self choice by a woman) is ordained for Kṣatriyas. But, how would we know whom Subhadra loves. Abduction also is ordained for Kṣatriyas. So you abduct Subhadra."

Arjuna immediately sent word about the matter through emissaries to Indraprastha. After the festival at Raivata was over, Subhadra returned to Dwārakā. As for Arjuna, he sat on a rock in the forest thinking about Subhadra when Yādava heroes like Bala, Samba, Sārāṇa, Pradyumna and Gada came that way by chance. They saluted the Sannyāsin (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 Sannyāsin and invited him and took him to Dwārakā. Kṛṣṇa and others arranged for the stay of the Sannyāsin, who pretended to spend Cāturāmasa there. He was to be fed from Subhadra’s house and the Sannyāsin was over whelmed with joy.

As days passed on thus, Arjuna grew more and more sick with love. Subhadra felt unbounded affection for him. She heard from him many stories about the valiant Pāṇḍava, Arjuna. When he was convinced that Subhadra cherished strong love for him, Arjuna revealed the truth about him. When he told her that he, the fake Sannyāsin, was really Arjuna who was living there without the knowledge of his mother and brothers, Subhadra bent down her head in shyness.

Subhadra’s wedding was decided to be held on the twelfth day from that date. Balabhadrā and Uddhava 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 Subhadra and gave her all good wishes.
SUBHĀNGADA A king. This king had attended Draupadi’s Swayamvara. (Mahābhārata, Ādi Parva, Chapter 183, Verse 22).

SUBHĀNGI. A virgin born in the Dāśārha tribe. Kuru, King of the Lunar dynasty married her. They had a son named Vidūra. (M.B. Ādi Parva, Chapter 53, Verse 39).

SUBHĀŚAṆA. A king of Solar line son of Yuyudhāna and father of Śruta. (Bhāgavata, 9th Skandha).

SUBHĀVAKTRĀ. A female attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Verse 7).

SUBHIMA. A son of Pāṇḍajānyagū on Tapa. This Agni is one of the fifteen Agnis which cause hindrances in Yajñas. Subhima, Atibhima, Bhima, Bhimabala, Bala, Sumitra, Mitrādhan, Mitrajita, Mitravardhana, Mitradharman, Surapravīra, Vīra, Suvarcas, Veṣa and Surahantā are the fifteen Agnis which cause hindrances in Yajñas. (Vana Parva, Chapter 220, Verse 11).

SUBHRAJĀ. One of the two attendants given to Subrahmanya by Sūrya, the other one being Bāhāsvara. (Śalya Parva, Chapter 45, Verse 31).

SUBHṛū. A female attendant of Subrahmanya. (Śalya Parva, Chapter 46, Verse 8).

SUBHŪMIKA. A holy place of ancient days in the plains of river Sarasvatī where Apsaras used to come daily and bathe. Deva-Gandharvas visit this place every month. Śrī Kṛṣṇa bathed there once and distributed money to brahmans. (Śalya Parva, Chapter 37).

SUBRAHMĀNYA. Son of Śiva.

1) Reason for birth. A son named Vajrāṅga was born to Kaśyapaprajāpati by his wife Danu and he married a girl called Varāṅgī. Vajrāṅga performed penance to Brahmr so that he might shed his asūric aspect. When he came out of his penance, Varāṅgī was missing and he wandered about the forest in search of her. Finally he saw Varāṅgī crying under a tree. When he asked her the reason for her weeping, she told him about harassments by Brahmr during the thousand years when Vajrāṅga was immersed in trance. Indra one day threw about the vessels 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 Vajrāṅga again took to penance with the grim determination to punish Indra and when Brahmr appeared before him he prayed for the boon of a son who would surpass the Devas including Indra in prowess. Brahmr granted him the boon. Varāṅgī delivered a son twelve months after the boon. The child was christened Tārakāsura.

Tārakāsura, as a child, began practising penance and Brahmr duly appeared before him and granted him the boon that if he were to die, he would die at the hands of a child only seven days old. Haughty over the boon Tārakāsura 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 no child 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. 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 consume it. When Agni 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 with the desire to have a son. Therefore, in future you will not have children by your wives.” 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.” (Vālmīki Rāmāyaṇa, Bālakanda, Canto 36).

Tārakāsura 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 Kāmadeva. Not only did Kāma not succeed in the endeavour 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 Subrahmanya. 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 Brahmr. On his way to Brahmr Agni met Gaṅgādevi with 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 Hiṃyanaratas.

Time passed by and the semen of Śiva became a burden to Gaṅgā. She complained about that to Brahmr. Brahmr 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 Brahmr told her as follows: “You go to the Udaya 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 (Saccharam munja Roxb) grows. You deposit the semen there and a male child will be born after 10,000 years.

As directed by Brahmr Gaṅgā went to the Udaya mountain and deposited the fucus 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 Subrahmanya 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 vied 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 Kārttikeya 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. Mahāviṣṇu 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 really belonged. Siva then told Pārvatī “Fortunate, fortunate.” Only after seeing the child could it be decided as to whose it was and so Siva, Pārvatī, 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, Sākhi and Naiγameya. Kumāra looked at Siva, Viśākha at Pārvatī, Sākhi at Gaṅgā and Naigameya at Agni and all of them felt immensely happy. The Kṛttikās asked Siva whether Śaṃukha (child with six faces) was his son to which Siva answered as follows: “Let him be your son under the name Kārttikeya; Gaṅgā’s son under the name Kumāra; Pārvatī’s son under the name Skanda; my son under the name Guha and Agni’s son with the name Mahāsena and under the name Saravana Saravana’s (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 ‘Śaṃukha’ also.

After having spoken thus Siva thought of the Devas and under the leadership of Brahmad and Viṣṇu all the Devas appeared there. They looked at the child to their hearts content and then told Siva thus: “Oh! Lord! You made Agni serve the purpose of Devas. Let us immediately start for Aūjas tirtha and crown Śaṃukha at Sarvasvati in Kurukṣetra. Let him flourish as army-chief of Devas, Gandharvas and Kinnaras and let him kill the terrible Mahiṣāsura and Tārākāsura.

3) Coronation. Brahmad, Viṣṇu, Siva and others reached Kurukṣetra with the child to crown him (Subrahmanya) as army-chief. Siva and Viṣṇu performed the consecration ceremony with holy water from the seven seas. Gandharvas, Rsis and others sang for joy and Apsaras danced. Pārvatī placed the child thus consecrated on her lap and kissed him repeatedly on the head.

4) Presents. After Guha’s consecration, the Devas presented the army-chief valorous armys. He was given by Siva four Pramathas, equal in prowess to Indra, called Ghantikarna, Lohitākṣa, Nandisenā and Kumudamāli. Brahmad and other Devas gave their own Pramathas to him. Brahmad gave him the Pramatama called Śhānu and Viṣṇu gave him three sets of Pramathas called Saṅkrama, Vikrama and Parākrama. Indra gave him Utkaśa and Paṅkaja; Sun (Sūrya) gave Daṇḍakapīṭṭalas; Moon gave Manivasuṃaṭita, the Aśvins gave Vatsanandises. In short, important Devas, Mātṛs, Tirthaś 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. Aruna gave his own son, the cock. Agni gave the Vel (three-pronged weapon, trident), Bṛhaspati the danda (club, stick) Gaṅgā, the Kamāṇḍalu (water-pot of Sannyāsins) Viṣṇu the garland, Pārvatī clothes, Siva the locket and Indra the string of pearls.

5) Deśaśura 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 Tārākāsura, Mahiṣa, Bāpa, son of Mahābali, Tāraka’s sons, Tārākāsura, Kamālākṣa, Vidyunmālī etc. In the furious battle that ensued Subrahmanya killed Tārākāsura. The other asura chiefs too were killed.

6) Vow of celibacy. After the killing of Tārākāsura Subrahmanya became the object of too much of petting by Pārvatī 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 Pārvatī. 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 Pārvatī that in future he would look upon all women in the world as equal to her, his mother. (Brahmapāta Purāṇa 81).

7) Marriage. See under Devasena. (Vālmīki Rāmāyaṇa, Canto 36; M.B. Vana Parva, Chapter 223; Anuśasan Parva, Chapter 85; Skanda Purāṇa, Sambhava kāṇḍa; Kathāsaritāgama, Lāvānahalambaka, Tārāṅga 6; Uttara Rāmāyaṇa Kamba Rāmāyaṇa, Bālākāṇḍa; Vāmana Purāṇa, Chapters 57-61; Bhaviṣya Purāṇa).

8) Other information.
(i) On the occasion of the burning of the Khanda forest Subrahmanya went there carrying his weapon called ‘Sakti’ to fight Krṣṇa and Arjuna. (Adī Parva, Chapter 226, Verse 33).
(ii) Skanda was born from the semen of Siva which fell into Agni. So he got the name Skanda. (Skanda—fall). (M.B. Vana Parva, Chapter 223, Verse 16).
(iii) He once cut asunder the Kauṭūka mountain. (For details see under Kauṭūka I).
(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 Raudragnaha, which is known also by other names such as Skandapasmāra, Śakunirgha, Pūtanāghra etc. This Graha is supposed to cause children’s death. (Vana Parva, Chapter 230).
(vi) Subrahmanya once in the company of Rudradaeva visited the holy place Bhadravāja. (Vana Parva, Chapter 231, Verse 56).
(vii) Vāyubhagavān assumed responsibility for his protection. (Vana Parva, Chapter 231, Verse 56).
(viii) He killed Mahisāsura. (Vana Parva, Chapter 231, Verse 96).

(ix) Synonyms or sacred names of Subrahmanya:—
- Ağneya, Skanda, Dipañkrti, Anúmaya, Mayüraketu, Dharmátman, Bhūteśa, Mahiṣārdana, Kámañjita, Kamada, Kínta, Satyavāk, Bhuvane'vārā, Śrīśuṣṭhāra, Śucicandā, Dīptavarna, Subhānana, Amyagha, Anagha, Raudra, Priya, Candrāṇana, Praśāntatman, Dipaśakti, Bhadraṅkrt, Kūṭamohana, Śaṣṭhiṣṭi, Pavitra, Mātrvatasa, Kanyābhartā, Viśhaka, Śvāheya, Revaśītta, Viśākha, Prabhu, Netā, Naigameya, Sudacara, Suvrata, Lalita, Bālaēkrīdānakāprīya, Khacāri, Brahmacārin, Śura, Sarvaṇodhīva, Viśvāmitrāprīya, Devasenāprīya, Vāsudevāprīya, Priyākrt etc.

Those who repeat the above sacred names of Subrahmanya will attain fame, wealth and heaven. (Vana Parva, Chapter 232).

(x) In the Devāsura war he killed important leaders of the asuras like Mahiṣa, Tripiḍa and Hradodara. (Śalya Parva, Chapter 46, Verse 90).

(xi) He defeated Bānāsura and killed the sons of Tārakāsura. (Śalya Parva, Chapter 46, Verse 90).

(xii) Śiva consecrated him as lord (Sreṣṭhārāja) of the Bhūtas. (Śanti Parva, Chapter 122, Verse 32).

SUCAKRA. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Verse 59).

SUCAKŚUS. One of the seven channels of Gaṅgā. (See under Sindhu).

SUCANDRA I. A King of Ikṣvāku dynasty. A son named Viśālaṇiti was born to King Ikṣvāku by his wife Alambuṣa. The city Viśālanagara was founded by this Viśālaṇiti. A son named Hemacandra was born to Viśāla. Sucandra was the son of Hemacandra. Dhūmārśva was the son of Sucandra. (Vālmiki Rāmāyana, Bāla Kānda, Sarga 47).

SUCANDRA II. An asura. This asura was the son of Sinhihikā. (Mahābhārata, Ādi Parva, Chapter 66, Verse 46).

SUCANDRA III. A Gandharva. (Mahābhārata, Ādi Parva, Chapter 66, Verse 46). This Gandharva was the son of Prajāpati Kaśyapa, by his wife Pradhā. This Gandharva participated in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Verse 58).

SUCANTI. A muni who was an adorer of Atri Maharsi. There is a reference to him in Rgveda, Manḍala 1, Anuvāka 16, Sūkta 112.

SUCĀRŪ I. A son of Dhrtarāṣṭra. With his seven brothers he attacked Abhimanyu. (M.B. Bhīṣma Parva, Chapter 79, Verse 22).

SUCĀRŪ II. A son born to Śrī Karṣṇa by his wife Rukmini. (M.B. Anuśāsana Parva, Chapter 14, Verse 33). The sons born by Rukmini were Praduyonna, Cāruḍeṣa, Sudeṣa, Čaruḍeṣa, Cāruṛṣa, Cāruṛga and Bhdacāru. (Bhāgavata, Skandha 10). SUCCHĀYĀ. The wife of Siṣṭi, the son of Dhruvā. Two sons named Siṣṭi and Bhavya were born to Dhruvā by his wife Sambhū. Succhāyā, the wife of Siṣṭi gave birth to five sons who were nameless. They were Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatējas. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

SUCETAS. The son of Grītamadā who was born in the dynasty of Vītahavyā. A son named Varca was born to Sucetas. (M.B. Anuśāsana Parva, Chapter 30, Verse 61).

ŚUGI I. A deva (god) who was born in Agniṇavān. This Śuci was the son of Agni Deva who was the eldest son of Brahmā, and his wife Śvāhā. Śuci had two brothers by name Pāvaka and Pavamāna. These brothers had fortyfive sons. They are also known as "Agni". Thus there are on the whole fortynine Agnis, including the father, three sons and their fortyfive children. (Viṣṇu Purāṇa, Part I, Chapter 10).

ŚUCI II. Cākṣuṣa was a son of Manu. Ten sons were born to Manu by his wife, Nadvāla. They were, Kuru, Puru, Satadyumna, Tapasvi, Śucī, Agniṣoma, Atriṣātra, Sudyumna and Abhimanyu. (Viṣṇu Purāṇa, Part I, Chapter 13).

ŚUCI III. There is a passage in Chapter 19 of Agni Purāṇa which says that Kaśyapa Prajāpati had six daughters by his wife Tāmā, who were, Kākā, Śyenī, Bhāsi, Gṛddhrikā, Śucī and Grivā and that different classes of birds took their source from them.

ŚUCI IV. A King of the Solar dynasty. From Bhāgavata, 9th Skanda we learn that he was the son of Śrakrūdymuna and the father of Vanadvāja.

ŚUCI V. In Mahābhārata, Sabbhā Parva, Chapter 8, Verse 14, there is a reference to a King Śucī who worships Yama, the son of Śūrya, in Yama's assembly. ŚUCI VI. The leader of a band of merchants. It was he who met and comforted Damayantī who lost her way in the forest after Nala left her. (Vana Parva, Chapter 64, Verse 127).

ŚUCI VII. One of the sons of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 54).

ŚUCI VIII. A son of Bhṛgu Maharsi. (Mahābhārata, Anuśāsana Parva, Chapter 55, Verse 128).

ŚUCI IX. A Maharsi born in the family of Āṅgiras. By a curse of Vasiṣṭha, this Maharsi was born as a mortal, as the son of King Vījitāśva. (Bhāgavata, 4th Skandha).

ŚUCI. The son of Śuddha and the grandson of Anenas. Trikalpava was the son of Śuci. (Bhāgavata, 4th Skandha).

ŚUCI (NEEDLE). Iron needle is Purānicly important. There is a story connecting the iron-needle of Bhārata and Vībhiṣaṇa as follows:—

Having killed Rāvana, Śrī Rāma anointed Vībhiṣaṇa as the King of Lāṅkā and returned to Ayodhya. During the reign of Vībhiṣaṇa, Lāṅkā reached the highest stage of prosperity. Among the five metals, only gold was seen in Lāṅkā. At this stage Vībhiṣaṇa got an iron needle from Bhārata. He kept it as a rare and valuable treasure, in his palace.

Vībhiṣaṇa who was an ardent devotee of Śrī Rāma used to cross the sea, come to Rāmeśvara-temple and offer flower at the feet of Śrī Rāma, every day. Flower was brought in a big golden pot. Once Vībhiṣaṇa placed the golden pot in the courtyard of the temple and went in with the flower. After the worship, Vībhiṣaṇa came out and taking the pot on his head returned to Lāṅkā. Being immersed in the thought of Śrī Rāma, Vībhiṣaṇa did not look inside the pot. After reaching the palace he looked into the pot and saw a Brahmin sleeping in it. He was very pleased to see the Brahmin. So after welcoming him with hospitality, he brought the box in which he had kept the most precious treasure and placed it before the Brahmin who returned with the box to Bhārata. He eagerly opened the box and saw only an iron needle in it. The consternation of the Brahmin need only be imagined.
SUCITRA. An Apsaras. She had participated in Arjuna's birth festival. (Mahābhārata, Adi Parva, Chapter 122, Verse 62).

SUCIKA. A figure of the giantess Karkaṭi. (See under Brāhmaṇī, Para 12).

SUCIMUKH. A hell. (See under Kāla the section on hell).

SUCIMUKHI. Companion maid of Prabhāvati, daughter of Vajranabhā. (See under Prabhāvati V).

SUCIRATHA. A King born in Bharata's dynasty. He was the son of Citraratha and Dhṛṣṭam's father. (Bhāgavata, 9th Skandha).

SUCIROSTI. A minister of Daśaratha. (Vālmiki Rāmāyaṇa, Ayodhyā Kānda, Sarga 32).

SUCISMITI I. A Brāhmaṇī who was devoted to her husband. (For further details see under Dhanañjaya V).

SUCISMITI II. An Apsaras. She attends Kubera's assembly (Mahābhārata, Sabhā Parva, Chapter 10, Verse 10).

SUCITRA I. A nāga (serpent) born in the family of Dhrtarāṣṭra. 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 18).

SUCITRA II. (SUMITRA). Father of Sukumāra the King of Pulinda. (See under Sukumāra I).

SUCITRA III. A son of Dhrtarāṣṭra. He attacked Abhimanyu in the battle of Bharata. (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, Stanza 27). While this king and his son Citravarmā were walking in the battlefield, Droṇa killed them.

SUCIVKTRA. A warrior of Subrahmnaya. (M.B. Salya Parva, Chapter 45, Verse 72).

SUCIVRATA. A King of ancient times. (M.B. Adi Parva, Chapter 1, Verse 256).

SUDAKSINI I. The son of King Pañḍraka. Śrī-Kṛṣṇa killed Pañḍraka in battle and his head, cut off by Śrī Kṛṣṇa, fell in the country of Kāśī. Sudakṣina who learned about the death of his father, went to Kāśī and recognized the head by the ear-rings. Sudakṣina made up his mind to kill Śrī Kṛṣṇa somehow or other and began to do penance in Kāśī before Śiva. Pleased with his penance Śiva appeared before him and advised him to create a wicked fairy from the fire of sorcery. Accordingly Sudakṣina prepared a fire of sorcery, from which a wicked fairy came out and ran towards Śrī Kṛṣṇa. Śrī Kṛṣṇa sent his weapon the Discus which cut off the head of the wicked fairy and from there the Discus flew to Kāśī and turned Sudakṣina to ashes, and returned to Dwārakā. (Bhāgavata, Skandha 10).

SUDAKSINI II. A king of Kāmboja (Kabul). The following information is taken from Mahābhārata about this king.

(i) Sudakṣina had been present at the Svaayamvara marriage of Draupadi. (Adi Parva, Chapter 185, Verse 15).

(ii) He came with an aksauhini of army to help Duryodhana against the Pāṇḍavas in the battle of Bharata. (M.B. Udyoga Parva, Chapter 19, Verse 21).

(iii) Sudakṣina 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 Śrutakarmā and Sudakṣina. (M.B. Bhīṣma Parva, Chapter 45, Verse 66).

(v) There was another combat between Abhimanyu and Sudakṣina. (M.B. Bhīṣma Parva, Chapter 45, Verse 66).

(vi) Arjuna killed Sudakṣina in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 92, Verse 61).

(vii) The younger brother of Sudakṣina confronted Arjuna to avenge the death of his brother and was killed by Arjuna. (M.B. Karna Parva, Chapter 56, Verse 110).

SUDAKSINI III. A warrior who fought on the side of the Pāṇḍavas. Droṇācarya shot him down from the chariot with an arrow. (M.B. Droṇa Parva, Chapter 21, Verse 56).

SUDAKSINI. The wife of Dilipa. (See under Dilipa).

SUDAMA I. A minister of king Janaka. (Vālmiki Rāmāyaṇa, Bālañcāndha, Sarga 70).

SUDAMA II. A king of Daśartha. This king had two daughters of whom one was married by Bīhma, the king of Vidarbha, and the other by Virābhū king of Cedi. (M.B. Vana Parva, Chapter 96, Verse 14).

SUDAMA III. A country of North India. Mention is made in Mahābhārata, Sabhā Parva, Chapter 27, Verse 11, that this country was captured by Arjuna.

SUDAMA IV. An attendant of Subrahmnaya. (M.B. Salya Parva, Chapter 46, Verse 10).

SUDAMA V. A cowherd. This Sudāma was reborn as an asura, because of the curse of Devī Rādhā. (For further details see under Tulasī, para 5).

SUDAMA VI. A warrior who took the side of the Pāṇḍavas and fought against the Kauravas. (M.B. Droṇa Parva, Chapter 23, Verse 41).

SUDAMA VII. The watchet of the garden of Kaṁsa. It is stated in Bhāgavata, Skandha 10, that this Sudāma adorned Śrī Kṛṣṇa and Balabhadra Rāma with flower garlands.

SUDAMA VIII. The real name of Kucela who was the friend of Śrī Kṛṣṇa in boyhood. Though his name occurs everywhere in Bhāgavata, as Kucela, his real name is Sudāma. (See under Kucela).

SUDAMA IX. A river famous in the Purāṇas. It is mentioned in Vālmiki Rāmāyaṇa, Ayodhyākānda, Sarga 71, that Bharata, the brother of Śrī Rāma, crossed this river while he was returning from Kekaya.

SUDANYIKA. See under Śūryaprabha.

SUDARŚANA I. A king of ancient India. He was a contemporary of Śrī Kṛṣṇa. This king who was esteemed even by the gods, was once captured and made a prisoner by another king named Nagnajit. Śrī Kṛṣṇa defeated Nagnajit and all the other Kings and made this king free. This story occurs in Mahābhārata, Udyoga Parva, Chapter 48, Verse 75.

SUDARŚANA II. A king who took the side of the Kauravas and fought against the Pāṇḍavas in Kuruksetra. This king was killed by Sātyaki. (M.B. Droṇa Parva, Chapter 118, Verse 14).

SUDARŚANA III. A king of Mālava. This king joined the side of the Pāṇḍavas in the battle of Bhārata and was
SUDARŚANA IV

killed by Aśvatthamā. (M.B. Droṇa Parva, Chapter 200, Verse 13).

SUDARŚANA IV. A son of Dhṛtarāṣṭra. In the battle of Bhāratas, he attacked Bhimaśeṇa and was killed by him. (M.B. Sālīya Parva, Chapter 27, Verse 31).

SUDARŚANA V. Son of Dhruvasandhi, king of Kosala. Manorāma was the mother of Sūdarśana. (For further details see under Dhruvasandhi).

SUDARŚANA VI. One of the five sons of Bharata. Bharata, the son of Rṣabha, had married Pañcājani, the daughter of Viṇ śvarūpa. Five sons named Sumati, Rāṣṭrabhī, Sūdarśana, Āvarana and Dhūrmaketu were born to Bharata, who divided Bhāratas among his five sons and went to Sāla-grāma and did penance there and died. (Bhāgavata, Skanda 5).

SUDARŚANA VII. The son born to god Fire by his wife Sudar'ana. (Sudar'ana was the daughter of Duryodhana (Nila) of the dynasty of Ikṣvāku. For the story of her marriage see under Sudar'ana). Sudar'ana, the son of Fire, married Oghvātī the daughter of Oghvān. That story is given below:-

Oghvān had two children a daughter named Oghvātī and a son named Ogharatha. Oghvān gave his daughter in marriage to Sūdarśana who was wise and learned. The couple lived in Kurukṣetra. Once Sūdarśana said to Oghvātī 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.” Oghvātī promised to obey the order of her husband to the letter. Sūdarśana had been trying to become victorious over Mṛtyu (Death) and so Death had been waiting to find out some vulnerable point in Sūdarśana’s life. While Sūdarśana had gone to cut firewood, a brahmin entered the hermitage and said to Oghvātī:—“If you do observe the duties of a house-holder show hospitality to me.” Hearing this, Oghvātī welcomed the brahmin and performed the usual hospitality and asked him “What shall I do for you?” “Give yourself to me”, was the answer. Seeing that the guest was not contented with the usual hospitalities and remembering the words of her husband, Oghvātī gave herself to the guest. Both of them entered the interior of the hermitage. At this moment Sudar’ana returned with firewood, and looked for Oghvātī and called her aloud, several times. He got no reply. Then the Brahmin who was lying inside called out:—“Hei! 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 Sudar’ana. Dharmadeva 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 Dharmadeva, half of the body of Oghvātī flowed as the river Oghvātī and the other half was dissolved in the soul of her husband, Sudarśana thus earned victory over Mṛtyu and obtained prosperity.

SUDARŚANA VIII. A Vidyādharā. Because of the curse of Aṅgiras, this Vidyādharā was changed into a mountain snake. That story occurs as follows in Bhāgavata, Skanda 9.

While Sūdarśana was playing about in the world of Gods with some Gandharva damsels, Aṅgiras and some other hermits came by that way. Sūdarśana ridiculed them. Aṅgiras became angry and changed him to a mountain snake by a curse. Sūdarśana prayed for liberation from the curse. Aṅgiras said that in Devī parayuga, Mahāviṣṇu would incarnate as Śrī Kṛṣṇa and when Kṛṣṇa trod upon him, he would regain his original form.”

Sūdarśana became a big snake and began life in Āmbāḍi. Once the people of Āmbāḍi went to Devī forest and worshipped Maheśvara. They spent the night on the banks of the river Kālindī. In the night the snake mentioned above, caught hold of the leg of Nandagopa. Seeing the snake swallowing Nandagopa the rest of them crowded there and struck at the snake with burning faggots. But it was in vain. Finally Śrī Kṛṣṇa came, and gave the snake a thrash. Instantly Sūdarśana got his old form. He went to the world of gods.

SUDARŚANA IX. A brahmin sinner who lived in the Tretāyuga. The moment he touched the water in which Viṣṇu washed his feet, he obtained remission of his sins and entered Vaikuṇṭha. This story which is given under, occurs in Padma Purāṇa, Brahma Khaṇḍa, Chapter 17.

There lived a brahmin sinner in Tretāyuga. 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 Sūdarśana was laid in horrible excrements for the period of hundred Manvantaras. When he was released he was born on earth as a hog. Because he ate food on Harivāsara (a fast-day) he suffered hell for a long time. His next birth was that of a crow and lived on excrements. Once the crow drank the water which fell on the steeps while washing the feet of Viṣṇu. The crow obtained remission of all its 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 Dirghabhaṭṭa who was born in the family of Manu. He conquered all the kingdoms and ruled as an emperor. The famous hermit Vasiṣṭha was his priest.

Once Devi 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 Vasiṣṭha and stay there in a cave.” According to the instruction of Devi, Sūdarśana took everybody with him and went to the Himalayas.

The prophecy of Devi came true. The earth was filled with water. This deluge lasted for ten years. After that the earth resumed its original form and Sūdarśana returned to Ayodhya. (Bhaviṣya Purāṇa, Pratisarga Parva, I, 1).

It is mentioned in Kālikā Purāṇa that Sūdarśana had broken off a piece of a forest region of Himalaya and taken it to his country and founded on it the city called Khāḍjavīnagarā and that after a short period king Vijaya of the Bhairava dynasty killed king Sudarśana and became the ruler of the city. (Kālikā Purāṇa, 92).

SUDARŚANA XI. A wife of God Fire. This Sudarśanā was the daughter of Duryodhana, the son of Durjaya of the Ikṣvāku dynasty. The mother of Sudarśanā was Narmadā. It is said that so beautiful a woman as Sudarśanā had never been born. The God Fire was once fascinated by the beauty of Sudarśanā 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 Sudarṣanā 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 Sudarṣanā as wife to the God. (Duryodhana had another name Nila). In the Purāṇas there is another statement also that Nila was the ruler of Māheśmatī. (See under Duryodhana II and Agni Para 8).

SUDARṢANA XII. An island. This is another name of Jambūdvipa. Once Sañjaya talked to Dhṛtarāṣṭra about this dvīpa (Island). (M.B. Bhīṣma Parva, Chapter 5).

SUDARṢANA XIII. A tree in the Jambū island. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 7 that this tree was eleven thousand yojanas high.

SUDARṢANA XIV. (The Discus Sudarṣana-weapon).

1) General information. The weapon of Mahāviṣṇu. Two stories are seen about the origin of this weapon.

(i) The sun married Sañjā the daughter of Viṣvakarmā. Sañjā complained to her father that she could not bear the radiance of the Sun. Viṣvakarmā put the Sun in a turning machine and turned him and decreased his radiance. Out of the dust of the Sun produced by this process, Viṣvakarmā made the discus-weapon, the arial chariot Puspaka, the Trident of Śiva, and the Sakti (lance) of Subrahmanyā. Of these weapons the discus-weapon Sudarsana was given to Mahāviṣṇu. This is one story. (Viṣṇu Purāṇa, Aniṣa 3, Chapter 2).

(ii) During the burning of the forest Khandava, Indra showered rain against the fire. According to the second story, the God Fire gave the discus weapon Sudarṣana to Śrī Kṛṣṇa and the Gāndiva to Arjuna to fight against Indra. (See the word Khandavadvadā). Besides these two stories, several statements occur in various Purāṇas, about this weapon Sudarṣana. As Sudarṣana was in existence even before the incarnation of Śrī Kṛṣṇa, the story that Viṣvakarmā made it, ought to be given prominence. Very often Mahāviṣṇu used to destroy enemies by this Sudarṣana. Though Mahāviṣṇu had taken several incarnations, only Śrī Kṛṣṇa is mentioned in the Purāṇas as having used this weapon Sudarsana very often.

2) The power of Sudarṣana. Sudarṣana flies up to the ranks of the enemies, burning like fire. Once Mahāviṣṇu sent the weapon Sudarṣana towards the asuras. Then the havoc and destruction caused by this weapon, is described as follows:

The moment he thought of Sudarṣana, 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 Sudarṣana rested on the hand of Viṣṇu; turning round with a tremendous speed. Viṣṇu 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 burnt 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).

SUDARṢANA XV. Indra had a chariot named Sudarṣana. (Mahābhārata, Virāṭa Parva, Chapter 56, Verse 3).

SUDĀSA I. A King of Kosala. This Sudāsa was a King who ought to be remembered every morning and evening. (Mahābhārata, Anuśāsana Parva, Chapter 165, Verse 57).

SUDĀSA II. An Āryan King named Sudās is stated in Ṛgveda. It is mentioned in Ṛgveda Maṇḍala 1, Anuvaka 11, Sūkta 63, that Viśvāmitra saved this King from a danger. (See under Dīgarāja).

SUDĀSA III. A King of Ayodhya. He was the son of Sarvakāma and the father of Kalmāśapāda. (Īśāvakī, Skandha 9; Viṣṇu Purāṇa, 4, 4, 30).

SUDATTĀ. One of the prominent wives of Śrī Kṛṣṇa. The palace Ketumān in Dvārakā, was given to this wife. (Mahābhārata, Dākṣīṇāyta Pāṭha, Sabhā Parva, Chapter 38).

SUDDHA. A King of the Bhrigu dynasty. Īśāvakī, 9th Skandha mentions that he was the son of Anenas and Śuci's father.

SUDEṢṇA I. The wife of Virāṭa, the King of Matsya. 1) General information. It is mentioned in Mahābhārata, Virāṭa Parva, Chapter 9, Verse 6, that this Sudesna, the daughter of the King of Kekeya, had the name Citrā also.

2) Other details.

(i) During the pseudonymity, Pāñcāli lived with Sudesna in the guise of Sairandhri. (M.B. Virāṭa Parva, Chapter 9).

(ii) Sudēṣṇā agreed to the request of Kēcaka to get Sairandhri for him, as he was fascinated by her beauty. (M.B. Virāṭa Parva, Chapter 14, Verse 6).

(iii) Sudesna sent Kēcaka to the house of Sairandhri. (M.B. Virāṭa Parva, Chapter 15).

(iv) Draupadī consoled Sudesna who was miserable at the death of Kēcaka. (M.B. Virāṭa Parva, Chapter 16, Verse 48).

(v) Sudeṣṇā asked Draupadī to go away from the palace. (M.B. Virāṭa Parva, Chapter 24, Verse 3).

(vi) In connection with the marriage of her daughter Uttara, Sudeṣṇā went to Upaplāvya with Draupadī. (M.B. Virāṭa Parva, Chapter 72, Verse 30).

SUDEṢṇA II. The wife of the King Bali. Five sons named Aṃga, Vaṅga, Kāḷiṅga, Pundra and Suhma were born to him, who was the hero of Dirghatamas by this queen Sudesna. (M.B. Ādi Parva, Chapter 98: 30; Īśāvakī, Skandha 9; Harivarṇa 1, 39).

SUDEṢṇA I. A son born to Śrī Kṛṣṇa by Rukmiṇī. (See under Rukmiṇī).

SUDEṢṇA II. A country in India, very famous, in the Purāṇas. (Mahābhārata, Bhīṣma 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 Ambariṣa. He was calm and fearless. Sudeva met with a heroic death in a battle and attained heaven. Indra gave him a suitable place. Later Ambariṣa died and came to heaven. There he saw his captain Sudeva and was amazed. He asked Indra how it was that Sudeva 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 Sudeva attained heaven. The King asked, when this
took place. Indra continued: — "Once Ambaraśa sent Sudeva to subdue the asuras and giants. Sudeva entered the battlefield and looked at the vast army 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. Dākyāṇāyapāthā, Śanti Parva, Chapter 98).

SUDEVA III. The son of Haryāśa, the King of Kāśi. He was quite valiant and radiant. After the death of his father he was anointed as King of Kāśi. As soon as he became King, the sons of King Vitahavya attacked Sudeva and captured him. After this Divodāsa became the King of Kāśi. (M.B. Anuśāsana Parva, Chapter 30, Verse 13).

SUDEVA IV. A famous King. Nābāgā married Suprabhā the daughter of this King Sudeva. The following is a story taken from Mārkandeya Purāṇa stating how this Sudeva who was a Kṣatriya by birth, became a Vaśya by the curse of hermit Pramati.

Once Nala, the friend of Sudeva, and the relative of Dhūmārka, after having drunk too much liquor, tried 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 Vaśya." This arrogance of the King made the hermit angry. "May you become a Vaśya," The hermit cursed the King. Sudeva repented 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 Nābāgā stole away Suprabhā the daughter of Sudeva and Sudeva got back the lost feelings of Kṣatriya.

SUDEVA I. A daughter of the King of Āṅga named Ariha. The King Rkṣa was her son. (M.B. Ādi Parva, Chapter 95, Verse 24).

SUDEVA II. A princess born in the dynasty of King Dāśārha. Vikunṭha, a King of the Pūru dynasty married Sudevā. The King Ajamidha was her son. (M.B. Ādi Parva, Chapter 95, Verse 36).

SUDEVA III. The wife of Iksvāku who was the son of Manu. This Sudevā was the daughter of Devarāta the King of Kāśi. Iksvāku and Sudevā are said to be the reincarnations of Viśnū and Devī Lākṣmī respectively. While the couple were walking about in the forest, they saw a she-hog. That hog was the cursed form of a Brahmin woman named Sudevā. Sudevā, the wife of Iksvāku gave the merits she had earned in one year by her good deeds to Sudevā the she-hog and liberated her from her curse. This story occurs in Padma Purāṇa Bhūmikhaṇḍa, Chapter 42. The story is given below: Once King Iksvāku and his wife Sudevā were hunting on the banks of the Gāndā. Then a big hog came there with his wife and children. The hog was afraid of Iksvāku. So he said to his wife: — "Look! beloved! Iksvāku the valiant, the son of Manu, is 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 Iksvāku and his army.

The king’s army saw the preparations of the hogs and their resolute stand. Struck with fear, they informed Iksvāku about it. The king ordered the noble hog to be caught. Iksvāku 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 Sudevā 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 Sudevā. Sudevā 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 dead husband was a Gandharva named Raṅkāvidyādhara, 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. Raṅkāvidyādhara did not like to comply with the request of the hermit. At last Pulastya removed his hermitage to another place. Raṅkāvidyādhara walked in search of 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 Raṅkāvidyādhara 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 forgave 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 patience in the shape of a hog. For you, great sinner; take the next birth as a hog." With grief the Gandharva ran to Indra and informed 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 Iksvāku."
Sudevä 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 (Vasudeva) in the city of Śṛipura in Kaliyuga. They named me Sudevä (Vasudevā). Because of the unlimited caressing and fondling of my father I grew up as an arrogant girl. In the meanwhile a Brahmin youth named Śivāśarmā, 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. By and by I became wicked. 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 Kaṁsa was born to Padmāvatī, the wife of Ugrasena, by her illegal connection with persons other than her husband."
Hearing about the birth of Kaṁsa, Sudevä asked the she-hog to tell her about the circumstances which led to the illegal connections of Padmāvatī. The wife of the hog continued. "In days of old there was a king in Mathurāpuri named Ugrasena, who married Padmāvatī the daughter of king Satyaketu of Vidarbha. While the couple were living happily in Mathurāpuri Satyaketu wanted to see his daughter. He sent a messenger to Mathurāpuri and brought Padmāvatī to Vidarbha. She 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 Puspavān, 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. Thīking 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 Vaśravaṇa. 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 Kālanemi. In ancient days Viśṇu 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 Kaṁsa. He was killed by Śrī Kṛṣṇa and he attained heaven.
Sudevä was struck with wonder at the story of Kaṁsa. 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 horrible disease, and travelling in this manner, I came to a big house. I entered the courtyard and begged for alms. It was the house of my husband Śivāśarmā. When I abandoned him he married another woman named Maṅgalā and was leading a prosperous life. Maṅgalā gave me food. Śivāśarmā 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 hen, a cat and a rat. Thus Brahmin 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 Viśṇu in portion and yourself, that of Lakṣmī 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 Sudevä 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 Sudevä 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 Īttama. The ruler of the devas was the Indra named Suśānti. There were five groups or ganas of twelve devas each, called the Satyas, the Japas, the Pratardanas, Sudhāmās and the Vaśavarttins. (Viṣṇu Purāṇa, Aitīsa I, Chapter 9).

**SUDHĀMA II.** A golden mountain in the Kuśā island. (M.B. Bhīṣma Parva, Chapter 12, Verse 10).

**SUDHĀMA III.** One of the sons of King Gṛhapṛṣṭha. (Bhāgavata, Skandha 5).

**SUDHANUS I.** A King of the Puru dynasty. He was the son of King Kuru who had founded Kurukṣetra. Four sons named Sudhanvā, Sudhanus, Parīkṣit and Arimejaya, were born to Kuru. (Agni Purāṇa, Chapter 278).

**SUDHANUS II.** A King who was the son of Kuru and the father of Suhotra. The King Uparicaravasu was a King of this dynasty. (Bhāgavata, Skandha 9).

**SUDHANUS III.** A warrior from Pāṇcāla who took the side of the Pāṇḍavas. This mighty warrior was the son of King Drupada and the brother of Viraketu. In the battle of Bhārata, when Viraketu was killed, Sudhanus gathered his brothers and attacked Drona. In that fight Sudhanus was killed by Drona. (M.B. Droṇa 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, Saṅkhapāda in the South, Ketumā in the West and Hiranyaromā in the North. (Agni Purāṇa, Chapter 19).

**SUDHANVĀ II.** Son of hermit Aṅgiras. Some information gathered from Rgveda and Mahābhārata is given below.

(i) There arose a contest between Sudhanvā and Virocana, the son of Prahlāda for marrying the damsel Keśini. (For detailed story see under Keśini V).
(ii) This hermit visited Bhīṣma in his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Verse 7).
(iii) Sudhanvā was the eighth son of Aṅgiras.
SUDHANVÄ III.

A great warrior who fought against the Pńḍavas in the battle of Kurukṣetra. He was killed by Arjuna. (M.B. Droṇa Parva, Chapter 18, Verse 42).

SUDHANVÄ IV. A Sudhanvä who was the son of Drupada, is mentioned in Mahābhārata, Droṇa Parva, Chapter 23, Verse 44. This warrior sided with the Pńḍavas in the battle of Kurukṣetra and fought against the Kauravas. When his brother Viraketa was killed, he and his brothers joined together and attacked Droṇa. In that fight Droṇa killed Sudhanvä. (M.B. Droṇa Parva, Chapter 122, Verse 45).

SUDHANVÄ V. An ancient King of Bhirāta. A story that King Māndhāta defeated this Sudhanvä in battle, occurs in Mahābhārata, Droṇa Parva, Chapter 62.

SUDHANVÄ VI. A King of Sāṅkṣaya. This King surrounded the city of Mithilā and sent word that unless the bow of Śiva and the princess Sitā were given to him he would kill Janaka, who subsequently fought a battle with him. In this battle Sudhanvä was killed. Sāṅkṣaya, the kingdom of Sudhanvä was given to Kuśadhvaja by his brother Janaka. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 71).

SUDHARMÄ I. The assembly hall of the Devas. (the gods). (Bhāgavata, Skandha 10).

SUDHARMÄ II. The great assembly hall of the Yādavas. It is mentioned in Mahābhārata, Ādi Parva, Chapter 219, Verse 10, that at the time of the carrying away of Subhadrā, the soldiers ran to Sudharmä and reported the matter there. This hall had the name 'Dāśārhi' also. This great hall was one yojana long and one yojana broad. It was in this hall that Śrī Kṛṣṇa received Indra. (M.B. Dākṣinātyā Pātha, Sabhā Parva, Chapter 38).

SUDHARMÄ III. Wife of Mātali, who was the charioteer of Indra. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 95, that a daughter named Gūndakeśi was born to Mātālī by Sudharmā.

SUDHARMÄ IV. A prince of the Vṛṣṇi dynasty. It is stated in Mahābhārata, Sabhā Parva, Chapter 4, Verse 18, that he was a member of the assembly of Yudhīṣṭhira and that he had learned archery from Arjuna.

SUDHARMÄ V. A King of Dāśārha. Bhīmasena who was pleased at the good fighting of this King, appointed him as his captain. (M.B. Sabhā Parva, Chapter 29, Verse 5).

SUDHARMÄ VI. A warrior who had fought against the Pńḍavas in the battle of Kurukṣetra. (M.B. Droṇa Parva, Chapter 18, Verse 20).

SUDHĪS. A group of Gods of Tāmasa Manvantara. In this Manvantara there were four groups of devas (gods) called Supāras, Haris, Satyas and Sudhis. In each of these groups there were twentyseven gods. (See under Manvantara).

SUDHṚTI. Another name of Satyadṛsti, the King of Videha. He was the son of Mahāvīrya and the father of Dhṛṣṭaketu. (Bhāgavata, Skandha 9).

SUDINA. A holy place in Kurukṣetra. It is mentioned in Mahā Bhārata, 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 Vānaprastha (life in the forest) the third of the four stages of life, and attained heaven. Mention is made about this hermit in Mahābhārata, Śānti Parva, Chapter 244, Verse 17.

SUDRA. See under Cāturvarṇyayam.

SUDRAKA. A Sanskrit dramatist. He is believed to have lived in the second century A.D. The drama "Mrčhakatikā" 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 King. The authorship of another drama, "Padmāprabhārtakam" is also attributed to him.

SUDRŚṬA. A country in Bhirāta, very famous in the Purāṇas. (M.B. Bhāṣā Parva, Chapter 9, Verse 51).

SUDYA. A King of the dynasty of Yayāṭī. He was the grandson of Namasyu and the son of Cārupāda. Bālhugava was the son of Sudya. (Bhāgavata, Skandha 9).

SUDYUMNA I. A son of Manu Cākṣuṣa. Ten sons full of radiance, including Sudyumna were born to Cākṣuṣa (who was the Manu of the sixth Manvantara) by his wife Naḍvala, the daughter of Prajāpati Vairāja. (Viṣṇu Purāṇa, Arśa 1, Chapter 13).

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 Iī 1).
2) Other details.
(i) This royal hermit stays in the court of Yama glorifying him. (M.B. Sabhā Parva, Chapter 8, Verse 16).
(ii) While Sudyumna 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 righteously, Sudyumna attained heaven. (M.B. Śānti Parva, Chapter 28, Verse 45).

SUGANDHA. A giant. It is stated in Padma Purāṇa, Śrīṣṭi Khaṇḍa, Chapter 75, that this giant was one of the seven, who were killed by Agni (Fire) in the battle between Hiranyākṣa and the gods.

SUGANDHÄ I. A celestial maids. Mention is made in Mahābhārata, Ādi Parva, Chapter 122, Verse 63, that this celestial maid danced in the birth festival of Arjuna.

SUGANDHÄ II. A holy place. It is mentioned in Mahābhārata, 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 Puṇḍra was born to Vasudeva by his wife Sugandhi. (Viṣṇu Purāṇa, 96, 161).

SUGATI. A King of the Bharata dynasty. It is mentioned in Bhāgavata, Skandha 5, that he was one of the sons of Gaya.
SUGHOŠA. The son of Nakula, one of the Pāṇḍavas. (Mahābhārata, Bhīṣma Parva, Chapter 25, Verse 16).

SUGOPTĀ. An eternal Viśvadeva (god concerned with offerings to the manes). (Mahābhārata, Anuśāsana Parva, Chapter 91, Verse 37).

SUGRIVA I. Bāli and Sugriva were brothers. Their mother was Aruna 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 Sugriva was the son born to the Sun by Aruni. Both of them were brought up in the hermitage of Gautama. When the King of Kīśkindhā Rākṣarasājad died, Bāli was anointed the king of Kīśkindhā. Sugriva lived with Bāli, serving him. At this time Bāli engaged in a battle with the asura Dunḍubhi. Bāli chased Dunḍubhi into a cave. Placing Sugriva at the mouth of the cave, Bāli went in. By the magic and sorcery of Dunḍubhi, it appeared to Sugriva that Bāli was killed by Dunḍubhi. Sugriva returned to Kīśkindhā. Bāli who came out, followed Sugriva to kill him due to misunderstanding. Bāli chased Sugriva all over the world. It is mentioned in Vālmikī Rāmāyaṇa, Kīśkindhā Kāṇḍa, Sarga 46, that the knowledge of the lay-out of the various countries in the world that Sugriva got in this running, helped him later, in the search for Sītā.

At last Sugriva entered Rṣyamūkācāla. Bāli had been once cursed that if he entered this mountain his head would be broken into pieces. Hanūmān became the minister of Sugriva. It was during this period that Śrī Rāma and Lakṣmāṇa came by that way in search of Sītā. Sugriva and Śrī Rāma entered into a treaty. Bāli should be killed and Kīśkindhā should be given to Sugriva in place of which Rāma should be helped to find out Sītā and get her back.

Śrī Rāma killed Bāli and gave Kīśkindhā to Sugriva, who sent monkey-armies in all directions to find out Sītā. Hanūmān found out Sītā and returned to Śrī Rāma, who fought a great battle with Rāvaṇa, in which battle Sugriva took a prominent part. It was Kumbhakarṇa, who oppressed the monkey army much. When he caught Sugriva, Kumbhakarnā lost his ears and nose. Then he caught hold of the monkey warriors and Śrī Rāma cut off his hands with arrows. (Agni Purāṇa, Chapter 1). After the war, when Rāma and others returned to Ayodhya, Sugriva also accompanied them. After that Sugriva returned to Kīśkindhā. After a few years Candragupta, the second son of Sahasramukha Rāvaṇa, carried away the daughter of Sugriva. Hearing this, Śrī Rāma confronted Sahasramukha Rāvaṇa, who was killed by the arrow of Sītā.

Sugriva participated in the horse-sacrifice performed by Śrī Rāma. The control of the army was in the hands of Sugriva, the financial affairs, with Vibhiṣaṇa and central powers, with Lakṣmāṇa. When the sacrifice was completed, Sugriva returned to Kīśkindhā.

SUGRIVA II. An asura. This asura was the minister of Sumbha, an asura-chief. (Devi Bhāgavata).

SUGRIVA III. A horse of Śrī Kṛṣṇa. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 147, Verse 47, that five horses Kāmaga, Saibuaya, Sugriva, Meghapuşpa and Valāhaka were yoked to the chariot of Śrī Kṛṣṇa.

SUGRIVI. A girl born to Kaśyapa by Tāmā. It was from this Sugrivi, that the horse, camel and donkey originated in the world for the first time. (Matsya Purāṇa).

SUHANU. An asura who lives in Varuṇa's court worshipping him. (Sabhā Parva, Chapter 9, Verse 13).

SUHASTA. One of the hundred sons of Dhṛtarāṣṭra. Bhimasena killed him in the great war. (Droṇa Parva, Chapter 157, Verse 19).

SUHASTYA. A muni extolled in Ṛgveda. He was the son of Ghośā. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 120).

SUHAVI. A King born in the Bharata dynasty. He was the grandson of emperor Bharata and son of Bhūmanu. His mother was called Puṣkārīṇī. (Ādi Parva, Chapter 94, Verse 24).

SUHMA I. A country famous in the Purāṇas. It is stated in Mahābhārata, Ādi Parva, Chapter 112, Verse 29, that Pāṇḍu had conquered this country which was situated on the Eastern part of Bhārata. Bhīmasena also conquered this country during his regional conquest of the east. (M.B. Sabhā Parva, Chapter 30, Verse 16).

SUHMA II. A country situated in the mountainous region of North India. It is mentioned in Mahābhārata, Sāhā Parva, Chapter 27, Verse 21, that Arjuna conquered this country during his regional conquest of the North.

SUHOTRA. See under Suhotra II.

SUHOTRA I. A son of the hermit Jamadagni. Five sons named Rūmāṇvān, Suhotra, Vasu, Viśvāvasu and Parasurāma were born to Jamadagni by his wife Reṇukā (Brahmanda Purāṇa, Chapter 58).

SUHOTRA II. A son of emperor Bharata. (For genealogy, see under Bharata I).

Five sons were born to Bharata, the son of Duṣyanta. They were Suhotra, Suhotā, Gaya, Garbha and Suketupu. (Agni Purāṇa, Chapter 278).

SUHOTRA III.
1. General information. A king of the Candra dynasty. It is mentioned in Mahābhārata, Ādi Parva, Chapter 94, Verse 24, that he was the grandson of emperor Bharata and the son of the elder brother of Bhūmanu. Puṣkārīṇī was the mother of this Suhotra.
2. Other details.
(i) This Suhotra got suzerainty over the entire earth. After this he conducted horse-sacrifice and several other sacrifices. (M.B. Ādi Parva, Chapter 94, Verse 25).
(ii) Suhotra married Sudvarnā, a princess of the Ikṣvāku dynasty. Three sons, Ajamīdha, Sumīdha and Purumīdha were born to them. (M. B. Ādi Parva, Chapter 94, Verse 30).
(iii) Suhotra 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 showered golden fishes also in these rivers. But the king divided all this gold among Brahmins. (M. B. Śānti Parva, Chapter 29, Verse 25).

SUHOTRA IV. Son of Sahadeva, one of the Pāṇḍavas. Sahadeva married Vijayā, daughter of Duyūtīmān, the king of Madra. The son Suhotra was born to them. (M. B. Ādi Parva, Chapter 95, Verse 80).

SUHOTRA V. A hermit. This hermit honoured Yudhiṣṭhīra to a great extent. (Mahābhārata, Vana Parva, Chapter 26, Verse 24).

SUHOTRA VI. A king of the Kuru dynasty. Once this king obstructed the way of Śibi, born in the family of
King Uṣīnara. He let Śibi go only after the intervention of Nārada, (See under Śibi).

SUHOTRA VII. A giant. This giant was one of those kings who had ruled over the entire earth and had to leave the place due to fate. (M. B. Sānti Parva, Chapter 277, Verse 51).

SUHU. A Yādava king who was the son of Ugrasena. (Bhāgavata, Skandha 9).

SUHVA. (SUHMA) A king of the Bharata dynasty. Suha was the son of Bali, and grandson of Sutapas. Bali had no direct sons. Being miserable due to the absence of sons, Bali approached the hermit Dirghaṭamas, by whom the queen gave birth to six sons. They were Aṅga, Vanga, Kalinga, Suha (or Suhma), Puṇḍra and Adjūpa. (Bhāgavata, Skandha 9).

SUJĀNÚ. A great saint. This hermit stopped Śrī Kṛṣṇa on his way to Hastināpura and conversed with him. (Mahābhārata, Dākṣīṇātyapātha, Udyoga Parva, Chapter 83).

SUJĀTA. One of the hundred sons of Ṛṣītarāṣṭa. He attacked Bhīmasena in the battle of Bhārata and Bhīmasena killed him. (M.B. Salya Parva, Chapter 26, Verse 51).

SUJAYASTHA. A woman who was the wife of Agnimitra and the father of Vasumitra. (Bhāgavata, Skandha 12).

SUKA I. (SUKADEVA). The son of Vyāsa.

1) Birth. The sage Vyāsa once wished to have a son. So he began to worship Siva 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 Siva 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 Ghrātēci 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 Para 2, under Ghrātēci).

2) Sūka’s Boyhood. It was Siva who performed the Upānyasā (wearing the sacred thread) ceremony of Śuka. Since he was born out of the semen which was the result of the fascination for a parrot, the boy was named “Sūka”. He was a divine boy. Soon after his birth, he grew up into an exceptionally brilliant boy. He went to Brāhaspati and mastered all knowledge. After staying with Brāhaspati 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 grhasṭāśrama. 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 Sannyāśi, if he wished for it.

From that time Sukadeva and Śūta, 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. So his father sent him to Mithilā. At that time there was none who equalled 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) Sūka in Mithilā. Suka started his journey to Mithilā on foot. He passed through many lands and cities on his way. He visited many places inhabited by different classes of people like yogins, sages, mendicants, Vātikānasas, Śaktas, Pāṇḍavas, Sauras, Śivas, Vaiśāyas, etc. After taking two years to cross Mahāmeru and one year for crossing Himālaya 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 Upanayana, (investiture with the sacred thread) a Brāhmaṇa should study the Vedas. He should discharge his debts to the Devas and to his Piṭras by tapas, worship of the guru and Brahmacarya. After the study of the Vedas, after mastering the senses, he should give Gurudakṣina (fee to the teacher). Then the pupil may return home with the permission of the Guru (preceptor). After reaching home he should begin grhaṣṭāśrama. After the birth of children, he should follow Vānapraṣṭha-āśrama. In that āśrama, a Brāhmaṇa should kindle fire in his soul. He should then renounce the dual state, 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 Pīvari, daughter of the Piṭras and thus began his grhaṣṭāśrama in Vyāsa’s āśrama. He had four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruti and a daughter named Kirti, by Pīvari. Kirti was married by Aṇu, the son of King Vibhrāja. (Devi 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 Rakṣasas. (M.B. Adi Parva, Chapter 1, Verse 106; Svargaśo ṇa Parva, Chapter 5, Verse 55).

(iii) Sukadeva taught them the entire Vedas and the
Mahābhārata story. (M.B. Ādi Parva, Chapter 63, Verse 89).

(iv) Suka attended Yudhīṣṭhīra’s assembly. (M.B. Sabhā Parva, Chapter 4, Verse 11).

7) The End. While Sukadeva was thus leading his family life, teaching the Veda and reading the Purāṇas, Nārada happened to pay a visit to him. His conversation with Nārada drew Sukadeva 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 Paramaśiva. At last he became a perfect Siddha and rising up to the Heavens shone there as a second sun. Devasris began to praise Sukadeva.

His father Vyāsa was in deep grief at his disappearance and left his āśrama in search of Suka. After wandering in many places he came to Kailāsa where Suka had performed tapas and called him. Siva 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 Pāñcabhūtas? As a result of the tapas you have done and by my blessing, such a glorious son was born to you. Suka 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 Suka? The glory 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 Siva at the place where Siva spoke to Vyāsa in answer to his call, Siva would respond to the call. (M.B. Śānti Parva, Chapters 332 and 333; Devī Bhāgavata, 1st Skandha).

SUKA II. A messenger of Rāvana. This Suka had a friend named Sāraṇa. 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 Lāṅkā, Rāvana sent Suka and Sāraṇa 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 Vibhiṣāna, they went about the military camps, gathering secret information. Just then they were met by Jāmbavān and Hanūmān. 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 Sugrīva. Confused and frightened under a shower of questions they sought the protection of Śrī Rāma. While Śrī Rāma was interrogating them, Vibhiṣāna happened to come there. At his sight, Suka and Sāraṇa were alarmed. Grasping the whole situation in an instant, Vibhiṣāna kicked both of them when they assumed their former shapes as Rākṣasas. The monkey-leaders sprang at them. The Rākṣasas begged for pardon and prayed for Śrī Rāma’s protection. Śrī Rāma forgave them and set them free. (Vālmiki Rāma-yāna, Yuddha Kāṇḍa; Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

SUKA III. A king of the Lunar dynasty. (Bhāgavata, 9th Skandha).

SUKA IV. A king of the Śaryāti dynasty. He was the son of Pṛṣata. He had conquered all countries in the world and after performing many yāgas, he renounced his kingdom and attained Mokṣa by doing tapas on Satadārga mountain. (Mahābhārata, Ādi Parva, Dāksīṇātya Pātha, Chapter 123).

SUKA V. Son of Subhala, king of Gāndhāra. He was slain by Irāvān in the course of the Bhārata Yuddha. (Mahābhārata, Bhīṣma Parva, Chapter 90, Verse 26).

SUKA VI. Son of the monkey Sarabha. Rksa was the son of Suka by Vyāghri. (Brahmāṇḍa Purāṇa, 3, 8, 208).

SUKA VII. A Maharsi who was the contemporary of Anuha of Daksīṇa Pāñcēla and of king Brahmaddata. This sage lived before the time of the other Suka who was the son of Vyāsa.

This sage Suka had six sons, named Bhūrīravas, Śambhu, Prabhu, Kṛṣṇa, Saura (Sauraprabha) and Devasrutam by his two wives Pivāri and Ekaśārga. (Brahmāṇḍa Purāṇa, 3-8-93: Vāyu Purāṇa, 70-84; Devī Bhāgavata, 1-14; Nārada, 1-58).

SUKALĀ. A woman who loved and honoured her husband.

SUKAKSHA. A mountain. It is mentioned in Mahābhārata, Sabha Parva, Chapter 38, that this mountain, which is famous in the Purāṇas, stands on the western side of Dvārakā.

SUKAMALĀ. A Yākṣa. This Yākṣa was the son born to Manivara by Devajāni. (Brahmāṇḍa Purāṇa, 3, 7, 129).

SUKANĀBHĀ. A Rākṣasa on the side of Rāvana. (Vālmiki Rāma-yāna, Sundara Kāṇḍa, Sarga 6).

SUKANDAKA. A country in ancient India. (Mahābhārata Bhīṣma Parva, Chapter 9, Verse 53).

SUKANYĀ I. The wife of the hermit Cyavana. See under Cyavana, Para 3.

SUKANYĀ II. The wife of the hermit Mātāriśvā. The hermit Maṅkaṇaka was the son born to Mātāriśvā by Sukanya. (See under Maṅkaṇaka).

SUKARA. A country celebrated in the Purāṇas. Kṛti, King of Sukara had presented thousands of Elephants at Yudhīṣṭhīra’s Rājasūya yāga. (M.B. Śabhā Parva, Chapter 52, Verse 25).

SUKARA. A hell. (See under Kāla, the section ‘Hell’).

SUKARAMUKHA. A hell. (See under Kāla, the section ‘Hell’).

SUKAMALĀ. One of the two followers given to Subrahmanya by Vidyātā. Suvrata was the other follower. (M.B. Śalya Parva, Chapter 45, Verse 42).

SUKARMA II. One of the teacher priests of Sāmaveda. This Sukarma, the son of Sutvā, divided the Sāmaveda into a thousand branches. (See under Guruparamparā).

SUKARMA III. A Brāhmaṇa who had earned merits of good deeds by serving his parents. (For further details see under Pippalāda 1).

SUKASANGITTI. A Gandharva. (For further details see under Pramohini).

SUKESA (SUKESI).

1) General information. A rākṣasa (giant) who was the son of Vidyutkeśa and Sālakaṭajīka. When Brahmā asked the Subjects to look after his creation those who said ‘Rākṣaṁahē’ became Rākṣasas (giants) and those who said ‘Yakṣāṁahē’, the Yakṣas (a clan of semi gods). Once two brothers named Hetī and Praḥeti were born.
in the clan of Rākṣasas. Praheti remained unmarried and entered the life of penance. Heti married Bhayā the sister of Kāla. A son named Vidyutkeśa was born to the couple. Vidyutkeśa married Sālakatākaṇḍā, the daughter of Sandhyā. Sālakatākaṇḍā 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. Paramāśiva 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. Sīva blessed the child, which instantly grew as old as its mother. Sīva gave the Rākṣasas prince immortality and a city which could travel through the sky. Pārvatī said that Rākṣasas women would, in future deliver the moment they became pregnant and that the child would grow equal to its mother in age, as soon as it was born. Sukēśa was the son of Vidyutkeśa and Sālakatākaṇḍā. Sukēśa was delighted at the boon he got, and travelled wherever he pleased, in his city. Sukēśa married Devavati the daughter of Grāmanī a Gandharva. Mālī, Sumālī and Mālayāvān were the sons of this couple. (Uttara Rāmāyāṇa).

2) The city of Sukēsa fall on the ground. Sukēsa pleased Sīva by penance. Sīva made him invincible and gave him a city which travelled through the sky. Because of these boons, the Rākṣasas became righteous and pious. He lived in the city with other Rākṣasas. Once Sukēsa went to the forest Māgadhā 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 Sukēsa became righteous-minded and saintly. He returned to his city and called together all the other Rākṣasas and spoke to them about what he had learned from the hermits. He said: “The hermits taught me the means to attain heaven. They are Non-killing, Truth, non-stealing, cleanliness, control of all outward going energies, liberality, kindness, forgiveness, abstinence, good usages etc. So it is my order that all of you observe these good things.” The Rākṣasas were pleased at the words of Sukēsa. They began to lead a righteous life. In this way they got wealth and prosperity. Their 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 Rākṣasas 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 Rākṣasas city seemed to be the moon and thinking that it was night, the lotus flowers folded in the day and bloomed in the night. Havoc 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 Rākṣasas. Hit by the look, the city lost its merits and began to sink down to the earth.

When the city fell down Sukēsa called Sīva and cried aloud. Sīva looked round to see what happened to his devotee. He understood that the sun was the culprit. Sīva 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 well in falling, go and fall in Hariśketra.” The sun called out, “What is Hariśketra?” “Hariśketra is Vāraṇasi from Yuga‘ayi to Keśavārdaṇā”, the hermits replied. Hearing this the Sun fell in Vāraṇasi. Then to lessen the heat the sun dipped and splashed in Asī tirtha and Varuṇa tirtha.

Brahmā knew this, and informed Sīva of it. Sīva came to Vāraṇasi and took the sun by his hands and gave him the name ‘Lōla’ and sent him back in the chariot. After that Brahmā went to Sukēsa 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)

SUKI I (SUKESA). See under Sukēsa.

SUKI II. The daughter of the king of Gandhāra. This Sukēsa was the wife of Śrī Kṛṣṇa. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 38 that Śrī Kṛṣṇa gave her a palace, the doors of which shone as the gold of Jambūnāda.

SUKI III. A celestial maid of Alakāpuri. It is mentioned in Mahābhārata, Anuśasana Parva, Chapter 19, Verse 45, that she performed a dance in honour of the visit of Aśtāvakra, in the palace of Kubera.

SUKI IV. The daughter of Ketuvīrya the king of Magadhā. She was married to Marutta (the third). (Markandeya Purāṇa, 128).

SUKEśA. A king of the Bhṛgu family. He was the son of Sūnīta and the father of Dharmaketu. (Bhāgavata, Skandha 9).

SUKETANA. A king of the Bhṛgu family. He was the son of Sūnīta and the father of Dharmaketu. (Bhāgavata, Skandha 9).

SUKETU I. A king of the Solar dynasty. It is stated in Bhāgavata, Skandha 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 Viratha. He was one of the five sons of Bharata. The five sons were Suhotra, Suhotā, Gayā, Garbha and Suketu. (Agni Purāṇa, Chapter 278).

SUKETU III. A king of ancient India. It is mentioned in Mahābhārata, Adī Parva, Chapter 185, Verse 9, that this Suketu and his son Sūnīmā were present at the Śvayamivara marriage of Draupadi.

SUKETU IV. A son of Śūpāla. He was killed in the battle of Bhārata by Droṇa. (M.B. Karṇa Parva, Chapter 6, Verse 33).

SUKETU V. A mighty king who stood on the side of the Pāṇḍavas and fought against the Kauravas in the Bhārata-battle. This king who was the son of Citraketu, was killed by the arrow of the teacher Krpa. (M.B. Karṇa Parva, Chapter 54, Verse 21).

SUKETU VI. The father of Tātākā. It is stated in Kamba Rāmāyāṇa, Bālākanda, that this Suketu was the son of the Gandharva King Surākṣaka. (See under Tātākā for further details).

SUK. A daughter of Kaśyapa Prajāpati. Five daughters named Krauvaci, Bhāsi, Śyenī, Dītrāṣṭri and Sukī were born to Kaśyapa by his wife Tāmārā. Krauvaci gave birth to owls. Bhāsas were born to Bhāsi and eagles and kites were born to Śyenī. Dītrāṣṭri gave birth to swans and Cakravākas. Sukī gave birth to Nāṇa and Vīnaṇa was the daughter of Nāṇa. (Vālmiki Rāmāyāṇa, Aranyakāṇḍa, Sarga 14).

SUKEśA. A warrior who fought on the side of the Pāṇḍavas. He was a native of Pāṇeśa country.
Mahābhārata, Kārṇa Parva, Chapter 36, Verse 45, mentions that he was slain by Kārṇa during the Bhārata battle.

**SUKRA (SUKRĀCĀRYA) 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, Kāvya. Kāvya 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 "Kāvyaṃatā" 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. Usanas was another name for Sukra.

2) *Love 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 "Nirvikalpasāmādhi" (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 exceptionally beautiful Apsāra woman passing across the sky. His heart was filled with delight at the sight. All his thoughts were centred on her and he 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 unexpectedly came across the Apsāra beauty whom he had seen earlier, in the midst of several other women. They fell in love at first sight. To fulfil his desire Sukra enveloped the whole place in darkness. The other women left the place. The apsāra beauty approached Sukra and both of them entered a hut formed by the thick foliage of creeping plants and indulged in sensual pleasures. Since Sukra spent a period of eight Caturyugas like this in her company, he became weak in his virtue and descended to the earth. Then he became conscious of his physical being. His depraved soul was stopped at the moon. It reached the earth through mist and grew up as paddy plants. A Brāhmaṇa who was a native of Daśārāṇa land ate the rice which was cooked from the ears of those paddy plants. Sukra's soul in the shape of Sukra entered the womb of the Brāhmaṇa's wife and in due course took his birth. Because of his close association with Munis, 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 Apsāra woman had been born as a female deer, as the result of a curse. By their connection in the previous birth, the Brāhmaṇa 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 Mahārasi living on the bank of the river Gaṅgā. 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 āśrama, birds and animals did not eat the body. After 1,000 divyavatāras, 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 Dharmaśāya (Yama) appeared before him and said:— "We honour and adore you as a great tapasī. You should not ruin your tapas, I have devoted numerous Brahmāndas. 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 indulging in sensual pleasures in the company of the celestial beauty Viṣṇu. Then he was born as a Brāhmaṇa in Daśārāṇa country. In his next birth he became the King of Kosalā. After that passing through many births in succession he is now performing tapas on the bank of the river Samaṅgā as the son of a Brāhmaṇa, under the name, Viṣṇudeva. Open your inner eye and see for yourself."

After saying this Dharmaśāya revived the body of Sukra who rose up and did obeisance to his father. (Jñāna-vāśīṣṭha, Sthitiprakaraṇam).

3) *Domestic Life.* It is seen that Sukra had several wives and children. In Devī Bhāgavata there is a story of Jayanti, daughter of Indra who was Sukra's wife for about ten years. (See under Jayanti II). Priyavrata, the brother of Uttānapāda had a daughter named Uṛjjasvati by his wife Surūpā. In Devī Bhāgavata, 8th Skandha it is stated that Sukraćārya married Uṛjjasvati and he had a daughter Devayāni by her. Mahābhārata, Adi Parva, Chapter 65 mentions that Sukra was the acārya (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 Sataparvā.

But no child was born to Sataparvā. Devī, wife of Varuṇa's elder brother, was a daughter of Sukra. Uṛjjasvati was the most famous among Sukra's wives.

4) *Reived his mother.* See under Kāvyaṃatā.

5) *Jāmadagni was restored to life.* See the 8th para under Jāmadagni.

6) *Sukra cursed Daṇḍa.* See under Arā.

7) *Cursed Yayāti.* See the 4th Para under Devayāni.

8) *How Sukra lost his eye.* Sukraćārya lost one of his eyes during the time of Mahābali, the Asura King. Mahāviṣṇu incarnated as Vāmanā and begged three feet of earth from Mahābali. 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 Mahābali).

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 soon 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. Sānti Parva, Chapter 290).

10) Other details.

(i) Once Sukrācārya had adorned the office of Education Minister of Mahiṣāsura. At that time Cikṣura was the War Minister, Tāmra was Finance Minister, Asiloma was the Prime Minister, Viḍāla was the Foreign Minister, Udarka was the Military Commander and Sukra was the Education Minister. (Devī Bhāgavata, 5th Skandha).

(ii) Agni Purāṇa, Chapter 51 states that Sukra should be installed in temples with his Kamaṇḍalu (a vessel for carrying water) and wearing his garland.

(iii) At the time of the war between Devas and Asuras, Sukra taught Surasā a mantra to destroy everything. (Skanda Purāṇa, Asura Kāṇḍa).

(iv) Sukra was Prahlāda’s Guru (preceptor). (Kamba Rāmāyaṇa, Yuddha Parva, Chapter 11, Verse 62).

(v) Sukra had prohibited drinking. (M.B. Ādi Parva, Chapter 76, Verse 57).

(vi) He had shot in Indra’s assembly. (M.B. Chapter 7, Verse 22, Sābhā Parva).

(vii) Sukra exists in Brahmā’s assembly in the form of a planet. (M.B. Sābhā Parva, Chapter 11, Verse 29).

(viii) 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. Bhiṣma Parva, Chapter 6, Verse 22).

(x) Sukra was among those who visited Bhuṣma as he lay on the bed of arrows. (M.B. Sānti Parva, Chapter 47, Verse 8).

(xi) Once Sukrācārya was the priest of Emperor Pṛthu. (M.B. Sānti Parva, Chapter 59, Verse 110).

(xii) On another occasion Sukra sent Indra to Prahlāda to obtain prosperity. (M.B. Sānti Parva, Chapter 124, Verse 27).

(xiii) By his power of Yoga Sukra once grabbed all the wealth of Kubera. (M.B. Sānti Parva, Chapter 289, Verse 9).

(xiv) He got the name “Sukra” because he came out through “Śivaliṅgā” (Siva’s penis) and thereby became a son of Pārvatī. (M.B. Sānti Parva, Chapter 289, Verse 32).

(xv) Sukra learnt Śiva’s Sahasranāma (Thousand names) from the sage Taṇḍi and taught it to Gautama. (M.B. Anuśāsana Parva, Chapter 17, Verse 177).

(xvi) Mahābhārata, Anuśāsana Parva, Chapter 85, Verse 129, mentions that Bṛhgu had seven sons-Cyavana, Vajrāśīra, Sucī, Auvra, Sukra, Savana and Vībhu. (xvii) Once in answer to a question of Mahābali, Sukra referred to the importance of Puṣpadāna (gift of flowers). (M.B. Anuśāsana Parva, Chapter 98).

(xviii) In his old age Sukra observed Vānaprastha and attained Heaven. (M.B. Sānti Parva, Chapter 244, Verse 17).

(xix) In Mahābhārata, several other names like Bhrāgava, Bhrāgavādyāda, Bhṛgusreṣṭha, Bhṛgūdvāha, Bhṛgukulodvaha, Kaviputra, Kāśya and Uśanas are given for Sukra.

SUKRA II. A son of Vasiṣṭha. Seven sons were born to Vasiṣṭha by his wife Urjā; they were, Kajas, Gotra, Urḍhvaśāhu, Savana, Anagha, Sutapas and Sukra. All these seven persons were the Saptarṣis of the third Manvantaram (Viṣṇu Purāṇa, Part 1, Chapter 10).

In Agni Purāṇa, Chapter 20 the names of the seven sons of Vasiṣṭha and Urjā are given as Rajas, Gātra, Urḍhvaśāhu, Savana, Alaghu, Sukra and Sutapas.

SUKRA III. A king who belonged to the dynasty of Emperor Pṛthu. Two sons, Antardhāna and Vādi were born to Pṛthu. Antardhāna had a son named Havirdhāna by wife Sikhaṇḍini. Havirdhāna married Dihiṣāṇa who was born in Aṅgikula. Six sons were born to them. They were, Pracīnabharis, Sukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Viṣṇu Purāṇa, Part 1, Chapter 14).

SUKRATU. A king in ancient India. When once Saṁjaya talked in praise of the ancient Kings of fame in India, this King Sukratau also was mentioned. (M.B. Ādi Parva, Chapter 1, 235).

SUKRṢA. A liberal hermit. A story about this hermit occurs in Māraṇḍeya Purāṇa.

Once Indra wanted to test Sukṛṣa. 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. Sukṛṣa 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 Dronaḥputra, Pinākāsa, Vibodha, Supta and Sumukha. 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, Sukṛṣa got ready to cut his own flesh for the bird. Then Indra appeared in his own form and blessed the hermit.

SUKṢAṬRA. A heroic warrior who fought in the Kurukṣetra on the side of the Pāḍavas. He was the son of the King of Kosala. (M.B. Drona Parva, Chapter 23, Verse 57).

SUKṢMA. A notorious Dānava, who was born to Prajāpati Kaśyapa by his wife Danu. The King Jayaḍratha, was the rebirth of this Dānava. (M.B. Ādi Parva, Chapter 67, Verse 18).

SUKṢMAPRAKRTI. The cause which is indestructible, not clear and having always goodness as its form is Sukṣmaprakṛti. That unspeakable nature has no base. Sukṣmaprakṛti 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).

SUKṢMAṢAṚIRA. See under Punarjanma.

SUKṬIMĀN. A mountain which was subdued by Bhīmasena in the course of his conquest of the eastern country. (M.B. Sābhā Parva, Chapter 30, Verse 5).

SUKṬIMATI I. A river which used to flow by the side of Uparicaravasu’s capital city. There is a story about this river. Once the Kolāhala mountain fell in love with this river and kept it within himself. Upari-
caravasu 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. Sukumati had a son and a daughter by Kolihala mountain. The river presented them to the King. The King appointed the son as his military commander. Girikā, the daughter of the river became the King's wife. (M.B. Ādi Parva, Chapter 63, Verse 34).

SUKTIMITI II. The capital city of Dhūṣṭaketu, King of Cedi. (Mahābhārata, Vana Parva, Chapter 22, Verse 50).

SUKUMĀRĀ I. A Pulinda King. The name of the capital of this King was also Sukumārā. It is stated in Mahābhārata, Sabhā Parva, Chapter 29, Verse 10, that King Sukumārā was the son of King Sumitra. It is stated in some other Purāṇas that Suciṭra was the father of Sukumārā and that during his regional conquest of the east Bhīmasena had defeated both. On another occasion Sahadeva, who had gone for the regional conquest of the south, also defeated both Sukumārā and his father. (M.B. Sabhā Parva, Chapter 31, Verse 4).

When the battle of Bāhrāta was about to begin, Sukumārā, the King of Pulinda joined the side of the Pāṇḍavas. It is stated in Mahābhārata, Udyoga Parva, Chapter 171, Verse 15, that King Sukumārā became one of the prominent chariot-fighters of the Pāṇḍava army.

SUKUMĀRĀ II. A nāga (serpent) who was born in the family of Taksaka. This serpent was burnt to death in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Verse 9).

SUKUMĀRĀ III. A King of the Puru dynasty. The father of this King was Vībhu, the son of Varsaketa. Two sons named Anarta and Sukumārā were born to Vībhu. The King Satyaketa was the son of Sukumārā. (Agni Purāṇa, Chapter 278).

SUKUMĀRĀ IV. A Sanskrit poet. There is a story about the devotion of Sukumārā to his teacher. Though Sukumārā was a dutiful student his teacher used to scold him always. Consequently Sukumārā harboured malice in his heart against his teacher. One night Sukumārā 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 conversation of the teacher and his wife was about Sukumārā. The wife asked the teacher why he was scolding 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 Sukumārā heard this his heart was broken. With tears in his eyes, he got down with the stone and disappeared in darkness.

Next morning Sukumārā 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 Sukumārā 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 Sukumārā, 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 Kṛṣṇa Vilāsa'. The poet was not able to complete the twelfth Sarga of Śrī Kṛṣṇa Vilāsa.

The sixty-sixth stanza was the last one he sang. Śrī Kṛṣṇa was showing Satyabhāmā, the various countries and describing the prominence of each, when they had reached the earth after obtaining the Pārījāta flowers from the world of the gods. After having described the kingdoms of Pāṇḍya and Cola, the poet was beginning to describe the natural beauty of 'Saptakośa' (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 Bhavya who was the ruler of Śāka Island. (M.B. Bhīṣma Parva, Chapter 12, Verse 26).

SUKUMĀRĀ VI. An ancient place. This place was near the mountain Jaladhārāgiri in the Śāka Island. (M.B. Bhīṣma Parva, Chapter 11, Stanza 21).

SUKUMĀRĀ VII. The capital city of the Pulindas. (See under Sukumārā III).

SUKUMĀRĪ I. A river in the Śāka Island. This river is famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 11, Verse 3).

SUKUMĀRĪ II. Daughter of King Sṛpjaya. This Sukumārī was a wife of Nārada. (See under Parvarta, Parā 2).

SUKUNDALA. One of the hundred sons of Dhrītarāṣṭra. (M.B. Ādi Parva, Chapter 67, Verse 98).

SUKUSUMĀ. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 24).

SUKUṬA. An ancient country in India, very famous in the Purāṇas. The people of this country were called the Sukūtas. (M.B. Sabhā Parva, Chapter 14, Verse 16).

SULABHĀ. A female ascetic (Sannyāsīni). She acquired several powers (Siddhis) 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 Janaka’s body for a day, she left the palace. (M.B. Śānti Parva, Chapter 320).

SULAKŚANA. A king. It was this king who ordered Māṇḍavaya mahārsi to be pierced with a śūla as a punishment for stealing a horse. (Padma Purāṇa, Uttara Khaṇḍa, 121).

SULAKŚMATĪ (LAKŚMATĪ). One of the four divine women who rose out of the Kṣirādbhi (Sea of Milk). They were Sulakśmatī, Vāruṇī, Kāmodā and Śreṣṭhā. (Padma Purāṇa, Bhūmi Khaṇḍa, 119).

SÖŁAPROTA. One of the twentyeight Narakas. (See the section on Naraka under Kāla).

SULOCANA. One of the hundred sons of Dhrītarāṣṭra. Bhimasena killed him in battle of Kurukṣetra. (Mahā-Bhārata, Bhīṣma Parva, Chapter 64, Verse 37).

SUMADA. A muni who did penance at Vimala on the Hemakūṭa mountain. When twelve years had passed thus Indra got frightened and deputed Kāmadeva to disturb the muni's penance. Many Deva women also accompanied Kāmadeva. 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 penance 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 āsāvamedha yajña came to his kingdom. Accordingly Sumana conquered his enemies and became king in Ahicchatra. After many years, in connection with Śrī Rāma's āsāvamedha, Śatrughna with the yājñic horse reached Ahicchatra. Sumada welcomed Śatrughna and in his company went to Ayodhyā and detailed everything to Śrī Rāma. He then abdicated his throne in favour of his son and attained salvation. See under Ahicchatra. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 13).

SUMĀHA. The charioteer of Paraśurāma. (M.B. Southern Text, Viśāṭa Parva, Chapter 12).

SUMĀLĪ I. A Rākaśa, who was Sukéśa's son and brother of Māli. When Agastya cursed and transformed Tātakā and her sons into Rākaśas it was Sumadā who put them up in Pātāla and Lakākā. (See under Māli).

SUMĀLĪ II. A son of Pātālāravāna. After killing Pātālāravāna Śrī Rāma gave asylum to the rest of the Rākaśas of Pātāla and crowned Sumāli, the only son of Pātālāravāna king of Pātāla, subject to Viśēśa's control. (Kamba Rāmāyaṇa, Yuddhā Kāṇḍa).

SUMĀLĪ III. An asura, son of Praheṭi and a follower of Vyṛṭa. (Brahmānda Purāṇa, 3, 7, 99).

When the asuras milked the earth (the earth became a cow in the time of King Pṛthu) this asura acted as calf. (Bhāgavata, Skanda 6).

SUMALLIKĀ. An urban area in ancient India famous in the Purāṇas. (Viśēśa Parva, Chapter 9, Verse 53).

SUMANĀ. Wife of Somaśarman, a brahmin. (See under Saomaśarman).

SUMANAS I. A kīrāta (forest tribe) king who flourished in Yudhiṣṭhira's court. (M.B. Saṁbhā Parva, Chapter 4, Verse 25).

SUMANAS II. A king in ancient India who worshipped Yama in his court. (M.B. Saṁbhā Parva, Chapter 9, Verse 13).

SUMANAS III. A Kekaya princess who lived in Devaloka. She once held a discussion on spiritual topics with Śaṇḍilidevi. (Anuśāsana Parva, Chapter 124).

SUMANAS IV. A son of Pūṛu in Dhrūva's lineage. Pūṛu had six mighty sons by his wife Atri, viz. Āṅga, Śumanas, Śvātī, Kratu, Āṅgiras and Gayā. (Agni Purāṇa, Chapter 13).

SUMANDRA. A brother of king Dusyanta. Two sons, Santrođha and Pratiratha were born to king Matināra of Pūṛu dynasty and to Santrođha were born three valiant sons called Dusyanta, Pravīra and Sumanda, To Dusyanta was born of Śakuntalā, Bharata. (Agni Purāṇa, Chapter 278.)

SUMANDALĀ. A king in ancient India. Arjuna, in the course of his triumphal tour of the northern kingdoms conquered him. (Śalya Parva, Chapter 45, Verse 32).

SUMĀNGALĀ. A female attendant of Subrahmanya. (Śalya Parva, Chapter 46, Verse 12).

SUMANI. One of the two attendants given to Subrahmanya by Moon the second one being Maṇi. (Śalya Parva, Chapter 45, Verse 32).

SUMANOMUKHA. A Nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 12).

SUMANTRA. A minister of king Dāsaratha of Ayodhyā. The king had eight ministers called Jayanta, Drīṣṭi, Vijaya, Siddhārtha, Arthasādhaka, Āśoka, Mantrapāla and Sumandra and two priests called Vasiṣṭha and Vāmadeva. (Viśēṭaśa, Bālakāṇḍa, Canto 7). Sumantra was the right-hand-man of Daśaratha in all his activities. It was Sumantra who brought down to the palace sage Rājaśīṅga for the yajña conducted by the king to have issues. According to chapter 12, Viśāṭa Parva of Mahābhārata (Southern Text) Sumana was Daśaratha's charioteer as well.

SUMANTU. 1) General. A mahārṣi, disciple of Viśēṣa. Asita, Deva, Vaiśampāyana, Sumantu and Jaiminī were the chief disciples of Viśēṣa. (See under Gūrūpampārā and Bhṛarā). 2) Other information.

(i) Viśēṣa taught him all the Vedas and the Mahābhārata. (Aḍī Parva, Chapter 63, Verse 89).

(ii) He was a member in the court of Yudhiṣṭhīra. (Saṁbhā Parva, Chapter 4, Verse 11).

(iii) He was one of the munis who visited Bhīṣma on his bed of arrows. (Śaṁti Parva, Chapter 47, Verse 5).

SUMANYU. A king in ancient India. He once presented to sage Sāṇḍilya an enormous quantity of food-grains (a mountain of food-grains). (Anuśāsana Parva, Chapter 137, Verse 22).

SUMATI. A Rākaśa who lives in Varuṇa's court worshipping him. (Saṁbhā Parva, Chapter 9, Verse 13).

A great mahārṣi who was one of the munis who visited Bhīṣma on his bed of arrows. (Anuśāsana Parva, Chapter 28, Verse 4).

SUMATI III. A sister of Gauḍa and wife of King Sagarā. (See under Sagarā).

SUMATI IV. A king, son of Kākutshta of solar dynasty. (Viśēṭaśa, Rāmāyaṇa, Bālakāṇḍa, Canto 47, Verse 7).

SUMATI V. A King, grandson of Rāṣṭha and son of Bharata. (Viśēṭa Parva, 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 Saḷāgrāma temple he gave up his life. (See under Bharata III).

SUMATI VI. A king, son of Dyumatsena and father of Subala. (Bhāgavata, Skanda 9).

SUMBA. An asura. (See under Niśumbha).

SUMBA. An asura; the eldest of the three sons, more powerful than Indra, born to Kāśyapaprajāpati by his wife Daṇu, the other two sons being Niśumbha and Namuci. (For details see under Niśumbha).

SUMEDHAS. A mahārṣi. (See under Samīḍhī Chetti-yār).

SUMERU. See under Mahāmeru.

SUMĪDHĀ. A son of Suhotra, the Solar King. He had by his wife Aṅkṣṭā three sons called Sumiḍhā, Aṃmīḍhā and Purumūḍhā. (Aḍī Parva, Chapter 94, Verse 30).

SUMITRA I. A Yādava King, son of Vṛṣṇi and brother of Yudhiṣṭīr. (Bhāgavata, Skanda 10).

SUMITRA II. A King in ancient India. (Aḍī Parva, Chapter 1, Verse 236).

SUMITRA III. A Sauvira King, also called Dattāmitra. He was Krodhavāsa, the asura re-born as King. (Aḍī Parva, Chapter 67, Verse 63). He was a partisan of the Pāṇḍavas and a member in Yudhiṣṭhīra's court. (Saṁbhā Parva, Chapter 4, Verse 25).
SUMITRA IV. A mahārṣi who was a star-member in Yudhiṣṭhira’s court. (Sabhā Parva, Chapter 4, Verse 10).

SUMITRA V. A King of Kalirndanagara. He had a son called Sukumāra. Bhima in the course of his triumphal tour of the east defeated both the King and his son. (Sabhā Parva, Chapter 29, Verse 10).

SUMITRA VI. Son of Tapu, the Pānčajanyāgni, one of the Agnis who causes hindrances to yajñas. (Vana Parva, Chapter 220, Verse 12).

SUMITRA VII. A charioteer of Abhimanyu. (Droṇa Parva, Chapter 35, Verse 31).

SUMITRA VIII. A King of the Hēhayā dynasty. He once went hunting and followed a deer for a long distance to no purpose. The sad King then entered a tapovana and conversed with the munis about the desires and attachments of man. Then the muni called Ṛṣabha related to the King the stories of the munis, Viradyumna and Tunu and as a result of Ṛṣabha’s advice the King renounced all desires and turned to the path of salvation. (Sānti Parva, Chapters 125, 126 and 127).

SUMITRA IX. Son of King Suratha. Considered to be the last King of the Iksvākū dynasty, Sumitra was a contemporary of Kṣemaka of the Puru dynasty and Nanda of Magadha dynasty. Alexander conquered India during his period. Sumitra is called Sumālya also. (Bhāgavata, Skandha 9).

SUMITRA X. Son of Śrī Kṛṣṇa by Jāmbavatī. In the Yādava war he met with death. (Bhāgavata, Skandha 10).

SUMITRA I. Consort of King Daśaratha. (See under Daśaratha).

SUMITRA II. A wife of Śrī Kṛṣṇa. (M.B. Southern Text, Sabhā Parva, Chapter 38).

SUMUKHA I. A nāga, son of Kaśyapa Prājapati by his wife Kadrī. Sumukha was the grandson of the nāga called Arjuka of the Airāvata dynasty and his mother was the daughter of Vāma. (Udyoga Parva, Chapter 103, Verse 24). For the story about the marriage of Sumukha with Guṇakeśī, daughter of Mātali see under Guṇakeśī.

SUMUKHA II. A King who made many presents to Yudhiṣṭhira. (Sabhā 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).

SUMUKHI I. Mother of the serpent called Aśvasena who dwelt on the serpent-faced arrow (Sarpamukhabāṇa) of Karna in the battle of Kurukṣetra. She got the name Sumukhi as she protected her son by her mukha (face). (Karna Parva, Chapter 90, Verse 42).

SUMUKHI II. An apsarā woman of Alakāpūri. She once danced at Kubera’s court in honour of Āstāvakra muni. (Aunāśaṇa Parva, Chapter 19, Verse 45).

SUNĀBHĀ I. (PADMANĀBHĀ). One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhima. (M.B. Southern Text, Bhīṣma Parva, Chapter 38; Ādi Parva, Chapter 116).

SUNĀBHĀ II. Minister of Varuṇa. He lives at Puṣkara tīrtha with children and grandchildren in the worship of Varuṇa. (M.B. Sabhā Parva, Chapter 9, Verse 29).

SUNĀBHĀ III. A dānava, brother of Vajranābha. His daughters, Candravatī and Guṇavatī were abducted by Gada and Sāmba. (Harivāṃśa).

SUNĀBHĀ IV. A divine mountain the presiding deity of which worships Kubera. (Sabhā Parva, Chapter 10, Verse 32).

SUNAKA I. A King of the Solar dynasty. In Bhāgavata, 9th Skandha it is mentioned that he was the son of Kṛta and father of Viśihoṭra.

SUNAKA II. Minister of Purāṇajaya, a King of Kaliyuga. In Bhāgavata, 12th Skandha, there is a story that this Sunaka murdered his King and made his own son King.

SUNAKA III. A Rājāṛsi. He was born from a portion of the asura named Candrahantā. This Rājāṛsi attained Saṃādhi (passed away) at Candra tīrtha. During his life he received a sword from King Harihārāyaṇa and he presented it to another King Uṣīnara. (M.B. Ādi Parva, Chapter 67; Vana Parva, Chapter 123; Śānti Parva, Chapter 166).

SUNAKA IV. A Mahārṣi. In the Purāṇas it is said that Sūta read Purāṇas in an assembly at which Saunaka and others had been present in Naimiṣāraṇya. There are two inferences about this Saunaka. In Bhāgavata, 9th Skandha we find that the sage Grtsmaṇḍa who belonged to Bhṛguvamśa had a son named Saunaka and this Saunaka’s son was named Saunaka. A son named Sunaka was born to King Ruru by his wife Pramadvarā. Mahābhārata, Ādi Parva, Chapter 5 mentions that this Sunaka was an exceptionally brilliant scholar in Vedas and Sāstras and was the grandfather of Saunaka. Ruru’s son, Sunaka was a member of Yudhiṣṭhira’s assembly. (M.B. Sabhā Parva, Chapter 4, Verse 10).

SUNAKŚATRA. A King of Bhārata dynasty. It is stated in Bhāgavata, Skandha 9, that he was the son of Niramitra and the father of Bhṛtaśena.

SUNĀMĀ I. Son of King Suketu. He was present at the wedding of Draupadi. (M.B. Ādi Parva, Chapter 185, Verse 9).

SUNĀMĀ II. Son of King Ugrasena. Brother of Kaṁsa. Sunāmā was killed by Śrī Kṛṣṇa and Balabhadraśrama. (Sabhā Parva, Chapter 14, Verse 34).

SUNĀMĀ III. A son of Garuḍa who had many children. (Udyoga Parva, Chapter 101, Verse 2).

SUNĀMĀ IV. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 59).

SUNANDA I. A Gopa. (See under Ugratapas).

SUNANDA II. Son of King Pradyota. The epic story in Bhaviṣya Purāṇa closes with the story of Sunanda. The Mahārṣis, who lived in Naimiṣa forest feared that following the death of Sunanda, the world would become absolutely mean and base, and all of them, therefore, went to the Himālayas and there, at Viśālanaagara recited the Viṣṇu Purāṇa. (Bhaviṣya Purāṇa, Pratisarga Sanhitā).

SUNANDA I. A princess of Kekaya. She was married by Sārvabhauma, a King of the Kuru dynasty. The son Jayatena was born to this couple. (M.B. Ādi Parva, Chapter 95, Verse 10).

SUNANDA II. Daughter of Sarvasena the King of Kāś. Bharata, the son of Dusyanta, married this Sunandā. It is mentioned in Mahābhārata, Ādi Parva, Chapter 95, Verse 32, that a son named Bhunanyu, was born to the couple.
SUNANDĀ III. A princess of Śibi kingdom. She was married by King Pratipa of the lunar dynasty and the couple had three sons called Devāpi, Sāntanu and Bālīkha. (M.B. Adi Parva, Chapter 95, Verse 44).

SUNANDĀ IV. Sister of Subhā, King of Cedi. It was her whom the queen of Cedi appointed as companion of Damayantī, who lost her way and arrived at Cedi. She detected Damayantī conversing with the brahmin named Subhā, who came to Cedi in search of the latter and reported about their meeting to the queen mother. The name of the father of Sunandā and Subhā was Virabāhu. (M.B. Vana Parva, Chapters 63, 68 and 69).

SUNARTAKA NĀȚA. The name Śiva assumed when he appeared before Pārvatī, in disguise. Pārvatī was engaged in tapas then. (Śiva-Stotraśataka, 34).

SUNĀSSAKHA. Indra. Once Indra disguised himself as a Sannyāsī and travelled in the company of a dog. At that time, he made an attempt to steal lotus flower from Brahmasaras in Kauśīkī tirtha. Indra struck down at a single blow, Yātudhānī, 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).

SUNASŚEPHA (DEVARĀTA). The story of a Brāhma youth who was to be offered as human sacrifice and who was saved by Vīśvāmitra, is famous in the Purāṇas. The name of the Brāhma youth was Sunasśepha. But even in the Purāṇas there are two versions of this story. In one of them, Sunasśepha is referred to as the son of Rciikamuni. In the other, it was Hariścandra who performed the yāga and Sunasśepha who was brought for sacrifice, was the son of a Brāhma named Ajīgarta. After Vīśvāmitra saved the boy, he got another name, “Devarāta”. (For details of the two versions, see under Ambarīṣa and the 4th Para under Vīśvāmitra).

Sunasśepha later became a Mahārṣi. He composed Rgveda, 1st Manḍala, 1st Aṣṭaka. Besides in Rgveda, 1st Manḍala, 6th Anuvāka, 30th Sūkta it is stated that Indra had given a golden chariot to Sunasśepha.

SUNAYA I. A King, son of the King of Parīplava and father of Medhāvī. (Bhāgavata, 9th Skandha). Pramati was the high priest of Sunaya. (Mārkaṇḍeya Purāṇa, 114).

SUNAYA II. A region famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 64).

SUNDA. An asura. He had a brother named Upasunda, and their father was Niśumbha alias Jharjha. 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 penance failed and ultimately 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 Tilottamā, the celestial damsel to them and she made them quarrel with each other. Both of them who fell in love with Tilottamā and wanted her as wife fought with each other and got killed. (Adī Parva, Chapter 221, Verse 19). For details see under Upasunda and Tāṣṭakā.

SUNDARA I. A Gandharva, the son of Virabāhu. Due to Vasiṣṭha’s curse he was born as a Rākṣasa whom Mahāviṣṇu later on raised from his fallen state. (Skanda Purāṇa).

SUNDARA II. An Āndhra monarch, son of Pulindasena and father of King Sātakarni. (Viśṇu Purāṇa, Part 4).

SUNDARI. A Rākṣasa woman, the wife of Mālyavān. The couple had seven sons called Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yajñakaṣa, Matta and Unmatta. (See under Mālyavān and Māli).

SUNDARIKĀ. A sacred place. He who bathes at a particular spot here called Sundarikākūḍa will become very handsome. (Vana Parva, Chapter 84, Verse 36).

SUNDARIVALLI. A daughter of Mahāviṣṇu. Sundarivalli and Amṛtavalli, another daughter of Mahāviṣṇu once performed penance on the banks of Ākāśagāṅgā for securing Subrahmanya as husband. (Skanda Purāṇa, Sambhava Kānda).

SUNDIKA. 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 Karna.

SUNDU. A King of the Puru dynasty. Manasyu was the son of King Prācinvān, the son of Janamejaya and grandson of Puru. Vitabhaaya was the son of Manasyu. Sundu was Vitabhaaya’s son. Sundu’s son was Bahuvidha. (Āgni Purāṇa, Chapter 278).

SUNETRA I. One of the sons of Dīrtaraśṭra, the sons being Kuṇḍaka, Hasti, Vitarka, Krīḍha, Kuṇḍina, Haviśravas, Bhumanyu, Pratiṣṭa, Dharmanetra, Sunēra and Aparājita. (Adī Parva, Chapter 94, Verses 58-60).

SUNETRA II. A son of Garuḍa. (Udyoga Parva, Chapter 10, Verse 2).

SŪNGA. A dynasty. Pūṣyamitra was the founder of this dynasty. Pūṣyamitra was the military commander of Bhadaśa, the last King of the Maurya dynasty. It was after killing Bhadaśa that Pūṣyamitra founded this independent dynasty. The Kings who belonged to this dynasty, namely Pūṣyamitra, Vasu-yeshta, Vasumitra, Antaka, Pulindaka, Vajramitra, Samabhāga and Devabhūmi ruled for 112 years. (Matsya Purāṇa, Chapter 272, Verses 26-31).

SUNI. A King of the lunar dynasty. Bhāgavata, 9th Skandha mentions that this King was the son of Viva-nava and father of Śrūta.

SUNĪTHĀ I. A mahārṣi who lives in the court of Indra worshipping him. (Adī Parva, Chapter 58, Verse 28).

SUNĪTHĀ II. A King who lives in the court of Yama worshipping him. (Sabhā Parva, Chapter 8).

SUNĪTHĀ III. Another name of Śiśūpāla. (See under Śiśūpāla).

SUNĪTHĀ IV. King of Sunitha. He was jealous of Yudhiṣṭhira being crowned King. (Sabhā Parva, Chapter 39, Verse 14).

SUNĪTHĀ V. A King of the Vṛśni dynasty. He was taught the science of archery (dhanurveda) by Pradyumna, son of Śrī Kṛṣṇa. (Vana Parva, Chapter 183).

SUNĪTHĀ VI. A King of the Bharata dynasty, son of Śuṣeṣa and father of Nṛṣaksuṣ. (Bhāgavata, 9th Skandha).

SUNĪTHĀ. Mental daughter of Mṛtyudevatā (lord of death). Famous for her beauty in all the three worlds, Sunīthā begot a son called Vena by King Aja. (See under Vena).
SUNITHA (M). A hymn, the recitation of which will keep away serpents. (Ādi Parva, Chapter 58, Verse 23).

SUNI. Mother of Druva. Svāyambhuva Manu had two sons called Priyavrata and Uttānapāda; the latter wedded two wives named Suruci and Suniti. Suruci's son is called Uttama and Suniti's son Druva. The father had not much love for Suniti and Druva. (See under Uttānapāda).

SUNRTĀ. A daughter of Dharmadeva. Uttānapāda married her. Mention is made in Harivarśa, Chapter 2 that four children were born to the couple.

SŪNYPALĀ. A Mahārṣi. This sage was an inhabitant of the divine world. (Mahābhārata, Dākṣinātya Pātha, Udyoga Parva, Chapter 83).

SUPĀRA (S). A set of Devas who flourished in Tāmasa Manvantara. Besides the Supāras there were three other sets of Devas during the Manvantara, called the Haris, Satyas and Sudhis. (For details see under Manvantara).

SUPARNA I. A Devagandharva, son of Kaśyapa Prajāpati by his wife Muni. (Ādi Parva, Chapter 65, Verse 42).

SUPARNA II. Another Devagandharva, son of Kaśyapaprajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 47).

SUPARNA III. Younger brother of the asura called Mayūra. Suparna in after life was born as King Kā lakirti on earth. (Ādi Parva, Chapter 67, Verse 36).

SUPARNA IV. Another name of Garuda. (See under Garuda).

SUPARNA V. A mahārṣi, who taught Vāyubhagavān, Sātvasadharnma and also attained salvation by performing penance with mind under perfect control. (Sānti Parva, Chapter 348).

SUPARNA VI. A Synonym of Mahāviśnū. (Anuśāsana Parva, Chapter 149, Verse 34).

SUPARNA. See under Pārvati.

SUPRASVA I. A Kaśuriya King, who was the rebirth of the Asura, Kapaṭā. (Ādi Parva, Chapter 67, Verse 28).

SUPRASVA II. A King born in Yayāti's dynasty. He was the son of Dr̥hánemi and father of Sunati. Bhāgavata, 9th Skandha).

SUPRASVA III. A Rākṣasa, brother of Prahasta, a minister of Rāvaṇa. (See under Akampaṇa).

SUPRASVA IV. A son of Sampaṭi. It was this son who looked after the aged and weak Sampaṭi. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 59, Verse 8).

SUPRASVA V. A mountain in Jambū Island. On the high peak of the mountain there is a tree called Mahākālamba from the hollows of which five great rivers take their source. These rivers fall on the peak of Suprasva and flow by the western side of Ilāvṛtta. The air in an area of a hundred yojanas is fragrant as it is mixed with the fragrance emanating from the mouths of Devas who drink the water from the above five rivers. (Devi Bhāgavata, 8th Skandha).

SUPRASVAKA I. A Yādava King, son of Akrūra by Āśvini. (Matyā Purāṇa, 45-12).

SUPRASVAKA II. Son of Vasudeva by Rohini. (Vāyu Purāṇa, Chapter 96, Verse 168).

SUPARVAN. Another name of King Bhagadatta. (See under Bhagadatta).

SUPRABHĀ I. A wife of Śrī Kṛṣṇa who put her up in the mansion named Padmakūṭa at Dvārakā. (M.B. Southern Text, Chapter 38).

SUPRABHĀ II. An asura woman, daughter of Kaśyapaprajāpati by Svarbhūmā. (Agni Purāṇa, Chapter 19).

SUPRABHĀ III. River Sarasvati, which runs through Puṣkaratirtha. (See under Sarasvatī).

SUPRABHĀ IV. Daughter of the mahārṣi called Vādānya. She was married by Aśāvakra.

SUPRABHĀ V. A daughter of Dakṣa. Arrows and other weapons took birth from Jayā and Suprabhā, daughters of Dakṣa. (For details see under Jayā V).

SUPRABHĀ VI. Daughter of King Suratha and wife of Nābhāga. Sage Agastya who became displeased with her as she once threatened him, cursed her to be born in Vaiśya caste as a result of which Suprabhā and her son Bhālandana became Vaiśyas. But, as Suprabhā taught her son, when he came of age, about the duties of the Kṣatriya he regained his former form. (Mārkaṇḍeya Purāṇa).

SUPRAYA. Wife of Bāhuṇa, the Agni. Bāhuṇa had two wives named Supraja and Bṛhadbhāṣā and six children by each of the wives. (Vana Parva, Chapter 221, Verse 9).

SUPRASĀDA. A warrior of Subrahmaṇya. (Salya Parva, 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 Kṛpācārya. (Virāṭa Parva, Chapter 56, Verse 9).

SUPRATIKĀ I. A King in ancient India. (Ādi Parva, Chapter 1, Verse 235).

SUPRATIKĀ II. A mahārṣi whom his brother Vibhāvasu cursed and turned into an elephant. (For details see under Garuda, Section 5).

SUPRATIKĀ III. A diggaja (One of the eight elephants, that support the earth). In the dynasty of Supratikā were born the elephants Airāvata, Vāmana, Kumuda and Arjuna. (Udyoga Parva, Chapter 99).

SUPRATIKĀ IV. Name of Bhagadatta's elephant. This elephant which did so many heroic deeds in the great war was killed by Arjuna. (Droṇa Parva, Chapter 29, Verse 43).

SUPRATIKĀ V. A Yakṣa. (See under Guṇḍāhya).

SUPRATIMĀ. A King once referred to by Saṅjaya as chief among Kings in ancient India. (Ādi Parva, Chapter 1, Verse 235).

SUPRATIṢṬHĀ. A female attendant of Subrahmaṇya. (Salāya Parva, Chapter 46, Verse 29).

SUPRAVRDHDA. A prince of Sauvira. He walked behind King Jayadrathā who came to abduct Pāṇiḍali, carrying the standard of the King. He was killed in battle by Arjuna. (Vana Parva, Chapter 271, Verse 27).

SUPRAYOGĀ. A river in India famous in the Purāṇas. This sacred river is considered to be the source of Agni (fire). (Vana Parva, Chapter 222, Verse 25).


SUPTAGHNA. One of the seven sons of Mālyavān the Rākṣasa, by his wife Sundari. (See under Sundari, Mālyavān and Māli).
SUPUṆJIKA. Son of Vipracitti by Sinhikā. He was killed by Paraśurāma. (Brahmāṇḍa Purāṇa, 3.6. 13-12).

SUPUṆYA. A river in India famous in the Purāṇas. (Bhūṣṇa Parva, Chapter 221, Verse 9).

ŚURA I. A King of the Lunar dynasty. He was the son of Viḍūratha and father of Śiṁ. (Bhāgavata, 9th Skandha).

ŚURA II. A son of Kārttavirya. Of the hundred sons of Kārttavirya, the most important were, Śūra, Śūrasena, Dhiṣṭa, Madhu and Jayadhvaja. (Brahmāṇḍa Purāṇa, Chapter 46).

ŚURA III. A King in ancient India. (Mahābhārata, Adi Parva, Chapter 1, Verse 232).

ŚURA IV. A son of the King named Iñna by his wife Rathantarī. This Śūra had four brothers named Duṣanta, Bhīma, Pravasu and Vasu. (M.B. Ādi Parva, Chapter 94, Verse 17).

ŚURA V. A prince of Sauvīra land. (Mahābhārata, Vana Parva, Chapter 265, Verse 10). This Śūra was slain by Arjuna at the time of Draupadi's marriage. (M.B. Vana Parva, Chapter 291, Verse 27).

ŚURA VI. A Yādava King. He was the father of Vasudeva and grandfather of Śrī Kṛṣṇa. By his first wife, Māriśa, he had ten sons and four daughters. The sons were, Vasudeva, Devabhāga, Devasravas, Anaka, Śrījaya, Saṃamaka, Kaṁka, Śaṁika, Vatsaka and Vṛka. The names of the daughters were, Prthī, Śrutadeva (Śrutaveda), Śrutāśravā and Rājādhidevi. The eldest of these, Prthī, was given as an adopted daughter to Kuntibhoja. (Harivarṣa, 2-34; 17-28; M.B. Ādi Parva, Chapter 43; Verse 3. Chapter 104, Verse 1; Bhāgavata, 9th Skandha). In Vāyu Purāṇa it is stated that he had three more wives besides Māriśa, and from them Devas and mortals were born. (See under Śūrasena I).

ŚURA VII. Father of Daśaratha's wife, Sumitrā. He was invited to the Putrakāmeṣṭi Yāga performed by Daśaratha. (Vālmiki Rāmāyana, Bāla Kāṇḍa, Sarga 13, Verse 26).

SURABHI. The cow of the Devas. (For details see under Kāmadhenu and Saurabhī).

SURABHI I. A cow born from the 'Huṅkāra' (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 Kṣirasāgara (ocean of milk). Four daughters, Surūpā, Harīśkika, Subhādṛā and Sarvakāmadhuk were born to Surabhi and they are considered to be protectors of the four regions. Surabhi lives in the seventh world beneath the earth i.e. Rasātala. (Udyoga Parva, Chapter 100).

SURABHI MĀN. An Agni (fire). (Vana Parva, Chapter 221, Verse 18).

SURABHIPATṬANA. An urban area of olden days in South India. During the Mahābhārata days Sahadeva deputed an envoy to this place and brought it under his control. (Sabhā Parva, Chapter 31, Verse 68).

SURABHU. A sister of Kaṁsa. Ugrasena, the Yādava King had 80 sons including Karisa and five daughters Kamsā, Māriśa, Kaṁka, Surabhu and Rāstrapālīka. (Bhāgavata, Skandha 9).

SURĀDEVĪ (VĀRUṆI). A daughter of Varuna born of Devī, his brother's wife. She was the apple of the eye to the Devas. She is the presiding Devatā over liquor. She lives in the court of Brahmā worshipping him. (Sabhā Parva, Chapter 11, Verse 42; Ādi Parva, Chapter 18, Verse 35 and Chapter 66, Verse 52).

SURAHANTĀ. A son of Tapā, the Pāñcchajanyāgni who is one of the Agnis who cause hindrances to Yajñas. (Vana Parva, Chapter 220, Verse 13).

SURAJA. An asura brought by Kāśya-prajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 50). Surajā gave a dance performance at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

SURAKRT. A Brahmatrāṇī son of Viśvāmitra. (M.B. Anusāsana Parva, Chapter 4, Verse 57).

SURAKSAKA. A Gandharva King. He was the grand-father of Tātakā (See under Tātakā).

SCRAPADMA. An asura hero. This asura invadedDevakota with a huge army. Skanda Purāṇa mentions that in the battle that followed, Indra, who was defeated, fled to the place called Śiyāli in Tanjore District in South India and did tapas to Siva.

SURAPRAVIRA. Son of Tapā, the Pāñcchajanyāgni, one of the Agnis which cause hindrances to yajñas. (Vana Parva, Chapter 220, Verse 13).

SURĀI. A King in ancient India. He was invited by the Pāṇḍavas to participate in the great war. (Udyoga Parva, Chapter 4, Verse 15).

SURĀSA I. Mother of nāgas (serpents).

1) Birth. Ten daughters were born to Kāsyapaprajāpati by his wife Krodhavāsī, daughter of Dakṣa including Surāsa. From Surāsa were born all the nāgas. (Vālmiki Rāmāyaṇa, Aranyakaṇḍa, Canto 14). Nāgas and Uragas are two sects of serpents. From Surāsa were born Nāgas and from Kradrū, Uragas. (Vālmiki Rāmāyaṇa, Aranyakaṇḍa, Canto 14, Verse 28).

2) Obstructed the passage of Hanūmān. To test whether Hanūmān, who jumped into Lāṅkā to seek out Sītā, possessed power enough for the purpose, Devagandharvas backoned Surāsa to them and told her as follows: "You mother of nāgas, do please assume a terrible form like a big mountain and appear before Hanūmān and obstruct his passage. As soon as she heard the injunction, she jumped before Hanūmān and attempted to devour him. In spite of Hanūmān's earnest pleadings she stood before him with her mouth opened wide. Hanūmān then, by his power of illusion, grew ten yojanas in size. Then Surāsa opened her mouth twenty yojanas wide. Hanūmān then grew thirty yojanas in size and Surāsa opened her mouth forty yojanas wide. In this competition ultimately when Surāsa opened her mouth hundred yojanas wide, Hanūmān reduced his size to that of a finger, entered Surāsa's mouth and came out through her ear. Surāsa was pleased and blessed Hanūmān. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, Canto 1).

3) Other information.

(i) Surāsa lives in the court of Brahmā worshipping him. (Sabhā Parva, Chapter 11, Verse 39).

(ii) Rohini, mother of Balabhadrarāma, was an incarnation of Surāsa. (Devi Bhāgavata, Skandha 4).

SURĀSA II. A deva woman who danced at the birthday celebration of Arjuna. (Ādi Parva, Chapter 222, Verse 63).

SURĀSENA I. A King of Yaduvānīśa.

1) General. Śūrasena's kingdom was Mathurāpurī. This country was originally ruled by Kings of the Solar...
dynasty. Devi Bhāgavata, 4th Skandha explains how the Yādava Kings came to rule over Mathurā. There was a region called Madhuvanam in the Kālindī river valley. Madhu, the Asura, who lived in Madhuvanam had a son named Lavaṇa. Lavaṇa who was a tyrant and an oppressor of the gods, was killed by Satrughna who established his rule there. In course of time, the place came to be known as “Madhurā”. After Satrughna's time his two sons ruled over the country. Thus the Solar dynasty came to an end and Mathurā purī came under the rule of Yadus. The first King of Yaduvāniśa was Sūrasena. Vasudeva, father of Śrī Kṛṣṇa was the son of this Sūrasena. After the death of his father, since Vasudeva took up the occupation of tending cows, Ugrasena became King there. Kāṭiva was the son of this Ugrasena.

2. Other details.

(i) Sūrasena's daughter Kuntī was adopted and brought up by the king named Kuntibhoja. (M.B. Ādi Parva, Refer Chapters 67, 109 and 110).

(ii) Devamīđha, father of Sūrasena had another name, “Citrraratha”. (M. B. Anuśāsana Parva, Chapter 147, Verse 29).

ŚURASENA II. A son of Kārttavīrya. In Brahmāṇḍa Purāṇa, Chapter 86, it is mentioned that this Sūrasena killed Jamadagni. (See under Śura II)

ŚURASENA III. “Sūrasena was the old name for the region now known as Mathurāmāndala or Vrajamāndala. The natives of this place were called “Sūrasenas”. The following pieces of information are given about the Sūrasenas in the Mahābhārata :

(i) The Sūrasenas who were afraid of Jarāsandha, fled to the southern lands. (M.B. Bhāṣa Parva, Chapter 14, Verse 26).

(ii) In the course of his southern campaign, Sahadeva conquered the Sūrasenas. (M.B. Bhāṣa Parva, Chapter 31, Verse 1).

(iii) The Sūrasenas offered presents at Yudhiṣṭhira's Rājasūya. (M.B. Bhāṣa Parva, Chapter 52, Verse 13).

(iv) It was between the two countries, South Yākṛlo-mam and Sūrasenam that the Pāṇḍavas travelled from the land of Pāṇcāla to Matsuṣya-da. (M.B. Vīrā Parva Chapter 5, Verse 4).

(v) Sūrasenas were the body-guards of Bhīṣma during the Bhārata Yuddha. (M.B. Bhīṣma Parva, Chapter 18, Verse 12).

(vi) The Sūrasena forces once stopped Arjuna on the way. (M.B. Drona Parva, Chapter 91, Verse 37).

(vii) Sūrasena attacked Arjuna and Sātyaki in Bhārata battle. (M.B. Drona Parva, Chapter 141, Verse 9).

(viii) Yudhiṣṭhira soaked the earth with blood by killing the Sūrasenas at Kurukṣetra. (M.B. Drona Parva Chapter 157, Verse 29).

(ix) Bhīmasenā butchered the Kṣatriyas of Sūrasena by hundreds. (M.B. Drona Parva, Chapter 169, Verse 4).

(x) Kṛpācārya, Kṛtavarmā and Śakuni from the Pāṇḍava side fought against the Sūrasenas. (M.B. Karna Parva, Chapter 47, Verse 16).

ŚURASENA IV. A king who fought against the Pāṇḍavas from the Kaurava side in the Bhārata Yuddha. He stood by Duryodhana in the “Krauṇcavyūha” formed by Bhīṣma. (M. B. Bhīṣma Parva, Chapter 75 Verse 18).

ŚURASENA V. A king of the Somavānsa of Pratīṣṭhānapura. Sūrasena, who was childless, tried to propitiate the gods in many ways to obtain a son. In the end he got a son in the form of a serpent. But to keep it a secret, he performed the usual ceremonies connected with his son's Upanayana, marriage etc. in the usual manner. At last by the mercy of Gautamidevi Sūrasena's son obtained human form. (Brahmāṇḍa Purāṇa, 111).

ŚURASENAPURA. The city of Mathurā.

ŚURASENI. Wife of Pravīra, the son of King Puru. A son named Manasyu was born to Pravīra by Sūraseni. (M. B. Ādi Parva, Chapter 94, Verse 76).

SURĀŚTRAM. 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. (Sābhā Parva, Chapter 61). Holy place like Camasodbheda, Prabhāsākṣetra, Piṇḍārakā etc. are situated in this area. (Vana Parva, Chapter 81, Verse 19).

SURĀŚTRAM. II A Kṣatriya dynasty. Ruṣaruddhika was a wicked King born in this dynasty. (Udyoga Parva, Chapter 74 Verse 14).

SURATĀ. A celestial damsel, daughter of Kaśyapaprajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 50). She gave a dance performance at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

ŚURATARA. A king who killed the mighty Rākṣasa named Pātaccara. During the Bhārata Yuddha, Pātaccara had taken his stand on the Kaurava side. (M.B. Drona Parva, Chapter 22, Verse 38).

SURATHA I. A king in ancient India. (See under Saṃdāhi Chetṭiyār).

SURATHA II. A king of the Puru dynasty. Suratha was one of the sons of Janu, the other sons being Śrutasena, Ugrasena and Bhīmasena. (Agni Prūṇa, Chapter 278).

SURATHA III. One of the two sons of Janamejaya, the other one being Mahiṃa. Suratha had a son named Viḍūratha. (Agni Prūṇa, Chapter 278).

SURATHA IV. Husband of Citrāṅgadā, daughter of Viśvakarmā. See under Viśvakarmā, Para 2.

SURATHA V. A king born from an aspect of asura called Krodhavaṣa. (Ādi Parva, Chapter 67, Verse 62).

SURATHA VI. Father of King Koṭikāsyā of Śibideśa. (Vana Parva, Chapter 265, Verse 6).

SURATHA VII. A king of Trigarta. He was a dependant of Jayadratha. In the battle that followed Jayadratha's abduction of Draupadi, Sūratha was killed. (Vana Parva, Chapter 271, Verse 18).

SURATHA VIII. A warrior who fought against the Pāṇḍavas in the great war. (Drona Parva, Chapter 18, Verse 20).

SURATHA IX. A son of Drupada. He was killed by Aśvathāmā in the great war. (Drona Parva, Chapter 156, Verse 180).

SURATHA X. A Pāṇcāla mahāratha who fought on the Pāṇḍava side in the great war. He was killed in battle by Aśvathāmā. (Śalya Parva, Chapter 14, Verse 57).

SURATHA XI. Son of Jayadratha by his wife Dussālā. Jayadratha was killed by Arjuna. When Suratha got the news that Arjuna, leading the yājñic horse had
reached Sindhuśā, he ended his life in great fright.
(Ādvamedha Parva, Chapter 78, Verse 28).

SURATHA XII. A king who ruled over Kuṇḍalana-gari. He captured Śrī Rāma’s yājñīc horse and also took Handumā to Sugiśva etc. prisoners. At last Śrī Rāma himself appeared on the scene, defeated Suratha and released the captives: (Padma Purāṇa, Pātāla Khaṇḍa, 49, 52).

SURATHA, Mother of Emperor Śibi. (Vana Parva, Chapter 197 Verse 25).

SURATHĀKĀRA. A particular region in the Kuṭa Island.
(Bhiṣma Parva, Chapter 12, Verse 13).

SURĀVAN. Name of the horse attached to the chariot given to Agastyā by the mahārāsi called Ilvala. (See under Agastyā).

SURAVITHI. A famous orbit of stars in Indraloka. (Vana Parva, Chapter 43, Verse 12).

SUREN. A tributary of the river Sarasvatī flowing through Rāsbha island. (Śalya Parva, Chapter 38, Verse 26).

SURESA I. A son of Tala, the Pāñcajanya-gī, one of the fifteen Agnis who cause hindrances to yājñās. (Vana Parva. Chapter 220, Verse 13).


SUREŚVARA. One of the eleven Rudras. (Śānti Parva Chapter 208, Verse 19).

SURIKANĀ. A female attendant of Subrahmaṇya (Śalya Parva, Chapter 46, Verse 29).

SURIKIS. A son of Vasūṭha by Arundhatī. (Bhāgavata, Skandha 4).

SURODA. One of the seven seas, filled with Madya (wine). (Bhiṣma Parva, Chapter 12, Verse 2).

SUROMAN. A serpent belonging to the family of Taksaka. He was burnt at the Sarpatatra of Janamejaya. (Ādi Parva, Chapter 57, Verse 10).

SŪRPĀNĀKHĀ. Rāvana’s sister.

1) Viśravas, son of Bраhmā and Kaikāsi daughter of Sumāl lived in the forest called Slesmataka. Once Kaikāsi had a sexual union with Viśravas at an untimely hour. As a result of this union, Kaikāsi gave birth to four children at intervals of one Yāma each. These children were, Rāvana, Kumbhakarna, Vibhīṣaṇa and Sūrpanakha. (Kamba Rāmāyana, Bāla Kāṇḍa).

2) Domestic Life. Sūrpanakhā was married to the Rāksaṇa, Vidyuṣjīva. The son who was born to the couple was named Śambhubhūmāra.

The Kālakeyas were the brothers of Vidyuṣjīva. At the time of Rāvana’s return after his triumphal march, a battle took place between him and the Kālakeyas. The Kālakeyas fell under the sword of Rāvana. Enraged at the death of his brothers, Vidyuṣjīva encountered Rāvana. In the battle that followed, Vidyuṣjīva was killed. On hearing about her husband’s death, Sūrpanakha went to Rāvana weeping and lamenting. Moved to pity at the sight of her tears, Rāvana 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.” Sūrpanakha was pleased. She at once started going round the three worlds with Khara, Dūṣana and Triśiras. (Uttara Rāmāyaṇa; Kambārāmāyaṇa, Aranya Kāṇḍa).

3) Before Laksmaṇa. Śrīpanakha’s son, Śambhubhūmāra was performing tapas to Śiva in Dandakārāṇya. It was at this time that Śrī Rāma and Laksmaṇa arrived in the forest, accompanied by Śītā. They reached the place called Pañcavaṭī in Dandakārāṇya. Śrī Rāma wished to set up his hermitage in the middle of the five “vāya” trees in Pañcavaṭī.

At the very sight of Śītā, Śambhubhūmāra fell in love with her. He stood there in the form of a tree. While building the hermitage, Laksmaṇa felled that tree and thus Śambhubhūmāra was killed. (See under Śambhubhūmāra).

The widowed Śrūpanakhā, in her search for a suitable husband happened to reach and settle down at the southern border of Daṇḍakārāṇya. She had failed in her search so far.

It was at this stage that she came to know of Śrī Rāma and his party. She disguised herself as Lālitā and entered Śrī Rāma’s āśrama. The sight of Śrī Rāma made her a victim to carnal passion. She submitted her desire to him, but he turned down her prayer. The disappointed Śrūpanakhā left the āśrama at once. But she appeared again in front of Śītā. Feeling that so long as Śītā was alive, Śrī Rāma would not be prepared to court her, Śrūpanakhā rushed furiously at Śītā. Laksmaṇa who was watching the whole scene, suddenly rushed to the spot and pushed her out of the āśrama. He cut off her ears, nose and breasts. Śrūpanakhā, bleeding profusely from her mutilation, hastened to her brother Rāvan to inform him of the calamity. In obedience to Rāvan’s command, Khara, Dūṣana and others who came and encountered Rāma and Laksmaṇa, were also slain in the battle. (Kamba Rāmāyana, Aranya Kāṇḍa).

SŪRĪPĀRAKA. Another name for Kerala. In Brahmāṇḍa Purāṇa, Chapter 99, we read that Parasūrāma threw a “Śūrpa” winnowing basket from Gokara southwards and the ocean up to the spot where the Śūrpa fell, became dry land. Since the land was formed by throwing the Śūrpa, it came to be called “Śūrāraka”. References to Śūrāraka in the Mahābhārata, are given below:-

(i) In the course of his triumph of the southern lands, Sahadeva conquered “Śūrāraka”. (M.B. Sahābha Parva, Chapter 31, Verse 65).

(ii) There is a sacred bath here, known as “Śūrāraka tīrtha”. By bathing here, one would obtain golden rāsis. (M.B. Vana Parva, Chapter 85, Verse 43).

(iii) In Śūrāraka Kṣetra, there is a sacrificial platform originally used by Jamadagni. Close by, there are two holy places called “Pāśaṇa tīrtha” and “Candra tīrtha”. (M.B. Vana Parva, Chapter 88, Verse 12).

(iv) Yudhiṣṭhīra once happened to visit this sacred place. (M.B. Vana Parva, Chapter 118, Verse 8).

(v) Śūrāraka is the land formed by the withdrawal of the ocean. It is also called “Aparāntabhu”i”. (Śānti Parva, Chapter 49, Verse 66).

(vi) Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 50 states that by bathing in the water of Śūrāraka Kṣetra and observing a fast for a fortnight, one would be born as a prince in the next birth.

SURUGA. A son of Gurūda. (Udyoga Parva, Chapter 101, Verse 9).
SURUCI. A wife of Uttanapada. Svayambhuva Manu had two sons called Priyavrata and Uttanapada. Uttanapada married Suruci and Suniti. A son called Utama was born to Suruci and to Suniti was born Dhruva.

SURUPA. A daughter of Vivasvaka. Priyavrata, son of Svayambhuva Manu married Surupa and Barhisati. The beautiful daughters of Vivasvaka. Surupa had ten sons. They had a younger sister called Urjasvati.

(Devi Bhagavata, Skanda 8).

SURYA I. The god who gives light to the worlds.

1) Birth. It is said that the Sun was born to Kasyya by his wife Aditi. Mahavisnu begot Bhrmaha and Bhrmaha begot Marici. Prajapati Kaasya was born from Marici. Several sons were born to Kaasya by Aditi the daughter of Daksa. They are known by the names Adityas, Vasus, Rudras and so on. Of these, Adityas are twelwe in number. (Aditya means the son of Aditi). There is a difference of opinion as to who these twelve Adityas are. According to Agni Purana, Chapter 51, the twelve Adityas are Varuna, Surya (the Sun), Sahasrani, Dhatri, Tapana, Savitri, Gabhasti, Rav, Parjanya, Vasata, Mitra and Visnu. (See under Devadasiadityas). But in Mahabharata, Adi Parva, Chapter 65, Stanza 15, it is stated that the twelve Adityas are Dhati, Aryamah, Mitra, Sukra, Varuna, Atri, Bhaga, Vivasvam, Pusa, Savitri Vasata andVisnu.

Very often these names are used as synonyms of the Sun. So it is better to assume that there are several Adityas and that it is the sun who gives light and heat to the worlds. Vivasvan is this sun because it is said that from this Vivasvan the Manu Vivasvata was born and from this Vivasvata, Ikavaku, 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 nine thousand yojanas long. The wheel is fixed to this. The great wheel of time with three centres, five tyres and six spokes, is fixed on that indestructible year. It has seven horses, which are the seven Vedic metres, called by the names Gayatri, Brhati, Usniki, Jagati, Trijubh, Anustubh and Paanti. Another axle used for the chariot of the Sun is forty-five thousand five hundred 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 Dhruva. The wheel fixed on the other axle rests on the mount Manasottara.

Separate Adityas, hermits Gandharvas, celestial maids, Yaksas, serpents and giants sit, in the chariot of the Sun every month. In the month of Caitra, which is also called Madhumasa, the seven officers of the month who travel daily in the chariot, are the Aditya Dhatri, the celestial maid Kastushatla, the hermit Pulasta, the serpent Vasuki, the Yaksas Rathabhir, the gaint Hetri, and the Gandharva Tumburu. In the month of Vaishaka also called Madhava, the Aditya Aryama, the hermit Pulaha, the Yaksas Rathaujis, the celestial maid Punjikasthalai, the giant Praheti, the serpent Kacavira and the Gandharva Nara da sit in the chariot. In the month of Jyeshta, the Aditya Mitra, the hermit Atri, the serpent Taaksha, giant Paurushya, the celest-
Rudra will be pervaded by Sāman. So the sound of Sāman will be unpalatable. Thus this Vaiṣṇavite power which is having the attribute of purity (Sattva) and Vedas, pervades mainly the sun though it remains on the seven groups also. Being the seat of this power, the Sun blazes 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 maids dance before him. The giants guard him, the serpents prepare his chariot, the Yakṣas hold the bridge and the Bāhlakṣyas stand around him. Viṣṇu 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 Viṣṇu. As the figures of those who approach, are reflected in a mirror fixed on a post, that power of Viṣṇu, without separating itself from that chariot, pervades them who come every month in turn. (Viṣṇu Purāṇa, Aniśa 2, Chapter 11).

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 Brahmā on the top of Mahāmeru. The rays of the 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 because the light of the sun and fire enter each other 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 the sun passes through the middle of the island Puṣkara, the change of the Sun to one thirtieth portion of the earth is called 'Mauhūrtikagati' (covering the distance in a mūhūrtā- 48 minutes). The sun, like a fly sitting on the circumference of the wheel of a potter travels round 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 Visuva. At the end of travelling in the Northern hemisphere the sun enters the zodiac of Karkāṭaka and transit to the south begins. (Viṣṇu Purāṇa, Aniśa 2, Chapter 8).

5) The Sun in the clutches of the giants. The Sun is being attacked daily by a kind of giants called the Mandehas.

6) Family life. The Sun married Saṁjñā, the daughter of Viśvakarmā. Three children Manu, Yama and Yamī were born to him by Saṁjñā. By Chāyā, the maid of Saṁjñā, three children, Śanaśicara, Manu and Tapati were born to the Sun. Atvinikūmāras and Revanta were born by Saṁjñā to the sun who took the form of a horse. (See under Saṁjñā and Chāyā).

On several occasions other sons such as Sugrīva, Kālinī Karna 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 Syamantaka. Once the King Satrājīt did penance and got the jewel Syamantaka 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 partake of the Amṛta (Ambrosia) in stealth and Mahaviṣṇu cut off his head. (For detailed story see under Amṛta, Para. 4).

10) The Sun the teacher of Hanumān. The Sun is the teacher of Hanumān. (See under Hanumān).

11) The Sun and Rāvaṇa. Once Rāvaṇa happened to reach the Solar region, while he was conducting regional conquest. That night he rested on Mahāmeru, and then got into his plane Puṣpakama, ready for fight in the morning. Seeing the Sun rising up, Rāvaṇa called his minister Prahasta and said to him, "Minister, go and convey my words to the Sun. 'Rāvaṇa has come to fight. Either get down and fight or admit defeat.' Prahasta walked towards the sun and told the words of the King to the two gate-keepers Piṅgalī and Daṇḍī. The Sun was informed of this by Daṇḍī. The Sun told Daṇḍī thus: 'Daṇḍī, I don't mind whether I defeat or I am defeated by Rāvaṇa. The thing is, that I have no time.' Daṇḍī informed Rāvaṇa of this. Rāvaṇa went away shouting that he had defeated the Sun.

12) Fight with Śiva. See under Śiva Para 7, Sub para 7.

13) Other details.

(i) Once Pāncāli worshipped the Sun. The Sun created an unseen giant for her protection. (M.B. Virāṭa Parva, Chapter 15, Verse 19).

(ii) Pāncāli did penance before the Sun and procured the 'Ākṣayapatra' (the pot that never became empty). (See under Ākṣayapatra).

(iii) The Sun destroys the ungrateful asuras (demons). (M.B. Udyoga Parva, Chapter 108, Verse 16).

(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 Kaśyapa who was the ministerial priest, he gave the South as daksinā (offering). So the south got the name 'Dakṣīṇa'. (M.B. Udyoga 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. Udyoga Parva, Chapter 110, Verse 2).

(vi) When Karna and Arjuna confronted each other in the battle of Bhārata, the Sun boasted to Indra that Karna would come out victorious. (M.B. Karna Parva, Chapter 87, Stanza 57).

(vii) The Sun gave Subrahmaṇya two attendants named Subhrāja and Bhāsvara. (Śalya Parva, Chapter 45, Verse 31).

(viii) Once Śiva anointed the Sun as the King of all the planets. (M.B. Śanti Parva, Chapter 112, Stanza 31).
(ix) The Sun once gave Yajnavalkya the boon that he would get knowledge of the Vedas. (M.B. Śānti Parva, Chapter 318, Verse 6).

(x) The story of one who had attained the region of the Sun by 'Uchchavṛtti' (Living on the grains fallen on the field) is given in Mahābhārata, Śānti Parva, a few Chapters from 353, as follows:

There was a Brahmin in a place called Mahiṣapadma on the banks of the Ganges. He wandered here and there for knowledge of Vedas. Once a hermit met him and directed him towards a Nāga named Padmanābha. Padmanābha is the serpent which supports the chariot of the Sun. The Brahmin-hermit started in search of Padmanābha. At last he found out his house. But there was the wife of Padmanābha only. She said that her husband would return within a few days. Accordingly he remained on the banks of the Ganges without any food. Padmanābha returned and both of them met together. The hermit asked the nāga what he should do in order to get merged in God. The Nāga replied that he could become one with God by Uchchavṛtti. The Nāga continued, “The Sun is a god who had invoked into 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 as the Sun came to him in the noon the Sun embraced him and seated him inside him. I asked him who he was. The Sun replied that he was a person who had attained heaven by Uchchavṛtti.”


(xii) The Sun gave the hermit Jamadagni an umbrella and slippers. (See under Cherippu).

(xiii) In olden days when a war between the Devas and the Asuras was drawing near, Rāhu 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. Anuśāsana Parva, Chapter 156, Stanza 2).

(xiv) The Synonyms of Sun according to the Amarakośa are given below:


SŪRYA II. An asura (demon). It is stated in Mahābhārata, Ādi Parva, Chapter 65, Verse 26, that this asura was the son born to Prajāpati Kaśyapa by his wife Kadrī. The King Darda was the rebirth of this asura.

SŪRYABHĀNU. A gate-keeper of Alakāpuri. A statement occurs in Uttara Rāmāyaṇa, that in the fight between Kubera and Rāvana, this gate-keeper helped Kubera.

SŪRYADATTĀ. A brother of King Virāṭa. It is stated in Mahābhārata, Virāṭa Parva, Chapter 31, Stanza 11, that this Sūryadatta was known by the name Śatānīka also. Sūryadatta also took part in the fight following the theft of the cattle of Virāṭa by Duryodhana and others. After killing the hundred warriors in the army of Trigarta, this Sūryadatta entered into the midst of the enemies and was killed by Drona in the battle of Bharata. (M.B. Karṇa Parva, Chapter 6, Verse 34).

SŪRYADHVĀJA. A King in Ancient India. He was present in the Svatara-vaṇa marriage of Draupadi. (M.B. Adi Parva, Chapter 183, Stanza 10).

SŪRYAGRAHĀṆA. To know in detail about the view of the Purāṇas regarding the Solar eclipse, see under Candra IV, Para 4.

SŪRYAKETU. A daitya (demon). Once this daitya conquered the world of the gods and expelled Indra. At that time Puraṇijaya was the King of Ayodhya, who was born in the Solar dynasty. Indra requested for his help. Puraṇijaya agreed 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 'Kakud' (hump) of the ox and fought in the battle, killed Sūryaketu, and reinstated Indra in his former position. Because he sat on the 'Kakud', Puranijaya got the name Kukutstha. The dynasty of the King came to be called by the name Kukutstha. (Kamba Rāmāyaṇa, Yuddhakandā).

SŪRYĀṆA. A King in ancient India. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 57, that this King was born from a portion of the King Kṛtha.

SŪRYAMĀSA. A warrior who fought on the side of the Kauravas in the battle of Bharata Abhimanyu killed him. (M.B. Drona Parva, Chapter 48, Verse 15).

SŪRYANETRA. A bird born in the family of Garuḍa. Mention is made about this bird in Mahābhārata, Udyoga Parva, Chapter 101, Stanza 13.

SŪRYASĀVITRA. An eternal god of offerings to the manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 34).

SŪRYASĪ. An eternal god concerned with offerings to the manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 34).

SŪRYATIRIṬHA. An ancient holy place situated in Kuruksetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 48, that by bathing here and worshipping the manes one may attain the performing of the sacrifice of Agniṭoma and go to the region of the Sun.

SŪRYAVAMŚA. An important dynasty of ancient Bharata. It is stated in Deviḥgāvata, Skanda 7, as follows about the origin of this Solar dynasty.

The Lord of creation Brahmadeva originated from the lotus in the navel of Viṣṇu. That Brahmadeva did penance for ten thousand years and pleased Parāśakti, the great goddess of power, and started creation. First of all he created seven mental sons. Of them Marici became expert in creation. Prajāpati Kaśyapa the son of Marici became a greater expert. The Sun is the son of Kaśyapa. Nine sons named Īsavīku, Nabhāga, Dhṛṣṭa, Śaryati, Nariśyanta, Prāṁśu, Nṛga, Diśta, Karuṣa and
Prsadha were born to the Sun. Of these Ikṣvāku became King. This line of Kings born from the Sun is called Sūryavanśa (Solar dynasty). (See the Genealogy).

SŪRYAVARCA. A Deva Gandharva. It is stated in Mahābhārata, Adi Parva, Chapter 122, Stanza 55, that this Deva Gandharva born to Prajāpati Kaśyapa took part in the birth celebration of Arjuna.

SŪRJYAVARMA. A King of the country of Trigarta. This King had a brother called Ketuwārma. Sūryavārma and Ketuwārma fought with Arjuna when he was leading the sacrificial horse of Yudhishthira. Both the Trigartas were killed in that fight. (M.B. Aśvamedha Parva, Chapter 74).

SUSAMAN. A noble Brahmin born in Dhananjaya Gotra. He participated in the Rājasūya conducted by Yudhishthira. (Sabhā Parva, Chapter 33, Verse 34).

SUSAHKULA. A famous urban area in North India. Arjuna once conquered this region. (Sabhā Parva, Chapter 27, Verse 11).

SUSANTI I. A King of the Bharata dynasty. He was Sānti's son and father of Puruja. (Bhīṣma, Skandha 9).

SUSANTI II. Indra during the third Manvantara. (See under Manvantara).

SUSAMAṆ. King of Trigarta dēśa. The following information about him is gathered from Mahābhārata.

(i) Susarma, son of Vṛdhahāṃsa, was killed by Arjuna when he participated in Draupadi's wedding. (Adi Parva, Chapter 183, Verse 9).

(ii) Once he incited Duryodhana to attack Matsya, the Virāṭa King. Accordingly Duryodhana attacked the Virāṭa city and Susarma aided him in the battle. (Virāṭa Parva, Chapter 30).

(iii) In the battle that followed the lifting of the cows of the Virāṭa King by the Kauravas, Susarma took the Virāṭa King as captive. (Virāṭa Parva, Chapter 33, Verse 7).

(iv) In the battle that followed the above incident Bhīma caught Susarma as prisoner. (Virāṭa Parva, Chapter 33, Verse 25).

(v) At the instance of Yudhishthira Bhīma set Susarma free. (Virāṭa Parva, Chapter 33, Verse 58).

(vi) Susarma fought against the Pāṇḍavas and on the first day of the great war he fought a duel with Cekitāna. (Bhīṣma Parva, Chapter 45, Verse 60).

(vii) Arjuna defeated Susarma. (Bhīṣma Parva, Chapter 82, Verse 1).

(viii) He fought with Arjuna, Bhīma and Dhrṣṭadyumna. (Bhīṣma Parva, Chapter 114; Droṇa Parva, Chapter 14).

(ix) He vowed that he would kill Arjuna. (Droṇa Parva, Chapter 17, Verse 11).

(x) When Droṇaṭārya was killed, he ran away from the battle-field. (Droṇa Parva, Chapter 193, Verse 18).

(xi) Arjuna killed Susarma. (Salya Parva, Chapter 27, Verse 45).

(xii) Names like Prasthalādhīpa, Rukmarathā, Traigarta and Trigarta are used as synonyms of Susarma.

SUSARMAN II. A Pāṇḍula warrior who fought on the Pāṇḍava side in the great war. He was harassed in various ways by Bhīma and was ultimately killed by Karna. (Karna Parva, Chapter 56, Verse 46).

SUSARMAṆ III. Last of the Kings of the Kaṇḍa dynasty. He was killed by his minister Bali. (Bhāgavata, Skandha 10).

SUSENA I. A nāga born in the Dhrṛtarāṣṭra dynasty. The nāga was burnt to death at the serpent yajña of Janamejaya. (Adi Parva, Chapter 57, Verse 16).

SUSENA II. One of the hundred sons of Dhrṛtarāṣṭra. He was killed by Bhīma in the great war. (Bhīṣma Parva, Chapter 64, Verse 34).

SUSENA III. A king of the Pāru dynasty. He was the grandson of Avikṣit and son of Parikṣit. (Adi Parva, Chapter 94, Verse 52).

SUSENA 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 Parasurāma redeemed him from the curse. (Vana Parva, Chapter 116).

SUSENA V. Father in-law of Bāli, the monkey king. Susena, father of Tārā, deputed one thousand crore monkeys to search for Sītā. (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 Dharma. (Valmiki Rāmāyaṇa).

In the Rāma-Rāvana war Susena fought the Rākṣasa forces and killed Vidyumālī. Lakṣmana swooned on being hit by the arrows of Rāvana who fought with reddened 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 Viśāyakaṇṭha, Sauvarṇayakaṇṭha, Sañjīvani and other herbs.

Susena also attended the coronation ceremony of Śrī Rāma. (Valmiki Rāmāyaṇa, Yuddha Kaṇḍa, Chapters 101, 123, 154).

SUSENA VI. A son of Karna. He fought with Nakula in the great war. Uṭamaṇjus killed him in battle. (Karna Parva, Chapter 73, Verse 13).

SUSENA VII. Another son of Karna. Nakula killed him in the great war. (Salya Parva, Chapter 10, Verse 49).

SUSENA VIII. A king of the Bharata dynasty. He was the son of Dhrṣṭa and father of Sūnītha. (Bhāgavata, Skandha 9).

SUSENA IX. A king, who married Rāmbhā. (See under Rāmbhā, Para 5).

SUSILĀ I. A daughter of the Gandharva named Susila. (See under Pramohini).

SUSILĀ II. A brahmin who got rich due to the observance of Navaratri-penance. He led a very hard life with many sons and was naturally thinking of means of making money and a noble brahmin taught him about the greatness Navaratri. Accordingly Susila observed for nine years the Navaratri-penance and at last Devi appeared before him and made him rich. (Devi Bhāgavata, Skandha 3).

SUSILĀ I. A Gandharva lady. (See under Pramohini).

SUSILĀ II. A cow, the sister of Surabhi. She was the cow used in connection with sacrificial offerings made in the ārāna of the sage Jamadagni. Jamadagni once got his wife Renukā killed by Parasurāma. Though he brought her back to life as desired by Parasurāma, Jamadagni felt deep sorrow for having got his wife killed. So, he went to Goloka and pleased Surabhi by his pence and she gave him Susila, her sister. Jamadagni gave the cow (Susila) to Renukā. It was this Susila which later on Karttavīryajuna took away
by force. (See under Jamadagni, Para 8). (Brahmāṇḍa Purāṇa, Chapter 61).

ŚUṢKĀ. A Mahārṣi who lived in the Gokaraṇa temple. When Bhagiratha brought Gaṅgā from heaven to the earth, sea water began to rise and the temples situated near the sea were submerged. At that time Śuṣka went along with other Mahārṣis to visit Paranārāma at the Māheṇḍra mountain. In response to Śuṣka's prayer, Paranārāma raised the submerged temples including the Gokaraṇa temple, above the water.

ŚUṢKA. An asura. In Ṛgveda we find that once Indra bound the magician Śuṣka in chains and put him in prison.

SUṢOBHANĀ. A Maṇḍūka princess. King Parikṣit of Iksvāku dynasty married her and three sons Sala, Dala and Bala, were born to the couple. (See under Parikṣit II).

SUṢRAVAŚ I A Vidarbha princess. King Jayatena of the Puru dynasty married her and a son called Arvācina was born to them. (Ādi Parva, Chapter 95, Verse 17).

SUṢRAVAŚ II. A king of the Ṛgveda period. When enemies encircled him he prayed to Indra who helped him by diving away the 10,099 enemy warriors. (Ṛgveda, Maṇḍalā 1, Anuvāka 10, Śuṣka 53).

SUṢRAVAŚ III. A spy of the Devas. He once informed Sarvasati secretly about the penance by the Sage Kātyāyana. Sarvasati appeared before the Sage and told him that he would get from Sage Sarvasata the knowledge he wanted. Accordingly Kātyāyana ended his penance and went to Sage Sarvasata.

SUṢRUTA. Reputed master of the science of Surgery, Suṣruta was the grandson of King Gāḍhī and son of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 55). He is the author of Suṣrutasaṃhitā, one of the famous texts on Āyurveda.

SUṢTHALĀ. A place of Purāṇic fame in ancient India. The people who lived here were called Suthalas. (Sabhā Parva, Chapter 14, Verse 16).

SUṢUPTI. One of the four states or conditions of man. Jāgrat, Śvāpna, Suṣupti and Turiya are the four states of man. (For details see under Jāgrat).

SUṢVARĀ. A Gandharva woman. (See under Pramohini).

SUṢYĀMĀ. An aparā woman. She was the wife of Rādhivaṇa, son of Arṣiṣeṇa. The couple had a daughter called Vṛddhā. (Brahmāṇḍa Purāṇa).

SŪṬA I

1) General information. A hermit who recounted the Purāṇas to other hermits at Naimiśa forest. He was a disciple of Vyāsa. Vyāsa composed the Purāṇas and taught them to his son, hermit Śuṅka who was a man of abstinance and who was not born of womb. At this time Vyāsa had another disciple named Sūṭa. It is stated in Devi Bhāgavata, Skandha 9, that this Sūṭa who was a felloeclipse of Śuṅka, who had learned all the Purāṇas directly from the teacher Vyāsa, and who was capable saying stories so convincingly, was the son of the hermit Lomahārṣa.

2) In Naimiśaḥranya. Sūṭa who had learned the Purāṇas directly form Vyāsa, happened to reach Naimiśaḥranya once. (See under Naimiśaḥranya). Naimiśaḥranya 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 placing 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 Sātya-yuga.” 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 crumpled to powder in a particular place. That place became famous later under the name Naimiśaṛanya. Sūṭa came to this place.

As soon as they saw Sūṭa, the hermits such as Śaunaka and others who were living there welcomed Sūṭa with hospitality and told him thus: “Oh! hermit, you are the disciple of Vyāsa. You have learned the eighteen Purāṇas from Vyāsa. 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 Sūṭa recited the eighteen Purāṇas to the gathering of the hermits. It is in the form of the teaching of Sūṭa to Śaunaka and the others, i.e. in the form of a dialogue between Sūṭa and Śaunaka, that the people got the Purāṇas. (Devī Bhāgavata, Skandha I).

3) Sūṭa was beheaded. In Bhāgavata, Skandha 10, there occurs a story, stating how Balabhadradāma cut off the head of Sūṭa as the battle of Kurukṣetra had started when Sūṭa had been reciting the eighteen Purāṇas in Naimiśaṛanya and how his head was fixed in its place again and he was brought to life. (For further details see under Balabhadradāma, Parā 6).

4) Other details. Sūṭa was one of the hermits who visited Bhiṣma on his bed of arrows during the battle of Bhārata. (MB, Śrīṇa Parva, Chapter 47 Verse 12).

SŪṬA II. One of Viśvāmitra's sons who were expounders of the Vedas. (Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 57.)

SŪṬA. III. A blended class of people. (See under Varna).

SUṬALA. A part of Pāṭāla (netherworld). (See under Pāṭāla).

SUṬANU I. The wife of Aśvatsa, the son of the King of Vajra. Suṭanu was the daughter of Yudhiṣṭhira. (Vāyu Purāṇa, 96, 250).

SUṬANU II. The daughter of Aṅka otherwise called Ugrasena. (Mahābhārata, Sabhā Parva, Chapter 14, Verse 33) Śrī Kṛṣṇa made Aṅkura marry this Suṭanu.

SUTAPA I. A King of the dynasty of Bharata. He was the son of Homa and the father of Bala. (Bhāgavata, Skandha 9).

SUTAPA II. A Prajāpati who lived in days of yore. A son named Prśnigārha was born to this Prajāpati by his wife Prśiṇi. That son was a partial incarnation of Mahāviṃśu. (For further details see under Aditi Para 7).

SUTAPA III. A son of Vasiṣṭha. Seven sons named Rājas, Gotra, Uṛdhvabāhu, Śavana, Anagha, Sutapa and Śukra, were born by his wife Uṛjjā. All the seven of them were the Saptarṣis (seven hermits) of the third Manvantara. (See under Manvantara).

SUTAPA IV. Father of the hermit Upamanyu. (Brahmāṇḍa Purāṇa, Chapter 18).

SUTAPA V. A hermit of the family of Bhrigu. (See under Ugratapas).
SUTAPAS VI

SUTAPAS VI. A hermit who was born in the dynasty of Bharadvája. This hermit had two wives. A son named Kalyānamitra was born by Piśācanjukā, 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 Aśvinisuta 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. (Brahmaśaivarta: 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 Lola will be born to you. He will become the Manu of Tāmasa Manvantara.” (Mārkaṇḍeya Purāṇa, Chapter 17).

SUTĀRA. A Gandharva damsel who had been cursed. (Further details see under Pramohini).

SUTASOMA. The son born to Bhīmasena by his wife Draupadī. The information regarding this Sutasoma, taken from Mahābhārata, is given below:

(i) Sutasoma took birth from a portion of the Viśvadevas. (M.B. Ādi Parva, Chapter 67, Verse 127).

(ii) It is mentioned in Mahābhārata, Droṇa 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 Viṅkarna on the first day of the battle of Bhārata. (M.B. Bhīma Parva, Chapter 45, Verse 58).

(iv) He rescued Srutakarmā from the hold of Durmukha in the battle of Bhārata. (M.B. Bhīma Parva, Chapter 79, Verse 39).

(v) Sutasoma fought with Viśvātāti. (M.B. Droṇa Parva, Chapter 25, Verse 24).

(vi) Sutasoma fought with Śakuni and was defeated. (M.B. Karṇa Parva, Chapter 25, Verse 18).

(vii) There was a severe fight between Sutasoma and Aśvathāmā. (M.B. Karṇa Parva, Chapter 55, Verse 14).

(viii) Mention is made in Mahābhārata, Saupāti Parva, Chapter 8, Verse 55, that in the battle of Bhārata, Aśvathāmā entered the camp of the Pāṇḍava army in the night and killed Sutasoma. SUTEJANA. A King who was a friend of Yudhiṣṭhira. (Bhārata, Droṇa Parva, Chapter 158, Verse 40).

SUTĪRTHA. An ancient holy place in Kuruksetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Verse 54, that the Devas and the manes would come to this place, and that if offerings to the manes are given at this place, one would get the merits of performing horse sacrifice.

SUTIKŚNA. A hermit. While Śrī Rāma and Laksmana were living in the forest with Sītā, they visited the hermitage of Sūtikṣna and others. Once Indra came to the hermitage of Sutikṣna and invited him to the world of gods. It was at this time that Śrī Rāma came to the hermitage with Sītā and Laksmana. 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 Sutikṣna changed a wicked and cruel man named Duspanya to a good and righteous man by sprinkling holy water of Gaṅgā on him. (See under Duspanya). (Vālmiki Rāmāyaṇa, Aranyā Kāṇḍa, Sarga 7).

SUTRĀ (VEDASŪTRA). See under Veda.

SUTVĀ, A son of Sumantu, the teacher and hermit of Sāmaveda. (See under Gūruparamparā).

SUVĀHA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 66).

SUVĀK. A mahārṣi in ancient India who held Yudhiṣṭhira in great respect. (Vana Parva, Chapter 26, Verse 24).

SUVAKTRA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 73).

SUVĀMĀ. A holy river in India famous in the Purāṇas. (Bhīma Parva, Chapter 9, Verse 29).

SUVARCĀLA I. Daughter of the mahārṣi called Devala. Sveta-akṣu (son of a sage) married her and the couple attained salvation by performing the duties of the householder. (M.B. Southern Text, Śānti Parva, Chapter 220).

SUVARCĀLA II. A wife of Śūrya. (Anuśāsana Parva, Chapter 146, Verse 5).

SUVARCAS I. One of the hundred sons of Dhitṛāśtra. He was killed by Bhīma in the great war. (Karṇa Parva Chapter 84, Verse 5).

SUVARCAS II. Son of Suketu. Both the father and the son attended the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 9).

SUVARCAS III. A son of Tapa, the Pāṇcajanyāgni. (Ādi Parva, Chapter 185, Verse 9).

SUVARCAS IV. A very truthful Sage who lived in ancient India. Dyumatsena father of Satyavān lived in the īśrama of this sage. He consoled Dyumatsena when Satyavān and Sāvitrī who had gone out to collect firewood were very late to return. (Vana Parva, Chapter 298, Verse 10).

SUVARCAS V. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 2).

SUVARCAS VI. A soldier who fought on the Kaurava side and got killed by Abhiṣamanu in the great war. (Droṇa Parva, Chapter 48, Verse 15).

SUVARCAS VII. One of the two attendants given to Subrahmaṇya by Himavān, the other one being Ativarcas. (Śalya Parva, Chapter 45, Verse 46).

SUVARCAS VIII. A son of the king Khaññitroa. He is known as Karanḍhama aś well. (See under Karanḍhama).

SUVARCAS IX. Wife of sage Dādhicī. At the request of Indra, the mahārṣi sacrificed himself so that the former might use his bones. Suvarcas 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 end her life 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 foetus and placed it near a Banyan tree and ended her life in her husband’s pyre. (Padma Purāṇa, Uttara Khaṇḍa, 135; Śivaśātaka, 24-25). The child born from the foetus is the famous Pippalāda. (See under Pīrpalāda).
SUVARMAN. One of the hundred sons of Dhrtarāṣṭra. He was killed by Bhīma in the great war. (Drona Parva, Chapter 127, Verse 66).

SUVAR'YA I. A Devagandharva. A famous celibate, he attended the birthday celebrations of Arjuna. (Anuśāsana Parva, Chapter 122, Verse 58).

SUVAR'YA 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 98).

SUVAR'NA. A princess of the Ikṣvāku dynasty. Subhrotā of Puru dynasty wedded her and to the couple was born a son called Hastik who later on became a King. (Ādi Parva, Chapter 95, Verse 34).

SUVAR'NA (M). A unit of measurement in ancient India

SUVAR'YĀBHA. A King, grandson of Svārocīya Manu and son of Śaṅkhapāda. The father once advised the son on the various aspects of Sātvatadharmā. (Śanti Parva, Chapter 348, Verse 38).

SUVAR'YAGU'DA. A prominent son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 9).

SUVAR'NASIRAS. A Sage of very olden days. His father's name was Pitaglavarman. He lived in western India spending his days in singing Sāmaveda. (Udyoga Parva, Chapter 110, Verse 12).

SUVAR'NASTHIVI. Son of King Śrījaya. While sages Nārada and Parvata were living in that King's palace the following incident took place.

Śrījaya expressed his sorrow over having no issues to Nārada who then blessed him to have a son called Suvarnaśthivī. The King began performing Yajñas from that day onwards and his queen 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 Vijāryudha 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. Śrījaya wept bitterly. Ultimately Nārada appeared, consoled the King and with the permission of Indra brought the boy back to life. (Śanti Parva, Chapter 31; also see under Śrījaya)

SUVAR'NATIRTHA. A very ancient holy spot in India. Before creation Mahāvīraṇa 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 Āśvamedha yajña and also will attain the status of Gaṇapati. (Vana Parva, Chapter 94, Verse 18).

SUVAR'NAVARMAN. A King of Kāśi. King Janamejaya had married his daughter Vapuṣṭamā. (See under Janamejaya).

SUVA'STRA. An Indian river famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 25).

SUVA'STU. A river of India extolled in the Rgveda.

SUVA'STUKA. A King in ancient India. He had also been invited by the Pāṇḍavas to participate in the great war. (Udyoga Parva, Chapter 3, Verse 13).

SUVEDA. Wife of Savana, son of Priyavrata. (See under Savana I).

SUVELA. A mountain on the banks of the southern sea. Rāma and Lakṣmana, before entering Lāṅkā with the monkey-force, had surveyed the city from the top of this mountain. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa Chapters 38 and 59).

SUVEṢĀ. A river famous in the Purāṇas. Sage Mārkaṇḍeya once saw the river in the stomach of child Krṣṇa. (Vana Parva, Chapter 188, Verse 104).

SUVR'IVA I. A King of the Bhārata dynasty, son of Kṣemuya and father of Rīpuṇḍaya. (Bhāgavata, Skandha 9).

SUVR'IVA II. A King born from an aspect of the asura called Krodhavaṇa. (Udyoga Parva, Chapter 74, Verse 14).

SUVIRA III. Son of King Dyutimān, Suvrīra was a famous ruler equal in prowess to Indra. (Anuśāsana Parva, Chapter 2, Verse 13).

SUVIRA IV. A Kṣatriya dynasty. The wicked King Ajabindu was born in this dynasty. (Udyoga Parva, Chapter 74, Verse 14).

SUVIṢĀLA. A female attendant of Subrahmanyā. (Śalya Parva; Chapter 45, Verse 66).

SUVRATĀ I. A King of Bharata dynasty. He was the son of Kśema and father of Viśvajit, (Bhāgavata, Skandha 1).

SUVRATĀ II. A King of the Aīga royal dynasty. He was the son of King Uśīnara who begot of his wife Nṛgā the son called Nṛgā, Nara by his wife, Nara; Kṛṇi by the wife Kṛṇi; Daśa by the wife Suvarṇā and Sibi by his wife Dṛṣadvati. (Agni Purāṇa, Chapter 277).

SUVRATĀ III. Son of the brahmin Somaṣārman. (For details see under Dharmāṅgada).

SUVRATĀ IV. A muni of ancient days who lived in North India. He was extraordinarily effulgent and reputed. (Vana Parva, Chapter 90, Verse 12).

SUVRATĀ V. One of the two attendants given to Subrahmanyā by Mitradēva, the other one being Satya-sandha. (Śalya Parva, Chapter 45, Verse 41).

SUVRATĀ VI. One of the two attendants given to Subrahmanyā by Vidhātā, the other one being Sukarṇā. (Śalya Parva, Chapter 45, Verse 42).

SUVRATA. Daughter of Dakaprajāpāti by Viśrāni. She had four sons each from Dakṣa, Dharma, Brahmā and Rudra. They were respectively Dakṣasvarṇi, Dharmasvarṇi, Brahmāsvarṇi and Rudrasvarṇi. (Brahmāṇḍa Purāṇa, 41, 39-39).

SUVAJÑĀ. Daughter of King Prasena-jit of the Puru dynasty. She was wedded to King Mahābhauma and King Ayutānāyi was their son. (Ādi Parva, Chapter 95, Verse 20).

SUVAJU. A King who was the grandson of Emperor Bharata and son of Bhūmanu. His mother was Puṣkarini. (Ādi Parva, Chapter 94, Verse 24).

SUYAMĀ. Third son of the Rākṣasa called Sātērīgā. Sudeva, the army-chief of King Arbariṣa, killed Suyama. (M.B. Southern text, Śānti Parva, Chapter 98).

SUYAṢĀ I. A daughter of King Bāhuḍa and wife of Pariṅit, son of Anaiवात. The couple had a son called Bhimasaena. (Ādi Parva, Chapter 95, Verse 41).

SUYAṢĀ II. Consort of King Divodāsa of Kāṭi. (For details see under Nikumbha).
**SVABHOJANA (M)**. A naraka (Hell). (For further details, see the section on Naraka, under Kāla, Yama).

**SVADHÄDEVI.** Wife of the Manes. There is a story, as given below, in Devī Bhāgavata, Skandha 9, about the birth of this goddess.

At the beginning of creation Brahmā created seven groups of Manes of whom four were embodied and three were lustrous ones. The deities called the Manes are the Agniśvātās, the Barhiṣadās, the Somapās, Yama, Anala, Soma and Arīyan. The Śrāddhas (oblations offered to the manes) were stipulated as the food of these manes. It was ordered that the Brahmin who does not make offerings to the manes, will be as mean and despicable as the Brahmin, who has not learned the Vedas, who has not eaten meals presented to an idol in temples, and who has not worshipped Deī (goddess), and that he would not be eligible to perform any religious ceremonies. Thus Brahmā meant Śrāddha as food for the manes. But the portion of the rice balls offered by the Brahmins stipulated as the food of the manes, seldom reached them. At last the manes complained to Brahmā. Then Brahmā created a woman of beauty, youth, knowledge and power to grant boons, and of good character, from a portion of pure nature. She was named Svadhā, and was given to the manes as wife. Then Brahmins were ordered to give offerings to the manes only with the spell (Mantra) of Svadhā. When the Brahmins began to do as they were ordered, the manes also began to get food, and they became contented.

Two daughters named Menā and Dhārīṇi were born to the manes by Svadhādevī. It is mentioned in Visū Purāṇa, Amśa 1, Chapter 10, that both of the daughters were expounders of Vedas, full of knowledge and the seat of all good qualities.

**SVĀHĀ.** A daughter of Brhaspati. This Svāhā who was always angry had a son named Kāma. (M.B. Vana Parva, Chapter 219, Verse 22).

**SVĀHĀDEVĪ.**

1) **General information.** Wife of god Agni (fire). There is a story about the birth of this goddess, as given below, in Devī Bhāgavata, Skandha 9.

In the beginning of creation sufficient arrangements had not been made for food to be supplied to the Devas (gods). They were in misery. At last the devas reached Satyaloka and requested Brahmā to make some arrangements for their food. Brahmā pacified them by saying that he would make available to them, the ‘havis’ offered by Brahmins as food. Then Brahmā meditated on the Mūla-Prakṛti. A particle of Mūla-Prakṛti appeared before Brahmā and asked him what boon he required. Brahmā said thus:—Oh Goddess! The gods are miserable due to lack of food. The fire is not powerful enough to digest 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 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 Śri Kṛṣṇa as her husband. She did penance to Śri Kṛṣṇa, who appeared and said: “Devī! you will take birth as the daughter of King Nagnajit in Varāha Kalpa (a world-age) and then you will become my wife. Now you have to become the wife of Agni under the name Śvāhādevī 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 Śvāhādevī became the wife of Fire. It is mentioned in Rgveda, Mantra 1, Chapter 10, that three sons Pāvaka; Pavamāna and Śuci, were born to the couple. (See under Devī).

2) **Other details.**

(i) It is mentioned in Mahābhārata, Sabha Parva, Chapter 11, Verse 42, that Śvāhādevī remains in the court of Brahmā, glorifying him.

(ii) Once Śvāhādevi appeared among the wives of hermits. (M.B. Vana Parva, Chapter 225, Verse 7).

(iii) When Subrahmanya was appointed as captain of the army, Śvāhādevi also was present. (Mahābhārata, Salya Parva, Chapter 45, Verse 13).

**SVAITREYA.** Son of Śvitrā. There is a story in Rgveda, 1st Mandala, 7th Anuvāka, 33rd Sūkta that Śvaitreya once hid himself under water for fear of enemies.

**SVAKSA.** A region in India, very famous in the Purāṇas. (Mahābhārata, Bhūma Parva, Chapter 9, Verse 45).

**SVANA.** Son of the Agni (fire) called Satya. It is said that this Agni is the agent which causes disease to living things. This agni got the name Svana because human beings produce Svana (pitiable cry) when they are afflicted by diseases. (M.B. Vana Parva, Chapter 219, Verse 15).

**SVANAYA.** Son of King Bhāgavayava. The daughter of this King, who is praised in the Rgveda, was married by the hermit Kāśīvān. (For further details see under Kāśīvān I, Other details, Para 6).

**SVAPHALKA.** Father of Akrūra. Vṛṣṇi, a Yadava King had two sons Svaphalka and Gitarka. It was divinely ordained that there would not be epidemics 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 Kāśi. So the King of Kāśi 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 Gândini in marriage to Svaphalka.

There is a story about the birth of Gândini also. Gândini remained in her mother’s womb for many years. At last the King of Kāśi 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 “Gândini.” She used to offer the gift of cows to Brahmānas daily. After she married Svaphalka, several sons including Akrūra were born to her, (Harivarṣīsa, Chapter 34, Bhāgavata, 10th Skandha).

**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 navel. (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 (the dreamer) had worn dirty clothes. (6) He had applied oil on the body. (7) He was smeared with mud. (8) He had fallen from a higher level to a lower level. (9) He had married. (10) He had sung songs. (11) He had hummed himself by playing a lute etc. (12) He had got on a swing. (13) He had obtained 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, hog, dog, ass, or camel. (16) He had eaten flesh of birds or sesame oil or oil-cake. (17) He had entered the womb of his mother. (18) He had got on a funeral Pyre. (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 (Vīnā). (25) He had been carried down by the current of a river. (26) He had taken bath in muddy water or cowdung water or Ink. (27) He had embraced virgins. (28) He had engaged in pederasty. (29) Limbs of the body were damaged. (30) He had vomited and passed excrements. (31) He had gone to the south. (32) He had caught disease. (33) Fruits have been destroyed. (34) Cleavages occurred in minerals. (35) The house was covered with dust. (36) He had swept the house clean. (37) He had played with devils or cruel animals or monkeys or low caste people. (38) He had suffered molestation and hurts from enemies. (39) He had worn hermit's coloured cloth or played with coloured clothes. (40) He drank oil and got immersed in water. (41) He has worn blood-coloured garland and cosmetics.

If the dreams mentioned above are seen it should not be mentioned to anybody. After the dream, either he should sleep again or take bath. To counteract the effects of bad dreams, do one of the following such as offering sesame as oblation in fire; worshipping Viṣṇu or Śiva, or the Sun or Gaṇeśvara; singing hymns of praise; reciting sūktas (verses) such as Pūraṣaūkta etc. The dreams seen in the first watch of the night will come into effect within one year; dreams seen in the second watch of the night will take effect within six months; those seen in the third watch of the night will take effect within three months and those seen in the fourth watch of the night will take effect within half a month and those seen at dawn will be realized within ten days. If a bad dream and a good dream are seen in one night, the last one will take effect. So it is better not to sleep any more in the night after seeing a good dream.

B. Good dreams. 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 or on the top of trees having white flowers, or in the sky. (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 cloth. (6) he has caught the Moon, or the Sun or the stars and patted them. (7) one has embraced the flag of Indra or hoisted the flag of Indra. (8) held the earth and fountain. (9) one has attacked the enemies. (10) he has won a controversy, or gambling or a battle. (11) he has eaten raw flesh or pudding. (12) one has bathed in blood. (13) one has drunk Sūrā (liquor) or blood or milk. (14) one has handled weapons. (15) the sky is clear. (16) drank the milk of cow, buffalolioness, elephant or mare, by mouth as their calves do. (17) one got blessings from the gods, or Brahmins, or teachers. (18) one is anointed with water in the horn of cow or water oozed from the lunar region, or anointed as the ruler of a kingdom. (19) the head is wounded or he himself was dead. (20) houses etc. have caught fire. (21) one received the emblems of kings. (22) he has played the instrument lute. (23) a king or elephant or horse or gold or an ox or a cow comes before. If at the end of the dream he is seen as having climbed on the back of an ox or an elephant or on the top of a house or a mountain or a tree, or as having smeared ghee or 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 Purāṇa, Chapter 229.

SVĀRĀSTRA. A country in India famous in the Purāṇas. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 48.

SVARAVEDI. A celestial maid. (For further details see under Pramōhini).

SVARBHĀNAVI. The daughter of Svarbhānu. Ayus, the son of Purūravas married Svarbhānavi. Five sons beginning with Nahuṣa were born to the couple. (M.B. Ādi Parva, Chapter 75, Verse 26).

SVARBHĀNU I. A Dānava (asura) born to Kaśyapa-prajapati by his wife Danu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Verse 12 that Ugra-sena the father of Kaṁsa was the rebirth of this Dānava.

SVARBHĀNU II. An son born to Śrī Kṛṣṇa by Satya-bhāmā. (Bṛhagavata, Skandha 10).

SVARGADVĀRA. An ancient holy bath, situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 167, that one could attain heaven by bathing in this holy firtha.

SVARGAMĀRGATIRTHA. A holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 61, that those who bathe in this holy place will attain the world of Brahma.

SVARGAROHANA PARVA. An important section in Mahābhārata. (See under Bhārata).

SVARGATIRTHA. A holy place. This place is in the forest Naimisa. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 33, that he who lives in this place for a month and gives offerings to the manes, will obtain the fruits of performing Purūṣamedha yajña (A sacrifice).

SVARṆĀ. A celestial woman. By the blessings of Krauṇḍa a daughter named Vṛndā was born to Svarṇā. There were none who were not fascinated by her beauty. Once Śukra asked Svarṇā, and obtained Vṛndā, for the asura
named Jalandhara. (Padma Purāṇa, Uttara Kaṇḍa, Chapter 4).

SVARṆABINDU. A warrior of Subrahmanya. (Mahābhārata, Śalya Parva, Chapter 45).

SVARṆAGRĪVA. A warrior of Subrahmanya. (Mahābhārata, Śalya Parva, Chapter 45).

SVARṆAROMA. A king of the Solar dynasty. It is stated in Bhāgavata, Skandaḥa 9, that this king was the son of Mahāroma and the father of Prasūthamomā. (Mārkandeya Purāṇa, 61).

SVAROCISA. A Manu. See under Manvantara.

SVĀRUPA. An asura. This asura remains in the palace of Varuṇa and serves him. (Sabha Parva, Chapter 9, Verse 14).

SVASAA. A daughter of Dakṣaprajāpati. Dharmadeva married her. Anila, the Vasu, was born as their son. (M.B. Ādi Parva, Chapter 66, Verse 17).

SVASTIKĀ I. A nāga (serpent) who lived in Girivraja. It is mentioned in Mahābhārata, Sabha Parva, Chapter 9, Verse 9, that this serpent lives in the palace of Varuṇa.

SVASTIKĀ II. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Verse 65).

SVASTIMATI. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Verse 12).

SVASTIPURATIRTHA. 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 83, Verse 174).

SVASTYĀTREYA. An ancient hermit. Mention is made in Mahābhārata, Śanti Parva, Chapter 208, Verse 28 that this hermit had lived in South India.

SVASVA. 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 Etaśa, in which fight Indra saved the hermit. (Rgveda, Mandala 1, Anuvāka 11, Sūkta 61).

SVATI. A grandson of Cākuṣa Manu. Ten sons were born to Cākuṣa Manu, by his wife Naḍvalā. Svāti was the son of his son Ĉūry by his wife Āgneyi. Svāti had five brothers named Āiga, Sumanas, Kratu, Aṅgiras and Gaya. (Agni Purāṇa, Chapter 18).

SVAVATKA (SVAPHLAKA). Father of Akrūra. (See under Śvaphalka)

ŚVĀVILLOMĀPAHA. A holy place situated in Kurukṣetra. (Mahābhārata, Vana Parva, Chapter 83, Verse 61).

SVAYAMBHŪ. A teacher—priest. This teacher was the first one who had given precedence to the ceremonial rites of Śrāddha (offering to the manes). (M.B. Anuśāsana Parva, Chapter 191).

SVAYAMBHUUVA MANU. Son of Brahmā and the first of the Manus.

1) Birth. Svāyambhūva Manu was born as the mental son, and Saṭārūpā as the mental daughter, of Brahmā. Svāyambhūva did penance and acquired boons for ruling over the subjects. He married Saṭārūpā herself. Brahmā appointed him as the first Manu to rule over the subjects. Two sons named Priyavrata and Uttanapāda and two daughters named Prasūti and Akūti, were born to Svāyambhūva by his wife Saṭārūpā. Of the two daughters Prasūti was given to Prajāpati Dākṣa and Akūti to Prajāpati Ruci as wives. A son named Yajña and a daughter named Dakaṣṇī were born to Ruci by Akūti. The children were twins. It is believed that Svāyambhūva and Saṭārūpā are the first human beings. A story as given below, occurs in Mātsya Purāṇa. Brahmā took birth as a man somewhere in Kaśmīra. Brahmā who took birth as man, created Saṭārūpā from his own body, without any decrease in its radiance. Svāyambhūva (Brahmā) appreciated the beauty of Saṭārūpā. He grew amorous. But Brahmā was ashamed of his feeling, as Saṭārūpā being half of his body, was his daughter. Being subjected to love and shame at the same time Svāyambhūva stood there, looking at Saṭārūpā. To avoid the look of Brahmā, Saṭārūpā moved to one side. Brahmā had no courage to turn his face to that side. So another face sprang up on that side for him. Saṭārūpā turned to four sides and Brahmā thus got four faces. His amour subsided. When the desire subsided, a man originated from Brahmā. That man is Svāyambhūva. (For further details see under Manvantara).

SVAYANJATA. A son born to a man by his own wife. (M.B. Ādi Parva, Chapter 119 Verse 33).

SVAYAMPRABHĀ. A daughter of Maya, an asura. Two daughters named Svayamprabhā and Somaprabhā were born to Mayaśura. From birth Svayamprabhā became a celibate. Nalaṅkābara the son of Vaṭārvaṇa married Somaprabhā. Svayamprabhā, the celibate, became the maid of Rambhā. (For the rest of the story, see under Rāma Parva 25). (Kathāsaritāgara, Madanamaheukālambaka, Tāraṅga 3).

SVAYAMVARA I. A sub-section of Ādi Parva in Mahābhārata. This sub-section comprises Chapters 183 to 191 of Ādi Parva.

SVAYAMVARA II. A Kṣatriya custom of princesses selecting their husbands themselves. There are three kinds of Svayamvaras. These three types are stipulated for Kings only. The first type is Iĉchāsvayamvara, the second one is Savayavasthāsvayamvara and the third is Sauryaśulaksvayamvara. No condition is attached to Ichchāsvayamvara. 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 bridegroom will have to possess certain qualifications. In Śītāsvayamvara Śī 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 an example of the third type of Svayamvara. (Devī Bhāgavata, Sandha 3).

SVEDAJA. An asura (demon). (See under Raktaja).

SVETAS. 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. Mahâbhârata, Anuśasana Parva, Chapter 159 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 233; Śānti Parva, Chapter 153, Verse 68; Anuśasana Parva, Chapter 115, Verse 63).

ŚVETAKI. A King. He was mostly occupied in perform-

2) *Pride perishes.* 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 Paramâtma (universal soul) which is without beginning or end. (Chândogyopanisad).

3) Śvetaketu in Pâñcâla. After completing his education under his father, Śvetaketu went to Pâñcâla. There, in the royal assembly Jaivali, the Pravâhana King asked him the following questions:—“Where do people go from this world? How do they return? Where do Devayâna and Pitrâyâna meet? From where do they diverge? Why is Pitṛloka 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 Āruni 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 Pravâhana himself. Since Śvetaketu refused to go with him to see the King, Uddālaka himself went to Pravâhana. The King enlightened him on the above topics and sent him back. (Chândogyopanisad 1.8).

4) *Ācārya of Yajñī Rules.* In Kauśitaki Brâhmaṇa, Śvetaketu is described as the Ācārya of the rules of Yajñī. 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 Brahmacârins and tapasvins. In the treatises dealing with Dharmaśâstra before his time, food of sweet taste was denied to Brahmacârins. But Śvetaketu has pointed out that it was an entirely wrong doctrine. (Gopātha Brâhmaṇa, 1.33; Śāṅkhâyâna Brâhmaṇa, 1.33).

Once an ācārya named Jāṭukâraṇya became the priest of the Kings of Kâśi, Kosalâ and Videha. Śvetaketu who was angry at this complained bitterly about this to his father. Then Uddālaka reminded his son that priests should yearn for wisdom instead of being attracted by worldly pleasures.

5) *Author of Kâmaśûra.* It is more or less clear that it was Śvetaketu who abridged the original work on Kâmaśûra by Nandi, into 500 chapters. This abridgement of Śvetaketu was again abridged after some years by Bâbhravyâ. It was after abridging it again and adding Dattakâcârya’s “Vaiṣika” and Suvâranâbhaś “Sâmprayogika” etc., that Vâtsâyana composed his famous treatise “Kâmaśûra”. Really speaking, the basis of Vâtsâyana’s “Kâmaśûra” was the works of Bâbhravyâ and Śvetaketu on Kâmaśûra.

It has been observed that the first person who raised his voice against the evils of drinking and adultery by the Brâhmaṇa community was Śvetaketu. There is a story in the Mahâbhârata about the fact which prompted him to bring marriage within the framework of law. Śvetaketu was Uddâlaka’s son, born to his wife by one of his disciples. (M.B. Śânti Parva, Chapter 35, Verse 22). Once his mother was abducted by a Brâhmaṇa. This incident inspired him to make stringent laws insisting on monogamy for men and women. 
ing Yajñas. Mahābhārata gives the following details about this yajña lover:

(i) Svetakī performed numerous Yajñas. He was a King who was deeply absorbed in Yajñas. (M.B. Ādi Parva, Chapter 222).

(ii) Once the Yajña he performed was so prolonged that the Rtviks were utterly tired and left the Yajña in the middle. After that the King had to bring in other Rtviks to complete it. (M.B. Ādi Parva, Chapter 223, Verse 21).

(iii) He worshipped Siva and propitiated him to get a blessing to enable him to perform many Yajñas. Siva advised him that he should do "ahūti" (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, Svetakī continued the Yajña for a hundred years. (For more information see under Khāṇḍavadāhā).

SVETAPARNA. King of the city of Bhadrāvati, which was situated to the east of Hastināpura. In Jalini Aśvamedha Parva, Chapter 10, Verse 15, it is stated that Bhima after a fight captured and took him with the beautiful horse of this King for the purpose of Yudhīthāra’s Aśvamedha Yajña.

SVETARAŚMI. An elephant. A Gandharva happened to be born as a white elephant in the Kaliṅga country, as a result of a curse. Svetaraśmi is the name of that elephant. The King Ratnadhipa mounted that elephant and did many exploits.

King Ratnadhipa was the ruler of the island Ratnakūṭa. He was a prominent Vaiśṇava. He did tapas to Viśnu with the object of conquering the whole earth and to get all princesses as his wives. Mahāviśnu appeared before him and said:—“A Gandharva has been born in the land of Kaliṅga by a curse as a white elephant. His name is Svetaraśmi. 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 elephant Svetaraśmi descended before him through the air. As advised by Mahāviśnu Ratnadhipa 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. Ratnadhipa 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 "Lokāpālakas". 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; Svetaraśmi will rise at the touch of a chaste woman.”

The King at once went to the palace and brought his chief queen who was kept closely guarded and asked her to touch the elephant. But he did not rise. Then he ordered all the rest of his wives in turn 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 animal one by one. But it was all in vain. At this stage, when Ratnadhipa was very much depressed, a merchant named Harṣagupta from Tāmrālipi happened to come there. He was accompanied by his wife Śilavatī. She touched the elephant and immediately it stood up. Ratnadhipa was very much pleased and married Śilavatī’s sister Rājadattā. After offering many rich presents to Śilavatī and Harṣagupta Ratnadhipa took Rājadattā on the back of Svetaraśmi to a deserted island Catusālādvipa and left her there under the protection of several women attendants. The King spent his nights at Catusālādvipa and days in his own palace.

One day Rājadattā 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 Bhavanascena, the son of a Vaiśya. He reached the island with the help of a piece of wood which was floating in the sea after a shipwreck. Rājadattā 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 Fate, he left off the Vaiśya 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 Svetaraśmi, the animal suddenly transformed itself into a man of divine glory, dressed in gorgeous clothes and jewels. He spoke to 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 Viśnu temple at a place called Siddhāvāsā. 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 with which I hit him. I am that younger brother and you are my elder brother. This Rājadattā, 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. (Kathāsārītāgara, Ratnaprabhālambaṅka, Tāraṅga 2).

SVETASIDHĀ. A warrior of Subrahmanyas. (Śalya Parva, Chapter 45, Verse 68).

SVETĀSVATARA. He was the author of the famous Upaniṣad known as "Svētāsvatara. Many spiritual and philosophical topics are discussed in this work divided into six chapters.

SVETAVĀHA. Another name for Arjuna. (See under Arjuna).

SVETAVAKTRA. A warrior of Subrahmanyas. (M.B. Śalya Parva, Chapter 45, Verse 73).

SVIṢṬAKRT I. 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.

SVIṢṬAKRT II. The Agni (fire) called Vīvapati, who was the second son of Manu. Rohini the second
daughter of Manu also is known by the name Sviṣṭakṛt. It is mentioned in Mahābhārata, Vana Parva, Chapter 221, that the offering in fire, of the fat portions of the sacrificial animals, is carried out properly by the help of this fire.

SVITRAPUTRA. See under Śvaitreyya.

SVOTTHA. A King. (See under Saralomā.)

SYĀMA. One of the nine daughters of Meru, including Syāmā. They are called Navakanyās. They were married by the sons of Agnīdhra. (Bhāgavata, 5th Skandha).

SYĀMA. A mountain in Sākādvipa. It is as dark as clouds and very tall. (M.B. Bhīṣma Parva, Chapter 11, Verse 19).

SYĀMABĀLĀ. A heroine of great prosperity. (See under Bhadrāravā).

SYĀMAKA. A son of Śūra by Māriśā. (Bhāgavata, 9th Skandha).

SYAMANTAKA. A divine jewel. (For further details see under Prasena).

SYĀMĀŚRAMA. An ancient holy place. By bathing and living here for a fortnight one would obtain the power of “Antarīdhana” according to Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 30.

SYĀMĀYANA. One of the sons of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 55).

SYANDIKĀ. A river in Kosala. This is very famous in the Purāṇas. It is mentioned in Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 49, Verse 12, that Śrī Rāma, who had started for forest-life, crossed the river “Syandikā where peacocks and swans called.”

SYĀPARNA (S). A priestly community. They were the priests of King Viśvāntara. Once Viśvāntara decided to perform a Somayaṅga. Without allowing Syāparṇas to take part in that yāga, the King invited other priests for the purpose. At that time, Rāmahārgaveya, one of the Syāparṇas devised a new method concerning Somayaṅga and established his claim to priesthood. (Aitareya Brāhmaṇa, 7, 27).

SYĀVĀSA. Son of the sage Aranānas. (See under Aranānas).

SYENA I. A class of birds. A daughter named “Śyenī” was born to Kaśyapa Prajāpati by his wife Tāmrā. Śyenas were the sons of Śyenī. (M.B. Ādi Parva, Chapter 66, Verse 56).

SYENA II. An ancient sage. Mahābhārata, Sabhā Parva, Chapter 7, Verse 11, describes him as shining in Indra’s assembly.

SYENACITRA. A King in ancient India. This King had never eaten meat. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

SYENAGĀMĪ. A military commander of Khara the Rākṣasa. In his battle with Śrī Rāma, Khara had twelve military commanders including Syenagāmī. (Vālmiki Rāmāyaṇa, Aranyā Kāṇḍa, Sarga 26).

SYENAJIT I. Son of Dala, a King of the Ikṣvāku dynasty. Mahābhārata, Vana Parva, Chapter 192, Verse 63 mentions that he was the most beloved son of his father.

SYENAJIT II. Uncle of Bhīmasena. (M.B. Udyoga Parva, Chapter 141, Verse 27).

SYENI. See under Syena.

SYŪMĀRAŚMI. An ancient hermit. It is stated in Mahābhārata, Śanti 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 Śyūmaraśmi is as ancien as the Rgveda. A statement as follows, occurs in Rgveda, Mandala 1, Anuvāka 16, Sūktā 112, “Ye Aīvins who are the Leaders. Come here also with those protective weapons by which you gave protection to Atri, Śāṇiyu and Manu, and the arrows by shooting which you saved Śyūmaraśmi.”

TA (₹). This letter means a thief or the inner down of a bird. (Agni Purāṇa, Chapter 348).

TA (ץ). This letter means the act of singing. (Agni Purāṇa, Chapter 348).

TADITPRABHĀ. A female follower of Subrahmanya. (Verse 17, Chapter 46, Salya 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 Subrahmanya as their Commander-in-chief. (Śloka 16, Chapter 33, Vana Parva).

TAITIKRIRI. A celebrated sage of the Taittirīya branch of sages. He attended the Yāga conducted by Uparicaravas. (Śānti Parva).

TAKṢA. A son born to Bharata of his wife Māṇḍavi. This prince along with his brother Puṣkara conquered Gāndhīrādesa and created Takṣaśīlānagarī there. (Uttarakāṇḍa, Vālmiki Rāmāyaṇa, and Vāyu Purāṇa).

TAKṢAKA I. A fierce serpent.

1) Genealogy and birth. Descending in order from Viśṇu—Brahmā—Marci—Kaśyapa—Takṣaka. Kaśyapamuni got of his wife Kadṛū serpents and Takṣaka was one of the serpent chiefs. (Śloka 5, Chapter 35, Ādi Parva). See also under Kadṛū.

2) Takṣaka and Parikṣit. In his boyhood Takṣaka went out from the family. The reason was a curse by his mother. Once Kadṛū and Vinatā, another wife of Kaśyapa, entered into a controversy regarding the colour of the hair of the tail of the horse Uccaiśravas. Kadṛū said, it was black and Vinatā said it was white. It was decided that she who lost the wager should become the servant of the other. That night Kadṛū 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. Kadṛū cursed them saying that they would be burnt to death at the Sarpasatra of Janamejaya. Kadṛū sent those children out from home and Takṣaka became their leader.

At that time Parikṣit (King of Bhārata) became the victim of a curse that he would die by the bite of Takṣaka within seven days. (To know more details regarding this curse of the sage see under Āṣīkā). 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 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 Kaśyapa [There is a version that it was Dhanvantari who was thus sent back by Takṣaka, 9th Skandha, Devī Bhāgavata] was the greatest of all physicians and māntrikas and, greedy that he was, he started to the palace of Parīkṣit 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 brahmin. On the way Takṣaka met Kaśyapa and knowing well that the presence of the celebrated Kaśyapa at the palace would be an obstacle to the achievement of his mission, he approached Kaśyapa. They talked on the way and Kaśyapa 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 charred to destruction; Kaśyapa 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 Kaśyapa was superior to him. Takṣaka then coaxed him to his side and giving him a huge amount as bribe bade him return home.

Six days went by and on the seventh day Takṣaka reached the palace of Parīkṣit. 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 brahmans. 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 brahmans then said that they had come a long way from a far off tapovana and should be allowed to see the King. The information was carried to the King. The King said he would see the brahmans 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 Skandha, Devī Bhāgavata).

3) How Takṣaka became Indra’s friend. Once the son of a sage of great divine splendour named Uttāṅka was studying under a Guru named Veda. When his education was complete, the Guru asked him to bring as daksinā (fees) the ear-rings worn by the Kṣatriya wife of King Pausya. Indra made Takṣaka steal the ornament and created many obstacles on the way. (For details see under Uttāṅka). That incident made them mutual friends and gradually Takṣaka became an intimate friend of Indra.

From that day onwards Uttāṅka waited for an opportunity to take vengeance on Takṣaka. It was at that time that Janamejaya, son of Parīkṣit, 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. Uttāṅka went to him and told him how Takṣaka killed his father. Janamejaya became furious and asked him how to wreak vengeance on him. Uttāṅka suggested the performance of a Sarpasatra to which all the serpents should be attracted by mantras and burnt to death there. The young king agreed and Uttāṅka with other rṣis commenced the Sarpasatra.

One by one 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 Uttāṅka. Takṣaka could not bear the power of Uttāṅka and he ran and prostrated before Indra. Indra not only did give refuge but gave him half of his seat in the throne and Takṣaka sat on it fully confident of security. Uttāṅka was enraged, when after 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 brahmin boy named Āstika, son of the sage Jārata-kūru. (See under Āstika, Takṣaka escaped death that time).

Takṣaka by instruction from Indra was living in the forest of Khāṇḍavā and when that was burnt by Agni, it was Indra who saved Takṣaka from the fire. (See under Khāṇḍavadāhā).

4) Other details.

(i) A king called Candrāṅgada lived in the house of Takṣaka for some time. (See under Candrāṅgada).

(ii) Takṣaka in the guise of a brahmin named Kaśapa went to the sage Uttāṅka and stole the ornaments from him. (See under Uttāṅka).

(iii) Once the Earth was made into a cow and everybody milked from her what each wanted. The serpents milked poison from her and they then used Takṣaka as the call. (See under Pṛthu).

(iv) During the burning of the forest of Khāṇḍavā, Arjuna slew the wife of Takṣaka. (See under Khāṇḍavadāhā).

(v) When the soul of Balabhadrarāmā, after his death, reached Pātāla, Takṣaka received it with respect. (Sloka 15, Chapter 4, Mausala Parva).

(vi) Takṣaka lives in the court of Varuṇa worshipping him. (Sloka 8, Chapter 9, Sabhā Parva).

TAKṢAṆA II. The elder of the two sons of Laṅkamāṇa of his wife Urmilā. The other was Chattraketu. Following the instructions of Śrī Rāma, Laṅkamāṇa went to the east sea coast, defeated the forest tribe there. He then constructed a city there named Āgati 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 Chattraketu (? candraketu) the king. (Uttara Rāmāyaṇa).

TAKṢĀŚILA. A place of Purāṇic 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 Takaskilā were two great universities before Christ. The famous Sarpastrā of Janamejadiya was conducted at this place situated on the banks of the river Vitastā. The story of Mahābhārata was first told at this place and at the end of the narration Brahmins were given gifts.

Tāla. A hell. There are many hells under water including Tāla. (Chapter 6, Anśa 2, Viśu Purāṇa).

Tālacara. A place of human habitation in ancient Bhirata. (Sloka 26, Chapter 140, Udyoga Purāṇa).

Tāladhvaja. The phantom husband of Nārada. Once Nārada became a woman and a king called Tāladhvaja married her (Devī Purāṇa). It was to show how the mind is confused with illusion that Mahāviṣṇu made Nārada into a woman.

Once Nārada went to Mahāviṣṇu and asked him about the secret of life. Mahāviṣṇu 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 Viṣṇu started from Vaikuntha with Nārada on the back of Garuḍa.

Crossing forests, rivers, cities, lakes, villages and mountains they reached Kanyakūbja. There they saw a beautiful lake. Garuḍa landed and Viṣṇu 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 Mahāviṣṇu asked Nārada to take a bath in the lake. Pleased at this command Nārada placed his violin and deer-hide on the shore and after first washing his face and feet and doing 'ācamana' with Kūsa grass in his hand stepped into the water for his bath. Mahāviṣṇu stood near the violin and deer-hide of Nārada and Nārada dipped himself in the water. What a surprise! Nārada was changed into a woman of great beauty. She had no memory of her previous birth and getting herself on to the shore she stood there watching the surroundings there. Then a king called Tāladhvaja came on horse-back that way. He addressed the beautiful woman as Saubhāgyasundari and started talking with her. Within hours they got married and Tāladhvaja took her to his palace and spent the honey-moon there happily. Twelve years went by and Saubhāgyasundari became pregnant. In due course she got a son named Viravāmā. After another two years she got 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 she bore 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 Tāladhvaja and Saubhāgyasundari 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 Kanyakūbja. In the fight that ensued most of the sons and grand-sons of Saubhāgyasundari were killed. The king fled from the battlefield and came to the palace. Saubhāgyasundari was in great distress and when the enemies left the battlefield she secretly went there to have a last look at her sons and grandsons lying dead.

She fell to the ground and wept bitterly. Then Mahāviṣṇu came there disguised as an old brahmin and talked to her. He gave her instructions on some truths about life. Saubhāgyasundari then called Tāladhvaja and they both went to the old lake and as instructed by the old brahmin Saubhāgyasundari took a dip in the water. Lo! she became the old Nārada.

When Nārada got up from the lake Mahāviṣṇu was still standing near his violin and deer-skin smiling at him. The sight of Viṣṇu gave him knowledge of all that had happened. He stood there recounting in his memory how he had requested Viṣṇu 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 Viṣṇu 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 Tāladhvaja to the lake again and how he had become his old self again. He stood there still pondering over these when Viṣṇu called him and said 'Come on Nārada, how slow you are. Finish your bath and come soon. What are you thinking about?' Tāladhvaja, however, was unmoved by any of these. He was puzzled to find a bearded Sanyāsī rising up from the place where his beautiful wife had dipped herself for a bath. He went to 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 Mahāviṣṇu went to him and consoled him by saying with illustrations that 'human ties are only ephemeral' and asked him to take a bath in the lake. Tāladhvaja after his bath became disguised with life and after doing penance in the forests attained mokṣa. (6th Skandha, Devī Bhāgavata).

Tāladhvaja II. See under Sīnadhvaja.

Tālajangha. Jayadhvaja, fifth son of Kārttavirya, got a son named Tālajangha. The sons of this valiant man are called Tālajangha. There was once a great fight between Viṭihotra, the eldest of these sons, and Paraśūrama. (Chapter 88, Brahmanda Purāṇa).

Tālākara. An ancient place of habitation of Daksīna Bhārata. (Sloka 60, Chapter 31, Sābhā Parva).

Tālaketu. A demon. Śrī Kṛṣṇa captured this demon from the Mahendra mountain in the Iravati river and killed him at Haimanemipatha. (Sloka 3 4, Chapter 12, Vana Parva).

Tālakkulattu Bhāttātīri. He was a great writer and celebrated astrologer of Kerala. He was born in A.D. 1537 in a village called Ālattūr in a place called Tālakkulam, two miles to the south of Tīrur in South Malabar. He lived upto A.D. 1595. His great work is 'Daśādhyāyī' a book on astrology.

Tālavāna I. An ancient place of Dakṣīna Bhārata. This place was conquered by Sahadeva. (Sloka 61, Chapter 31, Sābhā Parva).

Tālavāna II. A garden on the side of the mountain of Lattāveṣṭa near Dvārakā. (Chapter 38, Sābhā Parva).

Tama. A King who was the son of Śravā the race of King Gṛtsumadha. (Sloka 63, Chapter 30, Anuśasana 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 Tamasa are greed, sleep, bravery, cruelty and disbelief in god, bad habits, begging and indifference. It is because of the action of tamoguna that one becomes a prey to lust. It is the worst result of tāmasic activities that people are born as inanimate objects, worms, insects, fishes, serpents, tortoises, cows and deer. As a better result of tāmasic activities people are born as elephants, horses, Śūdras, barbarous people, lions, tigers and hogs. It is the good result of tāmasic deeds that produce pilgrims, good castes, egoistic people, demons and devils. (Chapter 2, Manusmṛti).

TAMASA. A sacred river. People of Bharata were using the water of this river for drinking. (Sloka 3, Chapter 9, Bhīṣma Parva). The famous aśrama of Vālmiki was on the banks of this river. This place was the scene of the well-known episode of the Krauṇḍa birds and the famous curse of Vālmiki beginning with 'Ma nīśādā'. (Bāla Kāṇḍa, Sarga 2, Vālmiki Rāmāyana).

TAMASA. The fourth Manu. (See under Manvantara). Śvāyambhūva Manu, son of Brahma, was the first Manu. He had two sons of Purāṇic fame named Priyavrata and Uttānapāda. Of these Priyavrata married the beautiful and virtuous daughters of Viśvakārmā the Prājñāpāti. They were Sūrūpā and Barhiṣmatī. Of his first wife Sūrūpā, he got ten sons Agnidhra and others. The youngest child was a daughter named Uṛjjasvati. Of the sons, Kavi, Savana and Mahāvira became detached from worldly life and became learned in spiritual knowledge. Priyavrata got of his second wife Barhiṣmatī three sons named Uttama, Tāmasa and Raivata. They were very valiant and they gradually became chiefs of Manvantaras. (8th Skandha, Devī Bhāgavata).

TAMISRA. A hell. (See under Kāla).

TAMO NTAKRT. A soldier of Subrahmanya. (Sloka 58, Chapter 45, Salya Parva).

TAMRA. A demon, son of Murāsura. The demon Mura had seven children named Tāmra, Antarikṣa, Sravaṇa, Vasa, Vībhāsava, Nabhasvān and Aruṇa. Of these Tāmras was Mahishasura's minister for a long time. The Chief Minister of Mahishasura's minister was Asīloma; Defence Minister, Cīṣura; Foreign minister, Vīḍāla and Finance minister, Tāmra. Udāraka was the Commander-in-chief and Bāṣkala, Trinetra and Kālabandhaka were Cabinet Ministers. He was killed along with his father Mura, by Śrī Kṛṣṇa. (10th Skandha Bhāgavata and 5th Skandha, Devī Bhāgavata).

TĀMRA. Daughter of Daksā. Tāmra was married to Kaśyapa and he begot of her five daughters named Kruṇći, Bhāṣi, Śyenī, Dhṛtarāṣṭri and Sukī. Of these Kruṇći delivered owls, Bhāṣi delivered Bhāsas, Śyenī, Kites and Vultures, Dhṛtarāṣṭri, swans, geese and cuckoos, and Sukī delivered Nāṭa and Nāṭa in turn Vīnaṭa. (Sarga 14, Aranya Kāṇḍa, Vālmiki Rāmāyana).

TAMRAÇUDĀ. A female follower of Subrahmanya. (Sloka 18, Chapter 46, Anuśasana Parva).

TAMRADVIPA. An ancient place of habitation of Daksīṇa Bharata. This place was conquered by Saha-deva in his victory march. (Sloka 68, Chapter 31, Sabhā Parva).

TAMRALIPTA. A King in ancient Bharata. Saha-deva during his victory march conquered this King. (Sloka 24, Chapter 30, Sabhā Parva).

TĀMRA-LIPTAKA. An ancient place of habitation on the north-east side of Bharata. (Sloka 57, Chapter 9, Bhīṣma Parva).

TAMRAPARŚI. A holy river of Daksīṇa Kerala. Once the Devas did penance on the banks of this river to obtain salvation. (Sloka 14, Chapter 88, Vana Parva).

TĀMRĀṆAṬĪRTHA. A sacred place. He who visits this place would get the benefit of doing an aśvamedhayajña and he would go to Brahmaloka. (Sloka 154, Chapter 84, Vana Parva).

TAMRAVATI. An ancient river. It is believed that fire is generated from this river. (Sloka 23, Chapter 222, Vana Parva).

TĀMRΟŚṬHA. A Yakṣa who sits in the court of Kubera. (Sloka 16, Chapter 10, Sābhā Parva).

TAMSU. A King of Fūruvanā. He was the son of Matināra and father of Ilīna a King. (Chapter 94, Ādi Parva).

TANAYA. A place of habitation of ancient Bharata. (Sloka 64, Chapter 9, Bhīṣma Parva).

TANDI. A celebrated sage. It was the sage who requested to Brahma the thousand names of Śiva. (Chapter 14, Anuśasana Parva).

TANDULIKŚRAMA. A sacred place of ancient Bharata. He who visits this place would enter Brahma-loka. (Sloka 43, Chapter 82, Vana Parva).

TĀNDYA. A sage. He was a friend of Indra. He once took part in the Yajña of Uparicavasus. He observed correctly the duties of Vānaprastha and attained svarga. (Sloka 17, Chapter 244, Śaṅti Parva).

TĀNGANA. An ancient place of habitation of Bharata. (Sloka 64, Chapter 9, Bhīṣma Parva).

TANTRIPĀLA. The false name adopted by Sahadeva when he lived incognito in the city of Virāṭa. (Sloka 9, Chapter 3, Virāṭa Parva).

TANTU. A Brahmacādi son of Viśvāmitra. (Chapter 4, Anuśasana Parva).

TANU. An ancient sage. This sage lived in the palace of King Viraduyumna for a long time. (Chapters 127 and 128, Śaṅti Parva).

TAPA. A Deva of fire-like splendour. Born of the power of penance of five sages named Kaśyapa, Vaśisṭha, Prāṇaka, Cāyavana and Trīvarcas, this Deva has got a name Pāḍacajñana (born of five) also. He did severe penance (tapas) and got the name Tapa. His head is like fire, his hands like Sun, his skin and eyes are of golden hue and his waist, blue. (Sloka 4, Chapter 220, Vana Parva).

TAPANA. A soldier of the country of Pāṇcāla. He was killed by Karna in the Mahābhārata battle. (Sloka 15, Chapter 48, Karṇa Parva).

TAPASĀRAṆYA. A Sacred place crowded with sages. (Sloka 20, Chapter 87, Vana Parva).

TAPASVĪ. A son born to Cākṣuṣa Manu of Naḍivala. (Chapter 13, Aṅśa 1, Viṣṇu Purāṇa).

TAPATI. A daughter of Śūrya.

1) Genealogy. Descending in order from Viṣṇu are Brahma—Marici—Kaśyapa—Śūrya—Tapati.

2) Birth. Śūrya married Sanjīnā daughter of Viśvakārmā. He begot of Sanjīnā two children named Kālinḍi and Yama. At that time Śūrya (Sun) was not of the form as seen now. Sanjīnā, 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 mare to
do penance. Chāyā disguised as Sāṁjñā served Sūrya for a very long period. Sūrya begot of her two children, Śaṅkaśvara and Tapatī. Besides these, Sūrya had another daughter named Sāvīrī also. (Chapter 47, Bhaviṣya Purāṇa).

3) Marriage. There was a mighty king in the Lunar race called Rksa in the beginning of Kṛta Yuga. He had a son named Śaṁivarana. He was made king of his country by his father even while he was a boy. He was a pious and righteous man. Vasiṣṭha was his Guru and he taught Śaṁivarana the Vedas along with the Angas.

Once Śaṁivarana entrusting the administration of the state to Vasiṣṭha went to do penance in the forests. On his way he followed a deer for a long distance on horse-back and reached a deep forest named Vaiśrāja alone. There he saw a lotus pond full of blossomed lotuses and Kalhāra flowers. Celestial maidens were playing there without interruption. Among them he saw a very beautiful maiden. She was Tapatī daughter 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 Gandharvas approached the king and sprinkling water on his face brought him back from swoon. Tapatī was also upset and the other nymphs took her to her father’s house and consoled her.

Śaṁivarana returned on horse-back to his residence the city of Pratiṣṭha. But the king neither slept nor ate any food. The sage Vasiṣṭha knew that all the ailments of the king were due to his love for Tapatī, 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 Śaṁivarana and Tapatī and pleaded on behalf of the king for giving Tapatī to Śaṁivarana. Sūrya was pleased to hear that and sent Tapatī along with Vasiṣṭha to Śaṁivarana. Before long the marriage of Tapatī with Śaṁivarana was celebrated solemnly at Pratiṣṭhānagara. The celebrated emperor Kuru was the son born to Tapatī of Śaṁivarana. (Chapter 21, Vāyu Purāṇa).

4). How she got that name. Because she was the daughter of Sūrya who makes the sky hot (tapa) by his brilliance, she was called Tapatī. (Śloka 6, Chapter 171, Ādi Parva).

5). Tapatī becomes river Narmāḍa. Sūrya, father of Tapatī, blessed her and said she would thereafter flow west from the Vindhya as a river named Narmāḍa. The present holy river Narmāḍa is but Tapatīdevi transformed. (Chapter 47, Bhaviṣya Purāṇa).

TAPATYA. Kuru was the son born to king Śaṁivarana of his wife Tapatī. All the descendants of Kuru were known as Kauravas and because they were of the generation of Tapatī, they were known as Tapatyas also. The young Gandharva, Gītarath, who fought against Arjuna on the banks of the river, Gaṅgā addressed Arjuna as Tapatī. (Śloka 79, Chapter 169, Ādi Parva).

TAPOLOKA. The place of abode of Vairājas who could not be burnt by fire. This is above Dhruvapada by eleven crores of yojanas. (Chapter 7, Arīva 2, Viṣṇu Purāṇa).

TAPAKUMBHA. A hell. There are twentyeight hells according to Viṣṇu Purāṇa including Taptakumbha.

TAPAMŪRTI. 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 Bhṛṣpati. Bhṛṣpati made this monkey greater in size and intellect than all other monkeys. This Tāra was the minister of Bali. (Śloka 10, Sarga 17, Bāla Kāṇḍa, Vālmiki Rāmāyana and Uttara Rāmāyana). In the Rāma-Rāvaṇa battle this monkey fought against the demon Nikharvaṭa. (Śloka 9, Chapter 285, Vana Parva).

TĀRA I. Wife of Bali, 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. Airavata, Uccāśravas, Kalpavrṣa, Cintāmaṇi, Kaustubha, Candra, Apsaras, Mahālakṣmi Tārā and Rūmā rose from the sea of Milk. (Yuddha Kāṇḍa, Kamba Rāmāyana). The second version is that Tāra was the daughter of Śuṣeṇa. Bali at the time of his death is said to have spoken thus of his wife Tāra “Tāra, daughter of Śuṣeṇa, 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, Kīśkindhā Kāṇḍa, Vālmiki Rāmāyana). From this it can be understood that Tāra was the daughter of Śuṣeṇa and we get an idea of the character of Tāra also from this. (See under Bali).

TĀRA II. Wife of Bhṛṣpati. 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 Bhṛṣpati. The devas were angry when they found the wife of their preceptor staying with a disciple of his. Bhṛṣpati 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 Bhṛṣpati. In due course Tāra delivered a son. He was Budha, father of Purūravas. There arose then a dispute between Candra and Bhṛṣpati 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 Budha was looked after at the house of Candra. (9th Skandha, Bhāgavata).

TĀRĀDATTĀ. Wife of Kaliṅgadatta, King of Takṣaśālī situated on the shores of the river Vītāstī. Once a celestial maiden named Surabhidattā came to be born as the daughter of Tārādattā due to a curse of Indra. She was then called Kaliṅgasenā. (See under Dharmadatta).

TĀRAKA (TĀRAKAŚURA) I. An asura chief (demoon). 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 Tārākāśura Subrahmanya was born as the son of Śiva. In the great battle between the devas and the asuras Tārāka was killed by Subrahmanya.

Tārākāśura was the father of Tārāksa, Kamalāksa and Vidyunnālīka. (See under Subrahmanya). (Śloka 5, Chapter 33, Karṇa 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 Sudharmā. He was the rebirth of a monkey. There is a story regarding how this fowl and the monkey came to be born in Kashmir as above.

Once in the village of Nanda there was a prostitute named Mahānandā. Though she was a great devotee of Śiva 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 rudrākṣa necklace (rosary) made of berry beads favourite of Śiva and when she sang songs in praise of Śiva those pets danced to the tune.

One day a Vaiśya came there. He had a diamond Śiva linga with him. Mahānandā felt a great fancy for that and so promised the Vaiśya that if he gave her the diamond linga she would remain a faithful wife to him for three days. The Vaiśya agreed and the diamond linga was kept in a very secure place. That night when both the Vaiśya and Mahānandā were sleeping tired after a hectic amorous sport, the house got fire and the diamond was burnt into pieces. The Vaiśya greatly grieved by 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 Śiva appeared before her in person and said thus: “Oh, Mahānandā, do not commit suicide. I came to you disguised as a Vaiśya to test your devotion. You can now ask of me any boon.”

With tears of joy running down her cheeks she said she wanted to live with Śiva. So Śiva carried her soul to Kaṭāla. Not only that, Śiva blessed the fowl and monkey and said they would be born as devotees of Śiva in their next birth and attain mokṣa at the end of their life on earth. Accordingly the monkey and the fowl were born in Kashmir as Sudharmā and Tāraka.

TĀRĀKṢA (TĀRĀKĀṢA). A son of the demon Tārākṣa. This demon was the lord of a golden city called Tripura. Śiva killed him during Tripurāradahana (burning of the Tripuras).  See under Tripurāradahana.  (Chapters 33, 34, Karṇa Parva).

TARAL. A place of habitation of ancient Bhārata. This place was conquered by Karṇa.  (Śloka 20, Chapter 8, Karṇa Parva).

TARANTUKA. A Yakṣa. This Yakṣa 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).

TARŚYA I. Garuḍa. See under Garuḍa.

TARŚYA II. A sage. He was a member of the court of Indra. He was known as Arīṣṭanemi also. He had no fear of death. He once discussed with Sarasvatidevi about the soul.  (Chapter 194, Vana Parva).

TARŚYA III. A Kṣatriya youth of the country of Tārśya. He came to the Rājasūya of Yuddhishthira and gave much wealth for the purpose.  (Śloka 13, Chapter 53, Sabhā Parva).

TARŚYA IV. A synonym of Śiva.  (Śloka 98, Chapter 17, Anuśāsana Parva).

TARUNAKA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpa-satra of Janamejaya.  (Śloka 19, Chapter 57, Ādi Parva).

TATAKĀ. A fierce demoness. It was because of a curse of the sage Agastya that Tātakā became a demoness. There was once a great Yakṣa named Suketu, a son of Surākṣa. 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 Jharja, her husband. She got two sons named Mārica and Subāhu. They also became mighty ones great in deeds by magic.

Once Sunda attacked the āśrama of Agastya 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 angry and attacked the āśrama of Agastya with her sons. Agastya cursed them and made them into demons. Tātakā and her sons who immediately turned themselves into fierce-looking demons went first to Pātāla with Sumālī, father of the demon race and then went with Rāvana, King of the demons, to Lanākā and stayed there. With the help of Rāvana, Tātakā conquered the great deep forest near Kāruṣa and stayed 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 Lakṣmaṇa came to that forest with Viśvāmitra. Tātakā attacked Śrī Rāma and Rāma killed her with one arrow. The heavy body of the demoness fell to the ground like a big mountain. Her soul then rose up as a beautiful Gandharva lady and Tātakā who was thus released from the curse praised Śrī Rāma and left the place. Chapters 24 to 26 of Bāla Kāṇḍa, Vālmiki Rāmāyana and Kamba Rāmāyaṇa).

TATAKAYANA. A Brahmavādi son of Viśvāmitra.  (Śloka 56, Chapter 4, Anuśāsana Parva).

TATASKA. The name of Śiśnadhivaja, King of Śirṣhala, in his previous birth.  (See under Śiśnadhivaja).

TEJASÇANDA. A deva who adorns the god Śūrya with a flower garland daily. The idol of Tejaścanda 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 Purāṇa).

TEJASVATI I. A heroine in a story in Kathāsaritsāgara intended to show that all happenings either good or bad are but the workings of fate.

Tejasvati was the daughter of king Vikrāmasena of Ujjayini 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 that way and surprisingly 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 mishaps and Vikramasena got back all the lost kingdom of Somadatta and also gave his daughter in marriage to him. (’Taranga 4, Madana Mahācūkālambaka, Kathāsārīśākāra).

TEJASVATĪ II. The queen of Ādityasena a king of Ujjayini.

TEJASY. One of the five Indras. (See under Pāncāli).

TEJEYU. A prince born to Miśrakesī of Raundrāśva, son of Pūru. (Sloka 11, Chapter 94, Adi Parva).

TEJOVATI. The capital city of Agni. 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 Samyamani, city of Yama. In the south-west is Kṛṣṇājani of Nṛśītī. In the west is Sraddhavati of Varuna. In the north west is Gāndhavati of Vāyu. In the north is Mahodayā of Kubera. In the north east corner is Yaśovati of Īśāna. (8th Skanda, Devi Bhāgavata).

THA (9) This letter means taking food. (Chapter 348, Agni Purāṇa).

THA (3) This letter means Candramandala (moon-disc), emptiness and Śiva. (Agni Purāṇa, Chapter 348).

THIṆṬHĀKARĀLA. A prodigal person who lived in Ujjayini. He used to defeat all 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 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 itself and sleep.

One night he saw the idols in the Mahākāla temple twinkling. He jumped up and challenged the idols for a game of dice. The idols stood mute and Thiṅṭhākārāla taking 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 Thiṅṭhākārāla took his sword. Instantly the devas gave 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 Cāmuṇḍī and she 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 Thiṅṭhākārāla 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 Thiṅṭhākārāla changed and he did penance to please Mahākāla. Mahākāla was pleased with him, appeared before him and blessed him.

Once a few nymphs came to bathe in the Mahākāli pond and as per the instructions of Mahākāla, Thiṅṭhākālā took away their robes while they were bathing. He demanded a nymph named Kalāvati in return for their robes and finding no other way they gave him Kalāvati.

Kalāvati thus became the wife of a Man due to a curse of Indra. Once she praised sexual enjoyment with men on earth and decreed 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 Thiṅṭhākārāla learned from Kalāvati. She added she wanted to go to Devaloka the next day for a dance with Rambhā. Thiṅṭhākārāla consented and he also went to Devaloka and saw the dance, sitting along with the Devas.

When Rambhā’s dance was over, there was the dance of a goat. Seeing that Thiṅṭhākārāla 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, Kalāvati took Thiṅṭhākārāla 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 came to know of the dances in Devaloka. Thiṅṭhākārāla once again compelled the goat to show its dance but when the goat still refused to dance, hethrashed 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 understood that Kalāvati was at the bottom of all this trouble and cursed her to remain as a doll on a pillar in the temple belonging to King Narasimha of Nagapura. Alambuṣa, mother of Kalāvati, 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, Kalāvati after giving all her ornaments to Thiṅṭhākārāla bid him good bye and went and remained as a doll on the temple-pillar at Nagapura. Deeply distressed at this mishap of his wife, Thiṅṭhākārāla dressed himself as an ascetic and went to Nagapura. There he purchased five earthen pots and filled them with the ornaments of Kalāvati. 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 yogi 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 yogi smiled and the King asked him why he smiled. He refused to answer but the King insisted and then the yogi 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 did they got the treasure. The King offered the treasure to the yogi but he refused to accept it. Thiṅṭhākārāla 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 crew 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 Kalāvati got release from the curse. She went to heaven and told Indra all that had happened. Indra immediately sent Kalāvati to fetch Thīṃṭhākarāla to heaven and then both of them lived happily in heaven. (Tārāṅga 2, Viṣṇaṭīlalambaka, Kathāśārītisāgara).

Tilabhāra. A place situated in the north-east part of Bhārata. (Śloka 53, Chapter 9, Bhīṣma Parva).

Tilottamā. A prominent celestial maiden.

1) Birth. Tilottamā was born to Pradhā, wife of Kaśyapa, grand son of Brahmā and son of Maricī. Alamuṣa, Maṭṭhaśī, Viḍyutparṇa, Abruṇa, Rakṣita, Rambhā, Manorāmā, Subha, Kṛṣṇi, Suṇatā, Suṇājā and Suṇipīyā were all sisters of Tilottamā. (Chapter 63, Ādi Parva).

There is a story about the birth of Tilottamā. Two demons named Sundu and Upasunda obtained invincible powers by doing penance. To make these two brothers quarrel with each other, by directions from Brahmā, Viṣvakarma created Tilottamā. Viṣvakarma 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 tilamā (small particle) of all the best (uttama) articles of the world she got the name of Tilottamā. (Chapter 215, Ādi Parva).

The good girl named Tilottamā was formerly created by Brahmā from small particles of diamonds. (Śloka 1, Chapter 141, Ānūṣāṇa Parva).

2) How Siva 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 Devaloka to bid adieu. Brahmā stood facing south and Siva stood facing north and Tilottamā stood in the centre surrounded by the Devas. Tilottamā circled round the devas worshipping them. Siva 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, Ādi Parva).

3) How Tilottamā cursed Sahasrānīka. (See under Sahasrānīka).

4) Tilottamā and Sundopasundas. See under Sunda.

5) Other details.

Tilottamā partook in the Janmotsava (birthday festival) of Arjuna. (Śloka 62, Chapter 122, Mahābhārata).

Timidhvaja. A demon who was ruling in the state of Vaijayantapura. He was called Šambara 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 Timidhvaja and Kaikeyi 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 Kaikeyi demanded of Daśaratha on the advice of Mantharā at the time of the coronation of Śrī Rāma. (Sarga 9, Ayohyā Kīndha, Vālmiki Rāmāyaṇa).

Timingila. A King. Sahadeva defeated this King during his victory campaign in the south. (Śloka 69, Chapter 31, Sahā Parva).

Tiragraha. An ancient place situated on the north-east part of Bhārata. (Śloka 52, Chapter 9, Bhīṣma Parva).

Tirayāṭtam. A form of unrefined drama current in Kerala. This ancient art originally came into being to propitiate some gods. There are others of this kind like 'Muyiĉettu' 'Ṭiyāṭṭam' and 'Ayyappan Pāṭṭu' which all belong to a class of Ritualistic plays.

This folk drama is a colourful pageant devoted to gods. Its artistic value is worth noticing. This is known by different names like 'Ṭira', 'Ṭeyya' and 'Kāliyāṭṭam'. 'Ṭira' in ancient language means 'daiwardasana' (sight of gods) 'Ṭeyya' is the corrupt form of 'daiva'. Tirayāṭṭam is a visible amusement where actors appear dressed as gods. Because the actors dance in the dresses of gods, this is called devāṭṭam also. Teyyāṭṭam is the distorted form of devāṭṭam. Because this is both a Kali (play) and an āṭṭam (dance) this is called Kaliyāṭṭam 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 Ālakolam. This is done on the night of the first day. The second programme is to exhibit the vellāṭṭukolam 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 Velakkali. On that day there will be worshipping of gods at intervals. The Vellāṭṭukolam begins by five 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 those without dresses would start dancing. Gradually sounds of pop-guns and instrumental music will rend 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 flower into the cloth on the stool. The dancer-god holds a weapon in his hand and changes it often making huge uproars. Then after finishing the ceremonies like Kāviṭṭu and Arulappāṭu, the Vellāṭṭakkarānretires. Then another actor in the dress of another god appears as Vellāṭṭak-
kāran and repeats the programme of his predecessor. Because the dance (āṭam) is done before a white (vella) cloth the dance is called Vellāṭam.

After the vellāṭam before midnight Tirayāṭṭam begins. The dresses of the teyyas differ slightly from each other. Some Tirās wear jackets and skirts while some wear lower garlands made of Tulasi leaves (basil plant) and ceṭti (jungle geranium). All the Tirās rush to the temple in great spirit and they are followed by lamp-holders and torch-bearers to the accompaniment of loud sounds of musical instruments and uproars from the spectators. When the first round of dances is over, the ‘Teyya’ stands dancing, pouring blessings to the people and deciding ways of atonecunt for the sins done. Then food is offered to the gods and the function ends with a ‘Vela’ circling the temple.

TIRUṆṆĀNASAMBANDHA (R.). He was one of the four Dāksinātīya Saivatācāryās. He lived during the early part of the seventh century. The book on Dāksinātīya saivism is called Tirumura. There are twelve songs in that book. They were compiled by Nambiyāndar Nambi who lived during the period of Rājarāja Cola. The first seven of these are devotional songs called Tevāras. They were composed jointly by Tirūṇānasambandhar, Tirunāvukkarāsaar and Sundaramūrti. The first three tevāras are of Tirūṇānasambandhar.

TIRUṆṆĀNASAMBANDHA (R.). He was born in the village of Śīrkaḻhi (Brahmapura) near Kumbhakona in the district of Tanjīvūr. His father was Śivapādarāya and mother Bhagavatīyar. Once when Śivapādarāya 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 Śivapādarāya plunged himself into the waters. Śiva 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 Śiva and Pārvati. When he grew up, he did many wonderful deeds visiting many Śiva temples of Pāndirājāya. His father fixed up a marriage for him and the bride’s party assembled even before time at the Cidambara temple. Tirūṇānasambandhar came there in time and standing before the temple deity sang a song in praise of Śiva. 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.

TIRUNĀVUKKARĀSAAR (R.). He was a Saivaite like Tirūṇānasambandhar (Refer above) and a disciple also of the latter. He was born in the village of Tirūṇāvur in South Arcot district. His father was Pugalāvar and mother Madiniyā both of whom were Vellāḷas. They got a daughter named Tilakavatīyar and a son named Marulnikkivār. It was this Marulnikkiyār who became famous as Tirūṇāvukkara’ar. This siddha who acquired divine knowledge has composed 4900 songs in praise of Śiva of which only 312 are in use now.
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 ‘Mahásiddhi’ meaning supremely chaste woman.

(Taranga 1, A lánikávardhānabaka, Katháśaritságara).

TIṬTIKA. A place of habitation in ancient Bhārata. (Śloka 51, Chapter 50, Bhīṣma Parva).

TIṬTIKA I. A kind of bird. To know about the origin of this bird see under the head Trīśiras.

TIṬTIKA II. A celebrated serpent born to the sage Kaśyapa of Kadrū, his wife. (Śloka 15, Chapter 35, Adi Parva).

TIṬTIKA III. A sage who was a member of the council of Yudhīśthira. (Śloka 12, Chapter 4, Sābha Parva).

TIṬTIKA IV. A special breed of horses. Arjuna got this breed from Gandharvanagara during his victory campaign. (Śloka 6, Chapter 28, Sābha Parva).

TOLA. A great satirical poet of the Malayalam Literature. A great humorist, Sanskrit scholar and actor, he was minister to Bhāskara Ravi Varman who was ruler of Kerala during the period from 978 to 1027 A.D. According to Kondugallur Kunjikkuttan Tampurān, a great Sanskrit scholar and poet, Tola was born in Kondoliññaru in the village of Airānikkulam near Aḏur in Cochin in a Nambūdīri family. His original name was Nilakaṅña. When he was a young man, he was ostracised from his community for having had illicit connections with a low-caste servant maid named Cakki. He was wearing then a deerskin belt (Tol) on his body as the usual mark of Brahmacārins (bachelors) and he threw it away of his own accord earning for him the name Tola. There is another version that Tola is the decayed form of ‘Atula’ meaning matchless. He was mainly interested in writing funny ridicules. There are many such poems now available believed to be those of Tola.

TOMARA. A place of habitation situated on the north-east part of Bhārata. (Śloka 69, Chapter 9, Bhīṣma Parva).

Toraṇaspāṭikā. Duryodhana decided to make the Pāṇḍavas beggars by defeating them in a false game of dice. Dhṛtarāṣṭra stood as an accomplice to that. To play the game Dhṛtarāṣṭra constructed a palace and that palace was called Toraṇaspāṭikā.

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 Dyūtabhavana also. (Chapter 56, Sābha Parva).

TRAISĀNI. A King of the family of Turvasu. He was the father of Kārashmanda. (See under Vaiśāvali).

TRAVALI (TRAIBALI). A sage. He shone as a membe in the court of Yudhīśthira. (Śloka 13, Chapter 4, Sābha Parva).

TRAVARṆIKĀ (S). Brahmins, Kṣatriyas and Vaiśyas are the three castes of people called TravarṆikās.

TRASADASYU. A King of the Iksvāku dynasty. He accepted sannyāsa (ascetic life) and became a Rājārṣi.

1) Genealogy. Descending in order from Vīśṇu-Brahma-Marici-Kaśyapa-Vivasvān-Vivasvān Manu-Iksvāku-Vikuki-Sa-āda-Puranājaya (Kakutsthā)-Anena-Pṛthu-
śva-Pracina-jīt-Yuvanāśa-Mandhātā-Puruṅkutsa-
Trasadayu.

2) Other details.

(i) Because he made dasyus ‘evil people’ ‘tras’ (to tremble with fear) he got the name of Trasadayu.

(7th Skandha, Devī Bhāgavata).

(ii) The Aśvinidevas once saved him from defeat in a fight. (Sūktā 112, Maṇḍala 1, Rgveda).

(iii) Once Agastya, Śrutavā and Bradhnāśva, three eminent sages, came to the country of Trasadayu. On hearing that the sages were coming, Trasadayu 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. (Śloka 16, Chapter 98, Vana Parva).

(iv) Trasadayu was one among those whose name should be remembered early in the morning. (Śloka 55, Chapter 165, Anuśīṣana Parva).

TRASAREÑU. An ancient measure of weight of metals. Jālavāragate bhānau Yaṭ śukṣmaṁ dṛṣṭaye rajah / Prathamam tat pramāpānāṁ Trasareñuḥ pracaksate. //

(Śloka 132, Chapter 8, Manusmṛti).

Eight trasareṇus make one Īru. Three īrus make one Maṅkaṭūku. Three maṅkaṭukus make one Venkāṭuku. Six venkāṭukus make one Madhyaśraya. Three madhyaśrayas make one kunnikkuru. Five kunnikkurus make one Māṣa. Sixteen māṣas make one Suvarṇa. This is the weight of two and a half varāhas. Four suvarṇas make one Pala. Ten palas make one Dhārāṇa.

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).

TRAYYĀRŪṆA. A King of the Solar dynasty. He was the son of Tridhanva and father of Trisānti. (Chapter 57, Brahmāṇḍa Purāṇa).

TRAYYĀRŪṆI. A sage of the line of disciples of Vyāsa. (See under Guruparampara).

TRETĀYUGA. Second of the four yugas. Kṛtayuga, Tretāyuga, Dwāparayuga, and Kaliyuga are the four yugas. There are three thousand deva-varṣas (divine years) in Tretāyuga.

Śrī Rāma was born at the end of Tretāyuga. Tretāyuga came to an end in B.C. 867100. Śrī Rāma ruled the country for eleven thousand years.

Daśa-varṣa-sahāsāṇi Daśa-varṣa-stañāṇi ca / Rāmo rājyamupāsītvā Brahmālakom prayaśyatī //

(Vālmiki Rāmāyaṇa).

(After serving his land for ten thousand years and another ten hundred years ten thousand plus thousand years) Śrī Rāma will go to Brahmāloka. When Rāma took over the reins of administration he was only forty years old. See under Manvantara and yuga. (Classical Sanskrit Literature).

TRIBHĀṆU. A King born of the family of Yayāti. (9th Skandha, Bhāgavata).

TRASADAYU. The son born to Agastya of Lopāmudrā. (See under Idharmāvāha).
TRIDHĀMĀ. The tenth incarnation of Śiva. At this time Bhrigu Mahārṣi was Vyāsa. (Śiva Purāṇa, Satarudrasaṁhitā).

TRIDHANVĀ. A King of the Solar dynasty who was the grandfather of Trisāṅku. (7th Skandha, Devī Bhāgavata).

TRIDĪVĀ. A river of Bhārata. (Chapter 9, Bhīṣma Parva).

TRIGĀNGA. A holy place. (Śloka 29, Chapter 84, Vana Parva).

TRIGARTĀ. A powerful kingdom of ancient Bhārata. There are several references in the Mahābhārata to the Kings of Trigartā. The following are a few of them worth noticing:

(i) The Pāṇḍavas passed through the country of Trigartā while they were wandering in the forests after the fire accident at the waxpalace. (Śloka 2, Chapter 155, Ādi Parva).

(ii) Arjuna during his victory march to the north defeated the King of Trigartā. (Śloka 18, Chapter 27, Sabhā Parva).

(iii) Nakula once conquered the country of Trigartā. (Śloka 7, Chapter 32, Sabhā Parva).

(iv) The Kings of Trigartā used to pay tribute to Dharmaputra. (Śabha Parva, Chapter 52, Sloka 14).

(v) A King of Trigartā once killed the horses tied to the chariot of Dharmaputra and then committed suicide. (Śloka 12, Chapter 271, Vana Parva).

(vi) A King of Trigartā named Suratha was slain by Nakula. (Śloka 16, Chapter 271, Vana Parva).

(vii) Āruṇā, King of Trigartā, with his army joined the Kaurava side and carried away the cattle of the King of Viśrāma and also fought with him. Arjuna during his stay incognito at the palace of the King of Viśrāma killed many Trigartās. (Chapter 32, Viśrāma Parva).

(viii) Āruṇā, King of Trigartā, took the King of Viśrāma as a captive and enraged at this Bhimasena was about to kill Āruṇā when Arjuna intervened and stopped him from that. (Chapter 23, Viśrāma Parva).

(ix) Satyaratī, King of Trigartā, had four brothers and the Pāṇḍavas fought against all the five. (Śloka 9, Chapter 166, Udyoga Parva).

(x) In the Garuḍa-vyūha constructed by Bhīṣma (battle array in the shape of a vulture) five Trigartā princes stood at the head of the formation. (Chapter 56, Bhīṣma Parva).

(xi) Arjuna used the Vāyavāstra against the Trigartās in the great battle. (Chapter 102, Bhīṣma Parva).

(xii) Śri Kṛṣṇa once defeated the Trigartās. (Chapter 11, Droṇa Parva).

(xiii) Once Paraśurāma killed many Trigartās. (Chapter 70, Droṇa Parva).

(xiv) There was a fight between Sātyaki and the Trigartās once. (Chapter 181, Droṇa Parva).

(xv) Arjuna who led the sacrificial horse of the Aśvamedha of Dharmaputra created great havoc to the Trigartās. (Chapter 74, Aśvamedha Parva).

(xvi) The Kings of Trigartā live in the court of Yama. (Śloka 20, Chapter 8, Sabhā Parva).

TRIJAṬĀ (GĀRGYA). 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 Brahmans who had assembled around him. At that time Trijaṭā never knew about it and when it came to the ears of Trijaṭā’s wife she ran to the fields and persuaded Trijaṭā to go and see Śri Rāma. When Trijaṭā came to the scene, Rāma had almost finished his distribution, but Trijaṭā took courage and pushing forward through the crowd approached Rāma and said “Oh, famous King, I am a poor man with many children. Give something for this poor man who lives by farming.”

Hearing this, Śri 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 lakk of cattle grazing there. Śri Rāma gave him all the cattle which stood inside the area covered by the stick. (Chapter 32, Ayodhyā Kānda, Vālmīki Rāmāyaṇa).

Trijaṭā was the son of Viśvāmitra. (Śloka 53, Chapter 4, Anuśāsana Parva).

TRIJAṬĀ. A servant demoness of the palace of Rāvana. Trijaṭā was one among the demonesses who were deputed to entice Sītā, sitting dejected under the Aśoka tree, to the side of Rāvana. All the demonesses slept around Sītā. Trijaṭā had a dream one night which is described in Chapter 27 of Sundara Kānda thus: “Śri Rāma dressed in pure white robes and accompanied by Lakṣmana dropped to the place from air in a chariot built with ivory and drawn by a thousand swans. After that they came to Sītā on the back of Airavata. Śri Rāma took Sītā in his lap and rose up into the air. They went high to reach the Sun and Sītā was seen putting on the Sun and the moon. Then Airavata which was carrying Rāma, Sītā and Lakṣmana came to the top of Lanka. Then they came to this place, in chariot. Then they travelled to the north in a Puspaka vimāna. Rāvana with oil smeared 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 Rāvana 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 Rāvana sank into a foul-smelling dung-mire. A black woman wearing a red saree and mud smeared all over her body came near him and dragged him to the south. Kumbhakarṇa also was subjected to her torture. All the members of Rāvana’s family were seen smeared with oil. After that they all travelled south again. At that time Rāvana was seen on the back of a hog, Kumbhakarṇa on the back of a camel and Indrajit on the back of a crocodile. Vibhiṣaṇa 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 beautiful city of Lanka with its whole army fell into the ocean. Then a monkey messenger of Śri Rāma burnt the city of Lanka. All the women demonesses and Kumbhakarṇa were seen lying in a cow-dung pit wearing red dress.”
TRIKAKUBHĀMĀ

When Trijatā repeated her dream to her companions all were frightened to death. After the Rāma-Kāvana, battle, it is stated in Vālmiki Rāmāyaṇa, that Śrī Rāma gave presents to Trijatā. (Sloka 41, Chapter 291, Vana Parva).

TRIKAKUBHĀMĀ. A synonym of Mahāviṣṇu. (Sloka 20, Chapter 140, Anuśasan Parva).

TRIKUTA. A mountain. There are twenty mountains on the four sides of Mahāmeru including Trikūta. Purāṇas say that the city of Lāṅka, the abode of Rāvaṇa, was at the top of Trikūta. Mahāmeru is at the north of Bhārata. Lāṅka is to the south of Bhārata. Then how is it possible for Lāṅka to be on the top of Trikūta?

There is a story to substantiate this belief. Once there arose a quarrel between Vāsuki and Vyāyuḥbhaṅgāvān and they decided to find out who between the two was more powerful. Vāsuki went and lay round Mahāmeru so tightly that even Vāyu (air) could not enter it. Vāyu got enraged and broke into a cyclone shaking 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 Mahāviṣṇu accompanied by Śiva and Brahmac. After hearing their story Viṣṇu 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 Trikūta. At once Vāyu entered there and separating Trikūta from other parts carried it away and dropped it in the southern sea. It fell to the south of the southern end of Bhārata. Lāṅka is the city built on it by the celebrated architect, Viśvakarmā.

TRILOKĪTILAKA. 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: “Hṛńg Gauri, Rudramayī te yogesvari hum phat Svāhā” (6th Skandha, Devī Bhāgavata).

TRINETRA. A minister of Mahiṣāsura. The cabinet of Mahiṣāsura was extremely strong and brilliant. Cikṣura, virile and an expert in military science, was the Defence minister. The great economist, Tāmra, was the minister for finance. Udāraka was the Commander-in-Chief and the three advisory members were Bāskala, Trinetra and Kālabandhaka. Śukrācārya was the minister for education. (5th Skandha, Devī Bhāgavata).

TRIPĀDA. A demon. In the battle between the devas and the devas Subrahmanyā slew this demon. (Sloka 75, Chapter 46, Śalya Parva).

TRIPURA. A phantom city built by Maya. 1) Origin. Kaśyapa Mahāraṇi 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 Śrīparadma, Sinhavaktra, Tārakāsura, Gomukha, Hiranyākṣa, and Hiranyakaśipu gave immense trouble to the devas. The devas joined together under the leadership of Idrā and fought the asuras. The nectar received from the ocean of Milk always made the devas the conquerors. When Subrahmanyā slew Tārakāsura the asuras became very weak.

At this stage Kamālāksa, Tārakāsra and Vidyunmāli, sons of Tārakāsura, did severe penance and made Brahmā appear before them. They demanded a boon that they would never be killed by anybody in 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 all there 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. Tārakāsra took the golden one, Kamālāksa took the silver one and Vidyunmāli took the iron one. The asuras started living in these cities. The three puras were respectively in Svarga, Aṅkās 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. Hiranya-kaśipu's son was Prahālda. Prahālda's son was Viro- cana. Mahābali was Virocan's son and Bāna was Mahābali's son (Chapter 14, Padma Purāṇa). All these three cities together were named Tripura.

2) Mytasaṁjñānī Vāpi. (The life giving tank). 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 Tārakāsra, 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 teasing the devas and men with increased ferocity.

3) Consultation with Śiva. The aggrieved devas approached Brahmā and finding him incapable of helping took him to Śiva. Śiva heard everything and assured them that he would kill them when they next met together at the end of a thousand years.

4) Śiva makes preparations. As a first step to the slaughter of the Tripuras, Śiva sent Nārada to Tripura. Nārada by his unusual spiritual powers made the asura women feel more and more attached to the devas. Śiva at that time thinking about the convenience for a fight with the Tripuras came and settled down on the shores of the river Narmadā. That was how Narmadā became a holy river. (Chapter 13, Padma Purāṇa).

Śiva had to make grand preparations for a fight with the Tripuras. He invoked half the strength of the devas to himself to make Śivaśakti (Javelin of Śiva) greater than Asuraśakti. The devas made Viśvakarmā construct a special chariot for Śiva. On the banks of the river Narmadā at a place which became renowned as Maheśvara Śiva stayed for a thousand years thinking about the fight with the Tripuras. He made the mountain of Mandara his bow, Vāsuki, the string and Viṣṇu 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 devaloka arrayed at different parts of the chariot. On the wheels stood the Aśvindevas and Cakrāpāṇi stayed on the axle. Gandharvas took places on the spokes. Indra stayed on the bow and Vāśiṇvaṇa on the arrow. Yama took his place on the right hand and the dreadful Kāla on the left hand. Brahmā acted as the charioteer. Equipped thus, Siva stayed in the godly chariot for a thousand years. When the three cities joined together 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 Parva).

TRIPURI. An ancient country of South India, Sahadeva during his victory march conquered this country. (Śloka 60, Chapter 31, Sabhā Parva).

TRIRATHIKA (S). (Three charioteers). Aśvatthāmā, Krpa and Śātyaki, the three eminent bow-men who took part in the Bhrārata battle were called Trirathikas meaning three great charioteers. (See under Aśvat-thāmā).

TRIRĀVA. One of the children of Garuḍa. (Śloka 11, Chapter 101, Udyoga Parva).


2) Father discards him. When Satyavrata grew up he became a lewd, justfult imprudent man. One day while he was leading such a contemptuous life, a marriage was being conducted in a brahmin house. Guests had assembled, the bridgroom had come and the ceremony was about to start when Satyavrata entered the marriage hall and carried away by force the bride to the shock of all those present there. Some of the Brahmins guests immediately went to Trayyārūna and told him what a shameful crime his son had committed. The enraged father at once sent Satyavrata out of the palace. Satyavrata left the country altogether and went and stayed in a colony of harijans. Though he lived with those 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 animosity 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 Vasistha, 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 Vasistha.

3) Satyavrata and Viśvāmitra’s family. When his only son Satyavrata was turned out from the family, King Trayyārūna 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 Viśvāmitra. Viśvāmitra at that time had gone to the shores of river Kauśikī for doing penance. Viśvāmitra’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 Viśvāmitra. He removed the darbha rope from the child’s neck and the child got the name of Gālava from that time onwards. (Gāla = neck). He promised them he would daily place enough meat at the foot of a tree near the aśrama. True to his promise, he hunted in the forests and brought to the foot of the tree fresh flesh of deer or hare or boar and also fresh fruits. The family lived happily because of him.

4) Curse of Vasiṣṭha and the name of Triṣaṅku. When Trayyārūna went to the forests to do penance, it was Vasiṣṭha who was managing the affairs of the palace. The heir-apparent Satyavrata lived in the hut of a candāla. 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 aśrama of Vasiṣṭha where he saw Nandini, the beloved cow of the sage, grazing by the side of the aśrama. 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 Viśvāmitra. The wife of Viśvāmitra little knowing that it was cow’s flesh cooked it and ate it.

That night when Vasiṣṭha came to the aśrama 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 candāla. Three saṅkus (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, Triṣaṅku (Three saṅkus). Instantly Satyavrata became a candāla and started roaming about in the streets.

5) Triṣaṅku becomes King. Triṣaṅku, distressed at heart by a father’s wrath and a Guru’s curse walked about aimlessly in the forests. He expressed his desire to the rṣis and Brahmins 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 forests to do penance. Look, there comes your father's minister to take you to the palace." When the goddess disappeared Satyavrata returned to his āśrama in a pensive mood. Nārada 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 becomes Candāla 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 Vasiṣṭha first for this purpose. But the family preceptor told him there was nothing in the sāstras about any yāga which could help one to go bodily to heaven. Disappointed he approached the sons of Vasiṣṭha who ridiculed him when he told them of his queer desire. Trisāṅku got angry and left them saying "Let me see whether there are others in this country who could send me bodily to heaven." Those arrogant words annoyed Vasiṣṭha and his sons and they cursed him and made him a candāla again. Trisāṅku 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 candāla he would not be recognised by his wife and children.

Hariscandra, son of Trisāṅku, heard about the curse on his father and sent the ministers to fetch his father to the palace. But Trisāṅku did not come back and so the ministers made Hariscandra the king of Ayodhyā.

7) *Viśvāmitra meets Trisāṅku.* When Hariscandra became king, Trisāṅku was living in Amāvāna (forest of Amā) as a great devotee of the goddess. It was at that time that Viśvāmitra returned home after his penance. Viśvāmitra enquired of his wife how they managed to live during the great famine. Then Satyavatī, wife of Viśvāmitra, 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 candāla, how he was called back as king and how he was at that time living in Amāvāna. The eyes of Viśvāmitra became wet when he heard the sorrowful story and he decided to end the candālavatva (state of being a candāla) of Satyavrata. He went straight to Amāvāna and met Trisāṅku there.

8) *Trisāṅku Svarga (Heaven of Trisāṅku).* Viśvāmitra promised Trisāṅku 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 undaunted, Viśvāmitra conducted the yāga alone and, as the power of his performances increased, Trisāṅku started rising bodily from earth slowly and soon rose up to heaven. When the devas found a Candāla standing with his physical body before the gates of heaven, they ran to Indra and told him. Indra got angry and pushed him out from heaven and Trisāṅku came falling down with his head turned downwards to the earth. Trisāṅku cried loudly calling Viśvāmitra by name. When Viśvāmitra, hearing the noise, looked up he saw poor Trisāṅku descending fast from heaven with his head turned upside down. Viśvāmitra's anger knew no bounds and he roared aloud "Let Trisāṅku stay where he is now." Trisāṅku stopped in mid-air. Indra did not allow Trisāṅku to come up and Viśvāmitra did not allow him to come down. Indra then made a separate heaven for Trisāṅku below the original heaven. Then Viśvāmitra started to create another Indra and devas for the new heaven. The devas were frightened and Indra then approached Viśvāmitra and requested him to desist from his attempt to make duplicate devas promising him that he would give Trisāṅku a seat in his heaven itself. Viśvāmitra agreed to it. At once Indra brought a golden Vīmāna and took him bodily to heaven. (Sargas 57 to 59, Bālakañāḍā, Vālmīki Rāmāyaṇa 7th Skandha, Devī Bhāgavata; 9th Skandha, Bhāgavata; Chapter 13, Harivāṁśa; Sundara Kānda, Kamba Rāmāyaṇa; Chapter 71, Ādi Parva; Chapter 12, Sabhā Parva).

TRISĀṅKU II. A philosopher. He is mentioned in several places in Taittirīyopaniśad.

TRISAVAṆA. A sage. When he went to Hastināpura as a messenger of peace, he met Śri Kṛṣṇa on the way. (Chapter 63, Udyoga Parva).

TRISIRAS I. A demon who was a friend of Rāvana. The Khara-Dāsaṇa-Trisiras combination led the attack on Śri Rāma in the forest of Daśākā when Lakṣmana cut off the nose and breasts of the demoness Śūraṇa. Rāma and Lakṣmana killed all the three. Trisiras was a powerful fighter and Śri Rāma's forehead was wounded by an arrow from Trisiras. The latter came and fought in a chariot drawn by four horses. He was killed by an arrow from Rāma. (Sarga 26, Arawya Kāṇḍa, Vālmīki Rāmāyaṇa).

TRISIRAS II (VIŚVARŪPA). Once there was a celebrated Prajāpati of name Tvaṣṭā. 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 Recāna, a powerful son and named him Viśvarūpa. The boy had three heads and so he was called Trisiras (Tri=Three Siras—head) also. He could use his three heads for three different purposes at a time. He would drink wine with one head and mutter the Veda-mantras by 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 amidst 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 penance of Trisiras was so severe that Indra began to 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 Vajrāvudha. Indra feared whether Trisiras would come to life again and wreak vengeance on him. So he ordered a carpenter standing nearby to bring to him the 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 Kapinijāla birds; from the head used for drinking wine rose Kalapiniga birds and from the third rose the Tittirī birds. When the birds thus rose to the air Indra was convinced that Trisiras was dead and he went away. See under Viśvarūpa. (6th Skandha, Devī Bhāgavata).

TRISOKA. A sage who was the son of Kava. The Asvin devas once redeemed the cows belonging to this sage. (Śūkta 112, Anuvāka 16, Maṇḍala 1, Rgveda).
TRISHNAGA. A mountain. This stands to the north of Mahâmeru. Mahâmeru spreads over an area of eighteen thousand square miles and is two thousand miles high. It is surrounded by eight other small mountains two on each side. To the east is Jaṭhara and Devakītu. Pavamāna and Pāryātāra stand to the west while to the south are Kālīsa and Karavīra. On the north arc Triṣṇaga and Makaragiri. (8th Skandha, Devi Bhāgavata).

TRISROTASI. A sacred river. This river lives in the court of Varuṇa worshipping him. (Śloka 23, Chapter 9, Sabhā Parva).

TRISTHANA. A holy place. If one lives and fasts here for one month, one would be able to see God. (Śloka 15, Chapter 25, Anuśāsana Parva).

TRIŚṬUP. One of the seven horses tied to the chariot of Sūrya. The seven horses are: Gāyatrī, Brhatī, Uṣṇik, Jagati, Triṣṭup, Anuṣṭup and Paṅkti. (Chapter 8, Aniśa 2, Viśṇu Purāṇa).

TRISULĀ. A weapon of Siva with the Vaiṣṇava tejas (brilliance of Viṣṇu) obtained by churning Sūrya. Viṣvakarmā made the following: Cakrāyudha (Discus weapon) of Viṣṇu, Triśūla (three-forked spike) of Siva, Puspāka Viṁāna (Aerial chariot) of Kubera and the weapon Śakti of Subrahmanya. (Chapter 2, Aniśa 3, Viṣṇu Purāṇa). (See under Viṣṇukarmā for more details).

TRISULAKHĀṬA. A sacred place. If a man bathes at this place and worships the devas and the manes, he would attain a place equal to that of Gaṇapati. (Chapter 84, Vana Parva).

TRITA. 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 Trīta were born to clean the hands of the devas when they become smeared with the sacrificial butter during the yāgas. Of these Trīta once fell into a well while drawing water and the asuras closed the well. But Trīta escaped opening the top. (Śukta 52, Anuvāka 10, Maṇḍala 1, Rgyveda).
   (ii) Once Ekata, Dvīta and Trīta were stranded in a desert and desperately needed water to quench an increasing thirst. At last they found a well and Trīta after getting down and quenching his thirst brought water to his brothers. The cruel brothers, after drinking the water pushed Trīta into the well and covered the well with the wheel of a bulbocart. Trīta prayed to the Āsvinidevas for help and they appeared before him and rescued him from the well. (Śukta 105, Maṇḍala 1, Rgyveda).

TRIVARGAS (TRIVARÇAKA). A sage who was the son of Aṅgiras. He joined with four other sages and did penance and produced a son named Pāncajanyā equal to the god Agni in splendour. The other four sages were Kaśyapa, Pṛṇa, Cyavan 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 Kāṁsa. This woman saw Śrī Kṛṣṇa on his way to the palace of his uncle Kāṁsa in Mathurāpuri. 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 Kāṁsa. 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 hunch. She requested Kṛṣṇa to stay with her that night but Kṛṣṇa left her saying he would stay with her on another day which he did the next day itself. (10th Skandha, Bhāgavata).

TRIVIKRAMAMA. Another name for Vāmana.

TRIVIKRAMASENA. A mighty king.

TRIVIṢṬĀPA. A sacred place inside Kurukṣetra. If one bathes in the holy tank there and worships Śiva one would go to heaven. (Chapter 83, Vana Parva).

TRINĀBINDU I. A lake in the forest of Kāmyaka. The Pāṛḍavas once during their exile went to Trinābindu-saras from Dvaitavana. (Śloka 13, Chapter 258, Vana Parva).

TRINĀBINDU II. A sage. This sage sat and did penance at a place called Rṣṭūrtha. (Chapter 20, Padma Purāṇa).

1) Grandfather of Viṣravas. Viṣravas, father of Rāvaṇa was the son of Māṇini, daughter of Trinābindu. There is a story about him in Uttara Rāmāyana.

Once the sage Pulastya was doing penance in a secluded place in the Himālayas when a few Deva Gandharva women came to that place and disturbed his penance by their dances and noise. The angered sage gave a curse to that place saying that any woman coming to that place would become pregnant. Māṇini, daughter of Trinābindu went to this place unaware of the curse and got pregnant. She came weeping to her father and Trinābindu immediately took his daughter to Pulastya and asked him to marry Māṇini. Pulastya married Māṇini and Viṣravas was born to her.

2) How he cursed Hanumān. Once Hanumān caught hold of a lion and an elephant in fight and tied them each to a post on the two sides of the ārāma of Trinābindu. When the sage stepped out from the hermitage, he was for a moment frightened by the sight of two mighty animals on the sides of his ārāma and knew by his divine powers that the perpetrator of that deed was Hanumān and so he cursed him saying that he would lose all his divine powers forthwith. Hanumān begged for relief and the sage said that he would regain his powers at the time of his going in search of Sītā when another member of his species would remind him of his lost divine powers. Hanumān remained oblivious of his powers till the time when the monkeys were trying to leap to Lāṅkā from the Mahendra mountain on the shores of Bhārata. Jāmbavān, a mighty monkey chief called Hanumān to his side and made him understand the great powers latent in him. From that moment onwards Hanumān regained his lost powers and became his old self. (See under Hanumān).

TRNĀKA. A saintry King. He sat in the court of Yama and worshipped him. (Śloka 17, Chapter 8, Sabhā Parva).

TRNAPA. A Deva Gandharva. He partook in the Jannotsava of Arjuna. (Śloka 56, Chapter 122, Ādi Parva).

TRNASOMĀNGIRAS. A sage who lived in the south of BHārata. (Śloka 34, Chapter 150, Anuśāsana Parva).

TRNĀVARTA. A demon who was the son of Tārakāsura. This demon was living serving Kāṁsa. Kāṁsa once sent Trnāvarta to kill Kṛṣṇa growing up in Ambāḍi. Trṇāvarta, in magic disguise went to the
house of Nandagopa. Even when he entered the place bad omens were visible. Yasodā was breast-feeding baby Kṛṣṇa keeping the babe in her lap. Soon Yasodā felt the babe 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 babe. But somehow she placed the babe on a mat on the ground and went out to wash her hands and face. When she came back she could not find the babe on the mat. Trṇāvarta had come in the form of whirl-wind and had already carried away the child. But after some time the weight of the babe increased so much that Trṇāvarta, 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 Trṇāvarta finding no escape from the tight hold which suffocated him, fell to the ground dead on a hard rock. (10th Skandha, Bhāgavata).

TRṬĪYĀ. A river. This river sat in the court of Varuṇa worshipping him. (Śloka 21, Chapter 9, Sabhā Parva).

TRṬIṬI I. Thirty alpakaḷas make one Trṛṭi. (See under Kālāmāṇa).

TRṬIṬI II. A female attendant of Subrahmanya. (Śloka 17, Chapter 46, Salya Parva).

TRYAKŚA. An ancient place of habitation. When the King of this place went to see Dharmaputra with gīts the gate-keepers did not allow him to enter the palace premises. (Śloka 17, Chapter 51, Sabhā Parva).

TRYAMBAKA. One of the Ekāḍāśa Rudras (eleven Rudras). See under Ekāḍaṭaruḍra.

TUGRA. A King extolled in the Ṛgveda. This King sent his son Bhujyu with a large army by sea to conquer his enemies in dvīpāntara. 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 śvindeva 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 the air. (Sūkta 116, Manḍala 1, Ṛgveda, Anuvākā 17).

TUHĀRA. A soldier of Subrahmanya. (Chapter 45, Salya Parva).

TUḤUNḌA. A demon. This demon was born to Kaśyapa of his wife Danu. (Chapter 65, Ādi Parva). Accompanied by Tārakāśana this demon once attacked Subrahmanya. Tuhunda threw an iron mace against Gaṇapati who blocked his chariot. By a single stoné 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) ‘Veṣamazu’. The demon fell to the ground in two pieces but still his hold on Gaṇapati was not released. Gaṇapati tried his best but could not loosen the hold. Then Kundodara, a leader of the attendants of Gaṇapati smashed the hands of Tuhunda with an iron mace. Tuhunda was killed thus. (Chapter 65, Viṣṇu Purāṇa).

This Tuhunda was born in his next life in the world as a King called Senābinduna. (Śloka 19, Chapter 67, Ādi Parva).

TULADHARA. A charitable and righteous Vaśya who lived in Kāśi. He gave the sage Jājali dharmapadeśa and both of them entered heaven. (See under Jājali).

TULĀPURIṢADĀNA. See under Merudāna.

TULASI. (Holy Basil plant.)

1) General information. Tulasī is a plant held most sacred by the Hindus. There is a Purānic background for Tulasī attaining this spiritualistic importance. In fact it is Mahālakṣmi, wife of Viṣṇu, who had herself taken the form of Tulasī. There is a story about it in Devī Bhāgavata.

2) The curse of Sarvasvati. Sarvasvati, Gaṅgā and Lākṣmī 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 Sarvasvati and Lākṣmī. Sarvasvati got angry and rising up caught hold of the hair of Gaṅgā and dragged her to the ground. Lākṣmī then caught hold of Sarvasvati to prevent further assault but Sarvasvati then poured all her rage on Lākṣmī and cursed her to be born as a plant on earth. Gaṅgādevī could not bear this and she cursed Sarvasvati to be born as a river on earth. Sarvasvati retorted with a curse that Gaṅgā also would be born as a river. When the whole tumult was over Viṣṇu called Lākṣmī to his side and said—“Oh Devī, do not worry. Things have happened as predestined. You go and be born as the daughter of Dharmadhvaja 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 Tulasī. When you will be thus living as Tulasī, a demon named Saṅkhacāda with part of my virile strength will be born and he will marry you. Then you can come back to me. The holy river Padmavati will also be another form of your spirit.”

3) The story of Dharmadhvaja. Who was this Dharmadhvaja to whom was born Mahālakṣmī as a daughter? In times of old there was a Manu called Dakṣaśāvārṇi who was extremely virtuous and a part of Viṣṇu. Descending from Dakṣaśāvārṇi were Brahmaśāvārṇi-Dharmāśāvārṇi-Rudrāśāvārṇi—Devasvārṇi—Indrāśāvārṇi Viṣṇadhvaja. This last named was a great devotee of Siva and because of his great affection for this devotee Siva lived a whole period of a devyuga in the ādrama of Viṣṇadhvaja. King Viṣṇadhvaja by an edict prohibited the worship of any other deity than Siva in his country. Even the worship of Mahālakṣmī ordained by the Vedas during the month of Bhādra (September) became extinct. All Yāgas and worship of Viṣṇu came to a stop. Sūrya (Sun-god) got angry at this belittling of other gods than Siva and cursed the King Viṣṇadhvaja that he would cease to be prosperous. Siva did not like it and he went to punish Sūrya holding his trident in his hand. Sūrya was frightened and he approached his father Kaśyapa. Kaśyapa and Sūrya went to Brahmā and acquainted him with all details. Brahmā 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 Siva also came there. Addressing all of them Viṣṇu said “Oh, Devas, within this half an hour twentyone yugas have passed by on the earth. He about whom you have come to speak to me is dead and gone. Even his son Rathadhvaja is dead. The latter has two sons named Dharmadhvaja and Kuṇadhvaja. They are dull and splendidless now because of the curse of Sūrya and are now worshipping Lākṣmī.” Saying thus Viṣṇu disappeared.

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4) Birth of Tulasī. Dharmadhvaja and Kuśadhvaja did penance to propitiate Mahālakṣmi. Kuśadhvaja had a wife named Mādhavī. Mahālakṣmi entered her womb as an embryo and after a hundred years Mādhavī 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 Tulasī, meaning matchless. (Tula = match). This Tulasī abandoning all worldly pleasures went to Badarikāśrama and started doing penance there with the prayer that Mahāviṣṇu 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 Mahāviṣṇu to be her husband. Hearing this Brahmā said thus—"Devi, you know the cowboy Sudāma born of a part of Śrī Kṛṣṇa. That brilliant cowboy has now been born on earth, due to a curse of Rādhā, as a demon named Saṅkhacūḍa. 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 Tulasī. Tulasī will become the most sacred of all plants, dear to Viṣṇu, and all worship without using Tulasī leaves would be ineffective.”

5) Marriage of Tulasī. Due to a curse of Rādhā, Sudāma, the cowboy, was born on earth as a demon named Saṅkhacūḍa. He did penance sitting at Badarikāśrama and obtained Viṣṇukavaca. Another object of his was to marry Tulasī. 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 Saṅkhacūḍa and Tulasī met each other in the forests and were married. Saṅkhacūḍa, brilliant and majestic, went about with Tulasī in amorous sports creating jealousy even among the devas. His arrogance gave innumerable troubles to the devas and they along with Brahmā and Śrīva approached Mahāviṣṇu for a remedy. Viṣṇu then sent Śrīva with his spike to kill Saṅkhacūḍa and he himself started to molest the chastity of his wife Tulasī. Saṅkhacūḍa took leave of Tulasī to go and fight with Śrīva. When Tulasī was thus left alone, Mahāviṣṇu in the form of Saṅkhacūḍa approached Tulasī and after some preliminary talks entered into sexual acts. Tulasī found some difference in the usual sexual methods and suspecting foul play jumped up to curse the impostor. At once Mahāviṣṇu appeared in his true form and said "You have been doing penance for a long time to get me as your husband. Your husband Saṅkhacūḍa was the chief of my Pārśadas, Sudāma. It is time for him to go back to Goloka getting himself released from the curse. By this time Śrīva would have killed him and he would have gone to Goloka as Sudāma. 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 Gandakī; your hair will become Tulasī plant the leaves of which will be held sacred in all the three worlds.’’

Tulasī then changed herself into the form of Lakṣmī and went to Viṣṇu to plant the leaves of Tulasī twig will attain a permanent place in Viṣṇuloka. Even great sinners would be absolved of their sins if their dead bodies are cremated with Tulasī twigs. If at the time of death one thinks of God and mutters His name and if his dead body is later cremated with Tulasī 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 Tulasī twig is placed at the bottom of the funeral pyre. Just as all waters become pure by the union with Gaṅgā water, all firewood is made pure by the addition of a small piece of Tulasī twig. If the dead body of one is cremated using Tulasī twigs alone, one’s sins for a crore of Kalpa years would be washed away. Yamadūtas would keep away from one whose dead body is cremated with Tulasī twigs and servants of Viṣṇu would come near. If a light is burnt for Viṣṇu with a Tulasī stick it would be equal to burning several lakhs of lights for Viṣṇu. If one makes the Tulasī 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 worship and also the benefit of doing a hundred godānas. (gifts of cows). (Chapter 24, Padma Purāṇa).

TUMBURU I. A Deva Gandharva. He was the best musician among the Gandharvas.

1) Birth. Tumburu was the son of Kaśyapa, son of Marīci and grandson of Brahmā, born of his wife Pradhā. Of the sons of Kaśyapa the four Gandharva sons, Tumburu, Bāhu, Hāhā and Hūhū were noted for their sweet and pleasant conversation.

2) Tumburu and the Pāṇḍavas. Mahābhārata states about several occasions when Tumburu has shown a special and deep interest in the Pāṇḍavas. The following few are of special mention—

(i) Tumburu attended the Jamotsava of Arjuna. (Sloka 54, Chapter 122, Adi Parva).
(ii) Once this Gandharva gave Yudhiṣṭhira a hundred horses. (Sloka 24, Chapter 52, Sabhā Parva).
(iii) Tumburu welcomed Arjuna when the latter went to Devaloka at the invitation of Indra. (Vana Parva, Chapter 43, Verse 14).
(iv) Once when the Pāṇḍavas were living incognito in the country of Viraṭa 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 56, Viraṭa Parva).
(v) Tumburu was present at the Aśvamedhayāga of Yudhiṣṭhira. (Sloka 39, Chapter 88, Aśvamedha Parva).

3) How Tumburu was born as Virāṭa. When Rāma and Lakṣmī 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 committed a sin and Kubera cursed 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 Daśaratha. Śrī Rāma killed Virādha and the latter regaining the form of Tumburu left for Gandharvaloka. (See under Virādha).

4) How he cursed Purūravas. It is found in Kathāsaritāgāra that the temporary separation which Purūravas had from Urvāśī was due to a curse by the Gandharvas Tumburu.

After marrying Urvāśī Purūravas 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, Māyādhara was killed. Rambhā was dancing before Ācārya Tumburu on the occasion and Purūravas finding fault with her dance mocked at her. Rambhā felt insulted and asked the King thus: "Fool of a King, what do you know of the divine dances of Deva-loka?" Purūravas retorted that he had learnt more of dancing from Urvāśī than what her successor Tumburu knew. Tumburu got angry and cursed Purūravas that he would live separated from Urvāśī till he did penance to please Mahāviṣṇu. The Gandharvas then carried away Urvāśī from Purūravas. (See under Purūravas).

5) Other details.

(i) Tumburu was a member of the court of Indra. (Sloka 14, Chapter 7, Sabhā Parva).

(ii) Tumburu was a member of the court of Kubera. (Sloka 26, Chapter 10, Sabhā Parva).

(iii) The songs of Tumburu who was a worshipper of Kubera used to be heard from the mountain of Gandhamādana on the full-moon day. (Sloka 29, Chapter 159, Vana Parva).

TUMBURU II. A sage.

Some details.

(i) This sage was one among the many sages who came from the north to visit Śrī Rāma on his return to Ayodhyā after the exile. Those who came from the north were—Kaśyapa, Vasiṣṭha, Atri, Viśvāmitra, Gautama, Jamadagni, Bharadvāja, Sanakādīs, Sarabhanga, Durvāsas, Mataṅga, Vibhāṅdaka and Tumburu. (Uttara Rāmāyana).

(ii) Tumburu was one among the rishis who visited Bhīṣma lying on his bed of arrows. (Chapter 47, Sānti Parva).

TUNḍA. A King. The Pāṇḍavas invited this King to take part in the great Mahābhārata battle. (Sloka 21, Chapter 4, Udyoga Parva).

TUNḍA. A demon. This demon who was one among the army of Rāvaṇa fought against the monkey leader, Nala, in the Rāma-Rāvana battle. (Sloka 9, Chapter 285, Vana Parva).

TUNDIKERA. An ancient place of Bhārata. The people of this place took part in the great Mahābhārata battle. (Sloka 20, Chapter 17, Drona Parva).

TUNGAKARANYA. A holy place. The sage Sārasvata did Devatādhyaṇa on behalf of other sages at this place. (Sloka 46, Chapter 83, Vana Parva).

TUNGAṆEṆA. An ancient holy river of Bhārata. People of Bhāratae came pure by drinking the water of this river. (Sloka 27, Chapter 6, Bhīṣma Parva).

TURIYA. A state of existence of Man. (See under Jāgrat).

TURVĀSA. A King extolled in the Rgveda. Nārya, Turvāsa and Turvīti were contemporaries. (Sūktā 54, Manḍala 1, Rgveda).

TURVASU. A son born to Yayāti of his wife Devayāni. Yayāti had two wives Sārmīṭhā and Devayāni. Of Sārmīṭhā, Yayāti had three sons named Drūlyu, Anudrubhya and Pūru and of Devayāni, two sons named Yadu and Turvasu.

Once Yayāti 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 Pūru agreed to accede to his father’s request. Yayāti then cursed Turvasu and all the other three. (See under Yayāti).

TURVAYANA. A King extolled in the Rgveda. (Manḍala 1, Rgveda).

TURVITI. A King extolled in the Rgveda.

TURVITI I. 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 drowned and Indra came in time and rescued him. (Sūktā 61, Manḍala 1, Rgveda).

TUSĀRA. A place of habitation of ancient Bhārata. Scholars are of opinion that the present Tukhārīstan was the ancient Tuṣāra. The people of this place used to be called Tuṣāras and their King Tuṣāra. The King of Tuṣāra was the store-keeper during the Rājasuyayajna of Yuddhiṣṭhira. (Chapter 51, Vana Parva). The Pāṇḍavas during their exile crossed this country of Tuṣāra on their way to Dwaitavana from the mountain of Gandhamādana. During the great battle, the Tuṣāras arrayed themselves on the right side of the Krauṇḍa Vyūha (an army formation in the shape of a stork) constructed by Bhīṣma. (Sloka 21, Chapter 75, Bhīṣma Parva). There is a statement in Chapter 65 of Sānti Parva that a barbarous tribe called Tuṣāras lived in the country of Māndhātā.

TUṢIṬAS. There were twelve good devas called Tuṣitas in the Cākṣuṣa Manvantara. When the Cākṣuṣa Manvantara ended and the Vaivasvata Manvantara commenced all the twelve were born as sons of Kaśyapa of his wife Aditi. Because they were born of Aditi they were called Dvādaśādityas. They were Viṣṇu etc. Thus the Tuṣitas of the Cākṣuṣa Manvantara were the Dvādaśādityas of Vaivasvata Manvantara. (Viṣṇu Purāṇa, Amśa 1, Chapter 15).

TUṢṬI. A daughter of Dakṣa. She became the wife of Dharma-deva. Dharma-deva accepted as wives the thirteen daughters of Dakṣa including Tuṣṭi. Their younger sister Khyāṭi etc were married to Marici etc. (Chapter 7, Amśa 1, Viṣṇu Purāṇa).

TUṢṬIMĀN. A King of the Yayāti dynasty. (9th Skandha, Bhāgavata).

TVAṢṬĀ I. A Prajāpati. This Prajāpati was an asura also. (Sūktā 94, Anuvāka 14, Manḍala 1, Rgveda).

1) Birth. There are contradictory statements in the Purāṇas regarding the birth of Tvaṣṭā.

(a) Viśvakarmā got four sons named Ahirbudhnya, Tvaṣṭā Ajākṣapāt and Rudra. The great ascetic Viṣṇavṛūpa was the son of Tvaṣṭā. (Chapter 15, Amśa 1, Viṣṇu 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, Ahirbudhniya, 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 Aditi. (Sloka 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 begot of his wife Reçanā a son named Viśvarūpa to kill Indra. Viśvarūpa was the younger brother of Sanniveśa. Viśvarūpa was called Trīśiras also. (See under Trīśiras). While Viśvarūpa was doing penance Indra killed him by his Vajrāyudha. Enraged at this Tvaṣṭā produced another asura named Vṛtra to kill Indra. (See under Vṛtra). Indra killed Vṛtraśura also. At last greatly disappointed Tvaṣṭā cursed Indra that he would suffer from Putradhukha (loss of son) and then went to the mount Meru to do penance.

3) Other details.

(i) Tvaṣṭā also treated as a Rudra. (Chapter 15, Arītā I, Viśṇu Purāṇa).

(ii) When the forest of Khāṇḍava was burnt, he stood on the side of Indra and fought against Kṛṣṇa and Arjuna. He separated huge portions from the mountain and threw them against Arjuna and Kṛṣṇa. (Sloka 34, Chapter 226, Ādi Parva).

(iii) Tvaṣṭā shines in the court of Indra. (Sloka 14, Chapter 7, Saibaba Parva).

(iv) Kuśera, daughter of Tvaṣṭā was once abducted by Narakāśura. (Chapter 38, Dākṣinātya Pātha, Saibaba Parva).

(v) Viśvākarmā also used to be called Tvaṣṭā. (Sloka 24, Chapter 100, Vana Parva).

(vi) The monkey called Nala was the son of Tvaṣṭā. (Sloka 41, Chapter 283, Vana Parva).

(vii) Tvaṣṭā presented Subrahmānya with two Pīras-dās named Cakra and Anucakra. (Sloka 40, Chapter 45, Śalya Parva).

Tvaṣṭā II. A King of the family of Bharata. This Tvaṣṭā was the son of Bhuvaṇa and father of Viraṇa. (5th Skandha, Bhāgavata).

Tvaṣṭādhara. One of the two sons of Šukrācārya who were deputed to do heinous acts of worship by Šukrā. The other was Atri. (Sloka 37, Chapter 65, Ādi Parva).

U

U (ृ). The letter u means Śiva. (Agni Purāṇa, Chapter 348).

U (ृ). This letter means 'protection'. (Agni Purāṇa, Chapter 348).

Ucaka. A King of the Solar dynasty. (Bhāgavata, 9th Skandha).

Ucathyā. A muni in the line of the disciples of Vyāsā. (Bhāgavata, Skandha 12).

Ucāśaśravas I.

1) Birth. A horse which emerged from water during the churning of the sea of Milk. (See under Kaśāśdhi-mathana). Devendra grabbed it the moment he saw it, and thenceforth it became his vehicle. (M.B. Ādi Parva, Chapter 23, Verses 33-37).

2) Colour of the horse. Once, during a controversy, Vinata, wife of Kaśyapa, contended that the colour of Ucāśaśravas was white, while another wife of Kaśyapa, Kadru said that its tail was black in colour. It was decided to bet that she who got defeated in this controversy should become the slave of the winner. Because the serpents, the sons of Kadru, cheated Vinata, she had to become Kadru's slave. (See under Vinata). (M.B. Ādi Parva, Chapter 20).

3) Lakṣmīdevi became mare. Devī Bhāgavata relates a story of Mahālakṣmī becoming a mare on account of Ucāśaśravas. King Revanta, son of Sūrya and friend of Indra, once went to Vaiśāla to pay his respects to Bhāgavān Viṣṇu, riding on Ucāśaśravas. Mahālakṣmī, who was then with Viṣṇu was surprised at the arrival of Revanta. Seeing the scintillating form of Ucāśaśravas, her brother, Mahālakṣmī sat looking at the horse unmindful of all other things. (Mahālakṣmī and the horse were both born from the Sea of Milk and hence were sister and brother). Thus occupied Mahālakṣmī did not hear Mahāviṣṇu asking, "Who is this one who comes like a second Cūpiṭ?" Angry at this Viṣṇu said—

"So much attracted by the horse, you have not answered me. Because you enjoy (Ramasi) so much your name in future will be Ramā. You will also become frivolous like an uncultured woman. You have never been constant. Because you felt so much attracted to this horse in my presence, you will be born as a mare in the world of men."

According to this curse Mahālakṣmī had to be born as a mare in the world; the Hehaya dynasty had its origin from her. (See under Ekavīra). (Devī Bhāgavata, Skandha 6).

Ucāśaśravas II. A Mahārāja of the Pūru dynasty. He was one of the six sons of King Avikṣit. (M.B. Ādi Parva, Chapter 94, Verse 53).

Ucchikha. A serpent born in the family of Taksāja. It was burnt to death at Janamejaya's serpent yajña. (M.B. Ādi Parva, Chapter 57, Verse 9).

Ucchrnga. One of the two attendants given to Skanda by Vindhyā. The other was named Atiṣrīnga. (M.B. Śalya Parva, Chapter 45, Verse 49).

Udanavayu. One of the five life-breaths. The five life-breaths are Prāṇa, Apāṇa, Samāṇa, Udāna and Vyāna.

Udāpāna Tīrtha. A holy bath on the bank of the river Sarasvatī. It is said that Balabhadrā Rāma, 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 Gautama, who had three sons called Ekata, Dvita and Trita. 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 Trita. 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. Trita walked before. Ekata and Dvita who were behind, made a consultation and drove the cows another way. Trita walked on in front, alone. On the bank of the Sarasvatī 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 chanting was heard in heaven and Brhaspati and other gods came to him and asked him what boon 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 glorified the gods. Then he returned home and cursed Ekata and Dvita 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 Udāpānatirtha. (M.B. Salya Parva, Chapter 36).

UDĀPEKṢI. A son of Viśvāmitra. He was a Vedāntin. (M.B. Anuśāsana Parva, Chapter 4, Stanza 59).

UDĀRAKṢA. A warrior of Śkaṇḍa Deva. (M.B. Salya Parva, Chapter 45, Stanza 63).

UDARASAŅḌĪLYA. A hermit of the Durbar of Indra. (M.B. Sabhā Parva, Chapter 7, Stanza 31).

UDARKA. A minister of Mahiṣāsura. The ministry of Mahiṣāsura was very powerful and efficient. The brave and haughty Cīkṣura was the war minister. Udaraka was the general of the army. (See under Mahiṣāsura).

UDAYAGIRI I. The mountain of the rising. It is supposed by poets that the Sun and the Moon rise from this mountain.

UDAYAGIRI II. An ancient place of pilgrimage. It is mentioned in Mahābhārata, Vana Parva, Chapter 94, Stanza 93, that by conducting evening prayer and devotion at this place once, one could obtain the fruits of conducting evening prayer and meditation for twelve years continuously.

UDAYANA. A renowned king of the Candravaṁśa (Lunar dynasty).


2) Birth. There was a city called Kausrāmbī situated in the middle of the famous kingdom known as Vatsa in North India. The palace of king Śatānīka, born of the family of Arjuna, was in Kausrāmbī. Viṣṇumāti was the queen of Śatānīka. She had been childless. One day while Śatānīka was hunting in the forest, he met with the hermit Śaṇḍīlya, by whose blessings Viṣṇumāti conceived and gave birth to a son. That son was Sahasrānīka. When he came of age, Śatānīka 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. Sahasrānīka became a mighty emperor. Once he got an invitation from Indra to go to heaven and help the gods to fight the Asuras. After having defeated the Asuras, one day, he was walking with Indra in the Nandana Park, when he saw the gods 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.”

Sahasrānīka was greatly pleased at this and he returned to the earth. In the chariot there were Tilottamā and the charioteer, with the king. The king who was deeply immersed in thinking about Mrgāvati, did not attend to the conversation of Tilottamā, who getting 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 Lākṣā (a kind of wax, the boiled water of which will look like blood) and such other things. Mrgāvati 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 Tilottamā, and then he returned.

The eagle left Mrgāvati in the mount of the Rising Sun and flew away. She cried aloud. A huge snake near her to swallow her. Then a divine person appeared 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 Udayana and his son would become the supreme Lord of the Vidyādhāras.” Because he was born in the Udayādi (the mount of the Rising Sun) he got the name Udayana. The boy Udayana grew up in the hermitage.

3) Udayana to his father. The hermit Jamadagni who knew the past, present and future performed all the rituals, necessary for a boy of Kāśiṭṭha caste (kingly race) such as Ācula, Upanayana 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 Sahasrānīka inscribed in it, which she had been wearing so long. One day, while Udayana 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 set the snake free. When the snake charmer was gone, the snake told Udayana its story. That serpent was Vasūnemi, the elder brother of Vāsuki. Out of gratitude the serpent gave Udayana the famous Lute Ghoṣavatī 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 everything. The king who had been suffering for the last fourteen 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 wife Mrgāvati and son Udayana. They all returned to Kausrāmbī.

4) The anointment of Udayana. Sahasrānīka anointed his son Udayana as the heir to his throne, and appointed Yaugandharayaṇa, Rumanvān and Vasantaka, the son.
of three ministers, as ministers of Udayana. At the time of the anointment 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 Sahasrāṇīka went to the Himālayas with his wife for penance.

5) Vasavadatta became Udayana’s wife. A daughter was born to the king of Ujjayini. Her name was Vasavadattā. Her father Caṇḍamahāśena decided to give her in marriage to Udayana the king of Vatsa. How to bring this to pass? Caṇḍamahāśena and Udayana had been enemies. Finally he found out a way. It was to entrust Vasavadattā 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 Caṇḍamahāśena sent a messenger to Kausāmbī. The messenger was sent back with a reply that, if his daughter was sent to Kausāmbī, he would teach her music. Caṇḍamahāśena did not like this. So he decided to take Udayana a prisoner somehow or other. The king had an elephant called Nādāgiri. He ordered for an artificial elephant to be made equal in size to Nādāgiri, and placed some soldiers inside the elephant.

The artificial elephant with soldiers inside it was taken to the great forest in the Vindhya 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 Vindhya. 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 Caṇḍamahāśena. His work was to teach Vasavadattā music.

The news reached Kausāmbī. Yaungandharāyaṇa entrusted the affairs of the government to Rumanvāṇ and started for Ujjayini with Vasantaka. At Ujjayini they got Yogēśvara, a Brahmārākṣasa as friend. According to his advice Yaungandharāyaṇa took the guise of a mad old man. Vasantaka adopted the guise of a sick man, suffering from pain in the stomach an uncouth figure to look at. They entered the city. The madness of Yaungandharāyaṇa was an entertainment to the people. The ladies of the court liked him much. Vasavadattā invited the madman to the harem. Udayana instantly recognized the mad man. Vasantaka also got admittance to the palace. He told Vasavadattā the story of Lohājaṅgha in an interesting way. (See under Lohājaṅgha) Vasavadattā 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. Vasavadattā agreed to accompany him. Āśādhaka got Bhadrāvatī, the elephant of Vasavadattā, ready for the flight. In the night Udayana and his retinue got on the elephant Bhadrāvatī and fled from the palace. Kāñcanamālā the maid of Vasavadattā also accompanied her mistress. When they had passed the Vindhya mountain the elephant Bhadrāvatī fell dead. When they all were standing around the dead elephant sadly, they heard an ethereal voice saying, “Oh King! I am a Vidyādhara woman called Māyāvatī. I had been an elephant for so long. The son you are going to get, will also be helped by me. Your wife Vasavadattā also, is a goddess born as a woman purposely.” Next day, all reached the palace of Udayana and the marriage of Udayana and Vasavadattā took place shortly. Caṇḍamahāśena recognized that marriage.

6) Udayana’s marriage with Padmāvatī. Udayana spent his days with Vasavadattā in the harem. The ministers Yaungandharāyaṇa, Rumanvāṇ, Vasantaka 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 Yaungandharāyaṇa took Udayana to the forest of Lāvānaka 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 Vasavadattā 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, Yaungandharāyaṇa took the guise of an old Brahmin, Vasavadattā that of a young Brahmin lady and Vasantaka that of a Brahmin celibate with only one eye. They went to the kingdom of Magadha. Rumanvāṇ set fire to the house of Vasavadattā and spread the rumour that Vasavadattā and Vasantaka had been burnt to death. Yaungandharāyaṇa, Vasavadattā and Vasantaka 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 Yaungandharāyaṇa, bidding farewell, returned to the forest Lāvānaka. Avantikā and the Celibate lived in the palace with Padmāvatī. Vasavadattā who had learned from Udayana the art of making garlands ans marks on the forehead which would not fade, had prepared them for Padmāvatī.

The King of Vatsa returned to the forest Lāvānaka and found the house of his wife burnt down to ashes. He fell unconscious when he heard that Vasavadattā and Vasantaka had been burnt to death.

The spies of the King of Magadha who were in the forest of Lāvānaka, 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 Udayana. The 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 Udayana. (Kathāsaritāgāra, Lāvānakalambaka).

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 Devasena 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 Devasena because he did not bow before Devasena. When he heard the story, the minister Yaugandharayāna said that that place must have some peculiarities. Accordingly the men of the King dug the place. He got a throne of gems. (Kathāsaritāgāra, Lāvānakalambaka).

8) The son of Udayana. Vāsavadattā became pregnant and gave birth to a child. He was named Narāvāhana-datta. Nārada granted him a boon that Narāvāhana-datta would become the emperor of the Vidyādharas. (See under Narāvāhana-datta).

The princess of Taksāśīlā named Kaliṅga-senā fell in love with Udayana and she came to Kauśāmbi. But no marriage took place. (See under Kaliṅga-senā). Narāvāhana-datta, the son of Udayana, married Madana-māncukā who was the incarnation of Rati Devī (the wife of Madana). Udayana entrusted the country to his son and led a life of retirement with his wives. (Kathāsaritāgāra).

UDDĀLAKA I. A disciple called Ārunī of the teacher Ayodhadhaumya. To know how Ārunī got the name Uddālaka, see under Ayodhadhaumya.

It is stated in Mahābhārata, Sabhā 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 Kahoḍa. The hermit Aśāvakra was their son. See under Aśāvakra. (M.B. Vana Parva, Chapter 132).

Once Uddālaka caused the river Sarasvatī to appear at the place of sacrifice. From that day onwards Sarasvatī got the name ‘Manorāmā’ because when the thought came to his mind (manas) the river made its appearance. (M.B. Śalya Parva, Chapter 33). It is mentioned in Mahābhārata, Śānti Parva, Chapter 57, Stanza 10, that Uddālaka expelled his son Svētaketu from the house because the son was a waster of Brahmins.

UDDĀLAKA II. The story of another hermit of the name Uddālaka is mentioned in the Mahābhārata, Anuḥāsana Parva. Chapter 71. This hermit is known as Uddālaki also. Once this hermit happened to forget that he had left flowers, food and his waterpot on the bank of the river and reaching his hermitage, he asked his son Nāciketa to fetch them from the bank of the river. When Nāciketa 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 darbha (mattress made of darbhā 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 god of death) and the son told the hermit the news about the world of the dead.

UDDANDASĀSTRI. One of the eighteen and a half famous poets of Kerala. He was a Sanskrit poet. His native place was Lāṭāpura on the bank of river Pālār in Toṇḍāmaṇiḻalai in the Tamilnad. The name of his father was Sri Kṛṣṇa and that of his mother was Raṅgā-devī. Poet Ullōors says that Sāstri had another name Irugupanāṭha. He had a very good education. After having completed his education, he travelled through Andhra, Kārnāṭaka, Kaliṅga, Gola, Kerala and many other countries and finally came to Kozhikode and visited the King Māṇavikramamāhārāja. At the instance of the king he composed the drama called Maḷḷikāmār-tam. Besides this we have obtained only the ‘Kokilasandesā’ and some other single poems of Sāstri. It is said that there is a thesis on dramas also. Sāstri 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 Bhaṭṭaṭhīrī of Kākkaṭārī, rose against Sāstri in Kerala.

UDDHAV.

1) General information. A Yādava. He was a friend and minister of Śri Kṛṣṇa. In Mahābhārata, Ādi Parva, Chapter 186, Stanza 18, mention is made that Uddhava was present on the occasion of the Svayamvara (marriage) of Draupadī. It is mentioned in Mahābhārata, Ādi Parva, Chapter 218, Stanza 11, that at a famous celebration held in the mountain of Raivata, Uddhava was present. (See under Subhadra).

Uddhava was a disciple of Brhaspati, 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 Śālva 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. Kaṁśa sent Akṛūra to Ambāḍī, and brought Śri Kṛṣṇa to Mathurā. Śrī Kṛṣṇa killed Kaṁśa and made Ugrasena king, and stayed in the city of Mathurā for a time. At that time Śrī Kṛṣṇa sent Uddhava to Ambāḍī to know about the well-being of the people there. The moment Uddhava entered Ambāḍī, the Gopas and gopa women, (cow-herds) Yaśodā 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, Skandha 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 Vaikuntha (the abode of Mahāviṣṇu). 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 twentyone questions about Bandha and Mokṣa (Bondage and deliverance).

To all these questions Śrī Kṛṣṇa gave him satisfactory answers. (Bhāgavata Skandha 11).

Before the destruction of Dvārakā, the Yadus left the city. They went to Prabhāsātūrīha, 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 Bhāgavata, Skandha 11, Chapter 29, that Uddhava went to the hermitage of Badarikā and engaged himself in penance.

UDDĪPAKA. See under Pañcatantra.

UDICYĀ. One of the disciples of Vyāsa. (Bhāgavata, Skandha 12).

UDRAPĀRAKA. A serpent born in the family of Dhrtrāṣṭra. This serpent fell in the sacrificial fire of Janamejaya and was burnt to death. (M. B. Ādi Parva, Chapter 67, Stanza 17).

UDVĀHA I. A Kṣatriya 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 Mahāviṣṇu. In the Purāṇas mention is made about forty nine types of Maruts or winds. Seven breaths are important among them. They are:(1) Pravaha (2) Āvaha (3) Udvaha (4) Samvaha (5) Vivaha (6) Parivaha and (7) Parāvaha. About Udvaha mention is made in Bhāṣā 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."

UDYOGAPARĀVA. A sub-section of Mahābhārata. (See under Bhārata).

UGRA I. A military captain of Śūrapadmāsura, Chief of asuras. In the Viramahendra Kāṇḍa of Skanda Purāṇa, two warriors, Ugra and Mayūra are reported to have attacked Indrapuri.

UGRA II. One of the sons of Dhrtrāṣṭra. (M. B. Ādi Parva, Chapter 67, Verse 103). Bhīmasena killed him (M. B. Bhīṣma 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. Anuśāsana Parva, Chapter 17, Verse 100).

UGRA V. Son of Kavi, the Prajāpati. (M. B. Anuśāsana Parva, Chapter 85, Verse 133).

UGRA VI. See under Varṇa.

UGRADAMŚTĪ. A daughter of Mahāmeru. Merudevi had nine daughters, Meru, Pratirūpā, Ugradāniṣṭī Latā, Ramyā, Śyāmā, Nāri, Bhadrā and Devavīthi. They were wedded by the sons of a king named Agni-dhra. (Bhāgavata, 5th Skandha).

UGRAKA. A serpent. (M.B. Ādi Parva, Chapter 35, Verse 7).

UGRAKARMA I. King of Śālva. Bhīmasena killed him. (M.B. Karna Parva, Chapter 5, Verse 41).

UGRAKARMA II. Military Chief of the Keśāya prince, Viśoka. Karna killed him. (M.B. Karna Parva, Chapter 8, Verses 4, 5).

UGRARAVAS. A muni. He killed one Duṣṇapya (Setumāhāmya). Duṣṇapya was the last son of a merchant in Pātaliputra. He killed many children for sport and his father sent him away. He went to the forest and there drowned to death a muni called Ugaravas, who was engaged in tapas. Ugaravas cursed him to death by drowning and his soul to wander about as a devil. The curse came true. (Setumāhāmya).

UGRASENA I. King Ugrasena, father of Kaṁsa.


2) Ugrasena became king. Ugrasena became king of Mathurāpuri. His Kingship was not a hereditary acquirement. There is a story behind it. In olden days, in the plateau 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, Lavaṇa. Satrughna killed him as he was a very troublesome fellow and a thorn on the side of the Devas. But, Satrughna then established a beautiful kingdom there and ruled it. He named it Mathurā. After the death of Satrughna his two sons ruled Mathurā. Then, when the Solar dynasty came to an end, Mathurā came under the Yādavas. A Yādava king called Śūrasena ruled over the kingdom. Vasudeva, father of Śrī Kṛṣṇa was the son of Śūrasena. 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. (Devi Bhāgavata, 4th Skandha).

3) Ugrasena and Kaṁsa. There is a common belief that Kaṁsa was the son of Ugrasena. But, the Bhāgavata relates the following to the effect that Kaṁsa was born to a Gandhāvara called Drāmila of Ugrasena's wife. When once Ugrasena's wife was in her monthly periods, she walked in the forest with her companions. A Gandhāvara called Drāmila saw her then, felt attracted by her and made her pregnant. Angered at this, she cursed Drāmila 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." Kaṁsa was the son born to her in the above manner. Kaṁsa 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 Kaṁsa. Nārada had informed Kaṁsa of the Drāmila interlude. Kaṁsa told this story secretly to Akṛṣṭa when the latter was deputed by him to invite Kṛṣṇa to the dhanur yajña. (Bhāgavata, 10th Skandha).

The name Ahuka. 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 Śrī Kṛṣṇa was Ugrasena’s minister. Kaṁsa, when he attained majority imprisoned Ugrasena and became himself king. (M.B. Sābhā Parva, Chapter 22).

6) **Ugrasena regained kingdom.** Śrī Kṛṣṇa killed Kaṁsa with the permission of Ugrasena and made him king again. During the reign of Ugrasena, Jarāsandha and Śālva attacked Maithūrapūri. (See under Kṛṣṇa).

7) **Ugrasena and the iron rod.** While Ugrasena was ruling the Kingdom, the sages Viśvāmitra, Nārada and Kaṭṭha once came to Dvārakā. To insult the sages, the Yādavas brought before them, Śāmba dressed as a pregnant woman. The Yādavas told the sages that she was Baḥbhu’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 Śāmba would deliver an iron rod fierce enough to annihilate the whole Yādava race. According to the prophecy the next day Śāmba delivered an iron rod. The Yādavas 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 Yādava dynasty see under Kṛṣṇa). (M.B. Mausala Parva, Chapter I).

8) **After death.** After his death, Ugrasena joined the Viśvadevātās. Bhūrīrasva, Śāla, Bhūrī, Karuṣa-Ugrasena, Vasudeva, Uttra and his brother Saṅkha—these kings (after death) joined the company of Viśvadevātās. (M.B. Svargāroha Parva, Chapter 3, Verses 16, 17).

**UGRASENA II.** A brother of King Janamejaya. He, along with his two brothers thrashed the son of Sāmā. (M.B. Ādi Parva, Chapter 3, Verses 1 and 2).

**UGRASENA III.** Son of Kaśyapa by his wife Munī. (M.B. Ādi Parva, Chapter 65, Verse 42). He was present at the birthday celebrations of Arjuna. (M.B. Ādi Parva, Chapter 122, Verse 52). He was also present to witness the fight between Arjuna and Kṛpācārya at the Virāṭa city. (M.B. Virāṭa Parva, Chapter 56, Verses 11 and 12).

**UGRASENA IV.** A king who was Svarbhānu, the asura, reborn. (M.B. Ādi Parva, Chapter 67, Verses 12 and 13).

**UGRASENA V.** A son of Dhrītarāṣṭrī. He is also called Citrasena. (M.B. Ādi Parva. Chapter 67, Verse 100). This Ugrasena was killed by Bhīma. (M.B. Droṇa Parva, Chapter 137).

**UGRAŚRĀVAS I.** Son of Muni Lomaharṣa. He is the Sūta who told Purānic stories to the munis at Naimisāraṇya. (M.B. Ādi Parva, Chapter 1, Verse 1).

**UGRAŚRĀVAS II.** A son of Dhrītarāṣṭrī. Bhīmasena killed him in the battle of Kurukṣetra. (M.B. Ādi Parva, Chapter 67, Verse 100, and Droṇa Parva, Chapter 157, Verse 19).

**UGRAŚRĀVAS III.** Husband of Śīlavaṭi. (See under Atri, Para 7).

**UGRATAPAS.** Son of Sutapas, a muni of the Bhrigu dynasty. Once he concentrated his mind and thoughts on Śrī Kṛṣṇa immersed in love of the Gopīs with the result that he was born as daughter of Sunandī, the Gopī in Anūḍā, and served Kṛṣṇa. (Padma Purāṇa).

**UGRATEJAS I.** A synonym of Lord Śiva. (M.B. Anuśāsa Parva, Chapter 17, Verse 5).

**UGRATEJAS II.** A serpent. It welcomed Balabhadra-rāma once. (M.B. Mausala Parva, Chapter 4, Verse 15).

**UGRATIRTHA.** A Kṣatriya king, who was Krodhavāsa, the asura, reborn. (M.B. Ādi Parva, Chapter 67, Verse 65).

**UGRĀYUDHA I.** A son of Dhrītarāṣṭrī. (M.B. Ādi Parva, Chapter 67, Verse 99). He was present at the wedding of Pāñcālī. (M.B. Ādi Parva, Chapter 185).

**UGRĀYUDHA II.** A Pāñcāla king and partisan of the Pāṇḍavas. Karna wounded him in war. (Karna Parva, Chapter 56, Verse 44).

**UGRĀYUDHA III.** A powerful person, who fought on the Kaurava side. (M.B. Sālya Parva, Chapter 2, Verse 37).

**UGRĀYUDHA IV.** An emperor killed by Bhīma. (M.B. Sānti Parva, Chapter 27, Verse 10).

**UGRODH.** A king of the lunar dynasty. (Bhāgavata, 9th Skandha).

**UJJAYA.** One of the sons of Viśvāmitra. They were Brahmacārans. (M.B. Anuśāsa Parva, Chapter 4, Verse 58).

**UJJAYANA.** The Āśrama of Arṣiṣeṇamahāraṣī was situated near Mount Gandhamādanā in front of Mānasā lake. Ujjuṇaka was a lake near the āśrama. A dip in the waters of the lake, it was believed, would wash off all sins. (M.B. Anuśāsa Parva, Chapter 25, Verse 35).

**UJJAPĀLAKA.** A desert near the āśrama of Uttanka muni. Dhundhu, offspring of the asuras, Madhu and Kaitabha, lived in this desert. (See under Dhundhu).

**UJJAYANTAPARVATA.** A mountain near the Pīḍāraka temple in Saurāstra. It is believed to possess wonderful siddhis. (M.B. Vana Parva, Chapter 88, Verse 21).

**UJJAYINI.** One of the seven very sacred places in ancient India. Its ancient name was Avantī. The seven sacred cities are: Ayodhya, Mathurā, Māyā, Kāśi, Kānci, Avantī, and Dvāravatī. The famous Mahākāla temple described by Kālidāsa was on the banks of the river Siprā flowing through Ujjayinī. Jyotirlinga of Śiva is the presiding deity in the temple. There is also a holy bathing ghat called Koṭiṣṭhūra here. A bath in it is as beneficial as an Aśvamedha yajña. (M.B. Vana Parva, Chapter 82).

**UKTCHA.** Agni, the father of Parāvāni. This agni is saluted with three kinds of Uṛkha hymns. (M.B. Vana Parva, Chapter 219, Verse 25).

**UKTCHA (M).** A particular portion of Śāmaveda.
ULUKA II

Mahābhārata, Karṇa Parva, Chapter 25, Stanzas 9 to 11, that Ulūkā defeated Yuyutsu. Next fight was between Sahadeva and Ulūkā in which Sahadeva killed Ulūkā. (M.B. Sāya Parva, Chapter 28, Stanzas 32 and 33). The following are the synonyms of Ulūkā, given in the Mahābhārata:—Sākuni, Kaitaka, Saubalyasuta and Kaitavya.

ULUKA II. A Yakṣa (a demi-god). It is stated in Mahābhārata, Adī Parva, Chapter 32, that Garuḍa and this Yakṣa fought with each other.

ULUKA III. A son of Viśvāmitra. He became a hermit. (M.B. Anuśāsana Parva, Chapter 4, Stanza 51). It is mentioned in the Mahābhārata, Sānti Parva, Chapter 47, Stanza 11, that this Ulūkā visited Bhiṣma on his Bed of arrows.

ULUKADUTĀGAMANAPARVA. A sub-section of a Parva in the Mahābhārata. (See under Bhārata).

ULUKĀŚRAMA. A holy place. (M.B. Udyoga Parva, Chapter 186, Stanza 26).

ULŪPI. Wife of Arjuna.

1) How she became the wife of Arjuna. Once Arjuna happened to enter the palace in which Dharmaputra was living with Pāñcālī. As a result, Arjuna had to go on a pilgrimage for a year. (See under Trāvān). Arjuna reached Gaṅgādvāra. When he got down into the river Gaṅgā, he saw Ulūpī the daughter of Nāgarāja (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 Airāvata. I came to bathe in the river and when I saw you I grew amorous." Arjuna told her that Dharmaputra had imposed on him celibacy for twelve months and that it was not right to marry in the meantime. Ulūpī argued with Arjuna and convinced him that it was not wrong to marry her. Arjuna married her. A son named Trāvān was born to her.

2) How Ulūpī caused Arjuna to be killed and how he was brought to life again. (See paras 28 and 29 under Arjuna).

3) The end of Ulūpī. After having brought Arjuna back to life, Ulūpī reached Hastināpura with Babhrurvāhana and Citrāṅgadā. (M.B. Aśvamedha Parva, Chapter 87). As soon as she reached there she greeted Kuntī, Draupadi and Subhadrā. She gave them various kinds of presents. It is mentioned in many generalised locations in the Mahābhārata. After Kauravya, Citrāṅgāsika Parva, Chapter I, Stanza 23 that Ulūpī served Gāndhārī at one time. In Mahābhārata, Āśrama-vasika Parva, Chapter I, Stanza 23 that Ulūpī served Gāndhārī at one time. In Mahābhārata, Āśrama-vasika Parva, Chapter 10, Stanza 46 it is mentioned that Ulūpī was greatly loved by the subjects. When the Pāndavas began the 'great departure' (Mahāprasthānā) Ulūpī entered the River Ganges. Citrāṅgādā went to Manalūrapura.

"Ulūpī, the daughter of the serpent Kauravya, jumped into the Ganges and to Manalūrapura, went to Citrāṅgādā." (Bhāṣā Bhārata, Mahāprasthānika Parva, Chapter 1, Stanza 27).

4) The other names of Ulūpī. Bhūjagātmāja, Bhūjagendrakanyākā, Bhūjagottamā, Kaurāvī, Kauravyadūhitā, Kauravyakulanandini, Pannaganandini, Pannagatāmāja, Pannageśvarakanyā, Pannagī, Uragatamājā. These are the synonyms used in the Mahābhārata for Ulūpī.

ULŪTA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 54).

UMĀ. Pārvatī. (For details see under Pārvatī).

UMLOCĀ. A celestial woman. Umlocā with other celestial women participated in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 65).

UNCHAVRITTI. A brahmin. His story is told as follows in Jaimini Aśvamedha Parva. This poor brahmin who lived by begging got one day some food grain powder. After offering a portion of it to Agni and Brahmins, 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. Unchavṛtī 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 Unchavṛtī, Dharma-deva took the brahmin family with him to Svargaloka. One day a few particles of the food grain powder which remained with the brahmin fell 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 yajña ground of Dharma-deva and repeated the above process there, the remaining portion of its body did not become golden.

UNDRA (M) (UTRAM). A place in South India. Sahadeva subjugated this place. (M.B. Sahā Parva, Chapter 31, Verse 71). People of Undram were present at the Kāșṭūya of Yudhīṣṭhīra with presents. (M.B. Vana Parva, Chapter 51, Verse 22).

UNMADĀ. A celestial woman.

1) Became a woman by the curse of Urvasī. Harīsa, the King of Gaurāvaras (semi-gods) had a general of the army called Durmada. He was a dangerer. He had an eye on Urvasī. She was the wife of Purūravas a famous King. On several occasions Durmada followed Urvasī, with lustful desire. He had expressed his amour for her on several occasions. But Urvasī did not pay any heed to his words.

One day Purūravas and Urvasī were present in the durbar of Indra. Purūravas and Urvasī had signalled a rendezvous for that night at the corner of the Nandana Park. Durmada understood this. He called a celestial woman named Unmadā to his side. They made a plan and accordingly Unmadā disguised herself as Urvasī and Durmada took the guise of Purūravas and both of them entered Nandana park. Purūravas went to Unmadā and conjugated with her. In the same way Urvasī received Durmada, mistaking him for Purūravas. After the conjugation Durmada laughed loud as if he had played a trick on Urvasī. Urvasī understood everything. Purūravas also arrived there. Urvasī cursed Durmada to take birth in the earth as a Rākṣasa and cursed Unmadā to be born in the earth as the daughter of a King and she said that at that time she would love one man and become the wife of another man. The aggrieved Durmada and Unmadā prayed for liberation from the curse. Urvasī gave them liberation thus:—

"This Durmada will be born as the son of Unmadā. Seeing the death of her husband and son, she would jump into fire. 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 Dirgha-jāngā, the emperor of Hiranyakapura, under the name Pingākṣa and Unmadā
was born as the daughter of the King of Videha. Her name was Harijī (Brahmāṇḍa Purāṇa, Chapter 3).

2) The marriage and death of Harijī. Harijī grew up to be a young woman. Once Pīṅgākṣa growing lustful took Harijī and went through the sky. She cried aloud for a long time. Pīṅgākṣa, the asura, left her in a wild forest. At that time a King named Vasumanas came by that way hunting. He killed Pīṅgākṣa and then having heard the story of Harijī got her on the horse called Jumūta and sent her to Videha (Mithilā). Her father was much pleased at getting her back. He wanted to give her in marriage to Vasumanas. The date of the marriage was fixed. Invitations were sent to many Kings. Among them there was a King named Bhadrāśreṇya, who took her by force and went away. There was a fierce battle between the two Kings, Bhadrāśreṇya and Vasumanas and Vasumanas was defeated. Seeing this Divodāsa, the King of Kāśi, attacked Bhadrāśreṇya. Though Divodāsa defeated Bhadrāśreṇya, he did not like to harm the beaten King. So he returned to his kingdom. Bhadrāśreṇya took Harijī to his palace and married her. A son was born to her and he was named Durmada. This was the same Durmada who had taken birth and died as Pīṅgākṣa and who had been born again as the son of Harijī. This Durmada took by force the daughter of his uncle called Citrāṅgī and a child was born to them. Bhadrāśreṇya again engaged in a battle with Divodāsa, the King of Kāśi, and was defeated. Then his son Durmada got into the battlefield and he also was defeated.

When all this news reached Vasumanas, the King of Ayodhāya, he became jealous of Bhadrāśreṇya. A battle was fought between them in which Vasumanas was defeated. But a fierce battle was fought again in which Bhadrāśreṇya and his son Durmada were killed. Durmada obtained heaven. Stricken with grief at the death of her husband and son, Harijī got into fire and went to heaven. (Brahmāṇḍa Purāṇa, Chapter 3)

UNMĀDINI. A beautiful woman. She was the daughter of a Vaśya in the city of Srāvasti. She went to the King Devasena 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. From that day onwards the King grew morbidly torpid and finally died.

This story was told by Yaugandharāyaṇa, minister of Udālayana, the King of Vatsa. (Kathāsārasīgara, Līvānakalambara; Tārāṅga 1).

UNMĀTHA I. Yama (Kāla) presented Skandadeva with two attendants. One was Unmātha and the other Pramātha. (M.B. Śalya Parva, Chapter 45, Stanza 30).

UNMĀTHA II. An attendant presented to Skandadeva by Pārvatī. (M.B. Śalya Parva, Chapter 45, Stanza 51).

UNMATTĀ. A warrior of a class of Rāksasas (giants). In Agni Purāṇa, Chapter 10, it is mentioned that this warrior died in the battle between Rāma and Rāvaṇa. Genealogy. Descended from Visūṇu in the following order:—Brahmā—Heti—Vidyutkēsa—Sukeśa—Mālayāvān—Unmattā. Vidyutkēsa was born to Heti, the son of Brahmā by his wife Bhayā; Sukeśa was born to Vidyutkēsa by his wife Sālakṣajāṅkā and Māli, Sumāli and Mālayāvān were born to Sukeśa of his wife Devavatī, and to Mālayāvān by his wife Sundari, seven sons named Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yaśajñakoṣa, Matta and Unmatta and a daughter named Nālā were born. Prahasta, Akampana, Viṣṇa, Kāla-kāmukha, Dhūmrā-kṣa and some more Rāksasas were the sons of Sumāli, brother of Mālayāvān. Kaikasi, the mother of Rāvaṇa, was the sister of Prahasta.

UNMUCA. A hermit of south Bhārata. Mention is made about him in Mahābhārata, Sānti Parva, Chapter 208, Stanza 28.

UPABARHĀṆA. See the 2nd para under Nārada.

UPACĀRA (Hospitality). They are sixteen in number. (Things to be offered to the guest). They are called Śoḍāsopacāras. They are given below:—(1) Āsana (seat) (2) Pāḍya (water to wash feet) (3) Arghya (water to drink) (4) Snāṇīya (bath) (5) Anulepana (ashes or other fragrant things for besmearing) (6) Dhūpa (smoke) (7) Dīpa (light) (8) Naivedya (food) (9) Tāṃbūla (Betel) (10) Sītalajāla (cool drinks) (11) Vasana (clothing) (12) Bhūṣaṇa (ornaments) (13) Mālya (garland) (14) Gandha (sweet-smelling things) (15) Ācamaniyaka (water to rinse mouth) (16) Sutalpa (Good bed).

These are the sixteen offerings that we have to give to our guests.

UPACITRA. A son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Stanza 95). In the Mahābhārata, Droṇa Parva, Chapter 136 Stanza 22 it is mentioned that he was killed by Bhīmasena.

UPADEVA. A King of the Pūru dynasty.

UPAGĪA. A son of Viśvāmitra. He was a Brahmavādin. (M.B. Anuśāsana Parva, Chapter 4, Stanza 56).

UPAGIRI. A hilly place in North Bhārata. (M.B. Sabhā Parva, Chapter 27, Stanza 3).

UPAGUPTA. A King of the Candravāṃśa (Lunar dynasty). (See under Genealogy).

UPAJALA. A river. In the Mahābhārata, Vana Parva, Chapter 13, Stanza 31, it is mentioned that by bathing in this river the King Usīnara got power and position higher than that of Indra.

UPAKĪCAKAS. Kicaka, the brother-in-law of King Viṛata, had one hundred and five brothers. They are called Upakīcakas. Kicaka and the Upakīcakas were born of a portion of Kālakeya an asura. At the palace of Viṛata, Kicaka harassed Pāṇcālī and was killed in the night by Bhīma. (See under Kicaka). Hearing about the death of Kicaka, the hundred and five Upakīcakas came there and decided to burn Pāṇcālī also, because they thought she was the cause of the death of their elder brother. They bound and carried her to the cremation ground. Hearing her loud cry, Bhīma jumped over the wall and ran to the cremation ground. He uprooted a tree, killed all the hundred and five Upakīcakas and brought Pāṇcālī to the palace. (M.B. Viṛata Parva, Chapter 23).

UPAKOŚĀ. The daughter of the teacher Upavarṣa. (See under Vararuci).

UPAKOSALA. See under Satyakāma.

UPAKRŚNAKA. A warrior of Skandadeva. (M.B. Śalya Parva, Chapter 45, Stanza 57).

UPAMANYU I. A dutiful disciple of the teacher Ayodhadhaumya. This teacher had three disciples of prominence. They were Āruṇi, Upamanyu and Veda,
To know how Upamanyu was put to test by the teacher see under Ayodhadaumya.

UPAMANYU II. In the Krtyayuga, there lived a hermit named Vyāghrapāda who had two sons. They were called Upamanyu and Dhaumya. Some learned men are of opinion that Upamanyu 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 Śiva.

Upamanyu who was of a wilful nature did penance with meditation and contemplation on Śiva. Finally Śiva 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 Śiva. Śiva made his appearance in his own form and made Upamanyu a deva (God).

Upamanyu said all these things while he talked with Śri Kṛṣṇa. (M.B. Anuśāsana Parva, Chapter 14).

In the Book "Our hermits", written by Rāmasvāmi Sāstri in Tamil, it is mentioned that Upamanyu had written a book "Śiva bhaktaviśā" in which biographies of devotees of Śiva of great attainments are given.

UPAMANYU III. In the Brahmāṇḍa Purāṇa we come across another Upamanyu as the son of a hermit named Suṣapata. Upamanyu reached the hermitage of Kaśyapa, with the idea of marrying Sumati, the daughter of Kaśyapa and the elder sister of Garuḍa. Nobody liked the idea of giving Sumati in marriage to that old man. The hermit got angry at this and cursed Kaśyapa that if he gave his daughter in marriage to any hermit his head would break into a hundred pieces. (Brahmāṇḍa Purāṇa, Chapter 18).


UPANANDA II. A serpent. (M.B. Udyoga Parva, Chapter 103, Stanza 12).

UPANANDA III. A warrior of Skanda. (M.B. Śālya 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-dwelling hermit) as appendices to the Brāhmaṇas. Then come the Upāniṣads as appendices to the Āraṇyakas. These four classes of literary works (the Vedas, the Brāhmaṇas, the Āraṇyakas and the Upāniṣads) constitute the Vedic literature proper. The Āraṇyakas and the Upāniṣads are inseparably connected with each other. The Upāniṣads are called Vedāntas (the end of the Vedas). The bulk of these Vedāntas belong to different periods anterior to the Later Vedic Period. The students begin the study of Upāniṣads 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, sad = exist, (or sit). The Upāniṣads can be called the Jñānakāṇḍa of the Vedas. They describe the nature of Brahman. The figure of the supreme Spirit (Brahman) exists in the Upāniṣads. Apparently the Upāniṣads are explanations of the mantras, but they are concerned more with the allegorical significations and the mystic meanings of the tattvas or essence, of the origin of life, the world, the soul, God etc. The Upāniṣads are the basis of the Ṣad-darśanas, the six systems of philosophy. There are a large number of Upāniṣads. The most important among them are 108 in number.

UPAPĀTAKA (UPAPĀPA) (Minor sins). In accordance with the Rāṣtrasaṃhāra (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; forsaking one's father, mother and teacher; forsaking self-study, agni (fire) and son; becoming Parivettā (one who gets married before one's elder brother is married.) Younger brother finishing education before the elder; giving an unmarried girl to Parivitti or Parivettā; performing sacrifice by a parivitti or a parivettā; 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; forsaking 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; cut down fresh 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 base metals, grails and cows; contact with drunken women; killing women, Śādra, Viṣṇya and Kṣatriya 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 pederasty are sins which would make one an outcaste.

Slaughter of dog, donkey, camel, lion, sheep, jungle-goat, 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.

UPAPLAṆYA. A minor city in the country of Virāṭa. This minor city stood near the capital city of Virāṭa Kingdom. After their incognito-life, the Pāndavas are said to have lived in the city of Upaplavya. (M.B. Virāṭa Parva, Chapter 72, Stanza 14).

UPAPURĀṆAS. See under Purāṇa.

UPARICARAVASU.

Genealogy. Descended from Viṣṇu in the following order: Atri—Candra—Budha—Purūravas—Ayuṣ—Nābuṣa
UPARICARAVASU

—Yayati—Puru—Janamejaya—Pracinva—Pravira
Namasyu—Vitabhaya—Sundu—Bahuvidha—Sanhyati
—Rahovadi—Raudrastra—Matinara—Santanodha
—Dusyanta—Bharata—Suhotra—Suhota—Gala
—Garda—Suketu—Brhatksena—Hasti—Ajamitha—Rksa
—Sahvarasa—Kuru—Sudhanva—Sugotra—Cyavana—Krti
Uparicaravasu.
2. How he got the name Uparicaravasu. Once Vasu built a hermitage and began to perform penance 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 air in the chariot. So he got the name ‘Uparicaravasu’ (Vasu, who travels above). (Mahabharata, Adi Parva, Chapter 63).

3. Vasu and Indra festival. Indra gave Vasu a garland (Vaijayantimala) 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 (Vequdanda) and was instructed to fix that rod on the earth and celebrate the festival of Indra. Vasu celebrated the festival of Indra and from that day onwards the festival of Indra came to be celebrated in the world. (See under Indrotsava).

4. The sons of Vasu. Five sons named Bhadrathra, Kuisma (Manivahana), Mavella, Yadu and Raja were born to him.

5. Kicking and splitting Kolahala. The river Suktimati flowed through the capital city of Vasu. Once the great hill Kolahala grew amorous of Suktimati and caught hold of her. Uparicaravasu got angry at this and kicked the mountain which was split into two and Suktimati flowed out of the gap. Still two children were born to the great hill by Suktimati. 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 Girik became the wife of the king. (M.B. Adi Parva Chapter 63).

6. Vasu goes hunting. One day the king decided to go to hunt. 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 Yamuna. A fish named Adrika swallowed it. (See under Adrika). 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 Satyavati Matisyagandha who became the queen of Pandu. (See under Satyavati). 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 Mahabharata, 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 Visnu and a righteous and diligent man who loved and esteemed his father. Because of the grace of Sri Narayana, he secured an empire. He consecrated everything before god. Once Indra gave him half of his seat. (M.B. Santi Parva, Chapter 355). Because of the grace of Bhagavvan (Lord), Garuda made him a traveller of the sky. (M.B. Santi Parva, Chapter 337, Stanza 37).
(ii) In Mahabharata, Santi Parva, Chapter 337, Stanza 38, it is mentioned that finally Uparicaravasu entered the world of Brahman.
(iii) 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 Uparicaravasu to go down to the world of Patala (netherworld). (Matsya Purana, Chapter 152).
This story is seen with slight difference in Mahabharata Santi Parva, Chapters 322-324.

UPASLOKA. A son born to Sri Krsna by Sairandhri. He learned all sciences and Philosophies and finally became a follower of the Sankhya-Yoga cult. (Bhagavata, Skandha 10).

UPASRUTI. The patron-goddess of Uttarayana (The sun’s progress towards North in the former half of the year). In Mahabharata, Adi Parva, Chapter 166 mention is made of how this goddess made it possible for Indrani to see Indra through the holes of a stalk of lotus. It was by the help of Upasruti that Saci Devi and Indra met together. (M.B. Udyoga Parva, Chapter 14, Stanzas 12 and 13).

UPATYAKA. A country in Bhara. (Mahabharata, Bhishma Parva, Chapter 2, Stanza 55).

UPAVARSA. The younger brother of the Teacher varsha. He was also a teacher. For further information see under Vararuci.

UPAVASA. Upavasa means going back from sin and leading a good life. (Upa (varta) = go back and Vasa = A life). All actions which are not good, must be relinquished. Those who observe Upavasa should abstain from using flesh, Masura (pule), canaka (a kind of gram), Varaku (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 fragrance of any sort. Cleaning the teeth and using collyrium also are prohibited. Instead of cleaning the teeth in the morning Pacagavya (Milk, curd, ghee, urine and dung of cow) should be taken in. Drinking water several times, using betel leaves, sleeping in the day time and sexual act also should be avoided. (Agni Purana, Chapter 175).

UPAVENA. A river. This river is considered to be the mother of Agni (fire). Some are of opinion that this river is Krsna-vena a tributary of the great river Krsna (R.Kistna) of South India. (M.B. Vana Parva, Chapter 222, Stanza 14).

UPAVITA. The sacred string or Uttariya. 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 shoulder and under the left arm it is called Pracinaivita and if it is worn around the neck as a garland it is called Nivita. (Manusmriti, Chapter 2, Stanza 63).
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 (anāmikā), he will get food and if it is made with the index finger (tāmajjini) 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 superfine. If of nine finger-breadths, it is medium superfine; and if it is eight and a half finger-breadths, it is lower superfine. In the same way if the finger-breadth of the mark is seven, six or five they will be super 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 Ļṛdhvatā fraud in a particular spot of the body one will have to think of a particular name of Viṣṇu.

“Keśava in the forehead, Nārayaṇa in the stomach, Mādhava in the heart, Govinda in the neck, Viṣṇu on the right side of the stomach, Madhusūdana on the middle of right hand, Trivikrama on the left ear, Vāmana on the left side of stomach, Śrīdhara on the left hand, Hṛṣikeśa on the right ear. Padmanābha on the hinder Part, Dāmodara on the nape and Vāsudeva on the head, should be meditated upon.” (Devi Bhāgavata, Skandha 11).

URDHVAṆIDHARĀ. An attendant of Skandadeva. (M.B. Sāya Parva, Chapter 46, Stanza 18).

ÚRJJĪ I. A wife of Viśāṅga. Seven sons named Rajas, Gotra, Ļṛdhvatā, Ļakṣman, Pāṇḍava, Sūyā, Seuapa and Sūkra, were born to Viśāṅga by his wife Úrjjī. These seven holy men were the seven hermits (Saptārṣi) in the third Manvantara. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

ÚRJJĪJA I. One of the seven hermits of the Śvārociṣa Manvantara. The seven hermits of the Śvārociṣa Manvantara were Úrjīra, Sāmbha, Pāṇḍa, Pāṇḍha Sīrāṇa and Pārīvān. (Viṣṇu Purāṇa, Aṁśa 9, Chapter 1).

ÚRJJJA. 111. A King of the Hehaya dynasty. He was the grandfather of the famous Jarāsandha. (Agni Purāṇa, Chapter 278).

ÚRJJAKETU. A King of the dynasty of King Janaka. (Bharadvāga, Skandha 9).

ÚRJJANI. A daughter of the Sun. (Ṛgveda, Maṇḍaḷa 1, Anuvāka 17, Sūkta 119).

ÚRJJASVATI. A daughter born to Priyavrata, the son of Manu Śvāyambhūva, by Surūpā the daughter of Viśvakarma. Utjjasvatī had ten brothers. (Devi Bhāgavata, Skandha 8). Priyavrata gave Utjjasvatī to the teacher-priest Śukra. Devayānī, the wife of Yāyāti, was the daughter born to Śukra by Utjjasvatī. (Bharadvāga, Skandha 5).

ÚRJJAYONI. One of Viśāṅga’s sons who were expounders of Vedas. (M.B. Anuśasana Parva, Chapter 4, Stanza 59).

ÚRMLĪĀ. Lakṣmāna married Ěrmīlā, the daughter of King Janaka and the sister of Śtā. When Lakṣmāna went to the forest with Śrī Rāma and Śtā, Úrmlīā remained in Ayodhya. After the forest life, Śrī Rāma and Lakṣmāna returned with Śtā. When Śrī Rāma was ruling over the country, two sons were born to Lakṣmāna by Úrmlīā. The elder son was named Taksaka and the second was the name Chatra-
ketu. At the instruction of Sri Rama, Lakshmana went
to the Eastern sea and killed the foresters there and
built there a city called Agati. Taksha was made the
King of Agati. Lakshmana then went to the western sea
and killed the Barbarians there and built a city called
Candramati and made Chatraketu the King of that
city. Being punished by Sri Rama, Lakshmana drowned
himself in the river Sarayu. (See under Lakshmana).
After that Urmiila jumped into a pile of fire and reached
the world of Visnu. (Uttara Ramayana).

URNA. A wife of Marici. In the Sva-yam-bhuva Manvantara Marici had a wife called Urna and six mighty
sons by her. When they saw Brahma once, they teased
him by calling him 'afather who had married his daughter.' Brahma got angry with them, and cursed them
to take birth as Daityas (demons) on the earth. Accordingly
they took birth as the sons of Kalanemi on earth.
(Devi Bhagavata, Skanda 4).

URNANABHA (SUDARSAANA). A son of Dhrtarastra.
(M.B. Adi Parva, Chapter 67, Stanza 96). It is mentioned
in Mahabharata, Droena Parva, Chapter 127, Verse 67,
that Bhimasena killed him.

URNAYU. A Devagandharva. He had participated in
the Birth celebration of Arjuna. (M.B. Adi Parva,
Chapter 122, Stanza 32). Once this Devagandharva
fell in love with Menaka. (Mahabharata, Udyoga
Parva, Chapter 117, Stanza 16).

URU. A son born to Manu Cakṣuṣa by his wife Nadvala.
Uru had nine brothers named Puru, Satyadnyana,
Tapasvi, Satyavak, Kavi, Agniśthu, Atiratra, Sudyumna
and Atimanyu. Six great sons were born to Uru by his
wife Atreyi. They were Aṅga, Sumanas, Svati, Kratu,
Aṅgiras and Gaya. Vena was born to King Aṅga by
his wife Sunīthā and the famous emperor Prthu was
born as the son of Vena. (Agni Putana, Chapter 18).

URUKRAMA. Another name of Vāmana.

URVA (AURVA). A luminous hermit of the family of
Bhrigu. He was the son of Gayaavana and the father of
Reka. He created a tremendous fire for the destruction
of the three worlds and extinguished it by putting it
in the ocean. (For details see under Aurva).

URVARA. A celestial woman in the palace of Kubera.
In the company of some other celestial women, she
danced before the hermit called Aśāvakra. (M.B.
Anuśasana Parva, Chapter 19, Stanza 44).

URVARYAN. Son of the Prajāpati Pulaha. Three sons
named Kardama, Urvarfyān and Sarihṇu, were born to
Pulaha by his wife Kṣamā. (Viṣṇu Purāṇa, Arha 1,
Chapter 1).

URVASHI I. A famous celestial damsel.
1) Birth of Urvasī. In days of old two hermits named Nara
and Nārāyaṇa did penance to Brahmā in the holy
heritage of Badarikā for a thousand years. (Nara and
Nārāyaṇa were the children born to Dharma, the son of
Brahmā). Because of the severity of their penance Indra
was struck with fear. Thinking that they were doing
this severe penance with a view to become Indra, he
approached the hermits and told them that they might
ask for any boon. Even though Indra told them several
times, they did not speak a word nor did they make any
stir. Indra's fear increased. So Indra decided to create
some delusions which would arouse in them fear, desire
eetc., so that their penance might be broken. He began
to bring around them wild animals such as lion, elephant
wild snake etc. and natural phenomena such as storm,
heavy rain, forest-fire etc. to terrify them. The efforts
of Indra were futile. The disappointed Indra sent for
Kāmadeva (Cupid) and consulted him, as a result of
which Kāmadeva and his wife Ratīdevi 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, Telottama, Sukạśini, Manor-
āma, Mahēvarī, Puṣpadanā, Pramadava, Ghrātci,
Candra-prabha, Somā, Vidyumāla, Ambujākṣi, Kāça-
namālā, and others with their ten thousand and eighty
hand-maids stood before them. Hermit Nārāyaṇa who
got terribly angry struck on his thigh with his eighty
hand and instantly there arose a woman of extreme beauty.
Because she had originated from the Īru (thigh) of
Nārāyaṇa, that woman, who was the most beautiful
in the three worlds, got the name Urvasī. All the others
were struck with wonder at the sight of this new crea-
tion. After that so many other beautiful women also
were created. The hermit Nārāyaṇa gave all of them
to Indra. With shame Indra accepted them and returned
to heaven along with them. Thus Urvasī arrived
at the realm of the devas (gods). (Devi Bhagavata,
Skanda 4).

2) Position of Urvasī. It is mentioned in Mahābhārata
that Urvasī had the eleventh place among the singers.
The expert dancers were Anśecāṇa, Adikā, Somakēś,
Miśrā, Alambuṣa. Marici, Śucikā, Vidyut-prāṇa, Telott-
amā, Ambikā, Keśā, Rambhā, Subhītu, Asitā,
Supriyā, Paṇḍarikā, Sugandhā, Surāsā, Prāmāṇi,
Kāmyā and Śraradvāti. Urvasī got the first place among
the celestial maids in beauty. (M.B. Adi Parva,
Chapter 123).

3) Urvasī and Pururavas. Pururavas was the son of Budha
born of Ilī. 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 Urvasī. "Go
and be born on the earth." (It is stated in the Devī
Bhagavata that it was Brahmā who cursed Urvasī and
in the Bhāgavata that it was the Mitṛavruga who cursed
Urvasī). Urvasī had heard about 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
befall 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 Urvasī lived in the palace of the king as his
wife. They lived happily for a long while without
separating from each other.

Urvasī 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. Visvāvasu 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 Urvasī in the harem. Urvasī heard the cry of the lambs and she was flurried. She reviled 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 Urvasī 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 Urvasī 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 Urvasī. At last he reached Kurukṣetra and saw Urvasī there. He bowed low before her and implored her to return to the palace. But Urvasī replied thus:

"Women are like wolves. Don't have alliance with them.
Oh King! Kings should not put faith in women and thieves."

Saying thus, Urvasī vanished. (Devi Bhāgavata, Skandha 1).

4) The reason why Pururavas had to remain separate from Urvasī. 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 sage-priest, and detecting some flaw in her dance Pururavas teased her. Rambhā retorted by asking the king what he knew about dance, and the king replied that he had learned from Urvasī more dance than Tumburu the teacher of Rambhā. Tumburu got angry at this, and cursed the king Pururavas to suffer from the pangs of separation from Urvasī. Stricken with grief, Pururavas returned to his palace. It was after this that the Gandharvas took away Urvasī. Pururavas went to Badarikāśrama and performed penance, meditating on God Viṣṇu for the nullification of the curse. Urvasī, 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 Urvasī at least once a year. (Kathāsatīsāgara, Lavānakalambaka, Tārāga 1).

5) The sons born to Pururavas by Urvasī. The king became very sad when Urvasī was about to depart from him at Kurukṣetra. Seeing his grief Urvasī 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 Urvasī had said, the king returned to his palace. On completion of a year Pururavas went to Kurukṣetra and spent a night with Urvasī. Urvasī gave Pururavas a very beautiful child and then she vanished. The king sat there and praised the Gandharvas, who gave the king an Agnisthālī (a fire pot). Because of his derangement, thinking it to be Urvasī the king took the sthālī (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 word) commenced, and the Vedas dawned in his mind as three in number. He returned to the place where he had left the Sthālī in the forest and took it. After that he made two "āraṇīs" (wood from which fire is kindled by attrition) out of a banyan tree and placed his body between them and made fire. That fire is called 'Jātavedas'. Thus Jātavedas became the son of Pururavas.

Pururavas generated three fires from Jātavedas. The first of them is Pranava. The second is called Nārāyaṇa and the third Agnivāraṇa. (Śrimad Bhāgavata, 9th Skandha).

To Pururavas six sons were born from the womb of Urvasī. They were Ayus, Sruṭāyus, Satyāyus, Raya, Vijaya and Jaya. (A little difference is observed in these names in the Mahābhārata, Adi Parva, Chapter 75, Stanzas 24 and 25).

6) To know how a Gandharva named Durmada and a Vidyādhari named Unmadā played a trick on Pururavas and Urvasī, see under Unmadā.

7) How Agastya and Vasiṣṭha were born to Mitrāvārunas because of Urvasī. In days of old there was a renowned king named Nimi in the family of Ikṣvāku. He decided to perform a sacrifice of a long duration. He began preparation and invited famous hermits such as Bhrgu, Aṅgiras, Vāmadeva, Pulastya, Pulaha. Ṛcika and others. Finally he invited Vasiṣṭha. At that time Indra had begun another sacrifice in heaven. So Vasiṣṭha 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 hermit Gautama as the main priest, he began performing the sacrifice. The sacrifice of Indra lasted for 500 years. When Vasiṣṭha returned after that, the sacrifice of Nimi was over. Vasiṣṭha cursed Nimi. "You will become devoid of body." Nimi cursed back. "Let Vasiṣṭha also become thus."

The aggrieved Vasiṣṭha went to his father Brahmā and complained about the curse. Brahmā told Vasiṣṭha. "You penetrate the brightness of Mitrāvārunas and stay there. In due course you will get a birth which is not of a womb." Hearing these words, Vasiṣṭha reached the hermitage of Mitrāvārunas. He left his body there and fused himself into their effulgence. During this period Urvasī came to that hermitage. Seeing her, Mitrāvārunas had seminal flow. The semen fell in a pot. From the pot two bright and handsome sons were born. The first of them was Agastya and the second Vasiṣṭha. (Devi Bhāgavata, Skandha 8).

8) Indra cursing Urvasī. Once Agastya went to the durbar of Indra. On the occasion Indra asked Urvasī 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 Mahāti could not play well. Agastya got angry and cursed Jayanta to become a bud. He cursed Nārada also. So his lute became the lute of the world. Urvasī
was born on the earth under the name Mādhavī due to the curse.

9) Urvaśī changing Arjuna into eunuch. (See under Arjuna).

10) Other information.

(i) It is mentioned in Mahābhārata, Sābhā Parva, Chapter 10, Stanza 11, that Urvaśī had been in love with Kubera once.

(ii) Urvaśī was dismayed when Sukadeva attainted Supreme Bliss. (See under Śuka).

URVAŚI II. Another name of Gaṅgā. As she sat on the Uru (thigh) of Bhagīratha, Gaṅgā got the name Urvaśī. (M.B. Dronā Parva, Chapter 60, Stanza 6).

URVASĪTĪRTTHĀ. A holy place and Bath. Those who bathe in this holy bath will be honoured by the world. (M.B. Vana Parva, Chapter 84, Stanza 157).

UŚĀ I. The daughter of Bānāsura and the wife of Aniruddha.

1) Genealogy. Descended from Viṣṇu in the following order:- Brahmā - Kaśyapa - Hiraṇyakaśipu - Prahlāda - Virocana-Mahābali-Bāṇa-Uśā.

2) Marriage of Uṣā. See under Aniruddha.

UŚA II. The daughter of a hermit. The king of Śalva once attacked Satyaratna, the king of Vidarbha, and killed him. The queens of the king of Vidarbha went to the forest. One of them who was pregnant gave birth to a child on the bank of a river. When she got down into the river to drink water, a crocodile swallowed her. Then a hermit's daughter named Uṣā brought up the child. (Śiva Purāṇa).

UŚA III. The night is called Uṣā and the day, Ghuṣṭī. The time between Uṣā and Ghuṣṭī is called Sandīyā. (Viṣṇu Purāṇa, Aṣṭā 2, Chapter 8).

UŚANGU I. A hermit who lived in the western country. (M.B. Śānti Parva, Chapter 208, Stanza 30).

UŚANGU II. A synonym of Śiva. (M.B. Anuśāsana Parva, Chapter 17, Stanza 105).

UŚANGU III. A king of the Yadu family. His father was Viṣṇiśvan and his son was called Citraratha. (M.B. Anuśāsana Parva, Chapter 147, Stanza 29).

UŚANGAVA. A member of the durbar of the king Yama (god of death). (M.B. Śāhā Parva, Chapter 8, Stanza 26).

UŚANKU (RUŚANKU). A hermit. Seeing that old age was coming on him this hermit forsook his body in the Prthūdaka tirtha and went to the realm of Viṣṇu. Ārṣiśeṇa, Viśvāmitra, Sindhubhīpā, Devāpi and such others got Brāhmaṇy (the state of being Brahmī) by doing penance in the hermitage of this hermit. (M.B. Śānti Parva, Chapter 38, Stanza 33-39).

UŚANAS. The teacher Śukra, the son of the hermit Bhrigu. (See under Śukra).

UŚIK I. A hermit about whom mention is made in the Rgveda.

UŚIK II. One Uśik as the wife of the hermit Dirghatamas is mentioned in the Rgveda Mandala 1, Anuvāka 16, Sūkta 112. This Uśik was the maid of the queen of the old King of Kaliṅga. The king requested Dirghatamas to beget children by his queen. The queen did not like this. She sent her maid Uśik to Dirghatamas. The hermit Kāśīvān was the son born to Dirghatamas by Uśik. (Rgveda, Mandala 1, Anuvāka 18, Sūkta 125).

UŚINARA I. A famous king of the Candravānśa (Lunar dynasty).

1) Genealogy. Descended from Viṣṇu in the following order:- Brahmā-Ātri-Candra-Budha- Purūravas - Āyus-Nahuṣa-Yayāti-Anudhruyu-Sabhānara-Kālana - Śrījaya-UŚINARA. UŚINARA was the father of Sībi and Vena.

2) The reason for the curse of the eight Vasus. Once the Aśtāvāsas (Vasus eight in number) came to the hermitage of Vasiṣṭha, with their wives. The wife of Dyau, one of the Aśtāvāsas, saw the cow ‘Nandini’ in the hermitage. She and the daughter of UŚINARA were intimate friends. She wanted to get Nandini, so that she might give it as a present to the daughter of UŚINARA. According to her wish the Aśtāvāsas 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 Aśtāvāsas to take birth in the wombs of women on earth. It was according to this curse that the Aśtāvāsas took birth in Gaṅgādevī the wife of Santanu. See under Bhīṣma. (Devi Bhāgavata, Skandha 2).

3) Indra testing UŚINARA. UŚINARA 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 Kīte and Agnī that of a dove. Both flew down to UŚINARA as if the Kīte was chasing the dove. UŚINARA agreed to protect the dove. The Kīte argued with the King that it was not meet and right on his part to rob him of his lawful food. The King agreed to give any other kind of flesh to the Kīte. But the Kīte would have none of them. Finally the Kīte 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 Kīte and the dove appeared in their real form and blessed the King and then they returned to heaven. (M.B. Aranyā Parva, Chapter 131). In Mahābhārata a story like this occurs about King Śibi also.

4) Other information.

(i) UŚINARA gave Gālava two hundred horses as dowry and married Yāyāti’s damsel Mādhavī. (See under Gālava).

(ii) The King Śunaka gave UŚINARA a sword. (M.B. Śānti Parva, Chapter 166, Stanza 79).

(iii) UŚINARA performed a sacrifice on the bank of the river Vitastā and became equal to Indra. (M.B. Vana Parva, Chapter 130, Verses 20-21).

(iv) UŚINARA attained heaven by giving cows as gifts. (M.B. Anuśāsana Parva, Chapter 76, Stanza 25).

UŚINARA II. A King of the Yādavas. In the Mahābhārata, Ādi Parva, Chapter 183, Stanza 20, it is mentioned that this King was present on the occasion of the Svayaṁvara (the bride choosing a husband) of Draupadi.

UŚINARA III. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 32, that Vṛṣādabhī was another name of UŚINARA and that he had once ruled over the kingdom of Kāśī.

UŚINARA 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, Anuśāsana Parva, Chapter 33, Stanzas 22 and 23, mention is made that due to the curse of Brahmīs the Kṣatriyas (the ruling class) had become Śudras (servile class).
USIRABIJA I. A mountain in North India. (M.B. Vana Parva, Chapter 139, Stanza 1).

USIRABIJA II. A place on the northern side of the Himālayas. Mention is made in Mahābhārata, Udyoga Parva, Chapter 111, Stanza 23, that the King Marutta once fought a battle here.

ŪŚMĀ. The son of the Agni (Fire) named Pāncejanya. (M.B. Vana Parva, Chapter 221, Stanza 4).

ŪŚMAPĀ. A group of Pīṭhas (the Manes). It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 30, that these Pīṭhas (the manes) live in the palace of Yama.

ŪŚNĀDESA. An ancient place in Krauṇḍadvīpa (the island of Krauṇḍa). Krauṇḍacarvata (the mountain Krauṇḍa) stands near this place. (M.B. Bhīṣma Parva, Chapter 12, Stanza 21).

ŪŚNĪGAŚGA. An ancient holy place in Bhārata. (M.B. Vana Parva, Chapter 135, Stanza 7).

ŪŚNĪK. One of the seven horses of the Sun. The seven horses of the Sun are, Gāyatrī, Brhati, Uśnīk, Jagati, Trisūṭ, Anuśūṭ, and Paṅktī. (Viśu Purāṇa, Aṅśa 2, Chapter 8).

ŪŚNĪNĀBHA. A Viśvadeva (a class of gods). (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 44).

ŪŚTRAKARNIKA. An ancient place in South India. Mention is made in Mahābhārata, Sabhā Parva, Chapter 31, Stanza 71, that this place was brought under control by Sahadeva.


2) Utathya drank up the sea dry. Varuṇa deva had an eye on Soma’s daughter Bhadrā when Utathya married her. Incensed at the marriage, Varuṇa carried Bhadrā off to the sea one day when Utathya was not present. Nārada informed Utathya that it was Varuṇa who stole his wife. Though Nārada, at the request of Utathya, asked Varuṇa to return Bhadrā to the former he did not oblige. Enraged at this Utathya drank up the sea dry. Yet, Varuṇa did not come round. Then Utathya rendered all the lakes of Varuṇa dry. Trembling at this Varuṇa returned Bhadrā to Utathya and prostrated at his feet. He pardoned Varuṇa and gave back the sea to him. (M.B. Anuśāsana Parva, Chapter 154).

UTATHYA II. The muni Satyatapas. (See under Satyatapas.)

UTKALA I. A place in India where people lived in safety. Karna conquered this place. (Drona Parva, Chapter 4, Verse 8). Utkala is believed to be modern Orissa.

UTKALA II. Son of Vaivasvata Manu. (Brahmaṇḍa Purāṇa, Chapter 31).

UTKOCA (M). A holy place. Dhaumya, the younger brother of Devala lived in Utkotāritha. The Pāṇḍavas went there and made Dhaumya a priest. (M.B. Ādi Parva, Chapter 182).

UTKOCAKA (M). An ancient holy place. Dhaumya did tapas here, and it was here that the Pāṇḍavas took Dhaumya as their priest. (M.B. Ādi Parva, Chapter 152, Verses 2-6).

UTKRĀTHINI. A female attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Verse 16).

UTKROŚA. One of the two attendants Indra gave to Skanda; the other was called Paṅcraperka. (M.B. Śalya Parva, Chapter 45, Verse 35).

UTPALĀVANA. A holy bath in the Panjab. At this place Viśvāmitra performed a sacrifice. (M.B. Vana Parva, Chapter 37, Stanza 15).

UTPALINI. A river flowing near the forest known as Naimiśāranya. Arjuna had seen this river. (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. Anuśāsana Parva, Chapter 25, Stanza 41).

UTSAVA. Celebrations conducted in temples from olden days. There are Sāstraic (scriptural) injunctions as regards conducting utsavas. 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 Uttarāyaṇa (movement of the sun from south to north) or Viśu (when the Sun is in the centre) or at a time suitable to the temple authorities who conduct the utsava in Sayana, Upavana or Gṛha. It should commence with auspicious ceremonies like the sowing of seeds of nine varieties of foodgrains, and with dance, song, instrumental music etc.

UTSĀVASĀNKETA. A place in the South Bhārata. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 61).

UTTAMA. A King born in the dynasty of Svāyambhuva Manu who had two famous sons, of whom Priyavrata married Surūpā and Barhiṣmati, two daughters of Viśvakarmā. Priyavrata begot three children, Uttama Tānasā and Raivata by his wife Barhiṣmati. These three sons attained exceptional prowess and became lords of the ages of Manu (Manvantarādhipati).

Priyavrata, with his children ruled the country in all happiness and prosperity for ten crores of years. (Devī Bhāgavata, 8th Skandha). Uttaṇāpāda, the second son of Svāyambhuva manu begot one son, Uttama by his wife Suruci and another son Dhruva by his wife Suniti. (See under Dhruva). (Viśu Purāṇa, Part 1, Chapter 11).

UTTAMĀSA. A particular place in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 41).

UTTAMAUJAS. A warrior who fought in the great war on the Pāṇḍava side. He belonged to the Pāṇcāla country.

It was Uttamaujas who guarded the right wheel of Arjuna’s chariot. (Bhīṣma Parva, Chapter 15, Verse 19). He fought fiercely with Aṅgada. (Drona Parva, Chapter 28, Verses 38-39). He was defeated in a fight with Duryodhana. (Drona Parva, Chapter 130, Verses 30-43). Kṛtavarmā also defeated him. He killed Susena, son of Karna. (Karna Parva, Chapter 75, Verse 13). This valiant warrior was killed by Aśvatthāma. (Saupūṣṭa Parva, Chapter 8, Verses 35-36). His cremation is described in Verse 34, Chapter 26 of Stīr Parva.

UTTANABARHIS. The son of Śaryātī, a King of the family of Vaivasvata Manu. (Bhāgavata, Skandha 9).
**UTTANAPĀDA**

**UTTANAPĀDA.** A King. He was the son of Svāyambhuv Manu, the son of Brahmā. Svāyambhuva Manu had two sons Priyavrata and Uttanapāda. (Devi Bhāgavata, Skanda 8). A son named Uttama was born to Uttanapāda by his wife Suruci. Uttanapāda had another wife called Suniti. (Vīṣṇu Purāṇa, Amśa 1, Chapter 11). See under Dhrūva.

**UTTANKA (UTTANKA).** An ideal disciple of Veda who was the disciple of Āpodāhaumaṇya.

1) **Uttanka and the Guru's wife.** After entrusting management of the āśrama to Uttanāka, Veda once went out on a tour of the country, and Uttanka stayed in the āśrama 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. Uttanāka's reply to them was as follows:—"Asking 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, Āpodāhaumaṇya returned to the āśrama some time after this, and was very pleased to hear about the above incident. He blessed Uttanāka. (M.B. Ādi Parva, Chapter 3).

2) **His tuition fee.** His education being over, it was now time for Uttanāka to give due offerings—tuition fee to his guru, and Uttanāka enquired of the guru as to what he would have by way of dākṣīṇā. The guru asked Uttanāka to get his wife's instruction in the matter and act accordingly. Because of the aforesaid incident (Uttanāka 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 ear-rings worn by the Kṣatriya wife of King Pausā.

Uttanāka set out to procure the ear-rings. On the way he saw an ox, and on its back a big man, who called out to Uttanāka to eat the excretion of the ox. When Uttanāka 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 Uttanāka consume both the excretion and urine of the ox, and did his oblations, in his perplexed mood, standing. Uttanāka arrived at the palace of King Pausā and told him about the object of his visit. The King agreed to it. But, when Uttanāka entered the Zenana Pausā's Kṣatriya wife could not be seen. When Uttanāka 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. Uttanāka 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 Pausā become visible to him, and she, pleased at his humility, handed over her ear-rings to him. She also advised him to be very careful about the ear-rings as they had once been coveted by Taksaka, King of the serpents. Bidding adieu to the queen, Uttanāka saw the King and they sat together to take food. Not only was the rice cold; but a hair was also found in it. Uttanāka cursed the King and rendered him blind, and the King, in turn, cursed Uttanāka not to have children. But, both of them became calm quite soon and withdrew their curses.

On his way back to the āśrama with the ear-rings, he had only just stepped into a pool for a wash, when a naked Buddha sannyāsin, who was following him, snatched and ran off with the ear-rings. It was really Taksaka disguised as the sannyāsin who thus snatched the ear-rings. Uttanāka chased him and caught him when he assumed his original form of the serpent King and disappeared into a cave. Uttanāka waited at the mouth of the cave stupefied, when Indra deputed his Vajrāyudha to help Uttanāka. The Vajrāyudha cut a tunnel-like route to Pātāla from the earth and through the cave Uttanāka reached Pātāla by this route and found out the palace of Taksaka.

Though Uttanāka praised and cajoled the Nāgas (serpents) their King Taksaka did not make his appearance. Uttanāka 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 Uttanāka praised them, the horse and the man approached him. The man advised Uttanāka to blow through the anus of the horse so that the snakes could be brought round. Uttanāka did so, when lo! from all the pores on the body of the horse, flames of fire began sprouting out. When the Nāgaloka (country of serpents) got thus filled with fire and flames, Taksaka lost his nerves and came out with the stolen ear-rings, which Uttanāka received back. But, that was the last day on which the rings had been promised to be given to his guru's wife by Uttanāka, 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 Uttanāka, who reached the āśrama just in time when the guru's wife was about to curse Uttanāka for not returning with the rings though it was nearly dusk time. Now the guru and his wife blessed Uttanāka, who detailed to them his experiences since leaving the āśrama in quest of the ear-rings. Then the guru spoke thus to Uttanāka—"The two women whom you found engaged in weaving were Dhātā and Vīdhātā, the white and black strings, 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 Airāvata (Indra's elephant), the horse seen in Pātāla was Agni-deva, and the horseman, Indra. The excretion you ate on your way was nectar, and that was the reason why you did not die in the Nāgaloka. 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 Uttanāka and the latter took leave of them. (M.B. Ādi Parva, Chapter 3).

3) **Uttanka and Janamejaya's serpent yajña.** Uttanāka, determined on taking vengeance on Taksaka, went away directly from the āśrama to Hastināpura, where he met Janamejaya and told him the fact that it was Taksaka, who had bitten to death Parikṣit, his (Janamejaya) father. It was thus prompted by Uttanāka to take revenge upon Taksaka that Janamejaya performed the serpent yajña. (M.B. Ādi Parva, Chapter 3).
4) **Uttanka and Dhundhumāra.** See under Dhundhumāra.

5) **Uttanka attained salvation.** Uttanka was put up at a place called Ujjalaka. When he became old, he went about visiting many temples. During this tour one day Uttanka saw a hunter in the forest called Gulika attempting to steal the golden plates on the dome of the Viṣṇu temple in Sauvīra. Gulika 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 Gāngā water on the corpse of the hunter, who attained Vaikunṭha (abode of Viṣṇu). On the advice of Viṣṇu, Uttanka went to Badarī where he did tapas and also attained Vaikunṭha. (Nārādiya Purāṇa).

In Chapters 53-58 of Asvamedha Parva of Mahābhārata is related the story of one Uttanka muni, under the caption ‘Uttakopākhyaṇa’. 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 ‘Uttakopākhyaṇa’ is given below—

1) **General.** Uttanka was a disciple of Gautama, the husband of Ahalīyā. 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.

2) **Tuition fee (Gurudaksana).** Uttanka once returned from the woods with firewood, in a very tired condition. The daughter of the guru shed tears at the sight. Gautama 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 hundred years since he had gone there first as disciple. Then Gautama permitted Uttanka to quit the Āśrama. Uttanka asked Gautama what he should offer as tuition fee. Gautama consulted his wife on the topic and she suggested as tuition fee the two ear-rings of gems worn by the wife of King Saudāśa, who used to eat the flesh of man. Immediately Uttanka set out to fetch the ear-rings and on his way met Saudāśa in the forest, and told the latter about his mission. Saudāśa 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 Saudāśa to be eaten up by him. Saudāśa agreed to the proposition. He directed Uttanka to his wife Madayanti, who spoke to him thus—“Devas and Mahārṣis covet these ear-rings. If I place them on the ground, serpents will steal them; if handed over to Ucchīṣṭa, Yāsak 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 to Saudāśa and returned to his wife with a token from him, and Madayanti handed over her ear-rings to Uttanka. Being told by Saudāśa that Uttanka need not return again to him, Uttanka started for Gautama’s āśrama with the ear-rings. Feeling hungry on the way, Uttanka tied to the branch of a vilva tree the ear-rings bundled in deer skin and ate vilva 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 passed his Vajrāyudha through the mole-hill. Then the earth burst open and Uttanka entered Pātāla 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 Nāgāloka 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 Gautama and presented it to him (Gautama) as tuition fee.

3) **Uttanka about to curse Śrī Kṛṣṇa.** Uttanka once went to Dwārakā, 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 Viśvarūpa (himself as containing the whole universe). Thereupon Uttanka saluted Kṛṣṇa, 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.

4) **Indra tested Uttanka.** Some time afterwards, while roaming about quite thirsty and tired in a desert, Uttanka thought about Kṛṣṇa, and at once there appeared before him a naked Cāndāla, his body covered with mud. Dogs encircled him. Uttanka hesitated to drink the water given to him by this Cāndāla, who had some water with him. The Cāndāla again insisted on Uttanka drinking the water, but he again refused the offer. The cāndāla then disappeared with the dogs. Within a few minutes a person with disc, conch, club etc. about him appeared, and Uttanka recognised him as Śrī Kṛṣṇa. Uttanka told Kṛṣṇa that it was not proper to give water to a brahmin through a cāndāla. 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 cāndāla give nectar to you, and he should not be found fault with, 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 I.** The son of King Virāta of Matsya. Mention is made in the Mahābhārata, Virāta Parva, Chapter 35, Stanza 9 that Bhūmijāya was another name of Uttara. Uttara also accompanied his father Virāta, when he went to take part in the Svayamvar (choice of a husband) of Draupadi. (M.B. Ādi Parva, Chapter 185, Stanza 3).

2) **Uttara and Arjuna.** See the paragraph Ajñātavāsā under Arjuna.
3) The end of Uttara. Uttara had taken part in the battle between the Pándavas and the Kauravas. It is mentioned in the Mahâbhârata, Bhîṣma Parva, Chapter 45, Stanza 77 that a combat took place on the first day of the battle between Uttara and Virabhâhu. Uttara attacked Śâlīya who killed Uttara. (MB. Bhîṣma 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. (MB. Svârgârahoṇa Parva, Chapter 5, Stanza 17 and 18).

Uttara II. A King who had gone down because of his contemptuous behaviour towards his superiors.

Uttara III. A fire. (MB. Vana Parva, Chapter 221, Stanza 29 and Sabhā Parva, Chapter 22).

Uttara.

1) General information. Daughter of Virâṭa, the King of Matsya. Her brother was called Uttara.

2) Up to marriage. The Pándavas led their incognito life in the capital of the Matsya Kingdom. Arjuna adopted the name Bṛhannala and was employed as the tutor of princess Uttarâ in music and dancing. At the end of the life, King Virâṭa gave his daughter Uttarâ in marriage to Abhimanyu the son of Arjuna. (See the paragraph Ajñâtavâsa (incognito-life) under Arjuna).

3) Son. The son born to Abhimanyu and Uttarâ was Parīkṣit, who became a famous King later. (MB. Ādi Parva, Chapter 95, Stanza 83 and 84). See the seventh paragraph under Aśvathmâ).  

4) The death of her husband. Abhimanyu was killed in the battle between the Pándavas and the Kauravas. It is mentioned in the Mahâbhârata, Droṇâ Parva, Chapter 78, Stanza 37 that Uttarâ fell unconscious, when she heard of the death of her husband. Śrî Kṛṣṇa consoled Uttarâ. In the Mahâbhârata, Śrî Parva, Chapter 20, Stanza 4 to 28 the lamentation of Uttarâ over the death of Abhimanyu is mentioned.

5) To the forest. Uttarâ also was seen among the women who accompanied Dhrtârâṣṭra, to a little distance when he went to the forest after the battle. (MB. Aśramavâśika Parva, Chapter 15, Stanza 10).

Uttaradîśa. See under Gâlava.

Uttarajyotiśa. An ancient city which stood in the western part of Bhrâta. It is said in the Mahâbhârata that Nakula conquered this city. (Sabhâ Parva, Chapter 32, Stanza 11).

Uttarakosâla. An ancient country in Bhrâta. It is mentioned in the Mahâbhârata, Sabhâ Parva, Chapter 30, Stanza 3 that Bhîmasena conquered Uttara Kosâla.

Uttarakuru. A part of the Jambûdvîpa (Island of Jambû). 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. (MB. Sabhâ Parva, Chapter 28, Stanza 7 to 20). The southern end of this place is the Nilagiri 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 Kṣirī (milky) grows here from which milk will flow. There are also trees which will give you whatever you ask. It was the belief of ancient people that with the fruits of Kṣirī, 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 Bhrûṇḍa. These birds drag dead bodies away to caves. (MB. Bhîṣma Parva, Chapter 8, Stanza 2 to 13).

Uttaramânaśa. A holy place of pilgrimage. It is stated in the Mahâbhârata, Anûśâsa Parva, Chapter 25, Stanza 60, that those who visit this holy place will get atonement from the sin of Bhrûṇḍahatyā (causing embryony).  

Uttara-pâñcâla. An ancient country in Bhrâta. Drupada became the King of this country on the death of King Pṛṣata. (MB. Ādi Parva, Chapter 129, Stanza 43). In course of time Uttaraâpâñcâla came under the control of the Ācârya Droṇa. (See under Droṇa). In the Mahâbhârata, Ādi Parva, Chapter 137, Stanza 70 to 76 it is mentioned that this country was on the north bank of the Gâṅgâ.

Uttarapâriyâtra. A mountain. (Bhâṣa Bhrâta, Vana Parva, Chapter 313, Stanza 8).

Uttarâpâtha. North Bhrâta. (MB. Śânti Parva, Chapter 207, Stanza 43).

Uttara Râmâyâna. The second part of the Râmâyana. Uttara Râmâyâna comprises the story from Śrî Râma's return from the exile in the forest and assuming the ruling of the country onwards.

Uttara Ulûka. The country of Ulûka in North India. It is mentioned in the Mahâbhârata, Sabhâ Parva, Chapter 27, Stanza 11 that Arjuna conquered this country.

Uttेजिनि. A follower of Skandadeva. (MB. Śalya Parva, Chapter 45, Stanza 6).

V

VA (व). This letter means Varuṇa and letter 'Vi' means separation (of lovers). (Agni Purâṇa, Chapter 348).

Vâbhra-vâyaṇi (Bâbhra-vâyaṇī). One of Viśvâmitra's sons, who were all Brahmavâdins. (MB. Anûśâsa Parva, Chapter 4, Stanza 57).

Vâdânya. An ancient hermit. (For further details see under Aśṭâvakara).

Vadhâ. Son of Yâudhâna, a giant. It is mentioned in Brahmâṇḍa Purâṇa that this giant had two sons Vighna and Sama.

Vadhra. A country in ancient India. (Mahâbhârata, Bhîṣma Parva, Chapter 9, Stanza 55).

Vadhrimâti. 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 Aśvins (Charioteers of Indra, celebrated as Gods of light and helpers) in consequence of which she got a son named Hiranyahasta. (Rgveda, Mandala 1, Sûkta 116).

Vadhûsâra. A river which flowed through the vicinity of the hermitage of Cyavana. This river took its origin from the tears of Pulomâ, the wife of hermit Bhrûgu. (For further details see under Cyavana). Because of a bath taken in this river, the body of Parasûrâma shone with radiance. (MB. Vana Parva, Chapter 99, Stanza 60).

Vadhyaśva. A king in ancient India. It is mentioned in Mahâbhârata, Sabhâ Parva, Chapter 8, Stanza 12, that the spirit of this king stays in the palace of Yama, praising him.

Vâdî. A son of emperor Pṛthu. Pṛthu had two righteous sons called Antardhâna and Vâdí. A son named Hâvirdhâna was born to Antardhâna by Śikhâṇḍîni. Dhiṣanâ
born in the dynasty of Agni became the wife of Havir-
dhāna. Six sons named Praśinabarhis, Sukra, Gayā,
Kṛṣṇa, Vraja and Ajīna were born to the couple. (Viśnu Purāṇa, Amśa I, Chapter 14).

VĀGBHATA. A Sanskrit scholar who lived in the 12th
century A.D. He is the author of the two medical
books 'Aṣṭāṅga-saṅgraha' and 'Aṣṭāṅgahṛdaya'. Another
work called 'Neminīrvāṇa' is also written by Vāgbhaṭa.
This work deals with the story of Neminātha, a Jain
hermit.

Not much is known about Vāgbhaṭa. He was a scholar
in rhetorical 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
declared to select an intelligent boy and send him to a
Muslim physician. They selected Vāgbhaṭa. The Brah-
mins disguised Vāgbhaṭa 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 coming from far away with the intention 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 study.
The teacher agreed and thenceforward Vāgbhaṭa
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 Vāgbhaṭa was massag-
ning his legs. The boy soliloquised that fate had destined
him to massage the legs of a Musalman. Instantly he
cried bitterly, and the teacher awoke and understood
that the boy was not a Muslim, and tried to cut his
head. The boy thought: 'The four Vedas and the six
Śāstras 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 Śāstras say that there is a god. If it is true no
harm will come to me.' As soon as the boy had finish-
ed the Brahmins became angry and they all got up.
They said 'You went wrong in using the doubtful 'if',
instead of the affirmative 'As'. 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-
lng with the Brahmins, cooking his food. It is believed
that Vāgbhaṭa wrote 'Aṣṭāṅga-saṅgraha' and 'Aṣṭāṅga-
hṛdaya', during this period.

VĀGDUSTA. One of the seven sons of hermit Kauśika.
(Matsya Purāṇa, 20: 3). The famous Pitravartti was
the youngest brother of Vāgdustā.

VĀGINDA. Son of the king Prakṛta born in the
family of Gṛtsamāda. It is stated in Mahābhāratā,
Anuśasana Parva, Chapter 30, Stanza 63 that he was
the father of King Pramiti.

VĀGMI. A son born to Manasyu, the grandson of emperor
Puru, by his wife Sauvārī. This son had two brothers
Śakta and Samihanana. (M.B. Ādi Parva, Chapter 24,
Stanza 45).

VĀHANA (CONVEYANCE). To know about the
conveyances of Rudra, Yama and so on, see under
Jalādhī.

VAHI. A devil living in the river Viśāśa. The devil had
a friend called Hīka. Their sons are called the Vāhikas.
The Vāhikas are not considered to be the creation of the
Prajāpati. (M.B. Karna Parva, Chapter 44, Stanza 1).

VĀHIKA. 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.

VAHĪNARA. A king who lives in the palace of Yama.
(Mahābhārata, Sāmbha Parva, Chapter 8, Stanza 15).

VAHINI I. A division of army. (See under Akṣahuñhi).

VAHINI II. Wife of Kuru, a king of the Lunar dynasty.
Five sons such as Āsavān and others were born to Kuru
by his wife Vāhinī. (M.B. Ādi Parva, Chapter 94,
Stanza 50).

VAHNI I. An asura. It is mentioned in Mahābhārata,
Śānti Parva, Chapter 227, Stanza 52 that this asura
had been a lokapāla (Indra, Agni, Yama and Varuṇa
were called lokapālas) in olden days.

VAHNI II. The son of the king Turvasu. Vahni had a
son named Bharga who became very famous. (Bhāga-
vata, Skanda 9; Brahmāṇḍa Purāṇa, 3: 74, 1).

VAHNI III. One of the sons born to Kṛṣṇa by Mitra-
vindā. (Bhāgvata, Skanda 10).

VAHNIJĀVĀLAM. A hell. (See the portion Naraka
under Kāla).

VĀHYAKĀ. The two daughters of King Śṛṅjava. They
were married by Bhajamāna, a Yādava king. Three
sons named Nimi, Kṛṣṇa and Vṛṣṇi were born to them.
(Matsya Purāṇa, 44: 49-50).

VAIBHĀJATA. A garden. It is stated in Bhāgvata,
Skanda 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 Vairābhī
d Saibyā. Vairābhī was also called Sumati and Saibyā
had another name Keśīṇī. Of these two, Vairābhī
gave birth to sixtythousand sons and Saibyā
to one son named Asamañjasa. (See under Sagara).

VAIDARBHI II. Wife of the King Kuśa. Four sons named
Kuśamba, Kuśanābha, Asūrtarajas and Vasu were born
to Kuśa by Vairābhī. (Vālmiki Rāmāyaṇa, Bāla
Kāṇḍa, Sarga 32).

VAIDARBHI III. A king. This King gave his daughter
Lopāmudrā in marriage to Agastya. (M.B. Anuśasana
Parva, Chapter 137: Verse 11).
VAIDEHA I. The King of Videha.

VAIDEHA II. See under Varna.

VAIDEHA III. Another name of the country of Videha.

It has the meaning, that which is in Videha. (M.B. Bhishma Parva, Chapter 9, Stanza 57).

VAIḌŪRYAPARVATA. A mountain which stands near Gokarpāthirā (holy place) in the country of Sūrpaṇraka (Kerala). Agastya once built a hermitage on this mountain. If one bathes in the river Narmadā, after having visited this Vaiḍūrya mountain one could attain the holy worlds. (M.B. Vana Parva, Chapter 33, Verse 13).

VAIDYA. One of the sons born to Varuṇa by his wife Śunādevī. His sons ērṇi and Muni fought with each other and died. (Vāyu: 84: 6-8).

VAIḤĀYAṢA. A cavity or a sacred pit (kuṇḍa) situated near the hermitage of Naranārāyaṇa. (M.B. Sānti Parva, Chapter 127, Stanza 3).

VAIṆJAYANTA I. The capital city of an asura named Timiḍhivaṇa, otherwise called Śambara. (See under Timiḍhivaṇa).

VAIṆJAYANTA II. Name of the flag of Indra. (M.B. Vana Parva, Chapter 42, Stanza 8).

VAIṆJAYANTA III. A mountain standing in the middle of the sea of Milk. It is mentioned in Mahābhārata, Śanti Parva, Chapter 35, Stanza 9, that Brahmā comes to this mountain daily for devotion and meditation.

VAIṆJAYANTI. Two bells of Airāvata. Indra presented these two bells to Subrahmanya, who, in his turn, gave one of them to Viṣṇu. (M.B. Vana Parva, Chapter 231, Stanza 13).

VAIKARṬANA. Another name of Karṇa.

VAIḴĀṆASA. A philosopher. He had written a book known as "Vaiḵāśnava-dharmapraśaṇa". 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 Vaiḵāṇava-dharmapraśaṇa occur in Manusmṛti.

VAIḴĀṆASAŚ. A group of hermits of the Vedic age. There were hundred hermits in this group. (Ṛgveda, 9: 66). They were born from the finger nail of Brahmā. (Taittirīya, 1, 23).

VAIḴUNṬHA I. The dwelling place of Mahāviṣṇu.

VAIḴUNṬHA II. Another name of Mahāviṣṇu. It is mentioned in Mahābhārata, Śanti Parva, Chapter 342, Stanza 80, that when Viṣṇu made creation with the five elements, his powers did not have any hindrance (kuṇḍhita) and so he got the name Viṅkuṭha.

VAIḴUNṬHA III. A Brahmin saint who lived in the Tretāyuga. The living things got deliverance from sin, the moment they came into contact with him. This power of Viṅkuṭha to give living things deliverance, is mentioned in Padma Purāṇa, Brahma khaṇḍa, Chapter 3, as follows:

Viṅkuṭha once lighted a ghee-lamp in the presence of Viṣṇu in Kārttika 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 Viṣṇu the rat got deliverance from all its sins.

That rat was killed by snake-bite. The men of Yama came with ropes. Instantly the messengers of Viṣṇu also came on Garaṇa. Yama's men got afraid of Viṣṇu's messengers and humbly asked them: "For what goodness of him are you taking this great sinner to Vaikuṇṭha?" They replied: "He had blazed a lamp before the presence of Viṣṇu. That act has earned for him a place in Vaikuṇṭha. The goodness earned by lighting a lamp with devotion and love in Kārttika, could be described only by Mukunda." After that the rat was taken to Vaikuṇṭha.

VAIṬĀṆIKA. A holy place. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 23, that those who bathe in this holy place could freely walk about in the world of the celestial maids.

VAIṆIṬRĀ. One of the Saptamāṭis (seven mothers). They are Vaimitrā, Kāki, Halimā, Mālini, Bṛhadā, Āryā and Pālālā. (M.B. Vana Parva, Chapter 228, Stanza 10).

VAIṆATEYA I. One of the prominent sons of Garaṇa. (M.B. Udyaṇa Parva, Chapter 101, Stanza 10).

VAIṆATEYA II. Son of Vināṭa. (Garaṇa).

VAIṆYA. Another name of emperor Pṛthu. (See under Pṛthu).

VAIṚJĀ. One of the Sapta Piṭrs (Seven Menes). The Sapta Piṭrs are, Vairāja, Agniśvāta, Somapā; Gārhapatiya, Ekaśṛṣṭa, Caturveda and Kala. (M.B. Sābhā Parva, Chapter 11, Stanza 46).

VAIṚĀMAS. 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 Rājasūya of the Pāṇḍavas. (M.B. Sābhā Parva, Chapter 51, Verse 12).

VAIṚĀṬA. One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 96, Verse 26, that this Vairāṭa was killed in the battle of Bharata by Bīmascena.

VAIṢĀKHĀ. A month. This month comes after the month of Caitra and before the month of Jyeṣṭha. It is stated in Mahābhārata, Anuśāsana Parva, Chapter 106, that by observing the fast of taking food only once, daily in this month, one could acquire prominence among kinsmen and people of one's own caste.

VAIṢĀKHAVRATA. See under Dhṛṣṭabuddhi.

VAIṢĀLĀ. A city. This city was founded by King Viṣṇu, who belonged to the dynasty of Dīśa. Because Nābāga, the son of Dīśa had married a woman from Viṣṇya caste, he also became Viṣṇya. The writings of Vatsa, the son of Bhalandana of this family, are included in the Ṛgveda. The differentiation of castes was not so strict in those days as today. It is not known in what country Dīśa and his people Anagas lived. The Kings Karandhama, his son Aśvīṣt and his son Marutta of this dynasty were great and valiant. Marutta had performed both horse sacrifices (aśvamedha) and imperial consecration (Rājasūya). To Trūbadnī, who was in the tenth generation from Marutta, a son was born named Viṣāla. This Viṣāla founded a city and lived there. That city is called Vaiṣāla. Many of the scholars are of opinion that this city Vaiṣāla is the same as Ujjayinī. It is stated in Mahābhārata that Soma-datta of the seventh generation from Viṣāla had performed ten aśvamedhas (horse-sacrifices).

VAIṢĀLĀKṢA. The Law of conduct of Brahmā. Since Śiva, who is Viṣālākṣa (far-sighted) had collected and abridged them, it came to be called Vaiṣālākṣa. (M.B. Śānti Parva, Chapter 59, Stanza 82).
VAISHALINI. The daughter of King Visā. She was married by Avikṣī, the son of Karandhama. The famous Marutta was the son born to this couple. (Mārkandeya Purāṇa, Chapters 119-126).

VAISHAMPAYANA.
1) General information. A prominent disciple of Vyāsa. It is mentioned in Devi Bhāgavata, Skandha 1, that the main disciples of Vyāsa were Asita, Devala, Vaishampayana, Sumantu, Jaimini, Paila and some others. (See under Bhrārata).
2) Other details.
(i) It was Vaishampayana who told the story of Bhrārata composed by Vyāsa, to King Janamejaya. (M.B. Ādi Parva, Chapter 1, Stanza 20).
(ii) Vaishampayana told Janamejaya the story of Bhrārata at the instruction of Vyāsa. (M.B. Ādi Parva, Chapter 60, Verse 22).
(iii) Vaishampayana praised Mahābhārata and spoke of its greatness. (M.B. Ādi Parva, Chapter 62, Stanza 12).
(iv) Once Vaishampayana 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.

VAISHNAVACĀPA. The bow of Visū. (For further details see under Visū, para 7, sub-section 7).

VAISHNAVADHARMAPARVA. A sub-section of Āsvamedhika Parva in Mahābhārata.

VAISRAVANA. Kubera. (See under Kubera).

VAISVADEVA (M). A sacrifice. It is mentioned in Devi Bhāgavata, Skandha 11, that a brahmin should perform this sacrifice to protect himself from harms caused by oven, threshing stone, axe, cutting knife, and other weapons. This sacrifice could be performed in a cavity for kindling fire on the floor besmeared 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 of black antelope or cloth. By 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 purified, 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 Vaiśvadeva-sacrifice, half-burnt firewood used in cooking, should never be used. So also salts of any kind. After finishing Vaiśvadeva, Gograsa (giving rice to cow) also should be done.

VAISVANARA I. A hermit. It is mentioned in Mahābhārata, Sahā Parva, Chapter 7 Verse 18, that this hermit stays in the palace of Indra. (Rgveda, Manḍala 1, Anuvāka 11, Sūkta 59).

VAISVANARA II. The first son of Agni called Bhānu. In Cāturmāya-sacrifice, this fire Vaiśvānāra also is worshipped along with the fire Parjanya. (M.B. Vana Parva, Chapter 221, Stanza 16).

VAISVANARA III. One of the sons born to Kaśyapa by his wife Manu. (Bhāgavata, Skandha 6).

VAIVĀHIKAPARVA I. A sub-section of Ādi Parva in Mahābhārata. This Comprises chapters 192 to 198 of Ādi Parva.

VAIVĀHIKAPARVA II. A sub-section of Vaiṣṭa Parva. This comprises Chapters 70 to 72 of Vaiṣṭa Parva.

VAIVASVATA MANU. The seventh Manu. There is a description of Manu Vaivasvata under Manvantara.
1) Genealogy. Descended from Visū in the following order:-Brahmā-Mātrici-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, Aśvinikumāras, Revanta, Sudyumna, Ikṣvāku, Nṛga, Śaryādi, Diśa, Diśata, Karuṣa, Narīṣyanta, Nābhaga, Prādhara and Kavi.

VAIVASVATA TIRTHA. A holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 29, that he who bathes in this holy bath would become himself a holy tirtha.

VAISYA. One of the four castes. (For further details see under Varṇa and Caturvāraṇya).

VAITALI. A warrior of Subrahmanya. (M.B. Sālya Parva, Chapter 43, Stanza 67).

VAITANDA. Son of Āpa, one of the eight Vasus. Āpa had four sons named, Vaitandā, Śrama, Śanta and Dhvani. (Visū Purāṇa, Anśa 1, Chapter 15).

VAITARANĪ I. A hells. (See under Kāla, the Section Narakā).

VAITARANĪ II. The name of river Ganges when it flows through the world of the Manes. (M.B. Ādi Parva, Chapter 169, Stanza 22).

VAITARANĪ III. A river. The prominence of this river is given below:
(i) This river stays in the court of Varuṇa and glorifies him. (Mahābhārata, Śabha Parva, Chapter 9, Stanza 20).
(ii) This river gives remission of sins. There is a spot called Virajātirtha, in this river. He who bathes in this holy place would shine like the moon. (M.B. Vana Parva, Chapter 85, Stanza 6).

VAJA. A son of Sudhanvā, whose father was Aṅgiras. It is mentioned in Rgveda, Manḍala 1, Aṣṭaka 1, Sūkta 111, that Sudhanvā had three sons named Rbhu, Vibhvan and Vāja.

VAJAPEYA. A sacrifice.

VAJASANEYA. A religion or religious book (scripture). At the end of Kaiṭiyu, people will become thieves and lose all good qualities, and moreover fifteen branches of the Veda Vājasaneyas alone will be accepted as Regulations of life. (Agni Purāṇa, Chapter 16).

VAJASANEYA (VAJASANEYAS). A group of Priests. Priest Yājñavalkya was one of the disciples of Yajur Veda-group of Vyāsa. Of the line of disciples, Yājñavalkya had fifteen disciples. They were called Vājasaneyins or Vājasaneyas.

The Yajus—collection received from the god Sun were divided into fifteen groups by Yājñavalkya and given to each of his disciples. From that day onwards, his disciples became famous by the name Vājasaneyas. (Br. U 7-3-7).
VĀJĀŚRĀVAS. A priest who was the son of Naciketas. (Bṛhadāraṇyaka Upaniṣad, 6-4-33).

VĀJRA I. Son of Visvāmitra. He was an expounder of Vedas. (M.B. Anūśāsana Parva, Chapter 4, Stanza 52).

VĀJRA II. The son of Aniruddha, who was the grandson of Śrī Kṛṣṇa. Mention is made in Mahābhārata, Mausala Parva, Chapter 7, Stanza 72, that after the extermination of the Yādavas by the mausala fight (the fight with grass grown from the filings of the iron-pestle), Arjuna anointed Vajra as the King of the remaining Yādavas. When the Pāṇḍavas began the Mahāprasthāna (the great departure), Yudhīṣṭhīra called Subhadrā and instructed her to look after Vajra with particular care. (M.B. Mahā Prasthāna Parva, Chapter 1, Stanza 8).

VĀJRA BĀHU I. A notorious asura. Vajrabāhu was born of a Vidyādhara-damsel named Cañcikalakṣī, when she was raped by the asura Sahasramukha. This Vajrabāhu did penance before Śiva and obtained Pāṇu-patāstra (a divine arrow) and an impenetrable armour. After this, he caught hold of Indra and bound him. Subrahmanyā rescued Indra and killed Vajrabāhu. (Kamba Rāmāyaṇa, Uttra Kāṇḍa).

VĀJRA BĀHU II. A monkey. With other monkeys Vajrabāhu got on the body of Kumbhakarṇa and scratched his face and body and did much harm in the battle between Rāma and Rāvaṇa. Kumbhakarṇa caught hold of them and ate them. (M.B. Vana Parva, Chapter 287, Stanza 67).

VĀJRA DĀMŚTRA I. A ferocious giant who was a follower of Rāvaṇa. In Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 54, mention is made that this giant was killed by Angada in the Rāma-Rāvaṇa battle.

VĀJRA DĀMŚTRA II. A captain of the army of Tripurāsura. It is stated in Gaṇeśa Purāṇa that Tripurāsura gave his captain clothes, villages etc., as presents, for bringing Pāṇa (netherworld) under control.

VĀJRA DATTĀ. The King of Prājīyotisapura. He was the son of Bhagadatta. He attacked the neighbouring kings and defeated them. He caught hold of the sacrificial horse of Yudhīṣṭhīra, led by Arjuna, who fought with Vajradatta for three days and defeated him. (M.B. Aśvamedha Parva, Chapters 65 and 74).

VĀJRA JĀVĀLĀ. A daughter of Mahābali. This Vajrajāvālā was the wife of Kumbhakarṇa. (Uttra Rāmāyaṇa).

VĀJRA KĀNṬKĀSĀLĪ. A hell. (See the part Naraka under Kāla).

VĀJRA MUSṬI. A giant. Vajramuṣṭi was the son born to Mālyavān of his wife Sundā. Vajramuṣṭi had six brothers named Vīrūpaśa, Durnukha, Suptaghna, Yajñakośa, Matta and Unmatta and a sister named Nālā. (Uttra Rāmāyaṇa).

VĀJRA NĀBHĀ I. A warrior of Subrahmanyā. (M.B. Śalya Parva, Chapter 45, Stanza 63).

VĀJRA NĀBHĀ II. A King of the line of Śrī Rāma. The genealogy is the following. Śrī Rāma-Kuṣa-Aditi-Niṣadhā-Nabhas-Puḍḍarikā-Kṣemadhāvāvā - Devānīka - Rkṣa-Pāryāṭa-Bala-Vinda-Vajranābha. Khagana was the son of Vajranābha. (Bhāgavata, Skanda 9).

VĀJRA NĀBHĀ III. An asura. Prabhāvatī whom Pradyumna the son of Śrī Kṛṣṇa married, was the daughter of this asura. (For details see under Prabhāvatī).

VĀJRA NĀBHĀ IV. A King who ruled over Mathurā. He was a friend of Parīkṣit. At the request of hermit Śaṅḍilya, Uddhava talked to Vajranābha about the greatness of Bhāgavata.

VĀJRAṆĀGA. An asura. This asura was born to Kaśyapa of his wife Diti. Tārakāśura was born to Vairāgī of his wife Vairāgī (For details see under Pārvatī, Para 2).

VĀJRAPRĀŚĀDA. A house in heaven. Maṇḍvīpa is situated above the world of Brahmā. This is an island in the sea of Amṛta with an area of several yojanas. All the sand particles on the shore of the sea of Amṛta are jewels. Beyond the trees of jewels standing on the sea-coast, there is an iron-wall with four towers. Those who come here to see Devī (goddess) should get down from their vehicles here. Beyond this wall of iron, there are seven walls of bronze, copper, lead, brass, a mixture of five metals, silver and gold. They are called Saṃpāṭālas. Between the walls there are several parks such as Kalpa-vātikā, Santanāvakātikā, Haricandana-vātikā, Mandāravātikā, Pārijātavātikā, Kadambavātī etc. On passing the seven walls, several houses are seen. They are topaz-house, jacinth-house, diamond-house, chryspose-house, sapphire-house, ruby-house, emerald-house, etc. (Devī Bhāgavata, Skanda 11).

VĀJRAŚĪRĀ. A son of hermit Bhṛgu. It is mentioned in Mahābhārata, Anūśāsana Parva, Chapter 35, Stanza 125, that hermit Bhṛgu had seven sons named Cyaovanā, Vajraśīrā, Sucī, Aurvā, Sukra, Vareṇya and Savana.

VĀJRAVEGA. A giant who was the brother of Khara, Dūṣaṇa and Tri īras. In the battle between Rāma and Rāvaṇa Vajravega stood as the attendant of Kumbhakarṇa and fought with Śrī Rāma and was killed by Hanūmān. (M.B. Vana Parva, Chapter 287).

VĀJRAVIṢKAMBAH. A child of Garuḍa. (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 10).

VĀJRAṆUDHA (Thunderbolt). The famous weapon of Indra. 1) The making of this weapon. In olden days a fierce asura named Vṛtra was born. The Kālākeyas and many other asuras became his followers. They began to cause 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 Vṛtra. Brahmā told them that only with a weapon made of the bone of the hermit Dadhi, could Vṛtra be killed. The Devas went to the bank of the river Sona and saw the hermit Dadhi, who was the foremost of munificent men, doing penance there. Indra told him the purpose 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 bones of the hermit and gave them to Vīvākarmā who made a powerful weapon with them and gave that to Indra. They named the weapon the ‘thunderbolt’. (M.B. Vana Parva, Chapter 100).

2) The face of Subrahmanyā was cut. Once Indra was defeated by Narakāśura. 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, Lāvāṇakalambaka, Taranaga 6).
3) **Daily thunderbolt.** In *Viragna Purāṇa*, Anśa 1, Chapter 5 and Anśa 2, Chapter 8, a process by which thunderbolt is made daily in the evening from the water particles thrown by Brahmans when they recite the spell Gāyatrī, is described.

In the evening, the fierce giants called the Mandehas wished to catch the Sun. Prajapati had given them a curse that though their bodies would not perish they would daily meet with death. So there is a fight between these giants and the sun daily in the evening. At that time the Brahmans 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 became a tiger.** The hermits Nārada and Parvata once went to the palace of the King Śrīnāyana. 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. Śrīnāyana became very sad. Nārada and Parvata brought the boy to life again and gave him to the King. (M.B. Sānti Parva, Chapter 30).

**VAJRA I.** Indra who wields the weapon Vajra (q.v)

**VAJRA II.** An eternal god concerned in offering to the manes. (Mahābhārata, Anuśāna Parva, Chapter 91, Stanza 33).

**VAKA (BAKA).** See under Baka.

**VĀKĀ.** The daughter of the giant Mālyavān. Viśravas married her. Three sons Triṣūras, Dūṣaṇa and Vidyujjihva and a daughter Anupālīka were born to the couple (Brahmāṇḍa Purāṇa, 3: 8: 39-56; Vāyu Purāṇa, 70 34-50). But in mahā Bhārata, mention is made only about three wives of Viśravas, named Puṣpotkaṭa, Rākā and Mālīṇī.

**VAKA DĀLΒHYA (BAKA DāLBHYA).** A hermit of Ancient India. The information obtained from Mahābhārata about this hermit is given below.

(He was a member of the council of Yudhiṣṭhir.) (M.B. Sabhā Parva, Chapter 4, Stanza 11).

(ii) Once Vaka Dālbhya lectured to Yudhiṣṭhir a about the greatness of Brāhmaṇas. (M.B. Vana Parva, Chapter 26, Stanza 6).

(iii) On another occasion he described the welfare of eternal beings to Indra. (M.B. Vana Parva, Chapter 193).

(iv) Once he stopped Śrī Kṛṣṇa, who was going to Hastināpura, and conversed with him on the way. (M.B. Udyoga Parva, Chapter 83, Stanza 65).

(v) The hermit Baka Dālbhya once talked about how the kingdom of Dhṛtarāṣṭra would be made burnt offering to fire. (M.B. Sāya Parva, Chapter 41, Stanza 5).

**VAKANAKHA (BAKANAKHA).** One of Viśvāmitra's sons who were expounders of the Vedas. (Mahā Bhārata Anuśāna Parva, Chapter 4, Stanza 58).

**VĀKPĀRUSYA (Using harsh words).** One of the wrongs brought under the rule of chastisement in ancient India. Without caring for the truth or falsity, a man praising another with a view to tease or offend him, is Vākpārūṣya. The teasing may be aimed at somebody 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 found 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 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 Dantavakra. (For further details see under Dantavakra).

**VAKŠOGRIVA.** Viśvāmitra's son, who was an expounder of Vedas. (M.B. Anuśāna Parva, Chapter 4, Stanza 53).

**VAL (BALA).** An asura. It is stated in Padma Purāṇa, Bhūmikhaṇḍa, how Indra killed this asura.

One day Vāla 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, Maṇḍala 1, Anuvāka 4*. (For further details see under Bala).

**VĀLAKA (BALĀKA).** A forester. (For further details see under Balāka).

**VĀLAKĀSVĀ.** See under Balākāśva.

**VĀLAHIYAS.** See under Bālāhīyas.

**VALLALA.** See under Bālava.

**VALGUJĀGHA.** A son of Viśvāmitra. He was a Brahmavādī. (See under Viśvāmitra).

**VALIMUKHA.** A famous monkey in the army of Śrī Rāma. (Valmiki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 4, Verse 52).

**VĀLISIKHA.** See under Bālīṣika.

**VALKALA.** See under Bālvala.

**VALLABHA I.** The husband of Hemaprabhā, an unchaste woman. (See under Hemaprabhā).

**VALLABHA II.** Son of Balākāśva. He was a righteous King. Vallabha had a son named Kuśika. (M.B. Anuśāna Parva, Chapter 4, Stanza 5).

**VĀLMIKI I.** A hermit who was the first among poets and the author of Rāmāyaṇa.

1) **General information.** Knowledge about this hermit who was the first among the poets of Bhārata, is scanty. So we have to depend mainly on some hearsay for the life history of this sage.

It is said that Vālmiki 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 Vālmiki. 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 sat under a tree and began to sing Rāma Rāma. Days and months and years passed, unknown to him. He did not know that white ants had built a shelter above him. After several years the Saptarṣis returned by that way. They broke the
ant-hill and took the hermit out. Because he came out of Vālmiki or white-ant-hill he came to be known as Vālmiki. He built 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 shines in the palace of Indra. (M.B. Sābhā Parva, Chapter 7, Stanza 16).

(ii) Mention is made in Mahābhārata, Udyoga Parva, Chapter 83, Stanza 27, that Vālmiki met Śrī Kṛṣṇa who was going to Hastināpura as a messenger of the Pāṇḍavas.

(iii) Sātyaki recited a poem composed by Vālmiki, after having killed Bhūrīravas in the Bhārata-battle. (M.B. Droṇa Parva, Chapter 143, Stanza 57).

(iv) Vālmiki told Yuddhiṣṭhira of the benefits of his devotion to Śiva. (M.B. Anuśāsana Parva, Chapter 18, Stanza 6).

VĀLMIKI II. One of the prominent sons of Garuḍa. (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 11).

VĀMĀ. An attendant of Subrahmanya. (M.B. Sālya Parva, Chapter 46, Stanza 12).

VĀMADEVA. An ancient hermit.

1) VāmaDEVA and Śala. Three sons named Śala, Dāla and Bala were born to King Parikṣit by his wife Suśobhānā, a princess of Maṇḍūka. In due course, King Parikṣit anointed his eldest son Śala as King and went to the forest for penance.

Once Śala went to the forest to hunt. While chasing a deer, the King asked his charioteer to bring horses capable of overtaking the deer. The charioteer told the King that such horses were available at the hermitage of VāmaDEva. They went to the hermitage of VāmaDEva and got the horses on condition that they would be returned.

After the hunting, Śala reached his capital. Seeing the beauty and the vigorous nature of the horses, the King did not like to part with them. VāmaDEva sent his disciple to the court of the King to take the horses back. But the King sent him back empty-handed. VāmaDEva got angry. He came in person and demanded his horses. The King replied that Brahmins did not require such horses. While these two were quarrelling with each other, some fierce giants came there and pierced Śala 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. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 7, Stanza 3).

(ii) Maṇḍala 4 of Rgveda was composed by VāmaDEva.

(iii) VāmaDEva was a hermit who had praised the Aśvinidevas when he was in his mother’s womb. (Rgveda, Maṇḍala 1, Sūkta 119).

(iv) Once VāmaDEva tried to eat the flesh of a dog because of hunger, with a view to save Brahmins. (Manusmṛti, Chapter 10, Stanza 106).

(v) He was a prominent member in the assembly of Indra. (M.B. Sābhā Parva, Chapter 7, Stanza 17).

(vi) Once VāmaDEva gave advice about righteousness to King Vasumanas. (M.B. Śanti Parva, Chapter 92).

VĀMADEVA II. A King. Arjuna defeated this King during his regional conquest of the North. (M.B. Sābhā Parva, Chapter 27, Stanza 11).

VĀMADEVA III. One of the seven sons born to Manu by his wife Śatārūpā. It is stated in Matsya Purāṇa, Chapter 4, that the Brahmin was born from the face, Kṣatriya from the hand, Vaśya from the calf of the leg and Śūdra from the foot, of VāmaDEva, who was an incarnation of Śiva. This VāmaDEva who had five faces and a trident in his hand, fought with Candra, when Tārā the wife of Brhaspati was carried away by Candra. (Matsya Purāṇa, 4-13).

VĀMĀNA I. An incarnation of Mahāvīra.

1) General information. There are ten main incarnations of Mahāvīra. Of these, the incarnation of Vāmāna is the fifth.

2) Two Vāmanas. Two different stories occur in the Purāṇas about the incarnation of Vāmāna. One story is about how Mahāvīra took the incarnation of Vāmāna and thrust Mahābali an asura, down to the netherworld. This story is more widely known. In the second story the place of Mahābali is given to the asura called Dhundhu. This is the main difference. For a comparative study, both stories are given below:

a) The first story of the incarnation of Vāmāna. The devas (gods) such as Indra and the others were born to Prajāpati Kaśyapa by his wife Aditi and the asuras (demons) such as Mahābali and others, by his wife Diti. The Dāityas (asuras) began to harm and harass the Devas to a great extent. Once Aditi, the mother of the Devas, complained to Kaśyapa about this. He advised her to take the fast called ‘Payovrata’ fixing the image of Mahāvīra in her heart and that he will take birth through her as Vāmāna and destroy Mahābali. According to the advice of her husband, Aditi began to take Payovrata, at the end of which Mahāvīra appeared before her and asked her what her wish was. She told Viṣṇu, of her grievances and Viṣṇu consoled 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 Kaśyapa and take birth as your son and rescue your sons.” Mahāvīra disappeared. Aditi worshipped her husband with devotion. By contemplation Kaśyapa knew everything. He infused the energy he had acquired by penance into Aditi, who gave birth to a son. The birth took place on the twelfth day of the month of Bhadrapada, in the bright lunar fortnight at the auspicious moment called Abhijit, in the star of Śrāvaṇa. The infant had four hands. While Kaśyapa and Aditi were looking on, the infant changed its form and became a dwarffish Brahmīn boy. The Devas brought presents to the child. The Sun taught him the spell called Savitri mantra. Brhaspati gave the Brahmnstring. Kaśyapa gave the string wound round the waist. The earth gave the hide of a black antelope. Soma the Vanaspati gave a rod; Aditi gave the cloth over the privities, the sky an umbrella, the seven hermits gave Ku’a-grass, Brahmā gave a waterpot, Sarasvati gave a rosary and Kubera gave a pot.

At that time, the powerful Mahābali had brought the three worlds of heaven, earth and Pīṭāla (the netherworld) under his control: That Asura King performed a horse-sacrifice with the help of a Bhārgava Brahmīn. Hearing about it Vāmāna started for the place of sacrifice. Mahābali was performing the sacrifice at a place called Bhṛgukacchaka on the North bank of river Narmādā. The priests who were performing the rites
VAMANA I

and ceremonies of the sacrifice saw Vāmana coming slowly to the sacrificial hall. They wondered whether it was the Sun, Sanatkumāra 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. Mahābali welcomed Vāmana and asked him the purpose of his visit, Vāmana said “Oh! King! Your words are sweet. Noble Asura! give me three feet of ground which I measure with my feet. That is all what I want.” Mahābali agreed. The teacher-priest Sukra felt some doubts regarding the identity of Vāmana. So he secretly told Mahābali that the boy Vāmana was none other than Mahāvisnū and as such, he should not give any promise. But Mahābali had already given the promise. He refused to go back upon his words. The priest Sukra got angry at this and cursed Mahābali thus. “You boast that you are wise and learned. But you are disobedient, slow-witted and unwise. So all your prosperity 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 with the water brought in golden pot by his queen Vindhyāvalī. The names, Āśāna and Kotaṇā also are used in the Purāṇas for Vindhyāvalī the wife of Mahābali. She came out for the purpose wearing golden ornaments. Mahābali 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 bigness of Vāmana. On that huge figure, Mahābali saw the priest, the performers of sacrificial rites, the sacrificial hall, the universe, the elements, the qualities the senses, the mind, the individual spirits, and at the feet of the figure the world Rasāṭāla. He saw the earth on its feet, mountains below the knees, birds on its knees, the Maruṇa on its thighs, evening on its clothes, the Prājāpatis on its privities, the noble and mighty asuras on its loins, the sky on its navel, the oceans on its stomach, Dharma (duty) in its heart, rightness and truth on its breasts, Mahālakṣmi holding lotus on its chest, songs of Śāman and all other voices in its neck, all the gods beginning with Indra on its hands, the points (directions) on its ears, the ether 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, Varuna in its tongue, day and night agreement and disagreement in its winking and anger on its forehead. In its touch there was desire, in its radiance there was water, in its buttocks lawlessness, sacrifice in its steps, death in its shadow, illusion in its laugh, medicines in its hairs, rivers in its veins, stones in its nails, Brahmā in its intelligence, hermits, devas etc. in its life-breaths. Thus the figure was seen by Mahābali. Vāmana had trodden on the whole of the earth, which was completely under the cont ol of Mahābali, 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 Maharloka, Janaloka and Tapaloka (three worlds). No spot was left in the universe for a third step.

Vāmana said: “You have given 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 Pātalā.” Bali requested him to place the third step on his head. Vāmana placed his foot on the head of Mahābali and thrust him down to Pātalā.

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 Lokāpalas (Indra, Agni, Yama and Varuna) in a divine Vīmāna to the world of Viṣṇu. (Bhāgavata Sandhā 8).

b) The second story of the incarnation of Vāmana. Dhundhu, an asura boy, was born to Kaśyapa by his wife Danu. That asura 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 Kaliyuga, during the period of Hiranyakasipu, went to heaven and defeating Indra and the other Devas, established his rule there as Indra. The mighty Hiranyakasipu 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 this, wanted to drive them out of that place also. He requested Sukra, the priest and teacher of asuras, to tell him the means of doing it.

Sukra said, “Devendra 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 holy place called Prācina tirtha. 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 consoled them and sent them back. After this Mahāvisnū took the form of a Vāmana and jumped into the Devikalāla and lay afloat like a piece 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 sliver:—“In the family of Varuna there was a Brahmin named Prabhāsa, who was a scholar. I am Gatiṃśa, 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.”

The Bhārgavas who were present there, requested Dhundhu thus. “Oh! King of the asuras! Be pleased to give this boy a well-furnished house, servant-maids and plenty of wealth.” Hearing this Dhundhu said to Vāmana. “I will provide you with wealth, servant-maids, house, gold, cows, land, clothes etc.” Vāmana humbly said to Dhundhu “Oh Lord! I do not want any wealth. It is my desire for wealth that has brought me to this plight. I request you to give me only three feet of ground.”

As soon as the asura-King complied with his request, Vāmana began to grow like the moon. He assumed the
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 Dhundhu. By this heavy fall there appeared a great cavity thirty thousand yojanas deep. Bhagavān Viṣṇu took the asura Dhundhu and threw him into that deep pit with a mighty force, and by a shower of dust he filled the cavity.

Indra with the Devas occupied the world of Gods. Leaving the asura King in the sea of dust, Bhagavān jumped into the river Kālindī 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 Irāvātī. Airāvata, Supratīka and Aśjana were the other three. (Brahmaṇḍa Purāṇa, 3:7:292). This Vāmana was the conveyance of a famous giant in the army of Ghaṭotkaca during the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 60, Verse 56).

VĀMANA III. A holy place situated on the borders of Kurukiṣṭera. By bathing in the particular spot called Viṣṇupāda, 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 Krauṇica Island. (Mahābhārata, Bhīṣma Parva, Chapter 12).

VĀMANABHĀṬṬĀBĀṆA. A great Sanskrit poet. It is believed that he lived in the 15th century. He has written several poems and plays. His poetic works are 'Nalābhhyadaya' and 'Ragunāthacarita'. The former consists of eight Kāṇḍas and the latter, thirty Kāṇḍas.

It is stated that VāmanabhāṭṭābāṆa was the teacher of Vidyāranyā. Besides these two major works, he had written several poems and dramas. Imitating the poem 'Meghasandesa' of Kālidāsa, he had written a poetic work of the same type called 'Harāssandasandeśa'. A minor Drama called Śrīgarābhāṣana was written by this Vāmana. It is said that this drama was acted at Vijayanagara. The two plays, named—Pārvatiparīṇayā and 'Kanakarekhā' were also written by the same poet.

VĀMANAPURĀṆA. One of the eighteen Purāṇas. (See under Purāṇa).

VĀMANIKĀ. An attendant of Subrahmaṇya. (M.B. Sālya 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 Rājasūya (imperial consecration) of Yudhisthīra. (M.B. Saḥā Parva, Chapter 51, Stanza 17).

VĀMŚĀ. A daughter born to Prajāpati Kaśyapa by his wife Pradhā. (M.B. Ādi Parva, Chapter 65, Stanza 45).

VĀMŚAGULMA. A holy bath. The rivers Šoṇa 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.

VĀMŚAMULAKA. A holy place situated on the boundary of Kurukiṣṭera. 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 up-lift of one's race.

VĀMŚAVĀLĪ. (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.

VĀNAPRAŚTA. (House-holder in the forest). One of the four stages of life. (See under Āśrama).

VĀNARA (MONKEY). Monkeys are given a prominent place in the Purāṇas. Considering them as born in the family of Hanumān, an ardent devotee of Śrī Rāma, some worship monkeys. It is mentioned in Vālmikī Rāmāyana that the monkeys got a prominent place first among the gods and spirits. It is stated in Vālmikī Rāmāyana, Kiśkindhā Kāṇḍa, Sarga 33, that the leaders of the monkeys were Bāli, Sugrīva, Aigada, Māinda, Gavaya, Divvīda, Gavākṣa, Gaja, Sarabha, Sūryāska, Hanumān, Vidyumnālī, Virabahu, Subhā, Nala, Kumuda, Jāmbavān, Tāra, Supātala, Sunetra, Nila and Daddhivaktra.

The social life of the monkeys, is described as follows in the Vālmikī Rāmāyana, Kiśkindhā Kāṇḍa, Sarga 33, "Mahendra mountain, the Himālayas, the Vindhya mountain, the peaks of Kailāsa 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 which live in red arsenic caves are yellow in colour. Those which live in Mahā Meru and Dhūmra (smoky) mountain have the colour of the rising sun and are drunksard.

VĀNASPATI I. Those trees which produce fruits without flowering are called Vanaspatis according to Manusmṛti Chapter 1, Stanza 47. Āṭi (fig tree) is an example. (Apuspha phalavanto ye te vanaspatayā smṛthā).

VĀNASPATI II. One of the seven sons of the King Ghrṭapṛṣṭha. (Bhāgavata, Skandha 5).

VĀNAVĀ. A country famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Stanza 54).

VĀNAVĀSIKA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 58).

VĀNYU I. A son born to Prajāpati Kaśyapa of his wife Danu. It is mentioned in Mahābhārata, Ādi Parva Chapter 65, Stanza 25, that he was the most prominent of the ten sons of Danu.

VĀNYU II. A son born to Uruvaśī from Purūravas. The sons of Uruvaśī were Ayus, Dhiimān, Amāvasu, Dr̥ḍhāyu Śatāyu and Vanāyu. (M.B. Ādi Parva, Chapter 75, Stanza 25).

VĀNYU 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. (Vālmikī Rāmāyana, Aranya Kāṇḍa Sarga 69, Stanza 22).

VĀNDANA. A hermit mentioned in Rgveda. Once this hermit was pushed into a well by Asuras. But he was saved by the Aśvinidevas. (Rgveda, Manḍala 1, Anuvāka 1, Śūkt 116).

VĀNDANĀ. A river famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 18).
VANDI (BANDI, VĀNDINA). A scholar and scientist in the palace of King Janaka. He defeated the hermit Kahodaka in an argument and dipped him in water. (For further details see under Aśāvakra).

VĀNDINA. See under Vandi.

VANEYU. A king who was the grandson of emperor Pūru and the son of Rudrāśva. Vaneyu was born to Rudrāśva by a celestial woman named Mitrakeśī. Ten sons named Vaneyu, Rceyu, Ka-development, Kṛpaneyu, Sthāndlye, Jaleyu, Satyeyu, Dharmeyu and Sānteyu, were born to this celestial woman. (M.B. Ādi Parva, Chapter 94, Stanza 8).

VAṆGA. An important state in ancient India. The present name of this country is Bengal. Several statements occur in the Purāṇas about Vaṅga. The following are the statements about Vaṅga given in the Mahābhārata.

(i) Arjuna visited this country during his pilgrimage. (M.B. Ādi Parva, Chapter 214, Stanza 9).

(ii) Bhīmasena attacked Vaṅga. (M.B. Sābhā Parva, Chapter 30, Stanza 23).

(iii) The Kings of Vaṅga visited Yudhiṣṭhira with presents. (M.B. Sābhā Parva, Chapter 52, Stanza 18).

(iv) Kaṃḍa conquered this country during his regional conquest. (M.B. Vana Parva, Chapter 254, Stanza 8).

(v) In the Bhārata battle the King of Vaṅga confronted Gaḥotaka and was defeated. (M.B. Bhīṣma Parva, Chapter 92, Stanza 6).

(vi) Once Śrī Kṛṣṇa conquered the country of Vaṅga. (M.B. Drona Parva, Chapter 11, Stanza 15).

(vii) Paraśurāma exterminated the Kañṭaṇya of Vaṅga. (M.B. Drona Parva, Chapter 70, Stanza 12).

(viii) The low castes of Vaṅga attacked the sacrificial horse led by Arjuna who killed every one of them. (M.B. Aśvamedha Parva, Chapter 82, Stanza 29).

VAṆGRDA. An asura. It is mentioned in Rgveda, Manuśa, Anuvāka 1, Sūkta 10, that the Kings Atiṭhigva and Rījīvā, with their armies surrounded the cities of the asuras Kāraṇa, Paṇḍya and Vaṅgrda and that Indra helped the two Kings.

VAṆJULA. See under Vidura II.

VAPUS I. A daughter of Dakṣa. Dharmadeva married her. (Viṣṇu Purāṇa, Amśa 1, Chapter 7).

VAPUS II. A celestial maiden. She made a futile effort 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. (Mārkandeya Purāṇa, 1, 49, 56; 41).

VAPUSMĀN. Son of Saṅkrandana, the King of Vidarbha. Dama, a famous king of Diśa dynasty carried away by stealth Sumanā, the daughter of Cāruvarma, the King of Daśārṇa, in consequence of which Vapusmān and Dama became enemies.

Vapusmān waited for an opportunity to take revenge and when a convenient moment came, he killed Nariṣyanta, the father of Dama. Indrasena 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 towards the slayer, Dama started with a mighty army and engaged Vapusmān in a fierce battle. He killed Vapusmān in the battle and with his blood he made offerings to the spirits of his parents. (Mārkandeya Purāṇa, 135).

VAPUSMATI. Daughter of the King of Sindhu. She became the wife of Mārutta. (Mārkandeya Purāṇa, 133).

VAPUŚTAMA. The prominent queen of King Janamejaya. She was the daughter of Suvarnavarman, the King of Kāśī. (Devi Bhāgavata, Skanda 2). Vapusṭama had two sons, Satānīka and Saṅkukarṇa. (M.B. Ādi Parva, Chapter 95, Stanza 86).

VARADA. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 64).

VARADĀNA. A holy place near Dvārakā. It was here that Dvūvāsas gave Bhagavān Śrī Kṛṣṇa boons (Vara). 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 a thousand cows as alms.

VARADĀSāNGAMA. 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, Sābhā Parva, Chapter 4, Stanza 17, that this hermit stayed in the palace of Yudhiṣṭhira.

VARĀHA II. A holy place in the middle of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 88, 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 sacrifice Agniṣṭoma.

VARĀHA 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 Sanaka and others who went to visit Mahāviṣṇu. The angry hermits cursed them to take birth as asuras. Accordingly Jaya and Vijaya took birth as two asuras Hiranyākṣa and Hiranyakaśipu and were born from Prajāpati Kaṣyapa by his wife Diti. Even their birth itself was inauspicious. Once, while Kaṣyapa was carrying on evening worship, his wife was filled with libido. She embraced Kaṣyapa. 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 elder son was called Hiranyākṣa and the second son was called Hiranyakaśipu. As Hiranyakaśipu 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 Śvāyambhuva, the son of Brahman, 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 Devī, who will be pleased with your devotion and will bless you. If she is pleased with you, you will become a famous Prajāpati." Hearing the words of Brahman, Śvāyambhuva worshipped Devī with ardent devotion, deep meditation and severe vows and penance, at which Jagadamba 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. Devī 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 Nārāyaṇa (Viṣṇu) could do anything in this matter. So Brahmā with the Manus, hermits and others began to meditate on Mahāviṣṇu.

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 Mahāviṣṇu. 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 a mighty force jumped into the sea. It was immensely troubled by the manes 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 smelling and snorting and found out the earth. He slowly lifted it on his tusks and started from there. On the way, the fierce and wicked Hiraṇyākṣa hindered him. Bhagavān Viṣṇu used his club Nandaka and killed Hiraṇyākṣa. It was besmeared with his blood; Mahāviṣṇu came up to 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 which was raised to the surface of water, fell in love with Mahāviṣṇu and embraced him. He embraced her in return. These mutual embraces continued for one complete Devavarsa (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 Vaikuṇṭha. (Bhagavata, Skandha 3; Devī Bhagavata Standhas 8 and 9; Agni Purāṇa, Chapter 5; Padma Purāṇa, Bhūmikhaṇḍa, Chapter 91).

VARĀḤA IV. A mountain near Girivraja, the capital city of Magadhā. (Mahābhārata, Sabhā Parva, Chapter 21, Stanza 2).

VARĀḤAKA. A serpent born in the family of Dhṛtarāstra. This serpent was burned in the sacrificial fire of Janamejaya. (M.B. Adī Parva, Chapter 57, Stanza 18).

VARĀḤAKARNA. A Yakṣa (demigod). This Yakṣa remains in the palace of Kubera. (Mahābhārata, Sabhā Parva, Chapter 13, Stanza 16).

VARĀḤĀMBA. An asura. Mention is made about him in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52.

VARĀḤA PURĀṆA. See under Purāṇa.

VARAṂAṆI. A beetle made of jewel. Brahmā had given a boon that only he who fought with this jewel-beetle in his mouth could kill Pāṭala Rāvana. This secret was known only to the giants, such as Rāvana, and others. This Varaṃāṇi was kept in an underground cell of a harem near the Kālī temple in the Pāṭala.

The battle between Rāma and Rāvana was going on. Hanumān made a fort coiling his tail like a spring and Rāma and Lākṣmana stayed inside this fort. While they were sleeping, Pāṭala Rāvana made a tunnel under the earth and carried away Rāma and Lākṣmana. Vibhiṣana knew this, only next day morning. Instantly he sent Hanumān to Pāṭala. In accordance with the advice of Vibhiṣana, Hanumān went directly to the cell in the harem, took Varaṃāṇi and put it in his mouth. Then he fought with Pāṭala Rāvana and defeated him. Thus with the help of the Varaṃāṇi Hanumān rescued Rāma and Lākṣmana. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

VARĀṆASI. A river famous in the Purāṇas. It is mentioned in Vāmana Purāṇa that the river Varana which flowed from the right leg and the river Asī, which started from the left leg of Bhagavān, who lies in contemplation at Prayāga, are two holy rivers. (See under Varaṇaśī).

VARĀṆASI. A country in ancient Bhrārata. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 19, Stanza 31, that the army of the Kauravas had surrounded this country.

VARĀṆASI (VARĀṆASI). Kāśī.

(Before reading the information given here refer to the details given about Kāśī under Kāśī and Divodāsa).

1) The name Varāṇasi. Formerly this place was known as Prayāga. Later it got the name Varāṇasi and then Kāśī. The name Varāṇasi is originated from two rivers. Bhagavān Yogāṣayī who stays in Prayāga was born from a portion of Mahāviṣṇu. From the right leg of Yogāṣayī the river Varana started and from his left leg the river Asī started. These two rivers are praised and worshipped all over the world. The temple of Yogāṣayī is situated in the place between these two rivers. As the place is situated between Varana and Asī it is called Varāṇasi. (Vāmana Purāṇa, Chapter 3).

2) Other information.

(i) Bhīma went to Kāśī and took Ambā, Ambikā and Ambālikā, the daughters of the King of Kāśī, to his kingdom by force. (M.B. Adī Parva, Chapter 102, Stanza 3).

(ii) Varāṇasi is a holy place of pilgrimage. By bathing in Kapilāhrada, a holy bath there, and worshipping Saṅkara, one could obtain the fruits of performing the sacrifice Rājasūya. (M.B. Vana Parva, Chapter 84, Stanza 78).

(iii) The middle part of Varāṇasi is called Avimukta. Those who forsake their lives at Avimukta will obtain heaven. (M.B. Vana Parva, Chapter 84, Stanza 79).

(iv) Once Śrī Kṛṣṇa made Varāṇasi a prey to fire. (M.B. Udyoga Parva, Chapter 48, Stanza 76).

(v) A very great scholar named Tulādhāra Vaiśya once lived in Varaṇasi. (M.B. Śānti Parva, Chapter 261, Stanza 41).

(vi) Once, in ancient days, Śiva imparted to the hermit Jaigaśu at this place, the eight miraculous attainments such as anjāma, garīma etc. (M.B. Anuśāsana Parva, Chapter 18, Stanza 37).

(vii) Varāṇasi is equal to the capital city of Indra.
(Amaravati). (M.B. Anuśāsana Parva, Chapter 30, Stanza 16).
(viii) In ancient days a hermit named Sāṇivartta used to come here daily to worship Śiva. It was at this place that the emperor Marutta accepted the hermit Sāṇivartta as his priest. (M.B. Aśvamedha Parva, Chapters 6 and 7).
VARANAVATA. The place where Duryodhana built the wax-house for the Pañḍavas. It is believed that the modern village Varnava, 19 miles north east to Meerut in North India, is the place where this Purāṇic Vāraṇavata stood. Information about Vāraṇavata found in Mahābhārata, is given below:
(i) Once the ministers of Dhṛtarāṣṭra made a consultation about the festival in this city. (M.B. Ādi Parva, Chapter 192, Stanza 3).
(ii) Vāraṇavata was one of the five villages requested for by the Pañḍavas, on their return after their life in the forest. (M.B. Udyoga Parva, Chapter 31, Stanza 19).
(iii) Yuyutsu, the son of Dhṛtarāṣṭra, carried on a battle here for six months. (M.B. Droṇa Parva, Chapter 19, Verse 58).
VARĀNGI I. The wife of Vajrāṅga, an asura. (For more details see under Vāraviḍa, Para 2).
VARĀNGI II. Wife of Sāṁyāti, a King of the Lunar dynasty. The father of this Varāngi was Drṣadva. A son named Ahaṁyāti was born to Varāngī. (M.B. Ādi Parva, Chapter 95, Stanza 14).
VARARUCI. An ancient Indian scholar in astronomy and astrology. (Some details regarding Vararuci are given under Bhārtrihari).
1) Birth. It is stated in Kāthāsārtsāgara, Kāthāpitha-labhakā, Tārāṅga 1, that Vararuci was the rebirth of a Gaṇanāyaka (guard of Siva) named Purṣpadanta. Once Siva happened to tell Pārvatī some previous stories of the Vidyādhara. Purṣpadanta eavesdropped and heard everything. Pārvatī understood this and cursed him to become a man. Accordingly Purṣpadanta was born in the city of Kauṣāmibi under the name Vararuci or Kāṭvāyana. (For details about the curse see under Ēnudāṣyāv).
2) Of sharp intelligence. Vararuci was born as the son of the Brahmin Somadatta at Kauṣāmibi. Agniśikha was another name of Somadatta. Vasudattā was the mother of Vararuci. In the previous birth, Vasudattā was a hermit maid. Due to a curse she lost her hermit-maidhood and took birth as a woman under the name Vasudattā 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 recited to 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 Saṅkarasvāmi. He had two sons named Varṣa and Upavarsa. Both married and lived in separate houses. By and by Varṣa became cruel and wicked and poor. Upavarsa 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 Brahmans. It was to prevent the extreme cold in the winter and the extreme heat in the summer from affecting them severely. The wife of Upavarsa made this sweet food and gave it to Varṣa. When he brought it home, his wife scolded him. Varṣa felt very sorry because of his foolishness. He gave up all his desires and began to worship Kumārasvāmi. Kumārasvāmi was pleased with him and blessed him with all kinds of knowledge. Kumārasvāmi had ordered him to teach all of this knowledge to one who could learn at first hearing. From that day onwards Varṣa had been waiting for a disciple who could learn at first hearing.
During this period there lived two Brahmans named Devasvāmi and Kārumbhaka in the city of Vetasapura. They were friends. A son was born to each of them. The son of Devasvāmi was named Vyāli. The name of the son of Kārumbhaka was Indradatta. When Vyāli was a child, his father died. Seeing their grief the father of Indradatta left the country. Both of the boys, having nobody to look after them, went to perform penance, before Subhrāmanyasvāmi. Subhrāmanya ordered them in their sleep to go to Varṣa in Pāṭāllikā, 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 Varṣa. The people told them that Varṣa was a fool. They were sorry to hear it. Still they did not turn back. They reached the house of Varṣa, and entered the house which was the abode of rats and bats, the walls of which were crumbling due to rain as it had not been thatched for a long time. The courtyard was full of Cassiatora plants. Inside the house, here and there on the floor, Cyperus-grass was growing. The wife of Varṣa who was in utter penury stood up and welcomed 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 Varṣa. 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 Varṣa.”
Next morning, with the permission of his mother, Vararuci started for the house of Varṣa, with Vyāli and
Indradatta. They reached the house of Varṣa. Next morning they smeared and purified the floor and the three sincere and simple disciples sat facing the east. The teacher Varṣa recited to them the divine 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, Vyāli hearing twice and Indradatta hearing thrice. Hearing these divine recitations and repetitions which were not to be heard anywhere else, Brahmans crowded to the place. King Nanda of Pātaliputra praised the teacher Varṣa and sent him plenty of wealth and conferred on him ranks and privileges.

4) Marriage. Vararuci learned everything from the teacher Varṣa. He went with his friends once to see the Indra-festival. There, Vararuci happened to see Upakośā the daughter of Upavarṣa 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. Upakośā was your wife in the previous birth. She will marry only you. I am Sarasvati who pervades 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 Vyāli and Indradatta to give presents to the teacher Varṣa. 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 Vyāli 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. Vyāli 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 Sakaṭāla and told him to give Vararuci a crore of Vilkas. Sakaṭāla, who was an intelligent man, felt some doubt in the coming to life of the King. He decided that some one might have entered the body of the King. He ordered that every dead body in the city should be burnt. Along with the bodies, the body of Indradatta also was taken by force from Vyāli. At this time the King compelled Sakaṭāla to give the beggar Vilkas. But till the dead bodies were burnt, Sakaṭāla did not obey him. Because his body was burnt Indradatta had to remain in the body of the King. Sakaṭāla gave Vararuci the required amount. But of what use was the money? Indradatta had become the King. The King and Vyāli made a secret consultation, as a result of which Vararuci was made the Prime Minister. Sakaṭāla was charged with Brahmahatāya and was put into a dungeon with his hundred sons. They were allowed fried and powdered grain and a ‘ceratu’ (a measure) of water as food for each.

Sakaṭāla said to his sons, “My sons, 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 Yoga Nanda King. Who will do so?” Sons—We don’t think that we are powerful to do that. So you must live, father! So Sakaṭāla ate the whole food and lived while his sons, one by one, died of hunger before his eyes. Sakaṭāla sat in the middle of the Skeletons with the sole purpose of taking revenge. Vyāli gave the present to the teacher and went home.

Indradatta and Vararuci lived as king and minister.

6) Loss of ministership. By and by Vararuci 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 Sakaṭāla back. They obtained the permission of the king and brought Sakaṭāla out of the dungeon. Sakaṭāla knew that so long as Vararuci was alive, he could do nothing to the King Yoga Nanda. So he decided to wait for an 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 in that direction. Immediately the palm of the hand disappeared. The King was amazed 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 Sakaṭāla 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 Sarasvati. 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. The young ones 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 harem. 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. Once Vararuci happened to enter 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 the
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 I 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. He asked me, ‘Who is the most beautiful woman in this city?’ I 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 no answer. He said, ‘You alone have defeated me. I am glad of it. The moment you think of me, I will come and help you.’” Saying this the giant disappeared. Thenceforward we became friends.”

Sakaṭāla felt great respect for Vararuci. Hiranyakagupta, the son of Yoga Nanda, went for hunting. His horse ran fast and he was separated from his army and got into a deep forest far away. He ate some fruits and plums and got on a tree to rest for the night. At that time a lion chased 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 slept and Hiranyakagupta 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 Hiranyakagupta, “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, “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 bowed 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 dumbfounded. Upavāra came to him and said that when the news about the slaughter of Vararuci reached home, Upakosā got into fire and his mother died of broken heart. The grieves stricken Vararuci went to the forest for penance. After this 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 Cāṇaka. Sakaṭāla took Cāṇaka 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 ‘aṇgrabhojana’ (first meal) to be given to Subandhu. Cāṇaka trembled with fury. At that time his lock of hair was loosened. He took a vow that only after pacifying his anger by killing Yoga Nanda within seven days, would he tie up his lock. Cāṇaka began practising sorcery against the king. The king caught burning fever and died on the seventh day. Sakaṭāla killed Hiranyakagupta. After this Sakaṭāla made Candragupta, the son of the real Nanda who died earlier, the king. Making Cāṇaka his minister, Sakaṭāla went for penance.

7) Sons. See under Pākkanār.

8) The end. Vararuci began to perform penance in the Vindhya mountain. At that time a brahmin came to the hermitage of Vararuci. He informed Vararuci of the death of Yoga Nanda. Thinking about the littleness of the pleasures of the world, he began to walk through the Vindhya mountain when he saw the devil called Kāṇabhūti. Telling everything to the devil Kāṇabhūti, Vararuci started for Badaryāsrama to discard his body. On the way he saw a hermit who lived on water alone. In the meanwhile his finger was cut with the tip of Darbha grass and blood oozed from the wound. Vararuci, by his attainments changed the blood into the juice of Sāntītīrtha. 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 Badaryāsrama and reached there. He did penance there and Devī appeared. According to her advice he made a fire by contemplation and burned his body in it. Then Vararuci became the old Puspadanta and went to the presence of Siva.

VARASTRI. A sister of Brhaspati. The Vasu named Prabhāsa married Varastrī. This woman who was an expounder of the Vedas, pervaded all the creations by the power of harmony with the Supreme Spirit. (M.B. Ādi Parva, Chapter 60, Stanza 96: Vāyu Purāṇa, 84, 15).

VARATANTU. The preceptor of a hermit called Kautsa. (See under Kautsa).

VARATANU. A King of the Kurus. 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 Vāṣa came to his palace once, the King
asked him for the reason of his remaining childless. Vyása 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 Varatanu. Your wife was called Saikari. 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 have taken births in royal families due to the several good deeds of yours, you have become childless because of that one sinful act.”

According to the instruction of Vyása, he gave Brahmins alms of gold, clothes, oxa, pumpkin etc. and performed B à l a vr a t a, 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 Khaṭṭa, Chapter 6).

VARATRI. One of the four sons of Śuka. The other three were, Pṛthūraśmi, Bhṛdaṇaḍīgaras and Rajata. Devedra killed them because they were against sacrifice.

It is stated in Brahmapāṇḍa Purāṇa that after a while from the severed heads of these sons date palm trees grew up.

VARAYA. A King born in the family of Mahanajas.

(Mahābhārata, Ud yoga Parva, Chapter 74, Stanza 15).

VARCAS I. Son of Śoma, one of the eight Vasus. Manohara was the mother of Varcas. Abhimanyu, the son of Arjuna was the next birth of Varcas. (For further details see under Abhimanyu).

VARCAS II. The son of Sucetas, a brahmin born in the family of Gṛtsamadā. This Varcas had a son called Vīhavya. (M.B. Anuśāna Parva, Chapter 30, Stanza 61).

VARDHAKŚEMI. A mighty King of Vṛṣṇi dynasty.

The following details about him are taken from Mahābhārata.

(i) He was a great warrior who fought on the side of the Pândavas against the Kauravas. (M.B. Ud yoga Parva, Chapter 171, Stanza 17).

(ii) He was present at the Svayaṇivara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 9).

(iii) He confronted the Teacher Kṛpā in the Bhrārata battle and was killed by him. (M.B. Karna Parva, Chapter 6, Stanza 21).

VARDHAMĀNA. A character in the story of Pañcatantra. (See under Pañcatantra).

VARDHANA. One of the sons born to Śrī Kṛṣṇa of his wife Mitrāvinādī. (Bhāgavata, Skandha 10).

VARENYA. One of the seven sons of Bhṛgu. The seven sons of Bhṛgu were Cyavana, Śuci, Auvra, Śukra Vajraśīrṣa, Savana, and Varenya. (M.B. Anuśāna Parva, Chapter 85, Stanza 126).

VARGĀ. A celestial maid. There is a story in Mahābhārata, Ādi 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 ‘apsaras’ (celestial maid) named Vargā in Devārāya. She had four friends called Saurabhēyi, Sāmicī, Budbudā and Lātā. Once they were going to the house of Kubera 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 somehow. With this intention they entered his hermitage. Seeing their dalliance and coquetry, 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 Narada. They told him everything. He told them, “On the coast of the southern ocean there are five āmratas (holy baths) known as Agastya, Saubhadra, Pauloma, Kārandhama and Suprasanna. You may go to these lakes and live there as crocodiles one in each. In due course Arjuna, the son of Pāṇḍu will come and redeem you.”

According to the words of Narada the five celestial maids walked to the south and reached the Pañcatirtha (five holy baths) and each of them entered a lake as a crocodile. After this nobody dared to live near the holy baths. After some time Arjuna started on his pilgrimage. He passed through many places and reached the Pañcatirtha. He inquired why the place was forsaken by people. The hermits 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 drugged it out of the lake. Instantly the crocodile changed into a beautiful damsel. The celestial maid Vargā told the amased Arjuna her story and she added that her four friends were lying in the neighbouring four lakes. Arjuna redeemed every one of them. After this, Vargā and her friends went to Devārāya and Arjuna to Maṇḍalūra. From that day onwards the five āmratas came to be known as Nārītirthas.

VARĪ. An eternal God concerned with offerings to the manes. (M.B. Anuśāna Parva, Chapter 91, Stanza 33).

VARISENA. A King. This King stays in the Palace of Yama and worships him. (M.B. Śaṇhī Parva, Chapter 8, Stanza 20).

VARĪŚTHA. The son of Manu Cākṣuṣa. The following story, how Varīśtha cursed the hermit Gṛtsamadā, occurs in Mahābhārata, Anuśāna Parva, Chapter 18. Indra once performed a sacrifice which lasted for a thousand years. Varīśtha and Gṛtsamadā, as friends of Indra were present at the sacrifice. Gṛtsamadā committed some mistakes in the recitation of Sāmans. Varīśtha got angry and cursed Gṛtsamadā that he would wander in the forest as an animal for ten thousand one hundred and eighteen years. Accordingly Gṛtsamadā wandered through forests in the form of an animal for a very long time.

VARĪTĀKṢA. An asura. It is mentioned in Mahābhārata, Śaṃti Parva, Chapter 227, Stanza 52, that he had been a King once and that fate made him an asura.

VARKSĪ. Daughter of the hermit Kaṇḍu. It is stated in (M.B. Ādi Parva, Chapter 195, Stanza 15, that she became the wife of the ten Pracetāsa. It is stated in Bhāgavata, Skandha 6, that Dakṣa was born from this Varkṣī.

VARMĀ. In ancient days it was the custom to add the word ‘Varmā’ to the names of Kṣatriyas. Brāhmaṇas
had to add the word Ĝarma.  Kṣatriyas the word Varma
Vaiśyas the word Gupta and Śdras the word Dāsa to
their names according to rules. (Agni Purāṇa, Chap-
ter 153).
VARMACIT. A King of the Lunar dynasty. (Bhāgavata
Skandha 9).
VARṇa. Caste. The four castes of Brāhmaṇa, Kṣatriya,
Vaiśya and Śdra and the eleven castes produced by
the intermingling of these four castes, only these are
taken into account when we speak of Varṇa. To under-
stand about the four castes of Brāhmaṇa, Kṣatriya,
Vaiśya and Śdra, see under Cāturvarṇa.
To know about the eleven mixed castes that
originated from the four castes, see under Ėkādaśaśaṅkara Varṇas.
VARṇASAṄKARA. See under Ėkādaśaśaṅkara Varṇas.
VARŚA I. The teacher of Vararuci. (For details see
under Vararuci).
VARŚA II. See under Kālamāṇa.
VARŚAGANYA. An ancient hermit. The Gandharva
King Viśvāvasu learned about the connection between
the individual soul and the Universal soul, from this
hermit. (M.B. Sānti Parva, Chapter 318, Verse 59).
VARŚAKETU. A King of the Pūrū dynasty. The father
of Varsaketu was Kṣenaka, and his son was Vipu.
(Agni Purāṇa, Chapter 278).
VARŚNEYA I. A charioteer of King Nala. It was
Vārśneya who took the prince Indrasena and princess
Indrasena to Kunḍinapura when Nala, after being
defeated in the game of dice, went to the forest with
Damayanti. After this, Vārśneya went to Ayodhyā and
became the charioteer of King Ėruparna. Vārśneya
played an important part in finding out Nala. (For
more details see under Nala).
VARŚNEYA II. Another name of Mahāvīśnu. (M.B.
Bhīṣma Parva, Chapter 27, Stanza 37).
VARŚNEYA III. An ancient country. It is mentioned
in Mahābhārata, Sabhā Parva, Chapter 51, Stanza 24,
that the King of Vārśneya brought presents to the
imperial consecration-sacrifice (Rājasūya) of Yudhis-
ṭhira.
VĀRTA. A King of ancient India. This King stays in
the palace of Yama praising and worshipping him.
(M.B. Sabhā Parva, Chapter 8, Stanza 10).
VARUṆA I. One of the eight guardians of the quarters.
1) Birth. Varuṇa was the son of Prajāpāti, Kaśyapa
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 Dhātā, Aryaman,
Mitra, Śakra, Varuṇa, Arīśa, Bhaga, Vivasvān, Pūṣa,
Savitri, Vāsistha and Viṣṇu. (M.B. Ādi Parva, Chapter
65, Stanza 15).
These twelve Ādiyās were the twelve Devas (gods)
known as Tuṣitas in the Manvantara of Manu Cākṣuṣa.
A statement occurs in Viṣṇu Purāṇa, Arīśa 1, Chapter
15, that when Vaivasvata Manvantara was about to
begin after the end of Cākṣuṣa Manvantara, the famous
Tuṣitas united together and took birth as the sons of
Kaśyapa.
2) Kingship of the waters. In Kṛtayuga the Devas
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. Śalya Parva, Chapter 47).
3) The Guardian of the quarter west. Brahma appointed
Varuṇa as the guardian of the western zone. Vaiśravaṇa
once did penance before Brahma, and when Brahma
appeared before him, he made a request that he should
be appointed as one of the guardians of the quarters.
Brahma 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 Vaiśravaṇa shall be the guardian of the
North." After saying this, Brahma disappeared. Thus
Varuṇa became the guardian of the West. (Uttara
Rāmāyaṇa).
4) Family. Varuṇa had several wives and children.
Prominent among them were Gaurī and Varuṇā. Two
Mention is made about the sons Śuseṇa, Vandi and
Vasiṣṭha and daughter Vārṇi. Cārṣanī was another
wife of Varuṇa. Prajāpāti Bhṛgu, who died in the
sacrifice of Daśa took birth as the son of Varuṇa and
Cārṣanī. Devi Jyeṣṭhā, the daughter of Priest Sukra was
another wife of Varuṇa. The children of Jyeṣṭhā were
Bala, Surā the Suranandini and Adharmaka the destroy-
er of the elements. The semen of Varuṇa fell on Valmika
(White-ant-hill) from which the great hermit Vālmiki
was born. Besides them, Daśaśāvānī, 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 Ėṣṭa-
vakra at the palace of Janaka was the son of Varuṇa.
(M.B. Udyoga Parva, Chapter 117, Stanza 9; Ādi
Parva, Chapter 66, Stanza 52; Ādi Parva, Chapter
99, Stanza 5; Vana Parva, Chapter 134, Stanza 24;
Vālmiki Rāmāyaṇa, Bālākānda, Sarga 17, Stanza 13;
Vālmiki Rāmāyaṇa, Bālākānda, Sarga 46, Stanza 36).
5) Carrying away Utathya's wife. Bhadrā, the daughter
of Soma (Moon) was extremely beautiful. Soma gave
her in marriage to the hermit Utathya. Varuṇa carried
her away. Utathya got angry and drank up the ocean
dry. Varuṇa returned Bhadrā to Utathya. (For
further details see under Utathya).
6) Theft of Varuṇa's cow by Kaśyapa. Kaśyapa once
decided to perform a sacrifice. He made all prepara-
tions. But he did not get the required cow at the sti-
pulated time. So he got the Homadhenu of Varuṇa
by theft and began to perform the yāga (sacrifice).
Varuṇa knew this. Instantly he went to Kaśyapa
and demanded his cow. But Kaśyapa refused to return
the cow. Varuṇa complained to Brahma, who sent for
Kaśyapa and asked him about the cow and both Brahma
and Varuṇa cursed Kaśyapa that he who had
taken the cow by stealth would take birth as a cowherd
in Ambādī. (For further details see under Kaśyapa
and Nandagopā).
7) Curing Hariścandra. For detailed story see under
Hariścandra.
8) Other information.
(i) The Vaiṣṇava bow received by Śrī Rāma from
Bhāgavata Rāma, was given to Varuṇa. (Vālmiki
Rāmāyaṇa, Bālā Kāṇḍa, Sarga 77, Stanza 1).
(ii) The capital city of Varuṇa one of the eight guard-
rians of the universe was called Śraddhāvatī. (Devī Bhāgavata, Skandha 8).
(iii) At the time of the burning of Khāṇḍa forest Kṛṣṇa and Arjuna helped Agni (Fire). Agni prayed to Varuṇa to supply Kṛṣṇa and Arjuna with weapons so that they might fight with Indra. Varuṇa appeared and gave Arjuna the bow ‘Gāṇḍīva’, a quiver which would never become empty of arrows and a banner with the emblem of a monkey depicted on it. (M.B. Ādi Parva, Chapters 234 and 237).
(iv) The image of Varuṇa should be dedicated in temples as sitting on a horned shark with a rope in hand. (Agni Purāṇa, Chapter 51).
(v) Once Varuṇa gave exhortations to Puskarā, which he in his turn gave to Parasurāma. (Agni Purāṇa, Chapter 151).
(vi) It is stated in Rgveda, Maṇḍalā 1, Anuvāka 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. Rāvaṇa 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 Rāmāyana).
(viii) Rāvaṇa defeated Yama. On his return he defeated the Uṛagas (serpents) of Pāṭala (Nether world). After this, he challenged Varuṇa, who came out with his sons and army and fought with Rāvaṇa, who won the battle. (Uttara Rāmāyana).
(ix) Varuṇa is a member of the assembly of Brahmarshi. (M.B. Sābhā Parva, Chapter 117, Stanza 51).
(x) When Arjuna 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 Damayantī).
(xii) Once Varuṇa performed penance along with other gods in Viśākhayūpa. (M.B. Vana Parva, Chapter 90, Stanza 16).
(xiii) Varuṇa once gave Rcika thousand black-eared horses. (For further details see under Rcika).
(xiv) At the coronation of Śrī Rāma, Varuṇa made his appearance and proclaimed that Sītā was chaste and pure. (M.B. Vana Parva, Chapter 291, Stanza 29).
(xv) Varuṇa had the bow Gāṇḍīva in his possession for hundred years. (M.B. Viṣṇa Parva, Chapter 43, Stanza 6).
(xvi) Once Śrī Kṛṣṇa defeated Varuṇa. (M.B. Udyoga Parva, Chapter 150, Stanza 49).
(xvii) Parāśar, the mother of the King Śrutāyudha once worshipped Varuṇa with vow and fast and Varuṇa gave her boons and a club to Śrutāyudha. (M.B. Drona Parva, Chapter 92).
(xviii) Varuṇa gave Subrahmanyā two followers named Yama and Atiyama. (M.B. Śalya Parva, Chapter 45, Stanza 45).
(xix) Besides Varuṇa gave Subrahmanyā an elephant. (M.B. Śalya Parva, Chapter 46, Stanza 52).
(xx) Once Varuṇa performed a Rājasīya (royal consecration sacrifice) at Yamunāñātra. (M.B. Śalya Parva, Chapter 49, Stanza 11).
(xxi) When Balabhadra Rāma died and his soul went to Pāṭala (under world), there was Varuṇa also among those who came to receive him. (M.B. Mausala Parva, Chapter 4, Stanza 16).
(xxii) At the time of his great departure, Arjuna threw the bow Gāṇḍīva and the arrows over the sea to return them to Varuṇa. (M.B. Mahāprabhāṇā Parva, Chapter 1, Stanza 41).
(xxiii) Words such as Aditiputra, Āditya, Ambupa, Ambupati, Amburāt, Ambviśa, Apāmpati, Devadeva, Gopati, Jalādhīpa, Jaleṣvara, Lokapāla, Sailihanā, Saliśēa, Udacapati, Vāripa, Yādāsāṃbhārta and so on have been used as synonyms of Varuṇa in Mahābhārata.

VARUṆA II. A Deva Gandharva. It is mentioned in Mahābhārata, Ādi Parva, Chapter 65, Stanza 42, that this Devagandharva was the son of Prajāpati Kaśyapa born of his wife Muni.

VARUṆAJIVIPA. An island famous in the Purāṇas. Mention is made about this island in Mahābhārata, Sābhā Parva, Chapter 33.

VARUṆAHRADA. A lake of God Varuṇa. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 98, Stanza 18, that the god Agni (Fire) always shines in this lake.

VARUṆĀNTI. A wife of Varuṇa.

VARUṆASROTASA. A holy place situated in Māṭhara forest in South India. (M.B. Vana Parva, Chapter 88, Stanza 10).

VARUṆATĪRTHA. A holy place at the mouth of river Indus. Mention is made about this island in Mahābhārata, Vana Parva, Chapter 82, Stanza 63, that those who bathe in this place will be filled with radiance and will enter the world of Varuṇa.

VARUṆI I. (Vārunibhṛgu). The hermit Bhṛgu having died in the sacrifice of Dakṣa, took birth again from the sacrifice of Varuṇa. At this stage the name of Bhṛgu was Vārunibhṛgu. (For further details see under Bhṛgu I).

VARUṆI 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 Sulakṣṇi, Vārūṇi, Kāmodā and Śreṣṭhā, of whom Vārūṇi was married by Devas. (Padma Purāṇa, Bhūmi Khaṇḍa, Chapter 119).

VARUṆITĪRTHA. A holy place situated in Pāṇḍya-deśa in South India. (Mahābhārata, Vana Parva, Chapter 88, Stanza 13).

VARUṆA. A King of the family of Aūga. (Agni Purāṇa, Chapter 277).

VARUṆTHINI. A celestial maid. This celestial maid performed a dance in the palace of Indra, in honour of the visit of Arjuna. (M.B. Vana Parva, Chapter 43, Stanza 29).

VAṢĀ. A hermit who is praised in the Rgveda. (Rgveda, Maṇḍalā 1, Sūkta 116).

VAṢĀNĀ. Wife of the Vasu named Arka. (Bhāgavata, Skandha 6).

VASANTAKA. A person in the story of Udayana. (See under Udayana).

VASĀṬALĀ. A country in India famous in the Purāṇas. Mention is made in Mahābhārata, Sābhā Parva,
Chapter 52, Stanza 15, that the princes of this country gave presents to Yudhishthira 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 Kṣatriya kings of this country took the side of the Kauravas in the Bhārata Battle and were employed to protect Bhīma. (M.B. Bhīma Parva, Chapter 51, Stanza 14).

VASÁTI III. A King who fought on the side of Duryodhana. When Abhimanyu entered Cakra-vyūha of the army formed by Drona this King took a vow that he would commit suicide if he did not kill Abhimanyu and then ran to the scene of the battle. In the fight between Vasáti and Abhimanyu, Vasáti was killed. (M.B. Drona Parva, Chapter 43, Verses 8-10).

VASÁTIKA. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was killed in the fight with Abhimanyu. (M.B. Drona Parva, Chapter 44, Stanza 6).

VÁSAVADÁTÁ. Wife of Udayana. (See under Udayana).

VÁSAVARTI. 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 Japas, the Pratardanas and the Vāșavartins. (For more details see under Manvantara).

VÁSAVI. Another name of Satyavatī the mother of Vyāsa. (Mahábhárata, Ádi Parva, Chapter 63).

VÁSÁYU. A son born to Purúravas by Urváśī. (Padma Purāṇa, Srįti Khanda, 12).

VASIŚṬHA. A hermit who was the son of Brahmā.

1) The three births of Vasiśṭha. Vasiśṭha with the radiance of Brahmā, is very famous in the Purāṇas. He had three births.

i) First birth.

a) Birth. Vasiśṭha is one of the mental sons of Brahmā. This is the first birth of Vasiśṭha.

"Nārada was born from the lap, Daksā was born from the right thumb, Vasiśṭha from the breath (prāṇa) Bhrigu from the skin, Kratu from the hand of Brahmā." In this birth, Arundhāti was the wife of Vasiśṭha. Arundhāti was known by the name Ûrjā also. There is a Purāṇic story behind the marriage of Vasiśṭha and Arundhāti.

In her previous birth the name of Arundhāti 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 some-what excited at her sight. Siva, who understood this, teased Brahmā. Sandhyā was ashamed. Even after Siva, 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 a body desired by my father and brothers. With this decision she went to the mountain Candrabhāga, which is the source of the river Candrabhāga, and began to perform penance. Brahmā who came to know of this, was filled with pity and sent Vasiśṭha to her. He went there in the form of a Brahmin boy and taught her how to perform penance. After the return of Vasiśṭha she continued the severe penance to Visṇu. Her penance became the subject of talk and wonder everywhere. After a short while Visṇu appeared before her sitting on his conveyance Gauraḍa. She praised Visṇu. Visṇu 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."

Mahāvīṇu 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. Mahāvīṇu told her. "It is preordained that this body of yours will be burnt in fire. Medhātithi, (Meghātithi), the son of Priyavrata is performing the great sacrifice called Jyotistoma which is to be completed in twelve years. It is coming to a close. There is none equal to him because of this sacrifice. That great hermit's sacrifice is being performed in the basin of this river Candrabhāga. 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."

Mahāvīṇu 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 Visṇu; 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 prātassandhyā (dawn) between the day and the night and the lower portion became the Sāyantana Sandhyā (the evening twilight). 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 Arundhāti. The child became famous throughout the three worlds, as the name stood for the principle that on no reason what-so-ever will righteousness be obstructed. (Rohda means obstruction. So Arundhāti is one who cannot be obstructed). In some other Purāṇas Arundhāti is given as the daughter of Prajāpāti Kardama and Devahūti.

b) Marriage. Arundhāti grew up in the hermitage of Medhātithi. Candrabhāga holy bath which was the playfield of Arundhāti, is even today, known as Arundhātitirtha. Arundhāti 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, Arundhāti was entrusted to Sāvitrī and Bahulā for education. Sāvitrī is the wife of the Sun. Arundhāti lived in Mānasala lake with Sāvitrī, Gāyatṛi, Bahulā, Sarasvatī, Drupadā and such other celestial women and completed her education. One day Arundhāti happened to see Vasiśṭha who was shining with radiance. They fell in love with each other. Parents and relatives and the elders came to know of this. Sāvitrī putting Arundhāti 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 Citraketu, Purociś, Viraca, Mītra, Ulbaṇa, Vasubhrīdyaṇa and Dyumāṇ were born to Vasiṣṭha by Arundhati. All the seven of them were Brahmarṣis.

d) The meaning of the names 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 'Vasumān'. The Śrutis say that Air, Earth etc. are Vasus. I have become Vasiṣṭha because I have brought under control the Vasus beginning with Animā (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 (anuruddha) with the mind of my husband. So know me as Arundhati."

e) Conjugal fidelity of Arundhati. The Saptarṣi (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 Ziziphus fruits here, and nothing else to eat." The Brahmin asked her to boil them. She placed the pot of Ziziphus 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, "Hermits! 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 Badarapacana (cooking of Ziziphus 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) Seeing Arundhati. In India there is a custom of showing 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. (Kaṁkā Purāṇa).

ii) Second birth.

General information. Vasiṣṭha who died at the sacrifice of Dakṣa took birth again from the sacrificial fire of Brahmacārya. Aśvamāla was the wife of this Vasiṣṭha. Aśvamāla 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 Ikṣvāku dynasty. (For details see under Nimi).

(iii) Third birth. In the third birth Vasiṣṭha was born from a pot as the son of Mitrāvaruṇa. In this birth Vasiṣṭha was the brother of Agastaṇa. (For detailed story see under Agastaṇa, para 2). In this birth the wife of Vasiṣṭha was an Arundhati, who was the sister of Nārada. 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 quarrelled 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 after a bath. 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 Kamadhenu 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 crore 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 Kamadhenu held her horns and tail 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 arrows of Viśvāmitra were changed to flowers 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-rooted, 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. (Vālmiki Rāmāyana, Bāla Kanda, 5 sargas from 51).

(ii) Second confrontation. The next contest between the two hermits was due to the king Triśāṇku of the Solar dynasty. Triśāṇku wanted bodily attainment of heaven. 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 Triśāṇku began to rise up higher and higher. But Indra did not allow him
to enter bodily into the heaven. At last Viśvāmitra, by the power of his penance created an artificial heaven midway between the heaven and the earth and placed Triśāṅku in that heaven. With this the gap between the two hermits widened. (For more details see under Triśāṅku).

(iii) Third confrontation. By the blessing of Varuṇa, a son named Lohita was born to Hariścandra. He had promised Varuṇa to sacrifice his son Lohita. But Lohita came to know of this and he left the palace. Hariścandra was in a difficult situation. Vasiṣṭha advised him to buy a son and to sacrifice him. Accordingly a Brahmin boy named Sunāṣṭepha was bought. Vasiṣṭha decided to sacrifice him. Viśvāmitra said that he could not be sacrificed. Hariścandra was loved by Vasiṣṭha. So Viśvāmitra tried to harm him as far as possible. Hariścandra fell in the trap of Viśvāmitra and lost his country, city, etc., everything and had to live in funeral places. (For detailed story see under Hariścandra.)

(iv) Fourth confrontation. Vasiṣṭha did not like the deception practised by Viśvāmitra, on Hariścandra. Once Viśvāmitra and Vasiṣṭha met in the forest by chance. Vasiṣṭha scolded Viśvāmitra, who had only the guise of a hermit, thus: "You wicked Viśvāmitra! Why do you put the truthful Hariścandra into so much misery? You are deceiving him as the stork sits in meditation and deceives the fish. So you will become a stork."

Viśvāmitra looked at the hermit Vasiṣṭha who had cursed him and said, "So long as I am a stork you shall be Kingfisher. Thus they cursed each other. Both of them became birds and went to the shore of Mānasa lake and each building a nest on the top of 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 Brahman, 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. (Devi Bhāgavata, Skandha 6).

(v) Fifth confrontation. Viśvāmitra called the river Sarasvati and asked her to bring Vasiṣṭha along with her current. Sarasvati did not like the idea. Still, fearing the curse of Viśvāmitra 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. Sarasvati did not wish to leave Vasiṣṭha at the mercy of Viśvāmitra. So when they reached the door of the hermitage of Viśvāmitra, she carried him further down in a swift current. Viśvāmitra got angry and cursed Sarasvati. "Let blood flow through the river." With that the water of Sarasvati 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. Thenceforward that place became a holy tirtha under the name Vasiṣṭhāpavāha. (M.B. Sālya Parva, Chapter 42).

3) Other details.

(i) Vasiṣṭha changed Ilā a woman, into a man. (For details see under Ilā 1).

(ii) Wives and children. Seven sons Rajas, Gotra, Ērdhvabāhu, Savana, Anagha, Sutapas and Sukra, were born to Vasiṣṭha by his wife Urjā. These seven pure and just persons were the Saptarṣis (seven hermits) in the first Manvantara. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

(Rāja, Gātra, Ērdhvabāhu Savana, Alaghu, Sukra (and Sutapas are the names given in Agni Purāṇa, Chapter 20, of the sons of Vasiṣṭha born by his wife Urjā).

(iii) Vasiṣṭha and emperor Nimi. (See under Nimi)

(iv) The Rgveda of Vasiṣṭha. There are ten Maṇḍalas in Rgveda, of which the seventh Maṇḍala 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 Kuvālayāśva 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." (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

(vi) Vasiṣṭha jumped into the river. See under Adṛṣṭanti.

(vii) In uniting Tapati and Sāmīvarana Vasiṣṭha played a very prominent part. (See under Tapaṭi).

(viii) It was Vasiṣṭha who put a stop to the sacrifice for the extermination of the Rākṣasas (giants) performed by Parāśara. (See under Parāśara).

(ix) Vasiṣṭha and Mucukunda. See under Mucukunda.

(x) Vasiṣṭha told Śrī Rāma the history of the dynasty of Ikṣvāku. (Vālmiki Rāmāyaṇa Bāla Kāṇḍa, Sarga 73).

(xi) The hermitage of Vasiṣṭha was situated in the valley of mount Mahāmeru. (Mahābhārata, Adi Parva, Chapter 29, Stanza 6).

(xii) The cow of Vasiṣṭha was stolen by the eight VasisSee under Aśtvāvasus.

(xiii) Vasiṣṭha was the teacher of Bhīṣma. (Mahābhārata Adi Parva, Chapter 103, Stanza 45).

(xiv) Vasiṣṭha participated in the Birth festival of Arjuna. (M.B. Adi Parva, Chapter 122, Stanza 51).

(xv) Vasiṣṭha tried to commit suicide. (See under Adṛṣṭanti).

(xvi) Vasiṣṭha shone in the assembly of Brahman. (M.B. Sābhā Parva, Chapter 11, Stanza 19).

(xvii) In the Bhārata-battle an effort was made by Vasiṣṭha to dissuade Droṇa from the battle. But it was in vain. (M.B. Droṇa Parva, Chapter 190, Stanza 33).

(xviii) Vasiṣṭha was one of the hermits who came to visit Bhīṣma on his bed of arrows. (Sānti 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 comforted him. (M.B. Sānti Parva, Chapter 291, Stanza 91).

(xxii) Vasiṣṭha was one of the hermits who were Brahmin tribal workers. (M.B. Sānti Parva, Chapter 296, Stanza 17).

(xx ii) Once Vasiṣṭha imparted knowledge to King Janaṇa. This exhortation is given in Mahābhārata, (Sānti Parva, six chapters from 302).
(xxiii) Vasiṣṭha was one of the twentyone Prajāpatis. (M.B. Sānti Parva, Chapter 334, Stanza 36).
(xxiv) Vasiṣṭha is considered to be one of the Citraśikhāṃdiś (Saptāśīrś—seven hermits) (See under Citraśikhāṃdiś).
(xxv) Once Vasiṣṭha talked about Puruśārthas (the objects of life) to Brahmā. (M.B. Anuśāsana Parva, Chapter 6).
(xxvi) Vasiṣṭha talked to Saudāsa about giving cows as alms. (M.B. Anuśāsana Parva, Chapter 78, Stanza 5).
(xxvii) On another occasion Vasiṣṭha gave advice to Paraśurāma and talked about the origin of Gold. (M.B. Anuśāsana Parva, Chapter 84, Stanza 44).
(xxviii) Vasiṣṭha once told Arundhatī how weakness was caused. (M.B. Anuśāsana Parva, Chapter 93, Stanza 31).
(xxix) Vasiṣṭha avowed that he was not one of them who had stolen the lotus flowers of Agastya. (Anuśāsana Parva, Chapter 23, Stanza 114).
(xxx) Āpava, Arundhatipati, Brahmarsi, Devasrī, Hairanyagarbha, Māitrāvaruṇī, Vārunī, and such other words are used as synonyms of Vasiṣṭha, in the Mahābhārata.

VASIṢṬHA. An Agni (fire). (Mahābhārata, Vana Parva, Chapter 220, Stanza 1).

VASIṢṬHA (M). Vasiṣṭha tirthā. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, that he who bathes in this tirthā would become a Brahmin.

VASIṢṬHA 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.

VASIṢṬHĀPAVĀHA. An ancient holy bath on the banks of the river Sarasvati. (See under Vasiṣṭha, fifth confrontation).

VASIṢṬHĀŚRAMA. A holy place near Nīścīrāsaṅgama. This holy bath is famous throughout the three worlds. Those who bathe in this place will enjoy the fruits of performing Vājaṇaya yajña. (Drinking sacrifice). (M.B. Vana Parva, Chapter 87, Stanza 140).

VASORDHĀKĀ. Wife of the Vasu named Agni. (Bhāgavata, Skanda 6).

VASSTRĀPA. A group of Kṣatriyas. The princes belonging to this group brought presents to Yudhīṣṭhira. (M.B. Sābhā Parva, Chapter 52, Stanza 15).

VĀSTUPURUṢA. In days of yore a ghost of immense size, who was feared by all other ghosts into existence. This ghost was buried inside the earth by the Devas. This ghost is called Vāstupuruṣa. He is the deity of whatever we build on the earth. The offering made to this Vāstupuruṣa on completion of a house is called "Puravāstubali". (Agni Purāṇa, Chapter 40).

VASU I. A King named Uparicaravasu. For further details see under Uparicaravasu).

VASU II. Aṣṭavasus. (The eight Vasus). (For further details see under Aṣṭavasus).

VASU III. A son born to Kuśa, King of Kanyākubja by his wife Vaidarbhī. Kuśa had four sons, Kuśāmba, Kuśāṃbhā, Aṣṭtarajas and Vasu. Of them Kuṣāmba built the city of Kuṣāmbi, Kuśāṃbhā the city of Mahodayapura, Aṣṭtarajas the city of Dharmāranya and Vasu the city of Girivraja which is erected in the middle of five hills. The river Māgadhi flows around this city. (Vālmiki Rāmāyaṇa, Bālākāṇḍa Sarga 32).

VASU IV. A Vasu is mentioned in Brahmāṇḍa Purāṇa Chapter 58, as the brother of Paraśurāma. Vasu, Rumaṇvān, Suṣeṇa, Viṣvāvasu and Paraśurāma were the five sons born to Jamadagnī by his wife Reṇukā.

VASU V. A son of Murāsura. The sons of Murāsura were, Tāmra, Antariṣka, Śrāvastī, Vasu, Viśvāvasu, Nabhasāvan and Aruṇa. (Bhāgavata, Skanda 10).

VASU VI. A mighty King of the Kṛṣṇa dynasty. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 13).

VASU VII. It is mentioned in Mahābhārata, Ādi Parva, Chapter 94, Stanza 17, that the King Īlīna had five sons, Duṣyanta, Śūra, Bhīma, Pravasu and Vasu by his wife Rathantarī.

VASU VIII. A scholarly Brahmīn-hermit. The hermit Paila was the son of this Vasu. (M.B. Sābhā Parva Chapter 33, Stanza 35).

VASU IX. Vasu is used as a synonym of Śiva in Mahābhārata, Anuśāsana Parva, Chapter 17, Stanza 140.

VASU X. A name of Mahāvīṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 25).

VASU XI. A King. He was born to Uttānapāda by Sūnītā. 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 Pātalā (underworld). Vasu then did very severe penance and attained heaven. (Matsya Purāṇa, 143, 18-25).

VASUCANDRA. A King who was the supporter and helper of Yudhīṣṭhira. He was as mighty as the powerful Indra. (M.B. Drona Parva, Chapter 150, Stanza 40).

VASUDĀMĀ. An attendant of Subrahmaṇya. (M.B. Salya Parva, Chapter 46, Stanza 5).

VASUDĀNĀ I. A Kṣatriya King. This King who was a member of the council of Yudhīṣṭhira was the ruler of Pārśu. It is stated in Mahābhārata that this King presented Yudhīṣṭhira with twenty-six elephants and two thousand horses. (Sābhā Parva, Chapter 52, Stanza 27). In the Bhārata battle this King was the support of Yudhīṣṭhira and Dhṛṣṭadyumna. But he was killed by the arrow of Droṇa. (M.B. Udyoga Parva, Chapters 151 and 171; Drona Parva, Chapters 23 and 190; Karṇa Parva, Chapter 6).

VASUDĀNĀ II. A prince of Pāṇcāla, who fought on the side of the Pāṇḍavas. He was killed by Droṇa-cāya. (M.B. Drona Parva, Chapter 21, Stanza 55).

VASUDĀNĀPUTRA. A King who had taken the side of the Kauravas and fought against the Pāṇḍavas. He killed Abhībhu, the son of King of Kāśī. (M.B. Karṇa Parva, Chapter 4, Stanza 74).

VASUDATTĀ I. Mother of Vararuci. (See under Vararuci).

VASUDATTĀ II. (VASUDEVA). Father of Sudevā, a woman who had taken rebirth as a hog. (See under Sudevā III).

VASUDEVA I. Being the son of Vasudeva, Śrī Kṛṣṇa was called Vāsudeva.

VASUDEVA II. See under Paundrakavāsudeva.

VASUDEVA. Father of Śrī Kṛṣṇa.
1) Genealogy. See under Kṛṣṇa.
2) Precious birth and current birth. Vasudeva was the rebirth of Prajāpati Kaśyapa. Aditi and Surāśī, the wives of Kaśyapa took birth as Devaki and Rohini respectively. (For details see under Kaśyapa.)
3) Marriage and Family. Rohini, the wife of Vasudeva, gave birth to Balarāma, the fighter Sārāṇa, Durdhara, Dama, Pāyḍāraka and Māhāhanu. Of Devaki who was also called Māyā and Amāvās, the younger son Kṛṣṇa and his beautiful sister Subhadrā were born. Vijaya, Varcamāna, Vardhamāna and Deva were sons born by Upaḍaṇyā. The two sons Agāvaha and Mandaga, otherwise called Angada were born of Vṛka-devi. Revanta who could not be defeated in battle, was born from Saptamādevi. The first son of Vasudeva was Kaśiṭā, whose birth was from a Vaiśya woman called Śraddhā Devi when Vasudeva was travelling in the forest. Kapila, a mighty son was born to the queen Śrutandharā. Subhadrā head of the archers and Abhava were born by his wife Janā. (Padma Purāṇa, P. 1314).

4) Other details.
(i) Vasudeva was the son of Śūrasena, and the husband of Devakī, the father of Śrī Kṛṣṇa, the brother of Kunū, and the minister of Ugrasena. It was Vasudeva who sent the priest Kaśyapa to Sataṛṅga to perform the purification ceremonies such as naming etc. of the Pāṇḍavas. (M.B. Ādi Parva, Chapter 123, Dākṣiṇāyapāṭha).
(ii) After the Bārata-battle, Vasudeva asked Śrī Kṛṣṇa and learned from him the detailed news about the battle. (Āśvamedha Parva, Chapter 60).
(iii) Vasudeva fell into a swoon when he heard that Subhadrā had become unconscious. (M.B. Āśvamedha Parva, Chapter 61, Stanza 5).
(iv) The ceremony of offering to the manes (Śraddhā) of Abhimanyu was performed by Vasudeva. (M.B. Āśvamedha Parva, Chapter 62, Stanza 1).
(v) When the Yādavas fought among themselves after drinking liquor, Śrī Kṛṣṇa went to Dvārakā and visited Vasudeva, and requested him to protect his wives who were awaiting Arjuna. Then after kissing the feet of Vasudeva, Śrī Kṛṣṇa and Balabhadra Rāma went to do penance. (M.B. Māusala Parva, Chapter 4, Stanza 9).
(vi) When the dynasty of Vṛṣṇi was completely destroyed Vasudeva thinking about the Supreme soul in his heart forsook his body. (M.B. Māusala Parva, Chapter 7, Stanza 15).
(vii) Arjuna performed the funeral rites of Vasudeva and aided his four wives to enter the funeral pyre. (M.B. Māusala Parva, Chapter 7, Stanza 19).
(viii) Vasudeva entered heaven and took his place among Viṣṇudevas (gods concerned with offering to the manes). (M.B. Svargārohaṇa Parva, Chapter 3, Stanza 17).
(ix) The synonyms of Vasudeva, used in Mahābhārata are Anukadandubhi, Śauri, Sūraputra, Śurasānu, Yaduvahā and so on.

VĀSUDEVABHĀṬṬATIRI. A Sanskrit poet of Kerala. Vāsudēvabhāṭṭatirī was a poet who used alliteration abundantly. His important works are Yuddhisthira-vijaya, Tripurārdhaka Śūrikathā, Vāsudeva Vijaya, Gajendramokṣa, Nalodaya etc.

VASUDHĀ. Daughter of Narmādā, a Gandharva woman. Narmādā had three daughters Sundarī, Ketumati and Vasudhā. (For more details see under Puspottakā).

VĀSUDHĀRĀ. 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 Āṣṭavās (eight Vasus) in this place. By bathing there, one could become the subject of the love and regard of the eight Vasus. (M.B. Vana Parva, Chapter 82, Stanza 63).

VĀSUHOMA. A King of the country of Aṅga. Once he gave advice to Māndhātā on righteousness. (M.B. Śānti Parva, Chapter 122, Stanza 1).

VĀSUJYESTHA. A King. This King was the son of Puṣyamitra. (Matsya Purāṇa, 272, 29).

VĀSUKI. One of the famous Nāgās (serpents).
1) Birth. The uragas and nāgās (serpents) were born to Prajāpati Kaśyapa by his wife Kadrā. Vāsuki, the eldest son of Kadrā spent his childhood with his parents.
2) Difference of opinion. Viṇātā and Kadrā staked on the colour of the tail of Uccaśīravas (A horse obtained at the burning of the sea of Milk. To win the stake, Kadrā asked her sons to hang on the tail of Uccaśīravas as black hairs. But the truthful Vāsuki was not prepared to do so. Kadrā 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 Parva, Chapters 37 and 48).
3) The length of Vāsuki. The Devas and the asuras decided to get Amṛta (Ambrosia—the celestial honey of immortality) by burning the sea of milk. The Devas went to bring Mandara-mountain, to be used as the churning rod. Their attempt was futile. The asuras made a trial with the same result. The Bhuṭtaganas (Guards) of Śiva also made a vain attempt. On the instruction of Viṣṇu, Garuḍa went and brought the mountain as easily as an 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 nāgās (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 lying on the 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. Viṣṇu rebuked him for his arrogance. After this, Śiva 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 Rāmāyaṇa, Yuddha Kāṇḍa).

4) Other details.
(i) For the safety and protection of the Nāgās (serpents) Vāsuki gave his sister Jaratkaru as wife to the hermit Jaratkaru. (See under Jaratkaru).
(ii) The nāgās anointed Vāsuki as their King. (M.B. Ādi Parva, Dākṣiṇāyapāṭha, Chapter 36).
(iii) When Vāsuki saw the serpents, born of his family, falling into the sacrificial fire of Jamanejaya and dying
in large numbers, he sent his nephew Āstika to find out a way to rescue the perishing nāgas. (M.B. Ādi Parva, Chapter 53, Stanza 20).
(iv) Vasuki participated in the birth festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 71).
(v) Vasuki advised the Nāgas to give the divine juice to Bhimasena, in accordance with the request of Āryaka. (See under Bhimasena).
(vi) Vasuki stays in the palace of Varuṇa worshipping him. (M.B. Sabhā Parva, Chapter 9, Stanza 8).
(vii) Arjuna once allured the sister of Vasuki. (M.B. Virāṭa Parva, Chapter 2, Stanza 14).
(viii) In Tripuradahanā (the burning of Tripura) Vasuki acted as the bow-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 Karṇa, Vasuki was a well-wisher of Arjuna. (M.B. Karṇa Parva, Chapter 87, Stanza 43).
(x) The Devas anointed Vasuki as the King of the Nāgas. (M.B. Śalya Parva, Chapter 37, Stanza 30).
(xi) Vasuki gave Subrahmanyā two followers named Jaya and Mahājaya. (Śalya Parva, Chapter 45, Verse 52).
(xii) Vasuki is one of the seven nāgas which hold up the earth. (M.B. Anuśāsana Parva, Chapter 150, Stanza 41).
(xiii) When Balabhadrarāma went to Pātāla after his death, Vasuki had gone there to receive him. (M.B. Mausala Parva, Chapter 4, Stanza 15).
(xiv) Once Vasuki and Vāyu tried to find out who was the more powerful of the two, in consequence of which contest Mount Trīkūṭa was broken from the vicinity of Mahāmeru and was thrown into the southern Sea. (See under Trīkūṭa).
(xv) Words such as Nāgarāj, Nāgarāja, Nāgendra, Pannaga, Pannagarāt, Sarparāj, and so on are used as synonyms of Vasuki in Mahābhārata.

VĀSUKITĪRTHA. A holy place situated on the banks of the Gaṅgā in Prayāga. Bhogavattīrtha is another name of this holy bath. It is mentioned in Mahābhārata Vana Parva, Chapter 85, Stanza 86, that by taking bath in this holy tirtha one could attain the fruits of performing the horse-sacrifice.

VĀSŪMĀN I. (VASUMANAS). A King of the dynasty of Iksvāku.


2) Birth. Haryaśva, the King of Ayodhyā married Mādhavi, the daughter of Yayāti. Vasumanas was their son. (M.B. Ādi Parva, Chapter 86, Stanza 36).
3) Marriage proposal. A damsels named Hariṇī was proposed to be given in marriage to Vasumanas. But another man carried her away. To know the story see under Durmada II.
4) Other information.
(i) Once Yayāti who fell from heaven on the earth met with Vasumanas. Because of the merit of mingling with good people Yayāti attained heaven again. (M.B. Ādi Parva, Chapter 86, Stanza 56).
(ii) Vasumanas entered heaven along with kings like Aśṭaka and others. (M.B. Ādi Parva, Chapter 93, Stanza 16).
(iii) Vasumanas sits in the palace of Yama and praises him. (M.B. Sabhā 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 Aśṭaka, 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 Virāṭa and witnessed the battle between Arjuna and the teacher Krpa. (M.B. Virāṭa Parva, Chapter 56, Stanza 9).
(vii) It was near Vasumanas and others who had been performing the sacrifice of Vājapeya and worshipping Mahāviṣṇu, that Yayāti fell from heaven. (M.B. Udyoga Parva, Chapter 121, Stanza 10).
(viii) Vasumanas became famous under the name Dānapatī (lord of donations) because he had given Yayāti, 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. Śaṅti Parva, Chapter 68, Stanza 6).

VĀSŪMĀN II. (VASUMANAS). A King who was famous in the council of Yudhiṣṭhīra. (M.B. Sabhā Parva, Chapter 4, Stanza 32).

VĀSŪMĀN (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 Vasūman. This fire called Vasumān now stays in the palace of Brahmā. (M.B. Sabhā Parva, Chapter 11, stanza 30).

VĀSŪMĀN (VASUMANAS) IV. A prince of the family of Janaka. It is mentioned in Mahābhārata, Śanti Parva, Chapter 309, that a hermit had given him exhortations regarding righteousness.

VĀSŪMITRA I. An ancient Ksatriya King. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 41 that this King was born from a portion of the asura named Viśvara, the son of Danāyū.

VĀSŪMITRA II. A King born of the dynasty of Śuṅga. It is mentioned in Bhāgavata, Skanda 10, that Bhadraka, otherwise called Udārika was the son of this King.

VĀSŪPRABHA. A warrior of Subrahmanyā. (M.B. Śalya Parva, Chapter 45, Stanza 63).

VĀSŪRARĀ. See under Dharmārāma I.

VĀSŪSENA. A name of Karṇa at the time of his boyhood. He was called by the name Vasuseṇa by his foster-father Adhiratha and his foster-mother Rādhā. (See under Karṇa).

VĀSŪŚR. An attendant of Subrahmanyā. (M.B. Śalya Parva, Chapter 45, Stanza 14).

VASVANANTA. The father of Yuyudha, and the son of Upagupta. He was the King of Videha. (Bhāgavata, Skanda 9).

VASVOKAŚĀRĀ. One of the seven branches of the Ganges. (M.B. Bhīṣma Parva, Chapter 6, Stanza 49).

VĀTA. One of the five attendants given to Subrahmanyā by the god Aiśva. The five attendants were Vāta, Parigha, Bhīma, Dāhata, and Dāhana. (M.B. Śalya Parva, Chapter 45, Stanza 34).
VĀTA. One of the Saptarṣis (seven hermits) of the Manvantara (Age of the Manu) of Manu Svārociṣa. In this age of the Manu the Devendra was Vipaśeit. The Saptarṣis of that Age of the Manu were Uṛja, Stanba, Prāṇa, Vāṭa, Vṛṣabha, Niraya and Parvāṇ. (Viṣṇu Purāṇa, Aini 3, Chapter 1).

VĀTADHĀNA. A Kṣatriya King. This King was born from a portion of the asura Krodhavaḍa (Mahābhārata, Ādi Parva, Chapter 63, Stanza 67).

VĀTADHĀNA(M). A country in ancient India. The people of this country were called the Vātadhānas. The following information is available about them from the Mahābhārata.

(i) Nakula defeated the Vātadhānas who were Kṣatriyas at the time of his regional conquest. (M.B. Sabhā 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) Vātadhāna was one of the foremost countries in India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 47).
(iv) In the Garuḍa Vyūha of the army formed by Bhīṣma, Āvatthāmā and the Vātadhānas stood at the head of disposition, in the Bhārata-Battle. (M.B. Bhīṣma Parva, Chapter 27, Stanza 4).
(v) Once Śrī Kṛṣṇa defeated the Vātadhānas. (M.B. Droṇa Parva, Chapter 11, Stanza 17).
(vi) It is mentioned in Mahābhārata, Karna Parva, Chapter 73, Stanza 17 that in Bhārata-battle Arjuna destroyed all the armies of the country of Vātadhāna.

VĀTĀDHIPA. A King who is famous in the Purāṇas. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 31, Stanza 15, that this King was subdued by Sahadeva during his southern regional conquest.

VĀTAGHNA. One of Viśvāmitra's sons who were expounders of Vedas. (M.B. Anuśāsa Parva, Chapter 4, Stanza 54).

VĀTAJA. A country in Ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 45).

VĀTĀPI I. A giant. See under Agastya, Para 5, for the story of how this asura was eaten along with his food by Agastya.

VĀTĀPI II. A notorious asura (demon) born to Prajāpāti Kaśyapa by his wife Danu. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 28).

VATARODHA. A hell. For further details see the section Narakas under Kāla.

VĀTASKANDHA. A hermit. It is mentioned in Mahābhārata, Sahā Parva, Chapter 7, Stanza 14, that he sits in the palace of Indra praising and worshipping him.

VĀTAVEGA I. (VĀVUVEGA). One of the hundred sons of Dhrtrāṣṭra. It is mentioned in Mahābhārata, Ādi Parva, Chapter 195, that he had been present at the Svayaṁvara (marriage) of Draupadi and in the Karna Parva, Chapter 84, Stanza 2, that he was killed by Bhīmasena in the Bhārata-battle.

VĀTAVEGA II. One of the famous sons of Garuda. (M.B. Udyoga Parva, Chapter 101, Stanza 10).

VĀTIKA. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 67).

VATSA I. Son of Pratardana the King of Kaśi. It is stated in Mahābhārata, Śānti Parva, Chapter 49, Stanza 79, that the name Vatsa was given to him because he was brought up in his childhood by calves of cows.

VATSA II. A King of the family of Śaryāti. This King was the father of Tālavajahga and Hehayā. (M.B. Anuśāsa Parva, Chapter 30, Stanza 7).

VATSA III (VATSABHŪMI). 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. Sabhā Parva, Chapter 30, Stanza 10).
(ii) Karṇa once brought this country under control. (M.B. Vana Parva, Chapter 254, Stanza 9).
(iii) During the battle of Bhārata, the people of Vatsa were on the side of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 53, Stanza 1).
(iv) Defied beings (semigods) and heavenly singers had lived in this country. There is an asylum there for holy men. Ambā, the princess of Kasi once lived in this hermitage. (M.B. Udyoga Parva, Chapter 186, Stanza 34).

VATSALĀ. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 72).

VATSANĀBHA. A hermit. Dharma, once took the form of a she-buffalo and saved Vatsanābha 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. Anuśāsa Parva, Dākṣinātya Pātha, Chapter 12).

VATSARA. The younger of the two sons of Dhrūva. Utakala, the elder was a man of abstinence. So the younger brother Vatsara became the prince. Abhisara married the princess named Svarūpī. Six sons named Pusparāṇa, Tīmānkatu, Īśa, Uṛja, Vasu and Jaya were born to them. (Bhāgavata, Skandha 4).

VĀTSYA I. A hermit belonging to the Guruparāparā (the line of teachers). It was this hermit Vātsya who wrote the famous Vātsyāyana Sūtra (the science of Amour). He was one of the guests at the serpent-sacrifice (Sarpasatra) of Janamejaya. (M.B. Ādi Parva, Chapter 53, Stanza 9). He visited Bhīṣma who lay on the bed of arrows. (M.B. Śānti Parva, Chapter 47, Stanza 3). See under Guruparāparā.

VĀTSYA II. A country famous in the Purāṇas. This country has the name Vatsa also. (See under Vatsa).

VĀYASAVIDYĀ. The art of making the crow tell the past and foretell the future. (For further details see under Kālaṅkavyaśīka).

VĀYU I. One of the eight guardians of the world. (Dīkṣāyaka).

1) General information. Vāyu was born from the breath of Viṣvavapuruṣa. (Rgveda 10, 90). Tvaṣṭā was the son in-law of Vāyu. The eight dīkṣāyakas are Indra, Vahni (Fire), Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Śiva. Vāyu is the guardian of the North West zone. The palace of Bhagavān Vāyu is known as Gandhāvatī.
2) Confrontation with Vāsuki. Once Vāyu and Vāsuki tried to find out who of the two was mightier, in consequence of which, Trikūṭaparvata, a peak of Mount
Himālaya, was broken from its bed and thrown into the southern ocean near Laṅkā. Later, the city of Laṅkā was built on this mountain. (For details see under Trikūṭa.)

3) Children. Bhīmasena and Hanumān are said to be the prominent sons of Bhagavān Vāyu. It is mentioned in Rgveda, Maṇḍala 1, Anuvāka 7, Sūkta 112, that Agni was the son of Vāyu. To make fire from wood by attrition, the hards obtain strength by the help of the life breath called Vāyāna (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 paternity of Bhīma and Hanumān see under Bhīma and Hanumān. It is stated in Brahma Purāṇa that a group of celestial maids called ‘Mudā’ owes its origin to Vāyu.

4) Love of Vāyu. Once Bhagavān Vāyu happened to see the six beautiful daughters of Kuśānābhā, a king, and he was excited sexually. As the princesses refused to satisfy his desire, Vāyu changed the damsels into hunchbacks, by a curse. (For detailed story see under Kuśānābhā.)

5) The Vāyu (breaths) in the body. (See under Nāḍīcakra.)
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 a big tree 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 tree more haughty. It told Nārada that the storm etc. were its servants. Nārada told Vāyu, what the silk-cotton tree said to him. 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 Maināka from this danger, by hiding it in the ocean. (Vālmiki Rāmāyaṇa, Sundara Kānda, Sarga 1, Stanza 126.)

(ii) The image of Bhagavān Vāyu should be consecrated as sitting on the haunch of a deer, holding a flag. (Agni Purāṇa, Chapter 51.)

(iii) Indra sent Vāyu also along with Menakā to hinder the penance of Viśvāmitra. While Menakā was dancing in front of Viśvāmitra, 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, Sabhā Parva, Chapter 11, Stanza 20, that Vāyu stays in the palace of Brahmā, praising him.

(vi) Once Pradyumna tried to kill Śālva. At that time Vāyu went to Pradyumna as the messenger of Gods. (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 Sītā was chaste. (M.B. Vana Parva, Chapter 291, Stanza 27.)

(ix) In Tripuradahana (the burning of Tripura) Vāyu acted as the arrow of the bow of Śiva. (M.B. Droṇa Parva, Chapter 202, Stanza 76.)

(x) Vāyu gave Subrahmanya two attendants called Bala and Atibala. (M.B. Sālya Parva, Chapter 45, Stanza 44.)

(xi) Once Vāyu advised Purūrvas about the need of a priest. (M.B. Sānti Parva, Chapter 72, Stanzas 10-25.)

(xii) Once Bhagavān Vāyu talked elaborately on the secrets of goodness and badness. (M.B. Anuśasana Parva, Chapter 128.)

(xiii) Bhagavān Vāyu once talked about the greatness of Brahmīns to Kārtaviryaṅjuna. (M.B. Anuśasana Parva, Chapter 152.)

VĀYU II. An ancient hermit of India. It is mentioned in Mahābhārata, Sānti Parva, Chapter 47, Stanza 9, that this hermit visited Bhīma on his bed of arrows. VĀYUBALA. See under Vāyuacakra.

VĀYUHĀKA. An ancient hermit. It is mentioned in Mahābhārata, Sabhā 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, Sālya Parva, Chapter 35, Stanza 32, that this Vāyuacakra was born from the semen kept in a pot by the hermit called Maṅkaṇaka. From this same pot some other hermits such as Vāyuabal, Vāyuvala and others were born. (See under Maṅkaṇaka, Para 3.)

VĀYUHĀ. A son of the hermit Maṅkaṇaka. (See para 3, under Maṅkaṇaka.)

VĀYUJĀVALA. See under Vāyuacakra.

VĀYUMANḍALA. A son of the hermit Maṅkaṇaka. See para 3, under Maṅkaṇaka.

VĀYUPRĀṆA. One of the eighteen Purāṇas. (See under Purāṇa.)

VĀYURETA. A son of the hermit Maṅkaṇaka. (See para 3, under Maṅkaṇaka.)

VĀYUVEGA I. A Kṣatriya 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 Krodhavāsa.

VĀYUVEGA II. A son of the hermit Maṅkaṇaka. (See Para 3, under Maṅkaṇaka.)

VĀYUVEGA III. One of the sons of Dhytaraṣṭra. He was present at the Swayanvar (marriage) of Draupadi (M.B. Aranyā: Chapter 177, Verse 2).

VAYA. A royal hermit of the period of Rgveda. Mention is made about the royal hermits such as Vāyu, Karkandhu and others in Rgveda, Maṇḍala 1, Sūkta 112.

VEDA. The sun of the hermit Ayodhadhaumya. (For further details see under Ayodhadhaumya.)

VEDA (S).

1) Introduction. The root ‘Vid’ in Sanskrit means ‘to know’. The books composed of the knowledge of the
Aryans, collected and compiled were called the Vedas.

2) The origin and importance of the Vedas. It is said that Brahmā was the creator of the Vedas. Many say that, for the performance of sacrifices Brahmā created from Agni (fire), Vāyu (Wind) and Rāvi (the Sun), the three Vedas Rg, Yajus and Śāman which are eternal and in accordance with regulations.

The Vedas have two sides, the spiritual and the mundane. Moreover all the explanations of the Vedas from the Brāhmaṇas to the Bhashya of Śaṅkara, pertain to sacrifices. The literary meaning of Veda is mundane. Considering these two points and the facts that they are religious books and that they reveal the mental and social outlooks of the early Aryans, and as the origin of all the thoughts of Indians, all the Vedas, especially the Rgveda, hold a lofty place.

3) Parts of the Vedas. Mahāvīśu incarnation as Vyāsa in Dwāpara Yuga and divided the Vedas. The first Veda consisted of four pādas and a hundred thousand granthas. Vyāsa divided it into four parts known as, Rgveda, Yajurveda, Śāma and Atharvaveda. The sage and seer Vyāsa thus created by Rg, “Hautra” (a collection of lyrics in praise of different Gods, to be recited by the priest styled the ‘hotri’), by Yajus “Adbhuryava”, (a book of sacrificial prayer, of prose formulas to be uttered by the ‘Adbhury’ priest, who performed the manual work involved in a sacrifice), by Śāman, “Audgātra”, (Songs meant to be sung at the Soma sacrifice by a special class of priests ‘Udgātr’) and by Atharva “Brahmatavam”, (a collection of songs, spells and incantations, for the healing of disease, the restoration of harmony, the exorcism of evil spirits and to celebrate the power and omniscience of God) and established them separately. Paila, a scholar in Rgveda, and a disciple of Vyāsa, gave the original Veda to Indrapramit and its Sāmhitā (collections) to Bāskala as gifts. Bāskala divided the Sāmhitā into four, and gave each of them to Baudhya and others. Yajurveda was divided into twentyfour branches. They were composed by Vaiśampāyana of extraordinary intelligence, a disciple of Vyāsa. Kāndas (Chapters) such as Vāja-saneyas etc. were composed later by hermits such as Yajñavalkya and others in the form of Śrītis (tradition, as handing down only the tradition derived from ancient sages, to whom the Vedas were ‘revealed’). Jaimini the disciple of Vyāsa, divided Sāma and Vyāsa into different branches. Sumantu and Sukāmū composed separate Sāmhitās (collections) from them. Sukāmū composed thousand Sāmhitās. Sumantu the disciple of Vyāsa took the Atharvaveda and taught it to thousands of Paippalāda disciples. By the blessings of Vyāsa, Viṣṇu made the Purāṇa Sānhitā (the collection of Purāṇas). (Agni Purāṇa, Chapter 150).

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 Sāmhitās (collections) and Brāhmaṇas (treatises relating to prayer and sacrificial ceremony). Aranyakas are appendices to the Brāhmaṇas. Upaniṣads (secret or esoteric doctrines) are appendices of the Aranyakas. Thus each of the Vedas has Sāmhitā, Brāhmaṇas, Aranyakas and Upaniṣads. All these are, in a way, expositions of the Vedas. In all these expositions there are numberless Śūktas. All these taken together are called Vedic literature.

In the Sāmhitās 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 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 mystical meaning of the Vedas. It has been mentioned that the Upaniṣads are appendices of the Aranyakas. Still there is not 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 Vedāntas was given only after completing the study of the mantras (Vedas) and the Brāhmaṇas.

The Upaniṣads contain philosophical speculations about the conception of Brahmā and the Vedas. The word Veda includes the Vedāṅgas also. Vedāṅgas (Ancillaries of the Vedas) are Śikṣa (phonetics), Vyākaraṇa (grammar), Chandas (metrics), Nirukta (etymology), Joyitä (astronomy), and Kalpa (ritual). At first instruction is given in the study of Brahmā 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 Vedas taken together. They are for blessing everybody and to make the four objects of life easily attainable. Sāṃkhya and Āśāvālaus sorted and grouped the mantras. Accordingly there are two thousand one hundred and ten mantras known as Brāhmaṇas. Dvāpiyana and other hermits have stated the number of granthas (verses) in Rgveda. It is said that there are one thousand nine hundred and ninety nine mantras in Yajurveda. There are one thousand eighthysix branches also. The branches in Yajus are known by the names Kāṇvi, Madhyandini, Kāthi, Madhyakaṭhi, Maitrāyaṇi, Taittiriya, Vaiśampāyanikā and so on.

In Śāma Veda there are branches such as Kāthumī, Āravanāyinī and so on; and songs such as Aranyakam, Uktham, Īham and so on. The number of Śāmavedic verses are nine thousand four hundred and twenty-five.

Sumantu, Jānjali, Ślokāyana, Saunaka, Pippalāda, Muñjakaśa and such others were responsible for the sorting and grouping of the mantras in the Atharvaveda. Altogether there are one thousand six hundred Upaniṣads. (Agni Purāṇa, Chapter 271).

5) Expositions of the Vedas. The religion of the Aryans became an established one when Vyāsa had created the
VEDAS. The aim of Vyāsa was to bring about uniformity in the religious observances by performing rites 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 expositions of the Vedas came out. Seven types of commentaries, Nairukta, Yajñika, Vaiyākaraṇa Jyanta, Sāṃpradāyika Ādhyātmika, Aitihāsika (pertaining to etymology, sacrifices, grammar astronomy, customs of a tribe, Brāhma or Spiritual legends and ancient lore) were the prominent among them. When the westerners began research work in the Vedas, another branch of literature also took form, known as the Āgāmikas (the historical). Even in the time of Yāska, who was an authority on Nirukta (etymology) the Vedas were expounded on the basis of legends and ancient lore. Hints to this effect are seen in Yāska's works. Mention is made about other types of expositions also, in them. The last book of importance in the Sāṃpradāyika type of exposition, was Vedārthaprakāśa, of Sāyāna. But the commentary of Skandavamī, the books Rgārtalahāpyī and Udgīthabhāṣya of Mādhavācārya etc. have spread the sāṃpradāyikya 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 godheads today, is not as omnipotent as the Indra of the Vedas. Though Viṣṇu is praised in five spells in Rgveda, when compared with other deities, he was not of much prominence. In the Vedas the incarnation of Vāmana is not given much importance. Even though Rudra is a recognized deity and mention occurs about Kaśyapa, in the Vedas, there is not a song of praise of Śiva in the Rgveda. There is no mention at all, about the worship of the Phallus, Devī and so on in the Vedas. The Vedas celebrate the Omniscience of Varuṇa, 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 Varuṇa, Agni, Mitra, Aśvin and so on was greatly diminished in the Purāṇas. Thirtythree 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. Sec under Guruparamparā.

9) The period of the Vedas. The Indians believe that the spells and incantations and the Brāhmaṇas are not man-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 “Mantradraṣṭāraḥ na tu Kartāraḥ”. (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 Āryans 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.

VEDADĪṢA. The son of Brhadhrata, the King of Cedi. Mention is made about him in Bhāgavata, Skanda 9.

VEDAGARBHĀ. A name of Devī. When Devī killed Sumbha and such other Asuras, Indra got pleased with her and praised her as follows:

“Aryā, Durgā, Vedagarbha, Ambikā, Bhadrakāli; Bhadrā, Kṣeyyā, Kṣemakari, Naikabāthu, I praise you.”

(Āgni Purāṇa, Chapter 12).

VEDAKALPA. A section of Atharvaveda. The hermit Muṇjakesa divided Atharva Veda into five Sāṁhitās (collections) called Nakṣatra Kalpa, Veda Kalpa, Saṁhitā Kalpa, Āṅgirasa Kalpa, and Sānti Kalpa.

VEDĀNĀ. A goddess who caused pain to living things. Adharma married Hitēśa. Two daughters named Nṛtā and Nṛtā were born to them. From them Bhaya, Naraka, Māya and Vedenā were born. Mṛtyu was the daughter of Māya. Duhkha was the son of Vedenā.

(Āgni Purāṇa, Chapter 20).

VEDĀNGA. See under Veda.

VEDANIDHI. A hermit. For further details see under Pramohinī.

VEDĀNTA. See under Veda.

VEDĀSArmā. The son of a brahmin named Śiva-śarmā. (See under Śivaśarmā).

VEDĀSArmā II. See under Vidura.

VEDĀSArIRĀS I. A hermit born in the clan of Bṛgu. He was born to the hermit Márkaṇḍeya by his wife Mūrdhāṇī otherwise called Dhūmā, Pīvāri was the wife of Vedaśiras. (Brahma : 2, 11, 7; Vāyu Purāṇa 28 : 6).

While Vedaśiras 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. Vedaśiras cursed Yamadharma to become a river. (Skanda Purāṇa, 4 : 295).

VEDĀSArIRĀS II. A hermit. He was the son born to Krīṣāva by his wife Dhiṣṇā. Vedaśiras learned Viṣṇu Purāṇa from the Nāgas (serpents) in Pātala (underworld) and taught it to his disciple Pramati. (Viṣṇu Purāṇa, 6 : 8 : 47).
VEDASMTÄ. A river. (Mahâbhârata, Bhîśma Parva, Chapter 9, Stanza 17).

VEDAPARSA. A teacher-priest who was a disciple of the hermit Kabandha. This teacher divided Atharva-veda into four parts and gave each of his four disciples, a part. (Vâyu Purâṇa 61 : 50).

VEDARUTI. A river famous in the Purânas. It is mentioned in Vâlmiki Râmâyana, Ayodhyâ Kânda, Sarga 49, that Śri Râma crossed this river and entered the hermitage of Agastya.

VEDASVÁ. An ancient river. It is mentioned in Mahâbhârata, Bhîśma Parva, Chapter 9, Stanza 28, that the people of Bhârata drank the water of this river.

VEDAVÂTI (DEVAVÂTI). A previous birth of Sîtâ. (See under Sîtâ).

VEDAVYÂSA. See under Vyâsa.

VEDI. Wife of Brahâna. (M.B. Udýoga Parva, Chapter 117, Verse 10).

VEDÌTRITHA 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).

VEDÌTRITHA II. A holy place situated on the border of Kuruksetra. It is mentioned in Mahâbhârata, Vana Parva, Chapter 83, Stanza 59, that those who bathe in this tirtha will obtain the fruits of giving thousand cows as alms.

VEGAVÂN I. A naga (serpent) born in the family of Dhrâtarâṣṭra. It is mentioned in Mahâbhârata, Adi Parva, Chapter 57, Stanza 17, that this serpent fell in the sacrificial fire of Janamejaya and died.

VEGAVÂN II. An asura. It is mentioned in Mahâbhârata, Adi Parva, Chapter 65, Stanza 24, that this asura was the son born to Prajâpati Kasyapa by his wife Danu. It was this Vegavân who took rebirth as the prince of Kekaya later. (M.B. Adi Parva, Chapter 67, Stanza 10).

VEGAVÂN III. A daitya (asura). A follower of the King of Êvaka. Mention is made in Mahâbhârata, Vana Parva, Chapter 16, Stanza 17, that this daitya was killed in a fight with Samba, the son of Krṣṇa.

VEGAVÂHINI. An ancient river in India. This river stays in the palace of Varûna and exalts him. (M.B. Sabhâ Parva, Chapter 9, Stanza 18).

VEHATA. A medicine which helps to fatten the body. (Mahâbhârata, Vana Parva, Chapter 117, Stanza 17).

VEKÄ. A woman of the race of Râkṣasas (giants). This woman was the sister of Pûṣpotkaṭa and Kaikasî. (See under Akampana).

VEN I. An ancient King who was notorious for his bad rule.

1) Genealogy. Descended from Viśu in the following order: Brahâna - Sâyambhuva Manu - Uttânapâda - Dhrûva-Sîishi-Ripu-Câkṣuṣa Manu-Kuru-Âṅga-Vena.

2) Birth. Ten sons including Kuru, were born to Manu Câkṣuṣa by his wife Nâdvalâ. Agneyi, the wife of Kuru gave birth to six sons Âṅga and others. Âṅga married Sunîthâ. The son Vena was born by Sunîthâ. It is mentioned in Viśu Purâṇa, Âmśa I, Chapter 13, that Sunîthâ, the mother of Vena was the eldest daughter of Yama, and in Vâmana Purâṇa Chapter 47, that this Sunîthâ was the daughter born to Kâla and Mṛtyu. 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 Purâṇa about an incident which caused Vena to become a great sinner.

The story says that Sunîthâ 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 Susâṅka the son of a Gandhara named Gitakolâhala. That youth who was handsome in every part of his body, was doing penance meditating on the goddess Sarasvatî for the attainment of the art of music. Sunîthâ began to annoy him daily. Susâṅka 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, Susâṅka called out, "You wicked girl! Why do you annoy me? You have beaten me, who am engaged in penance, for no cause." That righteous Gandhara youth cursed his 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 rightfully." Sunîthâ 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. Susâṅka 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 Brahmins 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 Yañña-puruṣa? (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 Darbha (poa) 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. Hermis joined together and churned the left hand of Vena, from which a man of short stature came out, to whom the hermits said, 'Niṣûdâ' (sit). Because the hermits said Niṣûda', Niṣûda came into existence from that dwarf born of the sins 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
VENÄ. A river famous in the Purânas. Information about this river, taken from Mahâbhârata, is given below:

(i) Vena-river stays in the palace of Varuṇa serving him. (M.B. Sabhâ Parva, Chapter 9, Stanza 18).
(ii) Sahadeva defeated the ruler of the country at the basin of river Vena, during his conquest of the regions of the south. (M.B. Sabhâ 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 85, Stanza 32).
(iv) Among the rivers which originate fire, this river also is included. (M.B. Vana Parva, Chapter 224, Stanza 24).
(v) It is mentioned in Mahâbhârata, Anuśâsana Parva, Chapter 165, Stanza 20 that this is a river worthy to be remembered every morning and evening.

VENÄŚANGAMA. A holy place in India. It is mentioned in Mahâ Bhârata, Vana Parva, Chapter 85, Stanza 34, that those who bathe in this place shall obtain the fruits of performing a horse sacrifice.

VENÅTU. 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.

VENÌ. A nāga (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. Ædi Parva, Chapter 57, Stanza 12).

VENIKĀ. A holy river in Śaka Island famous in the Purânas. (Mahâbhârata, Bhîṣma Parva, Chapter 11, Stanza 32).

VENÌSKANDA. A nāga (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. Ædi Parva, Chapter 57, Stanza 12).

VENKÅTÅDHVARI. A Sanskrit poet who lived in the 17th century A.D. Most important of his works, is 'Yadavaråghavîya.' This poem is a description of the greatness of Råma and Krûṣṇa.

VENKÅTÅNÅTHA. A Sanskrit poet who lived in the 14th century A.D. He completed nearly hundred and twenty-five poetical works. These are written in Sanskrit and Prâkṛta. The major poetic work 'Råghavâbhûyudaya' of Venkatanâtha consists of twentyfour kâñčâs. This is a beautiful poetic work. Appayâyadikštâar has written a commentary on this work. This poet Venkatanâtha, who was also known by the name 'Vedântadesîka,' was a great philosopher too. It is said that his native place was Tùppil, near Khânsî. Most of his works are based on theosophy and on the philosophy of oneness of man with God.

Venkatanâtha was born in 1268 and died in November 1369, as critics say. Even today he is esteemed and venerated as a divine person.

VENKATUKU. A measure of weight in ancient India. (See under Trasareṇu).

VENUDĀRĪ. A Yâdava. This Yâdava once carried away the wife of śrî Kûru. (M.B. Sabhâ Parva, Chapter 38).

VENUDĀRISUTA. A Yâdava. It is mentioned in Mahâbhârata, Vana Parva, Chapter 234, Stanza 13, that this Yâdava was defeated by Karâ during his regional conquest.

VENUHAYA. A king of the Lunar dynasty (Candravâna). He was the son of Satajit and the brother of Mahâhaya and Hehaya. (bhigavata, Skandha 9).

VENUJANGHA. An ancient hermit. This hermit shone in the assembly of Yudhîṣṭhîra. (M.B. Sabhâ Parva, Chapter 4, Stanza 18).

VENUMANDALA. One of the seven divisions of Kusâdvîpa. It is mentioned in Mahâbhârata, Bhiṣma 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.

VENUMANTA. A mountain very famous in the Purânas. 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. Sabhâ Parva, Daksînîyapâtha, Chapter 33).

VENUPA. A country in ancient India. (Mahâbhârata, Udyoga Parva, Chapter 140, Stanza 26).

VENUVÎNÅDHÅRA. An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 26).

VELÅ. 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 Vetâlas (ghosts) have been introduced as characters. Though Vetâlas have got a place in most of the stories, the Vetâla, who had turned to the path of salvation in 'Jânãvasîstha' and the narrator of twentyfive (Pañcavisãti) Vetâla stories of Kathãsaratãsãgara are the most prominent among them.

VETALAJANANI. An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 13).

VETALAPAÑCAVÎMSATÎ. The twentyfive stories told by Vetâla. (See under Vetâla).

VETASAVANA. An ancient holy place. The goddess Mṛtyu once did penance in this place. (M.B. Drona Parva, Chapter 54, Stanza 23).

VETASIKÅ. A holy place glorified by Brahmā. It is mentioned in Mahâbhârata, 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 Sûkrâcârya.

VETRAKÅYÅGRA. A place near the city of Ekaçakrā. (Mahâbhârata, Ædi Parva, Chapter 159, Stanza 9).

VETRAKÅYÅVANA. A forest. It was in this forest that Bûmasena killed Bâkasura. (M.B. Vana Parva, Chapter 11, Stanza 30).

VETRAVATÎ. A river very famous in the Purânas. (Mahâbhârata Bhiṣma Parva, Chapter 9, Stanza 16).

VETRIKA. A country in India. Duryodhana had sent the army of the kingdom of Vetrîka for the protection of Bhiṣma. (Mahâbhârata, Bhiṣma Parva, Chapter 51, Stanza 7).

VIBHAÑDÅKA (VIBHAÑDAKA).

1) General information. A hermit, born in the family of Kaçapa. Once he happened to see Urvâśî. When he pondered over her, seminal flow occurred to him. An
antelope swallowed it and gave birth to a son. That son was known as the hermit Kṣitigarbha, when he grew up. (For details see under Kṣitigarbha).

2) Other details.

(i) Vibhāndaka stays in the palace of Indra and glorifies him. (M.B. Sakhā Parva, Chapter 7, Stanza 18).

(ii) Vibhāndaka is as radiant as Prajāpati. (M.B. Vana Parva, Chapter 110, Stanza 32).

VIBHĀVĀRĪ. A mental daughter of Brahmā. She is considered to be the personification of Night. It is mentioned in Matsya Purāṇa, Chapter 154, that according to the instruction of Brahmā, Vibhāvari entered the body of Umā and from that day onwards the body of Umā became dark.

VIBHĀVASU I. A hermit who got angry quickly. This hermit cursed his brother Supratiṣṭha. (See under Garuḍa, para 5).

VIBHĀVASU II. A hermit. This hermit respected Yudhiṣṭhira much. (Mahābhārata, Vana Parva, Chapter 26, Stanza 24).

VIBHĀVASU III. One of the sons born to Prajāpati Kaśyapa by his wife Danu. Vibhāvasu also was present at the battle between Vṛtrāsura and Indra. (Bhāgavata, Skandha 6).

VIBHINDU. A king who was very liberal. It is mentioned in Kṛgyeda, Manḍala 8, that this king had given Medhātithī a gift of forty-six thousand cows.

VIBHĪṢĀNA I. Brother of Rāvaṇa. The son Viśravas was born to Prajāpati Pulastya. Rāvaṇa, Kumbhakarṇa and Vibhīṣāna were born to Viśravas by his wife Mālīni. A daughter named Śurpanākha also was born to them. Kumbhakarṇa and Vibhīṣāna went to do penance under the leadership of their eldest brother Rāvaṇa. They did severe penance and obtained various boons. The boon given to Vibhīṣāna was to live as a righteous man. After that they came back and defeated Kubera, the ruler of Lāṅka and brought Lāṅka under their control. Rāvaṇa became the ruler of Lāṅka. Kumbhakarṇa and Vibhīṣāna lived with their brother in Lāṅka. Rāvaṇa married Mandodari. Kumbhakarṇa took Vajrayāvālī the daughter of Mahābali and Vibhīṣāna took Sārālā, the daughter of Sālīṣha a Gandharva as their wives, according to Uttara Rāmayāna. Rāvaṇa conquered the three worlds and was ruling as the emperor of the whole world, when Śrī Rāma and Lāṅka entered the forest, with Sītā. Rāvaṇa carried Sītā away to Lāṅka. Śrī Rāma and Lāṅka, with the help of the monkey-army entered Lāṅka. At this time Rāvaṇa called together his ministers to consider the details about the battle with Śrī Rāma. Every one present except Vibhīṣāna voted for the battle. Vibhīṣāna advised Rāvaṇa to return Sītā, the stolen property and beg Śrī Rāma for pardon. Rāvaṇa got angry and expelled Vibhīṣāna from Lāṅka. Vibhīṣāna joined the side of Śrī Rāma and informed him of all the military secrets of Rāvaṇa. In the battle which ensued Rāvaṇa was killed and Vibhīṣāna was made the king of Lāṅka by Śrī Rāma. It is stated in Kāmarāmāyaṇa, Yuddha Kandaḥ that according to the instruction of Śrī Rāma and at the instance of Indra, Viṣvakarṇa came to Lāṅka and renovated the city of Lāṅka. Śrī Rāma returned to Ayodhyā and became the king. One day Candragupta, the second son of Sahasramukha Rāvaṇa (Rāvaṇa with thousand heads) stole away the daughter of Sugrīva and the daughter-in-law of Vibhīṣāna. Vibhīṣāna informed Śrī Rāma of this. Śrī Rāma, with Lāṅka, Vibhīṣāna, Sugrīva, Hanumān and the monkey-army went to the city of Sahasramukha Rāvaṇa in the middle of the Sea. A fierce battle ensued which lasted for three days. All the Rāksasas were killed. (See under Sahasramukhaśāna).

It is mentioned in Kāmba Rāmaṇya that in the horse sacrifice performed by Śrī Rāma, the control of the army was in the hands of Sugrīva and financial control was vested in the hands of Vibhīṣāna.

VIBHĪṢĀNA II. Mention is made in Mahābhārata, as given below, about another Vibhīṣāna who had ruled over Lāṅka.

Once Ghatotkaca went to the palace of Vibhīṣāna as the messenger of Sugrīva. Vibhīṣāna who heard from Ghatotkaca about Yudhīṣṭhīrān honored the messenger greatly and gave him a large quantity of valuable presents.

VIBHĪṢĀNA. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Stanza 22).

VIBHRAJĀ. A King who was the descendant of Yāyatī. It is stated in Bhāgavata, Skandha 9, that he was the son of Kṛṣṇa and the father of Anuha.

VIBHRAJĀRĀJA. Father-in-law of the hermit Sūka. Sūka, the son of Viśwa married Pīvī, who gave birth to four sons named Kṛṣṇa, Gauraprabha, Bhirī and Devaśruta and a daughter named Kṛṣṇī. This daughter Kṛṣṇī was married by Anuha the son of King Vibhīṣāna. Brahmadatta was the son born to Anuha by Kṛṣṇī. (Devi Bhāgavata, Skandha 1).

VIBHU I. A King of the family of Bharata. It is mentioned in Bhāgavata, Skandha 5, that he was the son of Prastotā and the father of Prthuṣeṇa.

VIBHU II. Indra of the age of the fifth Manu. (See under Manvantara).


VIBHŪRASI. The son of the Agni (fire) called Adbhuta. (M.B. Vana Parva, Chapter 222, Stanza 26).

VIBHŪTI. One of Viśvāmitra's sons who were expounders of the Vedas. Anuśasana Parva, Chapter 4, Stanza 57).

VIBHVĀ. A son of Sudhanvā who was the son of Atri. The three sons of Sudhanvā were Rhūḥu, Vibhīva and Vāja. (Rgveda, Mandala I, Sūkta 111).

VICAHKNU. An ancient King of India. He was a protagonist 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. Sāntī Parva, Chapter 265, Stanzas 3-12).

VICAṆ. One of the sons born to Śrī Kṛṣṇa by Rukminī. (Bhāgavata, Skandha 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 Krodhavaśa.

VICITRAVĪRYA. Father of Dīrgharāṣṭra. (For further details see under Dīrgharāṣṭra).

VIDAIṋ. A devil. In the previous birth, this devil was a Kṣatriya King named Harīhara. This King lived as a godless man in consequence of which, he was born as a devil in his next birth. (Padma Purāṇa, Pāṭāla Khaṇḍa, Chapter 95).
VIDALLA. Minister of the king Dhruvasandhi. (For further details see under Dhruvasandhi).

VIDĀṆḌA. A king in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 182, Stanza 12, that Vidaṇḍa and his son Daṇḍa were present at the Swayārīvara (marriage) of Draupadi.

VIDARBAHA I. A brother of Bharata. It is stated in Bhāgavata, Ṣandhi 5, that Kauśāvarta, Ilāvarta, Brahmāvarta, Āryāvarta, Bhadraketa, Śena, Indraspīk, Vidarbha, and so on were brothers of Bharata the son of Rṣabha. Nimi was his son.

VIDARBAHA II. See under Jyāmāgha.

VIDARBAHA III. An ancient country in India. The information about this Purāṇicly famous country obtained from Mahābhārata, is given below:

(i) Once Sahadeva, during his regional conquest, captured Bhojakata, a part of Vidarbha and expelled the king Bhiṣmaka from the country. (M.B. Sābhā Parva, Chapter 31, Stanza 11).

(ii) By the blessing of hermit Damayanti, three sons, Dama, Dānta and Damana and a daughter, Damayanti, were born to Bhiṣmaka the king of Vidarbha. (M.B. Vana Parva, Chapter 58, Stanza 5).

(iii) Having heard about the Swayārīvara (Bride selecting a suitable husband from the candidates present) of the princess Damayanti of Vidarbha, the gods Indra, Agni, Varuna and Yama came to Vidarbha; (see under Damayanti).

(iv) Damayanti is called Vaidarbha because she was born in Vidarbha. (M.B. Vana Parva, Chapter 55, Stanza 12).

(v) Rukmīṇi, the wife of Śrī Kṛṣṇa, was the daughter of a king of Vidarbha. Bhagavān Śrī Kṛṣṇa carried Rukmīṇi away by force. (M.B. Udyoga Parva, Chapter 158, Stanza 13).

VIDEGHA MĀṬHAVA A king born of the dynasty of Mathu. There is an interesting story about this king in the Sātapatha Brāhmaṇa. It is as follows.

Videgha put Agni in his mouth and lived without talking, fearing that Agni might jump out. His priest Rahugana tried to extinguish the fire, but he could not extinguish the fire from the mouth of the king.

Once by chance the word Gṛta got out of the mouth of Rahugana. 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 Sādanīrā, 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.

VIDEHA I. Another name of emperor Nimi. (See under Janaka).

VIDEHA II The kingdom of Mathilī. This country which lies on the North East part of India was ruled by Kṣatriya kings of the dynasty of Videha. It is stated in Mahābhārata, Sābhā Parva, Chapter 29, that Bhīmasena had during his eastern regional conquest, conquered this country. About this kingdom which is the native country of Sītā, the following information is available in Mahābhārata.

(i) The hermitage of Parasurāma was on the North of Videha. (M. B. Vana Parva, Chapter 130, Stanza 13).

(ii) The army of Videha attacked Arjuna in the battle of Bhārata. (M. B. Bhīṣma Parva, Chapter 117, Stanza 32).

(iii) Karṇa defeated the Kṣatriya princes of the country of Janaka (M. B. Droṇa Parva, Chapter 4, Stanza 6).

(iv) Parasurāma cut the Kṣatriyas of this country into pieces with his sharp arrows. (M. B. Droṇa Parva, Chapter 70, Stanza 11).

(v) This country had been giving tribute to Karṇa. (M. B. Karga Parva, Chapter 9, Stanza 33).

VIDHĀṬA. A son born to Bhrigu. By his wife Khyāti two sons Dhātā and Vidhāṭā and a daughter named Lakṣmī were born to Bhrigu. Lakṣmī was given in marriage to Viṣṇu. The daughter of Meru, Āyati, was married by Dhātā and Niyaṭi by Vidhāṭā. The son Mrkaṇḍu was born to Vidhāṭā by Niyaṭi. This Mrkaṇḍu was the father of Mṛkaṇḍeya. (Viṣṇu Purāṇa, Amśa 1, Chapter 10).

The following statements occur about Dhātā and Vidhāṭā in Mahābhārata.

(i) At Nākakolaka (heaven) Dhātā and Vidhāṭā took the form of women and allowed hermit Uttanika to see them. (M. B. Ādi Parva, Chapter 3, Stanza 166).

(ii) Dhātā and Vidhāṭā stood above the city of Virāṭa to see the battle between Arjuna and Kṛpa. (M. B. Virāṭa Parva, Chapter 56, Stanza 11).

(iii) Dhātā and Vidhāṭā lived with Manu. (M. B. Ādi Parva, Chapter 65, Stanza 42).

(iv) Dhātā and Vidhāṭā gave to Subrahmanyā two followers named Suvrata and Sukarmā. (M. B. Śalya Parva, Chapter 45, Stanza 42).

VIDHĀVA 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 Manusmṛti, Chapter 9.

"He who goes to accept the widow with the permission of great people, should beshear 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."

VIDHRTI. Son of Khagana and the father of Hiranya-nābha. He was a King. (Bhāgavata, Ṣandhi 9).

VIDĪṢĀ. A river. Mention is made in Mahābhārata, Sābhā Parva, Chapter 2, Stanza 12, that this river stays in the palace of Varuṇa serving him.

VIDRĀVĀṆA. One of the sons born to Kaśyapa by Manu. (Matsya Purāṇa 6:18).

VIDRUTA. A King born in the family of Yayāti. He was the son of Rucaka. (Bhāgavata, Ṣandhi 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, back to the battle-field again. The Pāṇḍavas, who had completed forest-life and Pseudonymity successfully and returned to Hastināpura were again deceived and put to shame. Śrī Kṛṣṇa’s argument as a mediator was not successful, in the
palace of the Kauravas. Śrī Kṛṣṇa came away from the palace of Duryodhana and entered the house of Vidura and visited Kuntī. Śrī Kṛṣṇa asked her opinion on the idea of waging a war against the Kauravas. It is not met 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 Vidulū, as given below.

Vidulū was a brave woman, who lived in ancient India. Her son Sañjaya fought with the King of Sindhu and was defeated. When he came home Vidulū 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 excuses for his cowardice, were reluted by his mother. At last Sañjaya engaged again in a battle with the King of Sindhu.

On hearing this story told by Kuntī Śrī Kṛṣṇa became immensely pleased. (M.B. Udyoga Parva, 3 Chapters from 134).

VIDURA I.

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 intelligence who had been closely watching the goings and comings of the Kauravas and the Pândavas, as the adviser of Dhṛtarāṣṭra, and as a man of immense learning and wisdom.

2) Incarnation of Dharma Deva. There is a story in Mahābhārata, Adi Parva, Chapter 107, which describes Vidura as born from a portion of Dharma Deva. The story is given below.

Long ago there was a hermit called Māndavya 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 trident. The thieves died on the trident. But Māndavya was not dead. The King saw the trident and got Māndavya down. The hermit went to Dharma Deva and asked him what his blame was for suffering the punishment of the trident on him. Dharma Deva 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 Māndavya argued that Dharma Deva 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 Dharma Deva that he would take birth on the earth from the womb of a Ādī. Accordingly Dharma Deva took birth from the womb of the servant of Ambikā and Ambalīkā.

3) Birth. 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 Hastinapur as inseparable brothers. Their teacher was Bhīṣma. Vidura learned the Vedas, Sāstras, Purāṇas, Itihasas 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 Brahmin by a Sūdrā 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 Brahmin by a Sūdrā 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, Adi Parva, Chapter 114, that sons and daughters were born to the couple.

5) Partiality towards the Pândavas. Vidura was the most intelligent and wisest man of his time, and he always favoured righteousness. Though he viewed the Kauravas and the Pândavas with equal favour, in his heart he felt some partiality towards the Pândavas, 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 ill 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, Adi 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 Pândavas. Vidura took the lead in performing the funeral rites and other ceremonies which followed. The Pândavas were very sad and miserable at the death of their father. It was at this time that Duryodhana poisoned Bhīma sena, tied him with a rope and threw him into the river Ganges. Bhīmasena was carried to the world of nāgas (serpents). Kunti felt grieved at the loss of her son Bhīma, but Vidura consoled her.

It was due to the wisdom of Vidura that the Pândavas 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 Pândavas of everything about it. Moreover he sent a man named Kahanaka and made an underground passage from the lac-house. When the lac-house was burnt down, the Pândavas escaped by the under-ground 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 Bhīma got the news that the Pândavas had been burnt to death in the lac-house he became very sad. It is mentioned in Mahābhārata, Adi Parva, Chapter 149, that Vidura informed Bhīma secretly that the Pândavas were not dead.

After this event the Pândavas come into the scene only at the Svayamvara (marriage) of Pāṇḍu, Bhīma and Droṇa proposed that the Pândavas should be brought back and be given half of the kingdom. Vidura, by his arguments convinced Dhṛtarāṣṭra that the proposal of Bhīma and Droṇa was correct. Dhṛtarāṣṭra asked Vidura to bring the Pândavas back. Vidura went to the city of Drupada and brought the Pândavas back and consoled their mother Kuntī. After this Yudhiṣṭhira performed Rājaśūya (sacrifice of royal consecration). Vidura took part in it and took the charge of financial
part of the sacrifice. It was after this that Duryodhana challenged Yudhiṣṭhīra for a game of dice. Vidura saw beforehand that this move on the part of Duryodhana was dangerous. So he talked forcibly against this, and gave warning to all concerned. As Duryodhana did not agree with Vidura, he was scolded. But Duryodhana was firm and the game was conducted. Pāṇḍāli was harassed by means of stripping and the Pāṇḍavas went to the forest. It is stated in Mahābhārata, Vana Parva, Chapter 3, that Vidura had been witnessing all these scenes with wet eyes.

6) Separated from the Pāṇḍavas. When the Pāṇḍavas were driven to the forest, Dhṛtarāṣṭra felt sorry. He became more afraid of the people than he was sorry for the Pāṇḍavas. He understood that his subjects would unite and rise against his sons. He called Vidura and asked him for a remedy. Vidura who was full of impatience, made a speech against the wickedness of the sons of Dhṛtarāṣṭra and advised him to forsake his own sons and to bring the Pāṇḍavas back and give them the kingdom. Dhṛtarāṣṭra did not like this approach. He said that Vidura was partial to the Pāṇḍavas and asked him to go away from the palace. Vidura became grieved at this. He followed the Pāṇḍavas, and walking a long distance, reached the forest Kāmyaka and met the Pāṇḍavas.

When Vidura had gone Dhṛtarāṣṭra felt miserable. He sent for Vidura and when he returned Dhṛtarāṣṭra begged for pardon. Vidura again became the adviser of Dhṛtarāṣṭra. (M. B. Vana Parva, Chapter 6).

7) Adviser of Dhṛtarāṣṭra. The advice of Vidura is famous in Mahābhārata. The main duty of Vidura was to console Dhṛtarāṣṭra by speaking about righteousness when he became troubled in mind because of the constant quarrels between his sons and the Pāṇḍavas.

Vidura fulfilled his duty well. Duryodhana was firm on the point that not a dot of land would be given to the Pāṇḍavas. Śri Kṛṣṇa came to Hastināpura as mediator. Duryodhana showed disrespect to him. Vidura said in strong words that it was wrong on the part of Duryodhana to have done so and compelled Dhṛtarāṣṭra to show due respect and hospitality to Śri Kṛṣṇa. Accordingly Dhṛtarāṣṭra welcomed Śri Kṛṣṇa and showed respect and hospitality. Knowing this, Duryodhana and his brothers tried to make Śri Kṛṣṇa a captive. Vidura harshly scolded them for this attempt. Seeing all these impudent actions on the part of his sons, Dhṛtarāṣṭra became distressed. Vidura consoled him by good exhortations. He told Dhṛtarāṣṭra about the transience of life and the importance of the soul. When the battle was fiercely going on in the battleground of Kurukṣetra, Vidura recited with Dhṛtarāṣṭra consoling him and giving him good advice. The death of Bhiṣma was an unbearable grief to Vidura. He took part in the funeral of Bhiṣma. He himself placed the body on the funeral pyre. (M. B. Anuśāsana Parva, Chapter 168, Stanza 11).

8) Pilgrimage. When Vidura failed in his attempt to ward off a pitched battle between the Kauravas and the Pāṇḍavas he felt extremely miserable. Without taking part in the battle, he started on a pilgrimage. Getting the news at Prabhāṣakṣetra about the end of the battle, he went to the basin of river Yamunā. On the way he heard the news of the passing away of Śri Kṛṣṇa, from Uddhava. Before death Śri Kṛṣṇa had revealed that Vidura had heard Uddhavagītā from Maitreya. This book which is in the form of a conversation between Vidura and Maitreya contains the talk between Kapila and Devabuḍḍi. Description of the line of Manus, sacrifice of Daśaka, story of Dhruva, story of Prṣu, story of Puruṣājana etc. were the subjects of the talk. (Bhāgavata, 3-4).

9) End. The Bhārata-battle came to an end. The Kauravas were exterminated. Efforts were begun to establish law and order. In all these efforts Vidura was a help to the Pāṇḍavas. Still he spent most of his time with the old Dhṛtarāṣṭra. Yudhiṣṭhīra came to Dhṛtarāṣṭra and both embraced each other. Seeing this Vidura cried aloud. Vidura advised Yudhiṣṭhīra how to carry on the administration of the new government. After this he decided to go to the forest to spend his last days. Dhṛtarāṣṭra, Gāndhārī, Kunṭī, Vidura and Sākuni went to the forest. The Pāṇḍavas tried in vain to prevent them from going. When Dhṛtarāṣṭra, Gāndhārī, Kunṭī, Vidura, Sānjaya and others started for the forest, even Bhumāsena cried aloud. Pāṇḍavas 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 Satāyūpa, a hermitage was erected and Vidura and the others lived there.

They lived there for nearly six years. The Pāṇḍavas became unable to bear the separation from their elders. Once Dharmaputra dreamt about his mother. Next day the Pāṇḍavas went to the banks of the Ganges. Pāṇḍali, Subhadrā, Uttarā and many people of the city followed them. They went to the Satāyūpa-hermitage and saw Dhṛtarāṣṭra and the others. But the great Vidura was not there. When asked about it he got the reply that having become abstemious and having no more desires he was wandering about. Yudhiṣṭhīra was greatly troubled.

Next day at dawn when Yudhiṣṭhīra went to bathe in the Ganges, on the way he saw Vidura sitting in contemplation with a stone in his mouth. Yudhiṣṭhīra stood with joined palms before the lean and weak form of that sage and said “Look, Dharmaputra bows before you.” He repeated this several times. But there was no change in Vidura. Yudhiṣṭhīra’s disappointment did not last long. For, in a short while Dharmaputra 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 Yudhiṣṭhīra were portions of Dharmadeva. After this Dharmaputra made preparations to burn the body of Vidura. Then an ethereal voice said “Vidura is abstemious. His body should not be burned.” Dharmaputra went to the hermitage and informed all, about the death of Vidura. (M. B. Aśramavāśīka Parva, Chapters 26 to 28).

Mention is made in Mahābhārata, Svarga-rohaṇa Parva, Chapter 5, Stanza 22, that Vidura entered Svarga (heaven) and stays there in the form of Dharmadeva.

VIDURA II. A Kṣatriya who lived in Pāṇcāla. The story of this Vidura, who had killed a Brahmin because of his want, is given in Padma Purāṇa, Bhūmikhaṅga, Chapter 91. The story is given below:

Long ago there lived a Kṣatriya, named Vidura, in Pāṇcāla. Because of penury he killed a Brahmin. After that the Kṣatriya discarded his lock of hair and Brahma-
string and went to every house saying "Look, here am I, a slayer of Brahmin. Please, give alms to the drunkard and killer of a Brahmin." Saying thus he walked from house to house and took alms. But he did not get remission of Brahmahatyā (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 Candraśarmā, a Brahmin of Magadha came there. He was a wicked man who had killed his teacher because of inordinate lust in consequence of which he had been forsaken by his own people. Vidura asked Candraśarmā who wore no sign of a Brāhmaṇa, what he was. Candraśarmā told his story to Vidura who in return told him his sinful acts.

At this time another Brahmin named Vedāśarmā came there. He also was a sinner. The three of them told each other about their sinful acts. At this time Vallāla, a Vaiśya came there. He was a drunkard who had killed cows. These four desperate sinners travelled together and visited several śṛṭhas (holy baths). But they did not get remission of their sins. At last they started for Kālānjaragiri.

While these desperate sinners were living in Kālānjar a poor Brahmin 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 Prayāga, Puṣkara, Sarvatūrtha and Vārāṇasi and bathe in the Gāṅgā 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.

VIDŪRA. A king of the Kurus. He was the son born to the great king Kuru by Subhārīgī, a damsel of Dāśārha family. Vidūra married Sāmpriyā, a princess of Madhu royal family. A son named Anaśvā was born to her. (M.B. Ādi Parva, Chapter 95, Stanza 39-40).

VIDURĀGAMANARAJYALABHAPARVA. A sub-section of Ādi Parva, comprising chapters 199 to 217, in Mahābhārata.

VIDURĀTHA I. A king of the Vṛṣṇi dynasty. Information got from Mahābhārata about this king is given below.

(i) Vidūratha also was present at the Svayāhvara marriage of Draupadi. (M. B. Ādi Parva, Chapter 185, Stanza 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 Raivata.

(iii) Vidūratha was one of the seven famous and mighty kings of the Yadu dynasty. (M.B. Sābhā Parva, Chapter 60, Stanza 14).

(iv) Vidūratha was a close friend of Śiṣupāla, Śalva, Jaśarandha and so on. Jaśarandha employed this Vidūratha as the guardian of the Eastern entrance of the city of Mathurā. When Śri Kṛṣṇa killed his brother Dantavakra, Śalva, Śiṣupāla and others, Vidūratha ran to take revenge on Kṛṣṇa. But he was killed by Śri Kṛṣṇa. (Bhāgavata, Skanda 10).

(v) It is mentioned in Mahābhārata, Śvargarohaṇa Parva, Chapter 5, Stanza 16, that after death he joined the Viśvadevas.

VIDURĀTHA II. A king of the Puru dynasty. It is mentioned in Mahābhārata, Ādi Parva, Chapter 49, Stanza 75, that Ṛksavān hid the son of this king in a mountain and saved him from the Kaśṭriya-extermination of Pararūrāna and at that time spotted leopards brought up this child.

VIDURĀTHA III. A king who was the friend of the hermit Bhalanda. This king had two sons named Sunitī and Sumati and a daughter named Mudāvati. One day while Viduratha was hunting in the forest, he saw a cleavage on the earth caused by the yawnning of Kujaṃbhāsura. The king stood there for a while looking at the cleavage. Then the hermit Svuravā who had been standing close by approached the king and said: "This asura Kujaṃbha has a divine pestle with him. Because of the possession of this pestle he has become invincible and is a threat to the whole world."

Viduratha, who knew everything from Svuravā, lived cautiously. One day his daughter was carried away by this Kujaṃbhāsura. Sunitī and Sumati confronted the asura to rescue their sister but were made captives. Finally Vatsapri, the son of the hermit Bhalanda killed the Rākṣasa (giant) and liberated princess Mudāvati. (Mārkaṇḍeya Purāṇa, Chapter 113).

VIDURĀTHA I. A king born in the family of Bharata, the son of Duṣyanta. The father of this king was Suratha and his son was Sārvabhauma. (Bhāgavata, Skanda 10).

VIDURĀTHA II. Brother of Dantavakra. When Śri Kṛṣṇa had defeated Dantavakra, his brother Vidurātha came to fight with Śri Kṛṣṇa and was killed in the fight. (Bhāgavata, Skanda 10).

VIDUṢA. A king of the Aṅgā dynasty. Gṛhṭa was the father of king Viduṣa and Pracetas was his son. (Agni Purāṇa, Chapter 277).

VIDYĀ I. A maid of Devī Umā. (Mahābhārata, Vana Parva, Chapter 231, Stanza 48).

VIDYĀ II. A deity. This deity is worshipped as the deity of three Vedas which are the most important of the religious or Vedic literature. Mention is made about this deity in the preface of Rgvedabhāṣya by Sāyaṇa, 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. Vidyādhāras, Apsaras (celestial maids), Yaksas, Rākṣasas, Gandharvas, Kinnaras and so on are semi-gods. Of these Kinnaras are lute-players, and Vidyādhāras 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 Sarpasatras (serpent sacrifice) of Janamejaya, the Vidyādhāras walked behind him (Indra).

VIDYĀNĀTHA (AGASTYA). A Sanskrit writer on rhetoric. He was also called Agastya. He is the author of Pratāparudrīya. The real name of Pratāparudrīya is Partāparudrayāsabhāṣyanam.

He was a member of the court of King Pratāparudrādeva who ruled over the Kingdom of Wāraīgal from 1295 to 1323 A.D. He has written a drama of five acts, under the name "Pratāparudra. Kalyāṇa." Pratāparudrīya is a book on rhetorical figures.
Vidyāsāgara. Father of Bhārtṛhari. See under Bhārtṛhari.

Vidyātīrtha. A holy place in India. It is mentioned in Mahābhārata, Vana Parva, Chapter 34, Stanza 52, that those who bathe in this tīrtha (bath) would get knowledge.

Vidyota. The son born to Sage Dharma, by his wife Lambā, the daughter of Dākṣa. (Bhāgavata, Skandha 6).

Vidyotā. A celestial maid of Alakāpūri. Mention is made in Mahābhārata, Anuśasana Parva, Chapter 19, Stanza 45, that Vidyotā took part in the dance performed in honour of Aṣṭāvakra, the hermit.

Vidyuddhara. A Deva Gandharva. (See under Nāhuṣa).

Vidyudrūpa. A Yakṣa who was the favourite of Kubera. This Yakṣa married Madanikā, the daughter of Menakā. Once when these two were sitting on mount Kailāsa and drinking liquor the bird Kaṅka born of the family of Garudā came there. Vidyudrūpa killed Kaṅka after a small fight. Hearing about the death of Kaṅka, his brother Kandara came to avenge the death of his brother. A fierce battle ensued between the two, in which Vidyudrūpa met with death. After this Madanikā accepted Kandara as her husband. (Mārkaṇḍeya Purāṇa, 2, 4, 38).

Vidyudvargas. An eternal god concerned with offerings to the manes. (Mahābhārata, Anuśasana Parva, Chapter 31).

Vidyujjihva i. A Rākṣasa (giant). This Vidyujjihva was a friend of Ghaṭotkacā. He was killed by Duryodhana in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 91, Stanza 20).

Vidyujjihva ii. Husband of Sūrpanakha. A son named Sambhukumāra was born to the couple. As this son Sambhukumāra was standing like a young tree in the forest Danḍakārṇya, Lāksmaṇa cut it down by his sword. Thus Sambhukumāra died. (Kamba Rāmāyaṇa, Aranya Kāṇḍa).

Vidyujjihva iii. One of the important Rākṣasa followers of Rāvaṇa. This giant, by his sorcery and witch-craft, showed Śītā, the head cut off from the body of Śrī Rāma and his broken bow, to make her consent to become the wife of Rāvaṇa. He repeated this stratagem on several occasions. (Vālmiki Rāmāyaṇa, Uttarā Kāṇḍa, Sarga 12).

Vidyujjihva iv. One of the sons born to Viśravas by his wife Vākā. Mention is made in Vāyu Purāṇa that this Rākṣasa lives in the city called Arvākātala in Pātāla (underworld) known as Mahātala.

Vidyumnālī i. A son of Tārakāsura. He was one of the Tripuras. (For details see under Tripura).

Vidyumnālī ii. A mighty and brave Rākṣasa who was a friend of Rāvaṇa. After the death of Rāvaṇa, this asura, who lived in the Pātāla (underworld) stole away the sacrificial horse of Śrī Rāma to avenge the death of Rāvaṇa. Satrughna killed Vidyunmālī and redeemed the sacrificial horse. (Padma Purāṇa, Pātāla Khaṇḍa).

Vidyutā. A celestial maid of Alakāpūri. It is stated in Mahābhārata, Anuśasana Parva, Chapter 19, Stanza 45, that this celestial maid performed a dance in honour of the hermit Aṣṭāvakra.

Vidyutākṣa. A warrior of Subrahmanya. (M.B. Salya Parva, Chapter 45, Stanza 62).

Vidyutkesa. A Rākṣasa (giant). (For details see under Praheṭi).

Vidyutkesi. A Rākṣasa King. The notorious Sukeśi was the son of this King. (See under Sukeśi).

Vidyutparṇā. A celestial maid born to Kaṣyapa–prajāpati by his wife Pradūhi. It is mentioned in Mahābhārata, Adī Parva, Chapter 63, that celestial maids such as Alambuṣa, Vidyutparṇā, Miṣrakesi, Titotumā and such others were famous for their beauty.

Vidyutprabhā i. See under Mukṭapalajāketu.

Vidyutprabhā ii. A hermit. (Mahābhārata, Anuśasana Parva, Chapter 125).

Vidyutprabhā iii. A Dānava (Asura). This asura pleased Rudradeva by penance and acquired from him the control of all the three worlds for one lakh of years, the recognition as a follower of Śiva and the kingdom of Kuśādvipa, as boons. (M.B. Anuśasana Parva, Chapter 14).

Vidyutprabhā i. Ten celestial maids of Northern quarter. (M.B. Udyoga Parva, Chapter 111, Stanza 21).

Vidyutprabhā ii. Grand-daughter of Mahābāli. (See under Sridatta).

Vīghana. A famous King, born in Mukta Vāniśa. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 16).

Vīghana. A giant on the side of Rāvaṇa. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 6).

Vīgraḥa i. One of the two attendants given to Subrahmanya by the ocean. The other one was Saṅgraḥa. (M.B. Salya Parva, Chapter 45, Stanza 50).

Vīgraḥa ii. One of the six attributes of Kings. (See under Sadguna).

Vīgraḥa iii. (Image).

1) General information. God, who is not discernible to the outward senses, is given embodiment and consecrated in places of worship by people. These figures are called Vīgraḥas (idols or images). People worship Śālagrāma, (a kind of ammonite found in the river Gaṇḍaki), Bānaliṅga (Phallus), mystical diagrams, animals, birds, trees, rivers, lakes, places of death etc. and so many other things.

2) The different kinds of Vīgraḥas. Vīgraḥas are of three groups. They are : (1) Mysterious (2) Evident-mysterious (3) Evident. Śālagrāma, Phallus etc. belong to the group mysterious. The Mukhaliṅga, considered to be the image of Trimūrti (Brahmā, Viṣṇu, Siva) in the Elephanta cave, belongs to the group Evident. The image of Phallus is Evident-mysterious. In the first, there is no form or figure. In the second there are parts of the figure. The image which shows the entire figure is Evident.

Some gods and goddesses possess two appearances, peaceful and fierce. Those who wish to succeed in performing cruel deeds and to vanquish enemies, worship fierce gods whereas those who wish for peace, worship peaceful Gods. Viṣvarūpa, (assuming all shapes), Narasimha (the man-lion), Vaṭapatraśāyī (as lying on banyan-leaf) and Parasurāma are fierce forms of Viṣṇu. Destroying Kāma (cupid) Gaja and Tripura are fierce forms of Viṣṇu worshipped by some people. Generally temples with images in this form are erected outside the village or city.

Owing to the differences, in the making and the materials used, the images are divided into three groups.
They are portraits, half-portraits and corrupted portraits. The whole of the figure will be made in (portraits) citras. In half-citras 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 Saivites will worship Parvati also after Siva and the Vaishnavites a Mahalakshmi also after Visnu. In South India the worshippers are Saivites and Vaishnavites.

4) Saivites. 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 worshipers which are in accordance with the Vedas and which are not.

Forms of worship which are Sattvika (of goodness) and which are not, could be seen. The Saiva worship called Paraśupada is very ancient. The phallus at Gūḍīmallā 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 Śaivite images. Of the emblems denoting Śiva, the most important is the Phallus, 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 Phallus is 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. Līgodbhāva (originated from Phallus), Candrasēkharavara, Raudra, Umāsamhitā (with Umā) etc. are some of them. Kāmāntaka (killing Kāma or Cupid), Gajāri (enemy of Gaja), Kālāri (Enemy of Yama) and Tripurādhakā (burning Tripura) are figures of extermination. Śiva has the figures of blessing Candēśa, Viṣṇu, Nandīśvara, Vighuneśa and Arijuna also. There are a large number of images in various dancing poses.

There are four other figures of Dakṣināmūrti, such as the explanation, knowledge, yoga (or meditation, contemplation and other ways of union with the Universal Soul) and Viṃādha (carrying a lute). A few other forms are Bhikṣātaka (begging alms), Kapālavairi (wearing skulls), Gāndhāra (bearing the Ganges), Ardhānārīśvara (God half of whom is a woman), Vṛṣabhavāhana (seated on a bull), Viṣabhakṣaka (eating poison) etc. The figures of Saṭādeva, Maheśa, Ekaḍaśarudras (eleven Rudras), Vidyeśvara and Mārtyaṣṭaka are seen occasionally here and there. There are scriptures describing these figures.

7) The Devas (gods) connected with Śiva. Among the gods connected with Śiva, 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 villages and fortresses, at the foot of banyan trees, at the entrance of temples and at the south-west corner of Śaivite temples.

There are images of Gaṇapati in the postures of standing and dancing. Main images are 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) Subrahmanyas. Subrahmanyas is worshipped only in South India. Subrahmanyas is known by various names such as Kumāra, Muruka, Kārttikeya, Skanda, Arumukha, Guha, and so on. Temples dedicated to Subrahmanyas 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 Saṅgha period, to the fact that Subrahmanyas-worship was prevalent in South India. On excavation at the place Nāgārjunakoṇḍa in the District of Guntur, images of Subrahmanyas were found under the earth. They were as old as 3rd century B.C.

Images of Subrahmanyas are seen in various postures and shapes such as sitting, with six faces, with one face, with two hands, with four hands, sometimes with wife, in the state of having finished investiture with the Brahma-string etc. There are figures sitting on the peacock also.

9) Other images. Images of Śakti, Lakṣmi, Earth-goddess, Sarasvatī, Saṃśāta (Seven Mothers), Jyeṣṭhā, Viṣṇu, the ten incarnations, the planets such as the sun etc. the deities of the weapon like the thunderbolt, Śakti (lance), Nandikēśvara, Cāndēśvara, Sāstā, Kṣetrapāla, Brahmā, Guardians of the zones, Aśvinīdevas, half gods, etc. are also dedicated and worshipped in temples.

Vihārī. A serpent (nāga) born in the race of the Nāga Airāvata. It is mentioned in Mahābhārata, Ādi 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.

Vihārīgama. A soldier of the giant Khara. This Khara who confronted Rāma and Lakṣmanaruṣa (forest Dāndakāranya) had twelve army captains under him, including Vihārīgama, (Vālmiki Rāmāyaṇa, Aranya Kāṇḍa, Sarga 26).

Vihārya. The son of Varcas who was born in the dynasty of Gṛhasthā. Vitatya was the son of this Vihārya. (M.B. Anuśāsana Parva, Chapter 30, Stanza 61).

Vihūnda. An asura. This asura was the son of the mighty and great Asura Hūnda. At the time of the fierce battle between the devas and the asuras, this mighty asura Hūnda and Nahuṣa confronted each other and Hūnda was killed. After this Vihūnda, the son of Hūnda fought with Nahuṣa. In the earlier part of the battle Vihūnda and his army suffered defeat. Vihūnda began to do penance in order to defeat the Devas who got terrified at this and went to Mahāviṣṇu and prayed for protection. Viṣṇu consoled them saying that he would take necessary steps. When the Devas were gone, Viṣṇu took the form of a beautiful woman and went in search of Vihūnda. They met each other in the garden Nandaṇa. Vihuddha fell in love with her. He wanted to marry her. She said, "Oh, Handsome Vihūnda, I have no objection to be your wife. But there is a condition, you, must gather seven crores of Kāmōda flowers and offer them as oblation to Śiva, and then make a garland of Kāmōda flowers and put it on my neck. From that day onwards I am yours."

Vihūnda 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 damsels, was a deceit played upon him,
he stood perplexed when the hermit Ṣukra saw him.
He told the hermit everything. Then Sukra told him, "Kāmodā is neither a tree nor a flower. She is goddess who came up from the sea of Milk at the time of the churning. She dwells at Gaṅgādvāra. 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 be red."

Vihūṇḍa started for Gaṅgādvāra. Nārada knew this. He came to Vihūṇḍa and said, "It is difficult to reach Gaṅgādvāra and please Kāmodā, and obtain the flower. So the easiest way is to gather the flowers that come down through the water of Gaṅgā." Vihūṇḍa agreed.
He took his seat on the bank of Gaṅgā and waited for the flowers to come.
Nārada decided to cause harm to Vihūṇḍa. So he went to Kāmodā and by way of telling her news, he informed her that the hermit Bṛgu had cursed Mahāvīṣṇu 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. Vihūṇḍa gathered them and went to the dwelling place of Sīva.
Sīva and Pārvati saw this by their inward eyes. Pārvati did not like the idea of offering red flowers at the feet of her beloved husband. Sīva found out a remedy for it. He advised Pārvati to offer pure white flowers at his feet standing as a boy. Vihūṇḍa came with red flowers. Pārvati 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 Vihūṇḍa. In the fight Vihūṇḍa was killed. (Padma Purāṇa, Bhūmi khaṇḍa, some chapters from 119).

VIJAYA I. A minister of Daśaratha. (Vālmiki Rāmāyana, Bālākāṇḍa, Sarga 7, Stanza 3).

VIJAYA II. A gate-keeper of Vaikuṇṭha. (See under Jaya).

VIJAYA III. A Son of Purūravas. It is mentioned in Bhāgavata, Skanda 9, that Ayuṣ, Śrutiāyus, Satyāyus, Raya, Vijaya and Jaya were the sons born to Purūravas, by Urvāśī.

VIJAYA IV. A King of Kosala. It is stated in Brahmāṇḍa Purāṇa, Chapter 75, that this King Vijaya of Kosala confronted Paraśurāma and was defeated.

VIJAYA V. This was the secret name given to Arjuna by Dharmaiputra during the time of their pseudonymity. (M.B. Virāṭa Parva, Chapter 5, Stanza 35).

VIJAYA VI. One of the hundred sons of Dvārakā. He joined with Jaya and Durjaya, two Kauravas and fought with Nila, Kāśya and Jayaṭesana. (M.B. Droṇa Parva, Chapter 25, Stanza 45).

VIJAYA VII. The name Vijaya is used as a synonym of Śiva in Mahābhārata, Anuśāsana Parva, Chapter 17, Stanza 51.

VIJAYA VIII. The name Vijaya is used as a synonym of Viṣṇu in Mahābhārata, Anuśāsana Parva, Chapter 146, Stanza 21.

VIJAYA IX. A King who ruled over the city of Vāraṇasī. Vijaya destroyed the city of Khāṇḍavī and the forest Khāṇḍava rose there. Later he gave the forest to Indra. The most powerful King of this dynasty was Upāricara (Kālikā Purāṇa, Chapter 92).

VIJAYA X. A country of ancient India famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 45).

VIJAYA XI. The trident of Śiva. During the journey to Bhdravaṭa, of Subrahmanya, this trident Vijaya of Śiva went behind King Yama. This trident had three prongs. (M.B. Vana Parva, Chapter 231, Stanza 37).

VIJAYA XII. A Bow of Indra. This is as bright as Gāndiva and as strong as the bow Sārīgadhānus of Śrī Kṛṣṇa. The bows of the Devas, considered to be most divine, are Vijaya, Gāndiva and Śrīgāndiva. Vijaya belongs to Indra, Gāndiva to Varuṇa and Sārīgāṇḍiva to Viṣṇu. Once Druma, a Kimpuruṣa (demi god) who lived in the mountain Gandhamadāṇa got Vijaya from Indra. After that Rukmi, his disciple got this bow from Druma. (M.B. Udyoga Parva, Chapter 150, Stanza 3).

VIJAYA XIII. The divine bow of Karṇa. It is said that this bow was the most divine of all weapons. This bow which was made by Viśvakārmā, originally belonged to Indra. At that time Indra had defeated many asuras with the help of this bow. Indra gave this bow to his trusted disciple Paraśurāma. Karṇa got it from Paraśurāma. It is said that this bow was superior to Gāndiva. It was with the help of this bow that Paraśurāma conquered the Kṣatriyas twenty-one times. (M.B. Karṇa Parva, Chapter 31, Stanza 42).

VIJAYA I. The daughter of King Dāśārha. The emperor Bhumānava married her. A son named Suhotra was born to the couple. (M.B. Ādi Parva, Chapter 95, Stanza 33)

VIJAYA XI. Daughter of Dyutimān, the King of Madradaśa. This Vijayā was the wife of Sahadeva the son of Pāṇdu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 95, Stanza 80, that a son named Suhotra was born to Sahadeva by Vijaya.

VIJAYA III. A synonym of Devī Durgā. (M.B. Virāṭa Parva, Chapter 6, Stanza 16).

VIJAYADĀSI. A festival of Indians. As this festival is celebrated for nine nights from the 1st to the 9th in the bright lunar fortnight of the month of Kanni (September-October) it is known as Navarātri (Nine nights) and as it continues up to Daśamī (the tenth night) it is called Dāśarī. The Hindus believe that the Vijayadāsim (the victorious tenth) was the day on which Devī Durgā killed Mahiṣāsura and got victory. So 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. Sarasvatī is considered the transfiguration of Durgā. As people became less sophisticated, they began to consider the story of killing Mahiṣāsura as a metaphorical saying, to mean the killing of ignorance. So the day of victory of Devī Durgā (the same as Sarasvatī) 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 Devī and with devotion and worship receives them back from Devī on the Vijayadāsī day at an auspicious moment.

This is a festival celebrated everywhere in India. In several native states this festival used to be celebrated under the patronage of the royal family as a State festival. As it is believed that Mahiṣāsura had lived in Mysore the celebration of Dasara in that State generally is on a grand scale. In Kerala, from olden times this festival was celebrated under the patronage of the Vaṇci Royal family.

VIJAYALAKŚMI. One of the eight Laksmis. The duty of Vijayalakṣmī was keeping the treasury of Brahmā. Once she showed carelessness in her duty. So Brahmā
cursed her to go and guard the gate tower of Rāvana. Accordingly Vijayalakṣīmi guarded the gate of Lankā under the name Lakālaṅkā. When she was hit by Hanūmān she obtained her original form and returned to the world of Devas. (See under Lakālaṅkā).

VIJITĀŚVA. One of the five sons of emperor Prthu. Vijitāśva decided to perform one hundred horse-sacrifices and completed ninety-nine. Seeing this Indra feared that he might be depose. So he stealthily took away the sacrificial horse of Vijitāśva. There was a fierce battle between Indra and Vijitāśva in which Indra was defeated, and Vijitāśva recovered the stolen horse from Indra. It was from that day onwards that this son of Prthu got the name Vijitāśva.

Being pleased with the King, at this expert fighting, Devendra taught him the art of vanishing. (Bhāgavata. Skandhi 4).

VIJVALA. Son of the bird Kuñjala which was a famous scholar. (For further details see under Subāhu. XIV).

VIKADRU. A noble Yadava. It was this Vikadru who brought to the notice of Śrī Kṛṣṇa the fact that Jārāsandha had dared to attack Mathurāpurī for the eighteenth time. (M.B. Saṅhā Parva, Chapter 17).

VIKALPA. An ancient country of India famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 59).

VIKĀṢṬAPARVATA. A mountain in the vicinity of Mount Meru. (Devi Bhāgavata, Skandhi 8).

VIKARNA I. One of the hundred sons of Dhṛtarāṣṭra. The following information is available in Mahābhārata about this valiant fighter.

(i) Vikarna, the son of Dhṛtarāṣṭra was one of the eleven mahārathas. (great warriors). (M.B. Ādi Parva, Chapter 63, Stanza 39).

(ii) Among the disciples of Drona, who attacked Droupada, Vikarna was one. (M.B. Ādi Parva, Chapter 137, Stanza 19).

(iii) Vikarna was present at the Svayamvara (marriage) of Draupadi. (M.B. Ādi Parva, Chapter 182, Stanza 1).

(iv) Vikarna was one of those kings who stood silent and sad, being unable to answer the questions put by Draupadi when she was about to be stripped of her clothes. (M.B.Saṅhā Parva, Chapter 68, Stanza 1).

(v) Once Karna reviled at Vikarna. (M.B. Saṅhā Parva, Chapter 68, Stanza 80).

(vi) At the time of the theft of the cows of king Vīrāta by Duryodhana and his brothers. Vikarna fought against Arjuna. (M.B. Vīrāṭa Parva, Chapter 54, Stanza 9).

(vii) A severe fight followed in which the defeated Vikarna fled from the battle-ground. (M.B. Vīrāṭa Parva, Chapter 54, Stanza 41).

(viii) Hit by the arrow of Arjuna, Vikarna was wounded and he fell down from the chariot. (M.B. Vīrāṭa Parva, Chapter 51, Stanza 41).

(ix) On the first day of the battle of Bhārata, Vikarna entered in a combat with Śrutasoma. (M.B. Bhīṣma Parva, Chapter 45, Stanza 58).

(x) He fought with Sahadeva. (M.B. Bhīṣma Parva, Chapter 71, Stanza 21).

(xi) Abhimanyu defeated Vikarna. (Bhīṣma Parva, Chapter 78, Stanza 21).

(xii) Ghataotkaca defeated Vikarna. (Bhīṣma Parva, Chapter 92, Stanza 36).

(xiii) There was a combat between Nakula and Vikarṇa. (Bhīṣma Parva, Chapter 110, Stanza 11).

(xiv) He fought with Bhīmasena. (Bhīṣma Parva, Chapter 113).

(xv) He fought with Śīkhandi. (Drona Parva, Chapter 96, Stanza 31).

(xvi) He fought with Nakula and was defeated. (Drona Parva, Chapter 107, Stanza 30).

(xvii) Bhīmasena killed him. (Drona Parva, Chapter 137, Stanza 29).

VIKARṇI A. A hermit devoted to Śiva. Mention is made in Mahābhārata, Anuśāna Parva, Chapter 14, Stanza 99, that Śiva was pleased with the devotion of this hermit and appeared before him granted him boons.

VIKARṇA III. A country of ancient India. The warriors of this country joined the army of Sākuni and fought against the Pāṇḍavas. (Mahābhārata Bhīṣma Parva, Chapter 51, Stanza 15).

VIKARTANA. A king of the Solar dynasty who was afflicted with leprosy. It is stated in Padma Purāṇa, Uttarākhaṇḍa, Chapter 135, that he got recovery from the disease by bathing in the river Sābhramati.

VIKĀṬA I. A brother of Prahasta. (See under Akamaṇa).

VIKĀṬA II. A character in the story of Pañcatantra. (See under Pañcatantra).

VIKĀṬA III. (VIKAṬĀNA). One of the hundred sons of Dhṛtarāṣṭra. In the Bhārata-battle, fourteen sons of Dhṛtarāṣṭra joined together and wounded Bhīmasena. Vikāṭa was one of them. This Vikāṭa was killed by Bhīmasena. (Mahābhārata, Karna Parva, Chapter 51).

VIKĀṬA. A giantess in the harem of Rāvana. She tried to entice Sītā for Rāvana. (Valmiki Rāmāyaṇa, Sundara Kānda, Sarga 23, Stanza 15).

VIKĀTHINI. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Stanza 18).

VIKRAMĀDITYA. Vikramāditya, 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 Vikramāditya stories. Vikramāditya was the son of Mahendrāditya, King of Ujjayini. Mahendrāditya and his wife Saumyadarśanā were in great distress as they were childless. Sumati, the Prime Minister, Vajrayudhā, the army commander, and Mahidhara, 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 Kaḷāśā and told Rudradeva of their grievances. They said, "Oh! Lord! All the asuras exterminated by yourself and Mahāviśu, are born on the earth as Barbarians. They commit great sins such as killing the Brahmins, obstructing sacrifices carrying away hermit damśels 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."

Śiva agreed and sent the devas back to their world. Then he called Mālyavan and told him to take birth as the son of Mahendrāditya in the city of Ujjayini.
Śiva added. “You should exterminate all the Barbarians and reinstate rituals and ceremonies. The Yaksas, Rākṣasas, ghosts etc. will be under your control. You will be an emperor there with divine powers.” Accordingly Mālyāvān took birth as the son of Mahendrāditya. That infant was Vikramāditya who became a mighty emperor later. (Kathāsaritśāgara, Viṣamaśila-lambaka, Tārānga 1).

VIKRAMĀŚILA. A King praised in the Mārkaṇḍeya Purāṇa. Kālindī was his wife and Durgama his son.

VIKRANTA. A King who was the father of Śudhrti and the son of King Dama. It is mentioned in Vāyū Purāṇa, Chapter 86, that Vikranta was an ideal King who loved and cared for his subjects.

VIKRṬA. It is mentioned in Mahābhārata, Śānti Parva, Chapter 196, that this was the name adopted by Kāmadeva (Cupid) when he argued with Ikṣvāku, in the form of a Brahmin.

VIKRṬI. A King of the family of Yayati. This King's father was Jimita, and his son was Brhmaṇaratha. (Bhāgavata, Skanda 9).

VIKṢARA. A noble asura born to Kaśypa Prājāpati by his wife Danu. The most powerful of the Dānavas (asuras) given birth to by Danu, were Vikṣara, Bala, Vīra and Vṛtra. (M.B. Ādi Parva, Chapter 65, Stanza 33). Of these Vikṣara took rebirth later as King Vasumitra. (M.B. Ādi Parva, Chapter 67, Stanza 41).

VIKṢUKI. A son of Ikṣvāku. It is said that Ikṣvāku was born from the spittle of Manu. It is stated in Devī Bhāgavata, Skanda 7, that after the death of Śaryati, the Rākṣasas (giants) attacked Ayodhyā and the sons of the King having fled to different directions, Ikṣvāku continued the dynasty of Saryati in Ayodhyā. Hundred sons beginning with Vikṣuki, were born to Ikṣvāku. Of these hundred sons fifty were employed to rule over the regions of East and North and fortyeight, to rule over the regions in the south and the west. With the remaining two sons the King stayed in Ayodhyā, and carried on administration.

One day King Ikṣvāku resolved to conduct the great sacrifice of offering to the manes called Mahāpralaya-śrāddha, for which preparations were speedily made. The hermits such as Vasiṣṭha and others arrived according to invitation. He sent his son Vikṣuki to the forest to bring the required amount of flesh for the sacrifice. Vikṣuki entered the forest and hunted hare, hog, deer etc. and collected the required quantity of flesh; but on the way home, he became tired of hunger. To appease his hunger he took a small hare from the collection cooked it and ate it. He took the balance to the King who was much pleased with his son and gave the animals to Vasiṣṭha the family priest for prokṣaṇa (sprinkling of holy water on the animals before sacrifice). But Vasiṣṭha got angry and said, “flesh which constitutes remains is not acceptable.” The King understood the truth only then. He was filled with anger and distress. He expelled Vikṣuki from his country for this misdeed. Thus because he had eaten a Saśa (hare) Vikṣuki got another name Saśāda. Saśāda not at all caring about the misfortune that befell him, went to the forest and lived on fruits and roots and worshipped Devi, with ardent devotion. Ikṣvāku died. Saśāda knew this and returned to Ayodhyā and assumed reign. He performed several sacrifices on the banks of river Sarayū. The famous Kakutṣtha was the son of this Vikṣuki. (Devī Bhāgavata, Skanda 7).

VIKUNḌALA. A Vaśya who obtained heaven by bathing during the month Māgha in the waters of Kālindī. This Vaśya was a deplorable sinner. Still the men of Kāla (Yama) sent Vikunḍala to heaven without minding his sins. This story occurs in Padma Purāṇa, Ādi Khaṇḍa, Chapter 30, as follows: In days of old there lived a Vaśya named Hema-kundaḷa in the great kingdom of Nisadha. He was a devotee and worshipper of devas and Brhmaṇas. He carried on trade and agriculture and by plundering he amassed much wealth. Hemakundaḷa grew old. He thought about the frailty of life and spent a sixth part of his wealth for charitable purposes. For remission of the sins committed throughout the whole of his life, he gave alms as stipulated in the Purāṇa. After entrusting the family affairs to his sons Śrikundaḷa and Vikuṇḍala, he went to the forests for penance.

His sons were young. They turned away from righteous ways and followed a path of pleasures and wickedness. They refused to pay any heed to the advice of their elders. Drinking and going to other women became their routine. Within a short time they lost their wealth. They had nothing to eat. Their friends and favourites all deserted them. Being forsaken by every body, they engaged themselves in theft or robbery. They were afraid of the king and the people, and so they shifted to the forest. They lived by hunting. At this time the elder brother was caught by a tiger. The younger brother was bitten by a snake. Thus, on the same day, both sinners met with death. The messengers of Yama took both of them to the world of Yama. According to the order of King Dharma, Vikuṇḍala got heaven and Śrī Kunḍala got hell.

Vikuṇḍala who was glad at obtaining heaven asked the men of Yama on the way, why he was given heaven. They replied, “There was a Brahmin who was well-versed in all branches of knowledge. He was the son of Harimitra. His hermitage was on the southern bank of Yamunā. Yourself and the Brahmin became friends in the forest. Because of that friendship you were enabled to take bath in two Māgha months in the holy waters of Kālindī which is capable of washing all the sins away. By the first Māgha bath you got remission of your sins. By the second Māgha-bath you became eligible for the attainment of heaven.”

VIKUNḍA. An ancient country in India. Mention is made in Mahābhārata, Bhīṣma Parva, Chapter 56, Stanza 9, that it was the warriors of this country who stood with the king Bhṛładala on the left wing of the Garuda Vvīva of the army formed by Bhīṣma, in the battle of Bhārata.

VIKUNḌHA (VAIKUNḌHA). A group of Devas (gods) in the Manvantara of Raivata. There were fourteen Devas in this group. The mother of these gods was Vikuṇḍha. (Brahmāṇḍa Purāṇa, 2, 36, 57).

VIKUNḌHAṆA. A son born to Hasti, a king of the Lunar dynasty by Yaśodhara the princess of Trigarta. Sudevā, a princess of the dynasty of Daśārṇa was his
wife. Ajāmīṇḍha was the son born to Vikuṣṭhāna by his wife Sudevā. (M. B. Ādi Parva, Chapter 95, Stanza 35).

VILĀSA. A hermit who was the friend of Bhāsa. This hermit did penance in Paścimāta. It is mentioned in Yogavāsiṣṭha that Vīlāsa and Bhāsa attained heaven by pure knowledge.

VILOHITA. A Rākasā (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.

VILOHITA (M). A hell. (See the section Naraka under Kāla).

VILOMA (VILOMA). A King. In Bhāgavata, King Vīloma is stated as the son of King Vahni (Fire) and in Vīṣṇu Purāṇa, as the son of Κapotaromā.

VIMADA. A truthful King. Once a princess named Kamadīyā accepted Vīmada as her husband at her Svayamvara marriage. The Kings and princes who were present became jealous of Vīmada and prepared for war. The helpless Vīmada praised the Āśvinīdevas. The gods defeated the enemies and gave the bride to Vīmada. (Rgveda, Maṇḍala 1, Anuvāka 17, Sūkta 117).

VIMALA I. A King. Vimala who was the King of South India was the son of Sudyumna. (Bhāgavata, Skandha 9).

VIMALA II. A King of the city of Rāmātā. At the time of the horse-sacrifice of Śrī Rāma, this King rendered a good deal of help to Śaṭrughna. (Padma Purāṇa, Pātāla Kāṇḍa, Chapter 17).

VIMALA. A female calf born from Rohini, the daughter of Surabhi. Rohini had two daughters called Vimalā and Anālā. (M. B. Ādi Parva, Chapter 66, Stanza 67).

VIMALAPĀDA. A nāga (serpent) born to Prajāpati Kaśyapa by his wife Kadrū. (M. B. Ādi Parva, Chapter 33, Stanza 8).

VIMALĀṢKATIRHĀ. 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.

VIMALATIRHĀ. 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 82, Stanza 87, that those who bathe in this holy bath wouldgettall of their sins and would get to the world of Indra.

VIMALODĀKA. Once Brahmā performed a sacrifice on the Himālayas. Sarasvatī attended this sacrifice, on which occasion she adopted the name Vimalodāka. (M. B. Salya Parva, Chapter 88, Stanza 29).

VIMOCANA. A holy place on the boundary of Kuruksetra. By taking bath in this tīrtha and leading a life without anger, the sins incurred by receiving bribes would be remitted. (M. B. Vana Parva, Chapter 83, Stanza 161).

VIMŚA. The eldest son of King Ikyāku. It is stated in Aśvamedha Parva, Chapter 4, Stanza 4; that he had a son named Viśviniśa.

VIMUCA. A South Indian hermit. (Mahābhārata, Sānti Parva, Chapter 208, Stanza 28).

VIMUKHA. A hermit of ancient India. This hermit is member of the assembly of Indra. (M. B. Sabhā Parva, Chapter 7).

VINĀD. A river of India famous in the Purāṇas. (M. B. Bhīṣma Parva, Chapter 9, Stanza 97).

VINĀSAṆA I. A tirtha (holy bath). It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that in this holy bath Sarasvatī lives in invisible form.

VINĀSAṆA 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 Vājapeyayajña by visiting this holy place.

VINĀSAṆA. An asura born to Prajāpati Kaśyapa by his wife Kālā (Kālikā). (M. B. Ādi Parva, Chapter 65, Stanza 34).

VINATA. A captain of the monkey army which fought for Śrī Rāma. Under Vinata, the son of Svetā, there were eight lakhs of monkey-soldiers. (Vālmiki Rāmāyana, Yuddha Īštaka, Sarga 26).

VINĀTĀ. A wife of Kaśyapa. Kaśyapa took the daughters of Dakṣa such as Vinatā, Kadru and others as wives. Two sons, Aruṇa and Garuḍa and a daughter, Sumati were born to Vinatā. (Details relating to Sumati are given in Chapter 19 of Brahmāṇḍa Purāṇa). The Nāgas (serpents) were born to Kadru. For details see under Garuḍa.

VINĀTĀṢVA. The son of Ila (Sudyumna) and the grandson of Vaivasyavat Manu. After the time of his father, he became the ruler of the Western Empire. (Vāyu, 85:19).

VINĀYAKA I. A devatā of the Gaṅas (guards of Śiva). (Mahābhārata, Anuśāsana Parva, Chapter 150, Stanza 25).

VINĀYAKA II. Gaṅapatī.

VINĀYAKACATURTHI. One of the important festivals of the Hindus. This is called the day of worship of Gaṅeṣa. The Caturthi (4th day) of the bright lunar fortnight in the month of Simha is the birth day of Gaṅapatī. It is a famous festival in North India. They make the images of Gaṅapatī, every year, and make offerings to them on this particular day.

It is believed, that he who sees the moon on Vināyaka Caturthi, will be subjected to dishonour and derision. This belief is based on the following story.

Gaṅapatī is very fond of sweetmeat especially KozhukKate (globular solid sweetmeat; called Modaka). It is the custom in North India to worship Gaṅapatī by offering these sweetmeats, even today, with all kinds of festivities. On one birthday Gaṅapatī went from house to house and ate belly-ful 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 Gaṅapatī fell down. The belly of Gaṅapatī was broken due to the fall and a large quantity of modakas came out. Gaṅapatī gathered everything that fell out of his belly and stuffed them again in the stomach and joined the cut edges entwined the snake tightly round the stomach. Candra who was standing in the sky seeing all these things laughed with contempt. At this, Gaṅapatī got wild and plucked his tusk and throwing it at the moon cursed him. "Let
nobody look at you on the Gaṇapati-festival day.”
(Brahmavaivarta Purāṇa). This story is slightly different according to Gaṇeśa Purāṇa. That story is, that Śrī Paramेṣvara gave a plum to his elder son Subrahmanya without the knowledge of his younger son Gaṇapati, 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 Dhētarāṣṭra. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 127, Stanza 34, that Vinda was killed by Bhīmaśena in the battle of Bhārata.

VINDA II. A prince of Avantī. It is stated that this Vinda had a brother called Anuvinda. The information obtained about Vinda from Mahābhārata is given below:
(i) Sahadeva defeated this Vinda at the time of his southern regional conquest. (M.B. Sabhā Parva, Chapter 31, Stanza 10).
(ii) Vinda helped Duryodhana by fighting on his side with an aksauhini of army. (M.B. Udyoga Parva, Chapter 19, Stanza 24).
(iii) Bhīṣma once said that Vinda was a noble warrior. (M.B. Udyoga Parva, Chapter 166, Stanza 6).
(iv) Vinda was one of the ten commanders of Duryodhana in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 16, Stanza 15).
(v) On the first day of the battle of Bhārata, Vinda fought with Kuntibhoja. (M.B. Bhīṣma Parva, Chapter 45, Stanza 72).
(vi) When Śveta, the prince of Virāṭa, surrounded Śalya, the King of Madra, Vinda helped Śalya. (M.B. Bhīṣma Parva, Chapter 47, Stanza 46).
(vii) Once Vinda and his brother Anuvinda together attacked Irāvān. (M.B. Bhīṣma Parva, Chapter 81, Stanza 27).
(viii) In the Bhārata-battle, Vinda fought with Bhīmaśena, Arjuna and Virāṭa. Vinda was killed in the fight with Arjuna. (M.B. Droṇa Parva, Chapter 99, Stanza 17).

VINDA III. A prince of the kingdom of Kekaya. In the battle of Bhārata he took the side of the Kauravas and fought with Sātyaki, in which fight Sātyaki killed Vinda. (M.B. Karna Parva, Chapter 13, Stanza 6).

VINDUMĀN. A King born of the dynasty of Bhārata. He was the son of Marici and the father of Madhu. (Bhāgavata, Skanda 5).

VINDHYA. One of the seven chief mountain chains. This mountain which separates South India from North India is famous in various ways in the Purāṇas.
(i) Agasīya kicked Vindhya down. (See under Agasīya).
(ii) Sunda and Upasunda, two asuras, did penance on Vindhya and got booms. (M.B. Ādi Parva, Chapter 208, Stanza 7).
(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. Ādi Parva, Chapter 208, Stanza 10).
(iv) The deity of Vindhya stays in the palace of Kubera serving him. (M.B. Sabhā Parva, Chapter 10, Stanza 31).
(v) On this mountain there is the eternal abode of Devī Durgā. (M.B. Virāṭa Parva, Chapter 6, Stanza 17).
(vi) Vindhya is one of the seven chief mountain chains. (M.B. Bhīṣma Parva, Chapter 9, Stanza 11).

(vii) In Tripuradahanā (the burning of Tripuras) Vindhya appeared behind the chariot of Śiva as the emblem on his flag. (M.B. Droṇa Parva, Chapter 202, Stanza 71);
(viii) Vindhya once became the axle of the chariot of Śiva. (M.B. Karna Parva, Chapter 34, Stanza 22).
(ix) This mountain gave Subrahmanya two attendants named Ucchřiṣṇa and Atiṣṇiṣṇa. (M.B. Śalya Parva, Chapter 45, Stanza 49).
(x) Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 49, that he who does penance on the Vindhya, for a month without killing any living creature, could obtain all attainments.

VINDHYACULIKA. A Country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 62).

VINDHYĀVALI. Wife of Mahābali. A son named Bāna and a daughter named Kumbhinasi were born to Bali by Vindhyāvali. (Matsya, 187, 40).

VIPĀMPĀ. An eternal Viśvadeva (Semi-god concerned with offering to Manes). Mention is made about this Viśvadeva in Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 30.

VIPĀŚĀ. A Purāṇically famous river in the region of five rivers (Punjab). Viśvā is stricken with grief at the death of his son Saṅkṣi and jumped into this river with the help of a rope to commit suicide. The waves of the river united the knots of the rope and saved him. From that day onwards this river came to be known as Viņāśā. (See under Kalmāṣapāda) Other information about this river given in the Purāṇas is given below:
(i) Viņāśā stays in the palace of Varuṇa serving him. (M.B. Chapter 9, Stanza 19).
(ii) Two devils named Bāhi and Viṅka live in this river. (M.B. Karna 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. Anuśāsana Parva, Chapter 25, Stanza 24).

VIPASCIṬI. The name of the Indra of the age of Manu Svārociṣa. (See under Manvantara).

VIPASCIṬI II. Husband of Pivari, the princess of Vidarbha. It is mentioned in Markandeya Purāṇa, that because of the sinful acts done by this man towards his wife he had to go to hell.

VIPĀṬA. A brother of Karna. Arjuna killed him in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 32, Stanza 62).

VIPĀṬHA. An arrow. It is mentioned in Mahābhārata, Ādi Parva, Chapter 138, Stanza 6, that this arrow was larger and more powerful than other arrows.

VIPRA. A King born in the family of Dhrūva. Two sons named Śiṣṭi and Bhavya were born to Dhrūva by his wife Śambhū. Suchhāya the wife of Śiṣṭi gave birth to Rūpī, Rūpūjaya, Vipra, Vṛkala and Vṛkatejas. (Viṣṇu Purāṇa, Aṁa 1, Chapter 13).

VIPRACITTI.
1) General information. A Dānava (asura) born to Prajāpati Kaśyapa, by his wife Danu. Danu had given birth to thirtythree notorious asuras (demons). Vipracitti was the eldest of them. His younger brothers were Śambara etc. (M.B. Ādi Parva Chapter 65, Stanza 25).

2) Other details. (i) Śiṃhikā was the wife of Vipracitti. This Śiṃhikā was the sister of Hiranyakaśipu and
Hiranyakäsa and the daughter of Kaśyapa and Diśi. (Viṣṇu Purāṇa, Āmsa 1, Chapter 15).

(ii) It was this Vipracttī who took rebirth later as Jarasandha. (M.B. Ādi Parva, Chapter 67, Stanza 4).

(iii) Vipracttī stays in the palace of Varuṇa praising and glorifying him. (M.B. Sābhā Parva, Chapter 9, Stanza 12).

(iv) When Mahāvisuṇa took the form of Vāmana and began to measure the three worlds, Vipracttī with some asuras surrounded Vāmana. (M.B. Sābhā Parva, Dāksinātāya pātha, Chapter 38).

(v) In Mahābhārata, Sālya Parva, Chapter 31, Stanza 12, a statement occurs to the effect that in days of old, Mahāvisuṇa took the form of Indra and killed Vipracttī.

(vi) In the war between Devas and asuras, Vipracttī was killed by Indra. (M.B. Sānti Parva, Chapter 47, Stanza 11).

VIŚṬU. A Kṣatriya of Viṣṇu dynasty. The following information is available about him in Mahābhārata.

(i) Viśṭu was present at the Svayamvara marriage of Draupadi. (M.B. Ādi Parva, Chapter 185, Stanza 18).

(ii) He participated in the festival conducted on the mountain Raivatā. (M.B. Ādi Parva, Chapter 218, Stanza 10).

(iii) Viśṭu was a member of the group of Yādavas who took the dowry to Hastināpura in the marriage between Arjuna and Subhadra. (M.B. Ādi Parva, Chapter 220, Stanza 32).

(iv) Viśṭu stayed in the Palace of Yudhisthira. (M.B. Sābhā Parva, Chapter 4, Stanza 30).

VIŚṬU II. An ancient king in India. It is mentioned in Mahābhārata, Sānti Parva, Chapter 294, Stanza 20, that Viśṭu had been the emperor of the world.

VIṢṬULA I. Brother of Balabhadrarāṇa. The sons born to Vasudevā by Rohiṇī were Balabhadrarāṇa, Gada, Sāraṇa, Durdama, Viṣṭu, Dhruva and Kṛta. (Bhāgavata, Skanda 10).

VIṢṬULA II. A mountain near Girivṛja, the capital city of Magadha. Mention is made about this mountain in Mahābhārata, Sābhā Parva, Chapter 21, Stanza 2.

VIṢṬULA III. A hermit who was born in the dynasty of Bhṛgu. There is a story showing how this hermit protected the wife of his teacher from Indra while he was the disciple of the hermit Devaśārmā, in Mahābhārata, Anuśāsana Parva, Chapter 40. The story is given below: Ruci, the wife of the hermit Devaśārmā, was extremely beautiful. Devaśārmā was aware of the fact that Indra had often looked at his wife with covetous eyes. He had to perform a sacrifice. But he feared that if he went away from the hermitage his wife would be carried away by Indra. At last he called his beloved disciple Viṣṭu and revealed the secret to him. The teacher told his disciple that Indra was a libertine as well as a magician and that he would appear in various forms to seduce Ruci, and asked him to protect Ruci even at the cost of his life. Then Devaśārmā left the hermitage for the sacrifice.

Viṣṭu followed the wife of his teacher, wherever she went. He feared that Indra might come even unseen by anybody. So he decided to get inside Ruci by supernatural powers of Yoga. He made Ruci to sit in front of him and stare into his eyes and through the rays of her eyes he entered inside her.

Knowing that Devaśārmā had left the hermitage, Indra came in front of Ruci. By the power of Stambhana (suppressing the use of faculties by mantra) Viṣṭu made Ruci stand motionless staring into the face of Indra. She did not give any reply to the questions of Indra. At last Indra looked into Ruci with inward eyes and saw as in a mirror Viṣṭu sitting inside her. With shame Indra left the place instantly.

When the teacher returned on completion of the sacrifice Viṣṭu told him all that had taken place. The teacher was pleased and told his disciple that he might ask for any boon.

He got the boon to be a righteous man throughout his life and left the hermitage.

It was during this period that the marriage of Prabhāvati, the sister of Ruci, took place. The marriage of Prabhāvati with Citraraṇa, the king of Anā, was settled. A messenger from Anā informed Ruci about it. Then some flowers fell from the sky near Ruci. She wore them and went to the marriage. Prabhāvati wanted to have the same flowers. Viṣṭu was sent to bring flowers of the same kind. As Viṣṭu was returning with the flowers, he saw two men turning a wheel. Each of them claimed that he had turned more than the other, and quarrelled with each other. One of them pointing at Viṣṭu, said that he who told lies would get what Viṣṭu would undergo in hell. Viṣṭu was worried at hearing this. He proceeded on his journey. He saw six men gambling. One of them pointed at Viṣṭu and said "A false gamester would get what Viṣṭu would get in hell." Being flurred by these two talks, Viṣṭu ran to his teacher to understand its meaning. He went to Campāpura and saw the teacher and asked him the meaning of what he had heard. The teacher told him, that the two who turned the wheel were day and night and the six who were engaged in gambling were the six Rūṣas (sons) and that Rūṣas and day and night are witnesses of every sinful act committed any time. Viṣṭu became aware of his sin. While he was staying inside the wife of his teacher, his genital touched her genital and face touched face. He had not told the teacher this. But the teacher said that it need not be considered a sin because the deed was done with no bad intention.

VIṢṬA I. An asura born to Prajāpati Kaśyapa by his wife Dañj. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 33).

VIṢṬA II. One of the hundred sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Stanza 103).

VIṢṬA III. A fire. This Agni was the son born to the fire named Bharadvāja by his wife Viṣṭa. This fire has other names such as Rathaprabhu, Rathadhvāna, Kumbharetas etc. It is said that along with Somadevata, this Agni also would get the second portion of Ājya (ghee 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.

VIṢṬA IV. Son of a fire called Pāñcajanya. This agni is considered one of the Vināyakas. (M.B. Vana Parva, Chapter 220, Stanza 13).

VIṢṬA V. A king in ancient India. Mention is made in Mahābhārata, Sānti Parva, Chapter 4, Stanza 7, that this king had attended the Svayamvara marriage of the daughter of King Citrāṇa of Kalinga.

VIṢṬA VI. A king of the Puru dynasty, Bhṛhadraṇa, Kṛṣṇa, Yadu, Pratyagāra, Bala and Matsyakāla were brothers of
this king, Girikā was their mother. (Agni Purāṇa, Chapter 278).

VIRĀ. The wife of the Agni (fire) named Bharadvāja, the son of Śaṅkya. The Agni Vīra was the son of this Vīrā. (M.B. Vana Parva, Chapter 219, Stanza 9).

VIRĀ 11. A river of India, very famous in the Purāṇas. (Mahābhārata, Bīṣma Parva, Chapter 9, Stanza 22).

VIRĀ III. The wife of King Karandhama. She was the mother of Avikṣit. Once, when serpents began to do harm to all the living and non-living things in the world, Vīrā approached her grandson Marutta and advised him to conduct a serpent-sacrifice. Marutta began the sacrifice. The serpents were terrified and sought protection from the wife of Avikṣit. She being kind-hearted, made her husband intervene and stop the sacrifice. (Mārkandeya Purāṇa, Chapter 126).

VIRĀBĀHU I. A brother of Subrahmanyā. It is stated in Skanda Purāṇa, that this Virābāhu stood with Subrahmanyā and fought bravely.

VIRĀBĀHU III. One of the hundred sons of Dhṛtarāṣṭra. In the battle of Bhārata he fought with Uttara and Bīhma. Bīhma killed him with his club. (Mahābhārata, Bīṣma Parva, Chapter 64, Stanza 33).

VIRĀBĀHU III. A king of the country of Cedi. The daughter of Sudāmā the king of Daśārha was his wife. It was this king of Cedi who gave protection to Damayanti when she was forsaken by her husband Nala. (M.B. Vana Parva, Chapter 69, Stanza 13).

VIRĀBHADRA. One of the guards of Śiva.
1) Origin. There are two different opinions in the Purāṇas regarding the origin of Virābhadra. There is no doubt that his birth was due to the anger of Śiva. When Śiva knew that his wife Pārvatī jumped into the fire and died at the sacrifice of Dakṣa, he struck his matted hair on the ground and from that, Virābhadra and Bhadra-kāli came into being. This is the version given in Devī Bhāgavata, Skanda 7. According to Mahābhārata, Sāntī Parva, Chapter 284, Virābhadra was born from the mouth of Śiva. From each of the hair-locks of Virābhadra, who was born from the mouth of Śiva to destroy the sacrifice of Dakṣa a fearful monster was born, all of whom, formed a group of ghosts called the Raumyas.
2) The Destruction of the sacrifice of Dakṣa. See under Dakṣa.
3) Attainment of boon. After the destruction of the sacrifice of Dakṣa, the fearful monster Virābhadra, began to exterminate the entire creation. Then Śiva appeared and pacified him and said “You shall become a planet in the sky called Aṅgara-kṣaṇa (Bodyguard) or Māṅgala (well being). Everybody will worship you. Those who thus exalt you, will get health, wealth and long life.” (Bhāgavata, Skanda 7; Vāyu Purāṇa, 101, 209; Padma Purāṇa, Śrīṇī Khaṇḍa, 24).
After the destruction of the sacrifice of Dakṣa, Virābhadra severed a portion of his radiance, and from that radiance, later Ādiśākara (Śaṅkarācarya) was born. This story occurs in Bhāvīṣya Purāṇa, Pratisarga Parva.
4) Prowess. Virābhadra was not only a follower of Śiva. He was a prominent general of the army. In the battle of the burning of Tripura and the Jalandhara fight, Virābhadra stood with Śiva and fought fiercely. (Padma Purāṇa, Pāṭāla Khaṇḍa and Uttara Khaṇḍa).
5) Protector of the Devas. Virābhadra was the destroyer of the Asuras and the protector of the Devas. Once Kaśyapa and all the other hermits and sages with him were burnt to ashes in the wild fire that occurred in the Saṅkata mountain. Instantly Virābhadra swallowed that wild fire and by the power of incantation, he brought to life from the ashes all the Rṣis (hermits) who were burnt to death.

On another occasion a serpent swallowed all the gods. Virābhadra killed the snake and rescued all the Devas. Once an asura called Pañcamaḍhra put into his mouth all the gods, the all the hermits and Bāli and Sugriva. Those who escaped from the danger stood agape being powerless to confront the Asura. At last Virābhadra attacked the asura. That great and fierce battle lasted for years. At the end Virābhadra killed the Asura and rescued all.

Because Virābhadra had thus protected the Devas and the others on three occasions, Śiva became immensely pleased with him and gave him several boons. (Padma Purāṇa, Pāṭāla Khaṇḍa, 107).

VIRĀDHĀ. A fierce Rākṣasa (giant) whom Rāma and Laksmana killed in the Daṇḍaka forest. Virādha was the rebirth of Tumburu, a Gandharva who had been cursed to become a Rākṣasa. The story about Śrī Rāma's liberating the Gandharva from the curse and sending him back to the world of Gandharvas, occurs in Vālmiki Rāmāyaṇa, Arayu Kāṇḍa, Sargas 2 to 4, as follows.

In days of old, Tumburu, a Gandharva had been serving Kubera. Once Tumburu was asked by Kubera to bring Rambhā. Tumburu failed in bringing Rambhā at the stipulated time. Kubera got angry and cursed Tumburu to become a Rākṣasa. Tumburu requested for liberation from the curse. Kubera granted his request and said “In Tretāyuga, Mahāviṣṇu will incarnate as Śrī Rāma, who with his sword will change your Rākṣasa form. You will regain your former form and will come back to the world of Gandharvas.”

Accordingly Tumburu took birth as the son of giant Jaya. This child born to Jaya by his wife Śatadhāra, grew up and came to be known by the name Virādha. Two extra-ordinarily long hands and the outward appearances of a giant aroused fear in every living creature. He lived in the forest Daṇḍaka. It was at this time that Śrī Rāma and Laksmana came with Sītā to live in this forest. As soon as Virādha saw them he ran to them with a loud cry.

“With sunken eyes and swollen stomach, widened mouth and an enormous body, with a fierce appearance, of very great height an uncouth figure, body wet with fat, clad in the hide of a leopard, looking like Yama with open mouth, with three lions, two wolves, four leopards, ten spotted deer and the head of a big tusker with tusks smeared with fat, all these caught pierced in an iron trident, and shouting in a roaring sound”, he ran to them and after taking Sītā, he began to run. Rāma and Laksmana followed him. Virādha placed Sītā down and, taking Rāma and Laksmana on each of his shoulders he began running. Rāma and Laksmana cut off each of his hands. But Virādha did not die. Rāma and Laksmana decided to bury him alive. Virādha recognized Śrī Rāma and told him his story. Instantly his demoniac form changed and he regained his original form of a Gandharva. Thus Tumburu returned to the world of Devas. (See under Tumburu).

VIRĀDHANVĀ I. A warrior of the kingdom of Tri-
garta. He took the side of the Kauravas in the Bhāratabattle and fought with Dḥṛṣṭadyumna, in which fight he was killed. (M.B. Drona Parva, Chapter 107, Stanza 9).

VIRADHANVĀ II. A Gandharva. (See under Puṣad̐arika-mukha).

VIRADHARMA. A King in ancient India. (Mahābhārata, Udyoga Parva, Chapter 4, Stanza 16).

VIRADYUMNA. An ancient King in India. He had a son named Bhūridyumna. Once this son was lost in the great forest. Viradyumna wandered everywhere in the forest in search of his son. On the way he met a hermit called Tanu. He talked elaborately to the King about the hopes of human mind. (M.B. Sānti Parva, Chapters 127 and 128).

VIRAJA. A cow-herdess. Once Śrī Kṛṣṇa duped Rādhā and took the cowherdess Virājā to the region of love-plays. A mischievous maid informed Rādhā of this. Rādhā ran to the dancing garden and searched for the couple. Śrī Kṛṣṇa had made himself invisible. So she could not find him. She found out Virājā. Rādhā opened her eyes wide and pretended that she was about to curse her. Virājā was terrified and she melted and became a river; full of anger Rādhā went home. (Devi Bhāgavata, Skanda 9).

VIRAJA (S) I. A nāga (serpent) born to Prajāpati Kaśyapa by his wife Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 13).

VIRAJA (S) II. One of the hundred sons of Dḥṛtarāṣṭra. He was killed by Bhīma in the battle of Bhārata. (M.B. Drona Parva, Chapter 157).

VIRAJA (S) III. A son born from the radiance of Mahāvisu. Having no desire to rule over a kingdom, he adopted penance. He had a son named Kṛitīmān. (M.B. Sānti Parva, Chapter 39, Stanza 88).

VIRAJA (S) IV. One of the eight sons of Kavi, who was the son of Vaivasvata Manu. He had eight sons. They were Kavi, Kāyya, Dhīṣṇu, Śūkraśānya, Bhṛgu, Kāṣṭi, Ugṛa and Virajas. (M.B. Anuśāsana Parva, Chapter 85, 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).

VIRAJA (M). A particular tower in Dvārakā. Whenever Śrī Kṛṣṇa wanted to be alone he went to this tower. (Mahābhārata, Sabhā Parva, Chapter 38).

VIRAKA (M). A country. It is mentioned in Mahābhārata, Karuṇa 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 Anga. He was the son of Śibi. Viraka had three brothers named Prthu-darśa, Kāikya and Bhradra. (Agni Purāṇa, Chapter 277).

VIRAKETU I. A son of the King Drupada of Pāñcāla. 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 Nāga. (See under Nāgāstra).

VIRAMANI. A King devoted to Siva. Śrutāvati was his wife. One day at the request of Viraman, Śiva fought with Yogiṇīs (women doing Sakti worship). In that fight the Yogiṇīs defeated Śiva.

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.

VIRANA. A Prajāpati. Mention is made in Mahābhārata, Śānti Parva, Chapter 348, Stanza 41, that this Prajāpati learned the philosophy of purity and righteousness from Sanatkumāra and taught the hermit Raibhya what he had learned.

VIRANAKA. A nāga (serpent) born in the family of Dḥṛtarāṣṭra. 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).

VIRANTI I (VIRINI). A daughter of Brahmā. First, Brahmā created the Saptārṣiṣ (the seven hermits) by his mind. After this Rudra was born from the anger of Brahmā, Nārada from the lap of Brahmā, Dakṣa from the thumb of Brahmā, Sanaka and the others from the mind of Brahmā, and the daughter Virāṇi from the left thumb of Brahmā. Dakṣa married this Virāṇi. Nārada took rebirth as the son of this couple. Dakṣa married Virāṇi at the behest of Brahmā. At first this beautiful woman gave birth to five thousand sons. Nārada misguided them. Dakṣa got angry at this. He cursed Nārada. Owing to that curse Nārada had to take birth again as the son of Dakṣa and Virāṇi. (Devi Bhāgavata, Skanda 7).

VIRANTI II. A teacher-priest. According to Vāyu Purāṇa, Virāṇi was a disciple of the famous teacher Yājñavalkya of the Yajurveda-line of disciples of Vāyu.

VIRASA. A nāga (serpent) born in the family of Prajāpati Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

VIRASENA I. The father of Nala. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 115, Stanza 65, that this King did not eat meat. (For further details see under Damayantī).

VIRASENA II. A King of Kosala. (See under Candra- sena I).

VIRASIMA I. The captain of the army of the asura Vyāliṇmukha, who came to fight with Subrahmanya. (Skanda Purāṇa, Viramahendra kāṇḍa).

VIRASIMA II. A prince who was the son of King Viramāṇi and the relative of Rukmīṇigada. It is stated in Padma Purāṇa, Pāṭāla khaṇḍa that this prince Virasiṃha tied the sacrificial horse of Śrī Rāma and fought with Śatrughna who led the horse.

VIRĀSA. 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.

VIRĀṬ I. The son of the daughter of Priyavrata. Śvayambhuva Manu married Satarūpa. Two sons Priyavrata and Uttānapāda were born to them. A daughter was born to Priyavrata. Prajāpati Kardama married her. Three sons named Samrāt, Kūṣaja and Virāṭ were born to them. (Agni Purāṇa, Chapter 18).

VIRĀṬ II. (VIRĀṬ PURUSA). Virāṭ Puruṣa is the first incarnation of Brahmā. (For details see under Srṣṭi).

VIRĀṬA.

1) General information. The King of Matsya country. During the pseudonymity of the Pándavas this King sheltered them. At the end of the pseudonymity of one
year, the Kauravas had stolen the cows of Virāṭa. In the fight which ensued Arjuna entered the battlefield with Uttara, the son of King Virāṭa, 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 Marudgaṇas. (M.B. Ādi Parva, Chapter 67, Stanza 82).

(ii) King Virāṭa had two sons named Uttara and Sārikha. It was with these sons that he attended the Svayamvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 8).

(iii) In the regional conquest conducted by Sahadeva, before the Imperial consecration-sacrifice of the Pāṇḍavas, Virāṭa fought with him and was defeated. (M.B. Saḥā Parva, Chapter 31, Stanza 2).

(iv) King Virāṭa attended the Rājasūya (sacrifice of imperial consecration) of Yudhiṣṭhīra. (M.B. Saḥā Parva, Chapter 4, Stanza 20).

(v) Virāṭa gave as a gift to Yudhiṣṭhīra two thousand tuskers adorned with gold chains. (M.B. Saḥā Parva, Chapter 52, Stanza 26).

(vi) The name of the wife of King Virāṭa was Sudeṣṇā. (M.B. Virāṭa Parva, Chapter 9, Stanza 6).

(vii) During the incognito-life of the Pāṇḍavas, King Virāṭa sheltered them in his palace. He took Yudhiṣṭhīra as a court-favourite, Bhīṣmāsena as the over-seer of his dining hall, Arjuna as the dancing-master, Nakula as the head of the stables, and Sahadeva as the head of the cow-herds. (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 Śveta was born to Virāṭa by Surathā. After the death of Surathā, he married Sudeṣṇā the daughter of Sāta, King of Kekaya. To Sudeṣṇā two sons named Śaṅkha and Uttara and as the youngest, a daughter named Uttara were born. (M.B. Virāṭa Parva, Dākṣināyā Pāṭha, Chapter 16).

(ix) It is stated in Mahābhārata, Virāṭa Parva, Dākṣināyapāṭha, Chapter 26, that King Virāṭa had ten brothers.

(x) Virāṭa had two brothers named Śatānīka and Madirākṣa. Sāryadatta is another name of Śatānīka. He was the commander of the army of Virāṭa, Madirākṣa was also called Viśālākṣa. (M.B. Virāṭa Parva, Chapters 31 and 32).

(xi) At the time of the theft of the cows, King Virāṭa engaged in combat with Suṣarmā. (M.B. Virāṭa Parva, Chapter 32, Stanza 28).

(xii) Suṣarmā caught hold of Virāṭa alive. (M.B. Virāṭa Parva, Chapter 33, Stanza 7).

(xiii) Virāṭa was one of the seven prominent commanders of the army of Yudhiṣṭhīra. (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. Bhīṣma Parva, Chapter 45, Stanza 49).

(xv) Virāṭa attacked Bhīṣma. (M.B. Bhīṣma Parva, Chapter 73, Stanza 1).

(xvi) In the fight between Virāṭa and Drona, Śaṅkha was killed. With that Virāṭa ran away. (M.B. Bhīṣma Parva, Chapter 82, Stanza 14).

(xvii) There was a combat between Virāṭa and Aśvatthāmā. (M.B. Bhīṣma Parva, Chapter 110, Stanza 16).

(xviii) Virāṭa combatted with Jayadrathā. (M.B. Bhīṣma Parva, Chapter 116, Stanza 42).

(xix) Virāṭa fought with Vinda 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 167, Stanza 34).

(xxii) In the battle which followed, Droṇācārya killed Virāṭa. (M.B. Karṇa Parva, Chapter 6, Stanza 6).

(xxii) Mention is made in Mahābhārata, Śrī Parva, Chapter 26, Stanza 33, that the funeral ceremony of Virāṭa was conducted in a befitting manner and in Mahābhārata, Śrī Parva, Chapter 42, Stanza 4, that Yudhiṣṭhīra performed offering to the Manes for him.

(xxiii) After death, Virāṭa entered heaven and joined the Marudgaṇas. (M.B. Svargaṛoḥaṇa Parva, Chapter 3, Stanza 15).

(xxiv) The synonyms used in Mahābhārata for Virāṭa are, Matsya, Matsyapaṭi, Matsyaraṭi, Matsyaraṭa etc.

VIΡĀṬA (M). The country called Matsya. King Virāṭa was the ruler of this country. (See under Virāṭa).

VIΡĀṬANAGARA. The Capital of Matsya. Mention is made in Mahābhārata, Virāṭa Parva, Chapter 30, Stanza 28, that once the Kauravas and the Trigartas attacked this country.

VIΡĀṬAPARVA. A prominent Parva (section) in Mahābhārata.

VIΡĀVA. A horse. The two horses yoked to the chariot given to Agastya by the giant Ilvala, were called Virāva and Surāva. (M.B. Vāna Parva, Chapter 99, Stanza 17).

VIΡAVARMĀ I. A child born to King Tāladhvaja by Nārada, when he assumed the form of an illusive woman of beauty. (For further details see under Tāladhvaja I).

VIΡAVARMĀ II. A King who ruled over the city of Sāravsata. His chief queen was Māliṇī, who was the daughter of a Yāksa. Viravarmā stopped the sacrificial horse of the Pāṇḍavas. When Krṣṇa and Arjuna got ready to fight with Viravarmā to recover the horse, Viravarmā, with the help of Yama fought with them. At last Krṣṇa entered into a treaty with Viravarmā and got the horse back. Viravarmā had five sons named Subhālā, Sulabhā, Lola, Kuvala and Sarasa. (Jaimini, Aśva : 47 : 49).

VIΡAVRATKA. A King born in the family of Bharata. To Viravratka who was the son of Madhu, two sons named Manthu and Amanthu were born. (Bhāgavata, Fifth Skandhā).

VIＲＩＮI (VIＲＡＮI). See under Viｒａṇi.

VIＲＯＣＡＮＡ I.

1) General information. An asura. He was the son of Prahlāda and the father of Mahābali. Three sons Virocana, Kumbha and Nikumbha were born to Prahlāda by his wife Dīrīti. Virocana, though an asura, performed rites and rituals carefully. He was kind towards Brahmīns. His son Bali became famous and got the name Mahābali. (M.B. Ādi Parva, Chapter 65, Stanza 19).

2) Other details.

(i) Once there was a controversy between Virocana and Sudhanvā. (See under Sudhanvā II).

(ii) During the time of emperor Prthu, when the
asuras milked the earth Virocana stood as the calf. (M.B. Droṇa Parva, Chapter 69, Stanza 20).

(iii) Virocana is included among the ancient Kings of prominence. (M.B. Sānti 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 Chāndogyparāśad, 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 tattva (Essential being) which is sinless, 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 and which is pure.

(v) There are two different statements about the death of Virocana in the Purāṇas.

(1) In the battle with Tārakāsura, Virocana was killed by Devendra. (M.B. Sānti Parva, Chapter 99. Brahmanda 1.20.35; Matsya: 10: 11; Padma Purāṇa, Sṛṣṭi Khanda 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 some body. Because of this boon Virocana became arrogant. So Mahāvisuṣu took the form of a beautiful woman and enticed Virocana towards him and taking away the crown killed him. (Ganeśa Purāṇa 2, 29).

According to Narada Purāṇa, Mahāvisuṣu 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 Viśālakṣaṇa and Devi. Two children, Bala and Ya’odhara were born by them. The wife of the famous Tvaṣṭā was this Yaśodhara. (Brahmanda. 3: 1: 86; Narada Purāṇa 2: 32: Bhāgavata, Skandha 9).

(vii) Virocana had five brothers named Kumbha, Nikumbha, Āyusmān, Sibi and Bāskali and a sister named Virocana. (Vāyu Purāṇa, 84, 19).

VIROCANA II. A son of Dhrtrāṣṭra. He was also called Durvirocana. This Virocana was present at the Svayānivara marriage of Draupadī. (M.B. Ādi Parva, Chapter 183, Stanza 2).

VIROCANA I. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Stanza 30).

VIROCANA II. Daughter of Prahlāda the asura king. Tvaṣṭā married her. A son named Viraja was born to this couple. (Bhāgavata, Skandha 5). In Vāyu Purāṇa, it is stated that the hermit Trisūras also was born to Tvaṣṭā by Virocana.

VIROHANA. A nāga (serpent) born in the family of Takṣaka. This serpent was burnt to death in the sacrificial fire of Janamejaya. (M.P. Ādi Parva, 57, Stanza 9).

VIKUDHĀ. One of the three daughters of Surasā, the mother of the nāgas (serpents). The two other daughters were Anālī and Rukhā. It is mentioned in Mahābhārata, Ādi Parva, Dākṣiṇātya Pātha, Chapter 66, that from this daughter Virudhā, the Virūṣas such as Latā, Gulma, Valli etc. were born.

VIRUPĀ. A son of Ambariṣa, a king of the Solar dynasty. It is stated in Bhāgavata, Skandha 9, that Ambariṣa had three sons called Ketumān, Sambhu and Virūpā.

VIRUPĀ II. It is mentioned in Mahābhārata, Sānti Parva, Chapter 199, Stanza 88, that once Krodha (anger) changed its form and assumed the name Virūpā and conversed with Ikṣvāku.

VIROGAKSHA. An asura. In days of old this asura had ruled over the world. (Mahābhārata, Sānti Parva, Chapter 227, Stanza 51).

VIROGAKSHA I. One of the elephants which hold up the earth from Pātāla (underworld). It is said that earthquake occurs when this elephant shakes its head. (For details see under Aṣṭadīgajas).

VIROGAKSHA II. A Rākṣasa (giant) who fought on the side of Rāvaṇa against Śrī Rāma and Lāṅkāmaṇa. It is mentioned in Uttara Rāmāyana that this giant was born to Mālyāvān by a Gandharva damsel called Sundari. Seven sons named Vajramuṣṭi, Virūpākṣa, Durmuṣṭi, Suptaghna, Yaṭjaṅkaṣa, Matta and Unmatta and a daughter named Nālā were born to Mālyāvān by Sundari.

All these sons held prominent places in the army of Rāvaṇa. It is mentioned in Agni Purāṇa, Chapter 10, that in the battle between Rāma and Rāvaṇa, when Kumbhakarna was killed, the army was commanded by Kumbha, Nikumbha, Makarākṣa, Mahodara, Mahāpārśva, Matta, Unmatta, Praghasa, Bhāsakarṇa, Virūpākṣa, Devāntaka, Narāntaka, Trisūras and Atikāya. When Sugrīva devastated the army of Rāvaṇa and caused havoc among the giants, Virūpākṣa, who was an archer got on an elephant and entered the battlefield. He confronted Sugrīva first. He thwarted the stone flung at him by Sugrīva, and struck him. For a time Sugrīva found it difficult to withstand him. But in the battle which followed, Sugrīva struck Virūpākṣa down and killed him. (Vālmiki Rāmāyana, Yuddha Kanda, Sarga 97).

VIROGAKSHA III. One of the thirtythree notorious Dānavas (demons) born to Prajāpati Kāṣyapa by his wife Danu. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 22, that it was this asura called Virūpākṣa, who had, later, taken rebirth as King Citravarmā.
An asura who was the follower of Narakasura. This Virūpākṣa was killed on the bank of the river Lohitagaṅgā. (Mahābhārata, Sābha Parva, Dākṣiṇātātāpātha, Chapter 38).

A Rakṣasa who was the friend of Ghaṭotkaca. (Mahābhārata, Drona Parva, Chapter 175, Stanza 15).

This giant named Virūpākṣa was the friend of a stork called Rājadhrāma. (Mahābhārata Śānti Parva, Chapter 170, Stanza 15). (See under Gautama V).

One of the eleven Rudras.

A King. This King had never eaten flesh in his life. (Mahābhārata, Anuśāsana Parva, Chapter 156, Stanza 15).

See under Vīraudhā.

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 damsels became more prevalent, than giving money to get the girl. Thus marrying a girl by showing his valour is called Marriage by giving Vīryasūkla. (Sulka means Nuptial gift). (Agni Purāṇa, Chapter 4).

An eternal Viśvadeva. (god concerned with offerings to the Manes). (M.B. Anuśāsana Parva, Chapter 91, Stanza 31).

(Treatment for poison). See under Sarpa.

A King who was the son of Jayadrath and father of King Senajit. (Bhāgavata, Skandha 9).

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, Pārvatī, Agni and Gaṅgā, all wished in their minds that Skanda should come to him or her. Understanding the desire of each, by Yogabala (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 Subrahmanya).

A hermit. Mention is made in M.B. Sābha Parva, Chapter 7, Stanza 19, that this hermit stays in the palace of Indra, glorifying him.

A Sanskrit playwright. It is believed that his period was between the centuries five and nine A.D. His prominent play is "Mudrā Rakṣasa". He is known by the name Viśākhadeva also. He was the son of King Bhāskaradatta and the grandson of Vaṭēśvaradatta. Of his works, only Mudrārākṣasa has been found till now.

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, Varuṇa and other gods did penance here.

A son of Iksvāku. Mention is made in Vālmiki Rāmāyaṇa, Bālakanda, Sarga 47, that a son named Viśāla was born to Iksvāku, by the celestial maid Alambusā and that Viśāla built a city named Viśālā. This Viśāla had a son named Hemacandra. It was near the city Viśālā, that Ahalyā, the wife of Gautama, stood as stone, because of a curse. (See under Viśālapuri).

The queen of Ajamīḍha, a King of the Lunar dynasty. (M.B. Ādi Parva, Chapter 95, Stanza 37).

The King Gaya once performed a sacrifice in the country called Gaya. Mention is made in Mahābhārata, Salya Parva, Chapter 38, Stanza 20, that Sarasvatī attended this sacrifice assuming the name Viśālā.

Wife of King Bhima the son of Mahāvīrya. Three sons, Trayāyurini, Puṣkari and Kapi were born to Bhima by his wife Viśālā. (Vāyu: 37:158). In Matsya Purāṇa, Viśālā is mentioned as the wife of King Utaksaya.

A Yakṣa (semi-god). Mention is made in Mahābhārata, Sābha Parva, Chapter 42, that after the marriage Bhadrā was kidnapped by Śūpālā.

One of the hundred sons of Dhrātarāṣṭra. Mention is made in Mahābhārata, Bhīṣma Parva, Chapter 68, Stanza 15, that this Viśālāka was killed by BīṣmaSenā in the battle of Bhārata.

Younger brother of King Virāta. He had another name Madirākṣa. (M.B. Viśāṭa Parva, Chapter 32, Stanza 19).

A son of Garuḍa, (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 9).

A King of Mithila. He was present at the sacrifice of Rājasūya (Imperial consecration) of Yudhiṣṭhira. (Bhāgavata, Skandha 10).

An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 3).

A holy place on the basin of the Ganges. This place is in the forest Badari. It is stated in Mahābhārata, Vana Parva, Chapter 90, that the hermitage of Naranārāyasana, stood in this place. This city was built by the King Viśālā. (See under Viśālā).

A river famous in the Purāṇas. Mention is made in Mahābhārata, Sābha 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 Yaṣā (a sacrifice) by taking a bath in this river.

A medicine. This medicine is used to extricate the arrow-heads that might have stuck on the body. (M.B. Vana Parva, Chapter 289, Stanza 6).

See under Mrtaśaṅjīvini.

A son born to Balarāma by Revati. (Vāyu Purāṇa, 31:6).

A King of the birds. It is stated in Brahmanda Purāṇa, that Viśīkha was one of the sons born to Garuḍa by Śuki.

An attendant of Subrahmanya. (M.B. Salya Parva, Chapter 46, Stanza 29).

An asura who ruled over the world in days of old. (M.B. Śānti Parva, Chapter 227, Stanza 53).

A hermit who was the son of hermit Viśvāka. This Viśnāpu was once lost and was found again by the help of the Āsins. This story is given in Ṛgveda, Manḍala 1, Anuvāka 17, Sūkta 116.
VIŚṆU.

1) General information. Brahmā, Viṣṇu and Mahēśvara 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 Siva 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 Brahmā years 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, Balmukunda is the name of Mahāviṣṇu. As he remains on Nāra or water he will be called Nārāyanā also.

The name Viṣṇu means he who possesses the habit of Vyaṇana (To pervade). While Viṣṇu, who has the power to spread his control over everything 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 there 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 - passions), will originate from your navel. From the middle of the brows of that Brahmā, Śiva will be born, whose main attribute is Tamas (inertia 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. Śiva will destroy the same world. I am Devī Māyā (Illusion - personified as the wife of Brahma), 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 reinstate righteousness. The basis and the indelible semen virile 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 Brahmīn 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 Kāsātāla. The third incarnation was taken to create the sages and hermits. The Supreme God incarnated as the deva - hermit, Nārada and taught Pañcarātra, the Viṣṇavāśistā explaining the ways of observing Karman. Fourthly, Viṣṇu took the incarnation of Nara-Nārāyanas (two hermits) and performed tapas (penance) difficult to do. The fifth incarnation was that of Kapila who taught his disciple Asuri, a Brahmin, Sāṅkhya (one of the six systems of Indian philosophy dealing with evolution). The next incarnation was taken, according to the request of Atri, as his son under the name Dattātreya. Seventhly he took incarnation as Vajrā, the son born to Prajāpatī Ruci, by his wife Ákūti with the groups of devas (gods) such as Yāmas and others to sustain the Manvantara (age of Manu) of Svayambhula. The eighth incarnation was as the son of Bhagavān Nābhi by his wife Meru, and the ninth was, as the inner soul of Prithu, 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 tenth was, as Matsya (Fish) in Gātṛa 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 Vāmana, the sixteenth that of Paraśurāma, the seventeenth, that of Vyāsa, the eighteenth, that of Śrī Rāma and the nineteenth was that of Rāma and the twentieth that of Kṛṣṇa in the dynasty of Vṛṣṇi. 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-yaṣas. Each incarnation is explained in places where that word occurs. See under Avatāra.

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. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 15; Agni Purāṇa, Chapter 5; Vālmiki Rāmāyaṇa, Kiskindhā Kāṇḍa, Sarga 40; Mahābhārata, Vana Parva, Chapter 83; Devī Bhāgavata, Skanda 1; M.B. Śānti Parva, Chapter 121; Agni Purāṇa, Chapter 12; Bhāgavata, Skanda 10; Bhāgavata, Skanda 5; Mahābhārata, Vana Parva, Chapter 272; Vana Parva, Chapter 149; Śānti Parva, Chapter 339).

4) Family life. Vaikuṇṭha is the dwelling place of Mahāviṣṇu. Mahālakṣmi is the prominent wife. It is seen in Devī Bhāgavata, Skanda 9, that besides Lakṣmīdevī, Gaṅgā Devī and Sarasvatī also were the wives of Viṣṇu. Lakṣmīdevī has taken several incarnations. Once she took birth from Khyāti, the wife of hermit Bhrigu. At this birth Dīhātā and Vīdhātā were her brothers. On another occasion, she arose from a lotus-flower which grew away from the sea of Milk. (To know more about the wives Lakṣmī, 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. Sātā is another son of Mahāviṣṇu. Śiva became amorous with Mohini (fascinating woman)—the form which Mahāviṣṇu 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 Sātā was born. (See under Sātā).

5) Curses. Mahāviṣṇu had cursed and had been cursed on many an occasion. The most important of them are given below:

(i) The curse of Mahālakṣmi. Once Mahāviṣṇu looked into the face of Mahālakṣmi and laughed for no reason. Thinking that Mahāviṣṇu had been making fun of her, she cursed him saying “Let your head be severed from the body.”

At this period an Asura named Hayagrīva 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. Hayagrīva attacked the devas (gods). Though the gods fought with Hayagrīva for many thousands of years they could not kill him. Even Viṣṇu, admitted defeat. Using the bow as a prop to his chin he stood thinking, for years. In the meanwhile white ants began to eat the string of the bow. When the string was broken, the bow straightened with a sudden jerk and the head of Mahāviṣṇu was severed from the trunk and was thrown away. Viṣvākarmā cut off the head of a horse and joined it to the trunk of Viṣṇu, who instantly rose up and killed Hayagrīva. Thus satisfying the need of the gods and making the curse of Lakṣmi come true, Viṣṇu regained his original form and returned to Vaikunṭha. (Devī Bhāgavata, Skandha 1).

(ii) The curse of Bhṛgu. The Asuras who were defeated in the war with Devas, approached Pulomā, the mother of their teacher-priest Skra, and sought protection. Pulomā, was the wife of hermit Bhṛgu. She began to do penance for the destruction of devas. Knowing this Viṣṇu aimed his weapon, the Discus, at her and killed her. Bhṛgu got angry and cursed Viṣṇu to take birth as a man and suffer the grief of separation from his wife for many years. This curse was the first cause of the incarnation of Śrī Rāma. (For details see under Bhṛgu, Para 4).

(iii) The curse of Viṣṇu. Once the handsome King Revanta, mounted on the horse Uccaiśravas and came to Vaikunṭha. Looking at the handsome youth, Lakṣṇī stood for a while enchanted by Revanta and his horse. Mahāviṣṇu was displeased at this, and cursed her to take birth on the earth as a mare. Accordingly she was born as a mare and when the duration of the curse was over returned to Vaikuṇṭha. (For details see under Ekavira).

(iv) The curse of Vṛndā. See under Māyāśīva.

6) Contests and wars. Wars are very few in the Purāṇas in which Viṣṇu 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) Madhukaiṭṭabhas. Madhu and Kaiṭṭabha are two asuras born from the ear-wax of Mahāviṣṇu. They tried to attack Brāhma and Viṣṇu killed them. (See under Kaiṭṭabha).

(ii) Killing of Andhaka. Andhaka was a notorious asura. He was the minister of Mahiṣāsura. When war broke out between asuras and Devas, Andhaka caused havoc among the devas. At last in the fight with Viṣṇu Andhaka was killed. (Devī Bhāgavata, Skandha 5).

(iii) Killing of Vṛṣṇisura. See under Viṣṇa.

(iv) Rāhu. For the story of how Viṣṇu cut into two the asura Rāhu, see under Amṛtaṃ.

(v) Contest with Brāhma. The story of Viṣṇu and Brāhma making a competitive journey to find out the crest and foot of Śiva, is given with slight variations in most of the Purāṇas. (For detailed story see under Brāhma, Para 5).

(vi) For the story of how Viṣṇu confronted the asuras Nemi, Somātī, and Māyāvān see under each of those words.

7) The weapons and ornaments of Viṣṇu. The following are the prominent ornaments and weapons of Viṣṇu.

(i) Śrīvatsa. This is a mark on the chest. It is said that this is the mark imprinted by the angry Bhṛgu who kicked on the chest of Mahāviṣṇu. (See under Bhṛgu).

(ii) Pāñcatanjaya. This is a white conch. Even by the touch of this conch man becomes wise. (For further details see under Pāñcatajaya).

(iii) The Discus Sudārśana. Vajrānātha is another name of this weapon. Viṣṇu 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 Sudārśana Cakra is operated by putting it on the first 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 Sudārśana (good to look at).

(iv) Kaumodakī. This is the club. The syllable “Ku” means the earth. Kumodakī means he who delights the earth. He who makes the earth delightful is Viṣṇu. As the club is the property of Kumodakī (Viṣṇu) it is called Kaumodakī.

(v) Kauṭubha. This is the jewel of Mahāviṣṇu. (Ku= the Earth. Stūbhānāti= Pervasades (spreads). Kauṭubha= ocean. Kaustubha-obtained from the sea. This jewel obtained from the sea of milk at the time of its churning, is worn by Mahāviṣṇu on his neck. This is a red Jacinth.

(vi) Nandaka. This is the sword of Viṣṇu. It is stated in Mahābhārata, Śānti Parva, Chapter 166, that this sword was obtained from Indra.

(vii) Śālaṅgī. This is the name of the bow of Viṣṇu. This is called Vaṁśavacāp (the bow of Viṣṇu) also. A description is given in Vālmiki Rāmāyaṇa, Bāla-kanda, Sarga 25, as to how this bow was obtained. It is as follows:

Once the Devas made Viṣṇu and Śiva quarrel with each other, to test their might. The fight between the two began. Viṣvākarmā gave each of them a bow. The bow of Viṣṇu was called Vaṁśavacāp; the bow of Śiva was called Saivacāp. This Vaṁśavacāp is Śālaṅgī. Due to the power of Śālaṅgī, Śiva was defeated in the fight. Getting angry Śiva gave his bow to the King Devarata of Videha. It was this bow that Śrī Rāma broke at the time of the Svaṇaśvara marriage of Śītā. After the fight, Viṣṇu gave his bow to Rākṣa. That bow changed hands from Rākṣa to Jamadagni and from him to Pāraśurāma, who presented this bow to Śrī Rāma on his return after the marriage with Śītā.

(viii) Vaiṭjayantī. This is the necklace of Viṣṇu. This necklace, made of five jewels stuck together, is known by the name Vanaṁāla, also. Viṣṇu has a charioteer named Dāruka and four horses named Saibya, Sugrīva,
Meghapuṣpa and Valāhaka. Garuḍa is the conveyance of Viṣṇu. He holds conch, discus, club and lotus in each of his four hands. It is said that the discus was made by Viśvakarma with the dust of the Sun. In Viṣṇu Purāṇa particular mention is made about the ornaments of Viṣṇu.

9) **The names of Viṣṇu.** The names of Viṣṇu given in Amarakośa and their meanings are given below.

1) Viṣṇu. He who is spread everywhere.
2) Nārāyaṇa. (i) 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 Karṣaṇa (pulling or dragging) on the agha (sin) of jagat (world).
4) Viśvakuṇṭha. (1) The son of Viṅkuṇṭha. There is an incarnation as such. (2) At the time of creation twenty-three Tattvas (essences-elements) did not join with one another. So Viṣṇu joined earth to water, ether to air and fire; Thus their individual existence was made Viṅkuṇṭha-prevented. By achieving this he became Viśvakuṇṭha. (3) Viṅkuṇṭha means wisdom (knowledge). So Viṅkuṇṭha is he who has acquired knowledge. (4) Viṅkuṇṭha means holy basil (a herb). So Viṅkuṇṭha is he who wears rosary of holy basil. (5) Kuṇṭha means Māyā—Illusion. So Viṅkuṇṭha is Māyā Maya or he who is blended with Illusion. (the female creative energy).
5) Viṣṭaравas. (1) Viṣṭa—tree—banyan tree. He who is universally known as banyan tree. (2) Viṣṭa—a bundle of darbha grass. (Poa grass). He whose earlobe is like this. (3) Viṣṭa = is spread—He whose fame is spread everywhere.
6) 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) Hṛṣīkeśa—(1) The īśa-lord, of hṛṣīkās—organs of senses. (2) He who makes the world hṛṣṭa—delighted—bristling with his Kesās—hairs.
8) Keśāva (Ka-Brahmā. Iṣa-Siva). (1) The Lord of Brahmā and Siva. (2) He who has killed Keśī. (3) He who has three Keśās (heads) i.e. Brahmat-Viṣṇu-Iṣa.
9) Mādhava. (1) Dhava-husband of Mā-Lakṣmī. (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.
11) Daityārī the enemy of Daityas (the asuras, demons).
12) Pundarikākṣa. (1) With a kāśī - (eyes) like puṇḍarikā-(lotus). (2) He who dwells in the lotus, that is the heart of devotees.
13) Govinda. (1) He who lifted up the earth assuming the form of a hog. (2) He who protects the heaven. (3) He who redeemed the Vedas.
14) Garuḍadhvaja. He whose ensign is Garuḍa (Eagle).
15) Pitāmbara. He who wears yellow silk.
16) Acyuta. He whose position has no displacement.
17) Sārīgi. He who has the bow called Sārīga.
18) Viṣvakṣena. He whose army spreads.
19) Janārdana. (1) He who destroys janana-birth (birth and death) (2) He who had destroyed the asuras called Janas.
20) Upendra. He who had become the younger brother of Indra by taking birth as Vāmana.
21) Indrāvaraja. Younger brother of Indra.
22) Cakrapāṇi. He who has cakra—the weapon Discus—in his hand.
23) Caturbhuja. He who has four hands.
24) Padmanābha. He who has lotus in his navel.
26) Vāsudeva. (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 Devakī.
29) Saurī. Born in the dynasty of Śūrasena.
30) Śripāti. The husband of Lākṣmī.
31) Puruṣottama. The noblest of men.
32) Vanamāli. He who wears the necklace which reaches up to the leg and is called Vanamāli.
33) Balidhvarami. He who had killed the asura called Bali.
34) Karṇārā. The arāti - (enemy) of Karṇa.
35) Adhokṣaja. He who is not discernible to the organs of senses.
36) Viṣvamṛgha. He who rules over the Viṣṇa (world).
37) Kaitabhajit. He who became victorious over Kaitabha.
38) Vīdhu. Expert in all things.
39) Śrīvatsalāṇicchana. He who has the mark or scar of Śrīvatsa on his chest.
40) Purāṇapuruṣa. The earliest man.
41) Yajñāpuruṣa. He who is remembered in yāgā—sacrifices.
42) Narakāntaka. He who had killed Naraka.
43) Jalaśāyi. He who lies in water.
44) Viṣvarūpa. One who has the cosmic form.
45) Mukunda. He who gives salvation.
46) Muramardana. He who had suppressed Mura.
47) Sahasra Nāmanas. (Thousand names of Viṣṇu). The list of thousand names of Viṣṇu, is present in Padma Purāṇa, Uttarākhaṇḍa, Chapter 72. In Mahābhārata, Anuśāsanà Parva, Chapter 149, 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 Vāmana or Mahābali. Rgveda gives Mahāviṣṇu only the position of a younger brother of Indra. That is why the author of Amarakośa has given Viṣṇu synonyms such as Upendra, Indrāvaraja etc.

(ii) Mahāviṣṇu was one of those who came to see Śivalīnga (Phallus) when it was detached and fell down at the curse of hermit Bhṛgu. (For details see under Viṣṇa).

(iii) Mahāviṣṇu gave Subrahmaṇya as attendants two Vidyādharas named Vardhana and Nandana. (M.B. Sālya Parva, Chapter 43, Stanza 37).

(iv) Mahāviṣṇu gave Subrahmaṇya the necklace Vajyantī. (M.B. Sālya Parva, Chapter 43, Stanza 49).

(v) It is stated in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 25, that Mahāviṣṇu stays in the assembly of Brahmā.
VIŚNUCITTA

(vi) Mahāviṣṇu showed grace to Uparicara vasu. (M.B. Sānti Parva, Chapter 337, Stanza 33).
(vii) Mahāviṣṇu once took birth as the son of Aditi. From that day onwards he got the name Aditya also. (For details see under Aditi). For further details regarding Mahāviṣṇu, see under Vīraṭ puruṣa, Prakṛti, Puruṣa, Brahmaśṛṣṭi, Avatāra, Amṛta, Garuḍa, Lakṣmī, Gaṅgā etc.

VIŚNUCITTA. A noble Vaiśnavite devotee, who lived in Tamil Nadu. He lived in Villiputtur. It is said that he was the incarnation of Garuḍa. Viṣṇucitta had another name Periyálvār. Āṇḍāl who was famous among the Āḷvārs was the daughter of Viṣṇucitta.

Viṣṇucitta sang holy hymns in praise of the beloved god. The hymns of praise he sang are called Pallāṇḍu. He got the name Periyálvār or the foremost of the devotees.

Once at Villiputtur, while he was getting beds ready to plant holy basil, he was attracted by a divine infant. It seemed to Viṣṇucitta that the little girl was lying among the basil plants. He took the child home and named her Gaṇḍā. It was this Gaṇḍā who became the famous Āṇḍāl later. Legends say that the birth of Āṇḍāl was in 97 Kali Era. Scholars say that Gaṇḍā was born in the middle of 7th century. There is another story which mentions that Āṇḍāl was born from a portion of Goddess Earth.

VIŚNUDATTA. A Vaiśnavite devotee who lived in ancient days. The story of this devotee who defeated his king Cola in devotion to Viṣṇu, is given in Padma Purāṇa, Uttar Kaṇḍa, Chapter 110. The story is as follows.

In days of old there was a king named Cola in Kāñcipurā. It was because of his reign that the country got the name Cola. He had performed several sacrifices. On the banks of the river Tāmraparṇi, stood his golden Yūpās (pegs on which sacrificial animals were tied) that the place looked like Gaḷṭrātha.

Once the king went to the temple and worshipped Viṣṇu by offering flowers of gold and jewels such as chalcedony and prostrated before Viṣṇu and rose up. At that time a Brahmin named Viṣṇudāsa from his own city came there to worship, with holy basil 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 Mudgala the high priest and began to perform a sacrifice to Viṣṇu. The sacrifice was going on with 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 went for evening prayer. On that day also the rice 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 ghee also.” Saying so he drew near. The out-caste was terrified 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 be-numbed. While the King Cola and the people were looking on, Viṣṇudāsa got into the divine Viṣṇu and went to the world of Viṣṇu.

VIŚNUDATTA. Son of the Brahmin named Vasudatta. The story of Viṣṇudatta is quoted to prove that bad omens at the beginning of a journey is a warning that the journey would not be fruitful and that it would be rather dangerous.

When Viṣṇudatta 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. Next day by evening 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 they lay together and slept. A light was burning in 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! she is a harlot.” As he was thinking thus, foot-steps were heard in the courtyard. A young man fixed his servants in their places. Then he entered the house and saw Viṣṇudatta and his friends. The new-comer 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 forester 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 lay down. Viṣṇudatta had followed her stealthily and seen what she had done. He also returned and sat on 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! These travellers have killed my husband.” The servants woke up and came to the house and saw their master lying dead. They tried to attack Viṣṇudatta and his friends. Viṣṇudatta 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 their homes. (Kathāsīrīt-sāgara, Madanamaṇḍakālambaka, Taraṅga 6).

VIṣṇU DHARMĀ. A child of Garuḍa. (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 13).

VIṣṇUJVARĀ. A great disease used by people to defeat their enemies. The antidote for Viṣṇujvara is Śiva-jvara. In ancient days, in the fight between Śri Kṛṣṇa and Bāṇa, Śivajvara was sent against Śri Kṛṣṇa by Bāṇa and to prevent it Śri Kṛṣṇa sent Viṣṇujvara against Bāṇa. (Bhāgavata, Skandha 10).

VIṢṆULOKA. Vaikūṇṭha. It is mentioned in Devī Bhāgavata, Skandha 7, that this world is situated on the top of Mahā Meru along with the worlds of Indra, Agni, Yama, Śiva, Brahmā etc.

VIṢṆUMATĪ. The queen of the king named Satānīka. Sahasrāṇīka was the son born to Viṣṇumati and Satānīka. (Kathāsīrīt-sāgara, Kathāmukhalambaka, Taraṅga 1).

VIṢṆU PADĀ. A place at the source of the river Gaṅgā. See under Gaṅgā.

VIṢṆU PADAṬĪRTHĀ. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 83, that by bathing in this place and worshipping Vāmana, one could attain the world of Viṣṇu. This place is on the bank of the river Viṣṇu-pāśa. It is mentioned in Droṇa Parva, Chapter 8, that Arjuna, in his dream, had travelled with Śri Kṛṣṇa to the world of Śiva and had, on the way, visited this holy place.

VIṢṆU PĀṆJARA. A Mantra (spell) taught to Devī Kāṭiyāyani by Śiva. (See under Pārvatī).

VIṢṆU PĀṆJAJA. (Form of worshipping Viṣṇu). There are conventions regarding the form of worship of Viṣṇu and his satellite gods. The general form of that worship is given below:

Lakṣmī, Gaṅgā, Dhātā, Vidhātā, Yamunā, Navaniḍhis (nine treasures), Vāṣṭupuruṣa, Śakti, Kārma (turtle) Ananta (serpent) and Prthivī (Earth) are the satellites of Viṣṇu. First you must bow before Acyuta, (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, Lotus, Filmament and pericarp of the lotus and, the four Vedas, four Yugas (ages) and the three attributes, Sattva (purity) Rajas (passion) and Tamas (darkness). After this the three Maṇḍalas (regions) of Arka (the Sun) Soma (the Moon) and Vahni (fire). After this the nine powers should be worshipped. Vimala, Utkarṣaṇī, Jñāna, Kriyā, Yoga, Prahva, Satya, Kānti and Iśa are the nine powers. In the same way, Durgā, Sarasvatī, Gaṇapati and Kṣetrapāla 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 Vamālā, the Earth, Guru and Garuḍa. With prayer and oblations offered to Indra, Agni, Yama, Nīrtti, Varuṇa, Vāyu, Kubera, Iśa, 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 Viṣvaksena (Viṣṇu) Viṣṇu-pūja will be finished. By performing this worship of Viṣṇu and his satellites, one could attain all one's wishes. (Agni Purāṇa, Chapter 21).

VIṢṆUPURĀṆA. 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 granthas 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 Āṣāḍha, the giver would attain the city of Viṣṇu. (For further details see under Purāṇa).

VIṢṆURĀṬA. Another name of Parikṣit.

VIṢṆUSĀRMĀ. See under Sivaśārmā.

VIṢṆUVRĀṬA. A Vrata (fast or vow) taken thinking of Viṣṇu in mind. By taking this vow, one could get what one desires for.

Worship Viṣṇu, after bathing his image on the first day of the vow of four days, beginning with the second day of the bright lunar fortnight in the month of Paṣuṇa, with mustard; on the next day with gingly seeds; on the third day with Oris root and on the fourth day with all the medicinal herbs. ‘All the medicinal herbs’, means medicine such as Māṇeṭi, Oris root, Costus, Bitumen (stone juice), Saffron, Curcuma, bulb of Kacciūri, Flower of Michelia Champaca and bulb of Cyperus grass. After bathing the image as given above, Viṣṇu must be exalted on the first day by the name Kṛṣṇa, on the second day by the name Acyuta, on the third day, by the name Ananta and on the fourth day, by the name Hṛṣīkeśa. The worship should be performed by offering flower, on the feet on the first day, on the navel 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 Saṣi on the first day, Candra on the second day, Saṣāṅka on the third day and Īru 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 Devas (gods).

VIṢṆUVRDDHA. A King. He was the son of Trasa-dasyu. It is mentioned in Brahmāṇḍa Purāṇa that Viṣṇu-vṛddha who was a Kṣatriya by birth, became a Brahmīn by penance.

VIṢṆUYASAS. Another name of Kalkī. (For further details see under Kalkī).

VIṢOKA I. The charioteer of Bhīmasena. In the Bhārat battle Bhagadatta struck him and he fell unconscious. (M.B. Bhīṣma Parva, Chapter 95, Stanza 76).

VIṢOKA II. A prince of Kekaya. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 82, Stanza 3, that this prince was killed by Karna in the battle of Bhārata.

VIṢOKA III. A Yādava prince born to Kṛṣṇa by Trivakrā. This prince who was the disciple of Nārada had written the book, “Sātvatatāntara”. (Bhāgavata, Skandha 10).

VIṢOKĀ I. Mention is made in Mahābhārata, Sabhā Parva, Dākṣinātyapāthā, Chapter 38, that Śri Kṛṣṇa had a wife called Viṣokā.

VIṢOKĀ II. An attendant of Subrahmanyā. (M.B. Śalya Parva, Chapter 46, Stanza 5).

VIṢRAVAS. Father of Rāvana.

1) General Information. Viṣravas was the son born to Pulastya the son of Brahmā, by his wife Hāvibreבק. The son Vaśravana was born to him by his wife
Visravas. Vaisravana, is the son of Pulastya. Visravana rejected his father Pulastya and served his grandfather Brahmā. Pulastya did not like this. He generated another son Visravas from half of his body. Visravas tried to wreak vengeance on Visravana, who took refuge near Brahmā, who was much pleased at Vaisravana and granted him immortality, the state of being the owner of wealth, the position of 'lokapāla', connection with Śiva, a son named Nalakūbara, the city of Lāṅkā, the Puṣpaka Vīmāna, the lordship of the Yaksas and the title Rājarāja (King of Kings).

2) Family Life. Kubera engaged three beautiful Rākṣasas damsels, Puṣtopatā, Rākā and Mālinī to attend on Viśravas. Puṣtopatā had the name Kaikasi also. Kaikasi gave birth to Rāvana and Kumbhakarna. Khara and Śūrpyākalā were born to Rākā and Mālinī gave birth to Viśbīṣṭa. (M.B. Vana Parva, Chapter 275, Verse 7).

Viśravāśrama. A holy place situated on the boundary of the country Ānarta. Kubera was born in this place. (Mahābhārata, Vana Parva, Chapter 89, Stanza 5).

Viśukīkā. See under Brahmā, Para 12.

Viśujīdi. A nāga (serpent) born in the family of Kaśyapa. (Mahābhārata, Udyoga Parva, Chapter 103, Stanza 16).

Viṣuvat. The time, when night and day are equal, is called Viśuvat. (Viṣṇu Purāṇa, Anāśa 2, Chapter 8).

Viṣva. A Kaśtriya King. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 36, that this King was born from a portion of Mayūra, an asura.

Viṣva. A daughter of Prajāpati Dakṣa. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 12).

Viśabhuk I. A story about the birth of five Indras, on earth, in the form of Pāṇḍavas, is given in Mahābhārata, Ādi Parva, Chapter 196, Stanza 29. Viśabhuk is one of them. The remaining four were, Bhūtadāhāma, Śibi, Śānti, and Tejasvī.

Viśabhuk II. The fourth son of Brahmā. It is mentioned in Mahābhārata, Vana Parva, Chapter 219, Stanza 17, that it is this Viśabhuk, who sits in the stomach of all living things and digests food. This Āgni (fire) is particularly worshipped in sacrifices. The Purāṇas say that the river Gomati is the wife of this Āgni (fire).

Viśvāc. An asura. Mention is made in Rgveda, Māndala 1, Anuvāka 17, Śukta 117, that the race of this Asura was destroyed by the Āśvindēvas.

Viśvācī. A celestial maid. She is one of the prominent celestial maids such as Urvāśi and others. Once King Yayātī played with Viśvācī. It is mentioned in Mahābhārata, Ādi Parva, Chapter 122, Stanza 65, that Viśvācī 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. Sābbhā Parva, Chapter 10, Stanza 11).

Viśvadāmśtra. An asura. Mention is made in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52, that this asura also had been a ruler of this world.

Viśvadevas. A group of Devas. Dharmadeva married ten daughters of Dakṣa, Viṣṇu was one of them. Viśvadevas are the sons of Viṣṇu. The Sādhyas were born from Śādhiyā, the Marutvans from Marutvatī, the Vasus from Vasū, the Bhūnas from Bhānī and the Devas who boast about Muhūrtā (auspicious moment) were born from Muhūrtā. Lambā gave birth to Ghoṣa and Yāmi to Nāgāvīthī. (Viṣṇu Purāṇa, Anāśa 1, Chapter 15).

Viśvāgasva I. An ancient King in India. He was the son of emperor Prthu born in the dynasty of Ikṣvāku and the father of the King Adi. By giving alms of cows, he became famous. Viśvāgasva was a pure vegetarian. (M.B. Vana Parva, Chapter 20, Stanza 3; Anuśāsana Parva, Chapter 76, Stanza 25; Anuśāsana Parva, Chapter 115, Stanza 58).

Viśvāgasva II. A King born in the dynasty of Puru. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 27, Stanza 14, that this King was defeated by Arjuna during his Northern Regional conquest.

Viśvajit I. A King of the Anga dynasty. He was the son of Jayadratha. (Agni Purāṇa, Chapter 277).

Viśvajit II. A King descended from Yayātī. This King was the son of Suvrata and the father of Rīpuṇjayā. (Bhāgavata, Skandha 9).

Viśvajit III. The third son of Brahmā. He has the intelligence of all the living beings in all the worlds. That is why he was given the name Viśvajit. (M.B. Vana Parva, Chapter 219, Stanza 16).

Viśvajit IV. An asura. It is mentioned in Mahābhārata, Śānti Parva, Chapter 227, Stanza 53, that in days of yore, this asura had been ruling over the world and that because of his fate he had to leave this world.

Viśvaka. A hermit of the period of Rgveda. Once Viśnupū the son of this hermit was lost. The father praised the Āśvindēvas, who showed him his son as one shows a lost cow. (Rgveda, Māṇḍala 1, Anuvāka 8, Śukta 116).

Viśvakarmā. The architect of the Devas.

1) Birth. Viśvakarmā is the son of Prabhāsa, the eighth of the Eight Vasus. Varastri, the sister of Brahmā, a celibate woman who had attained Yoga-siddhi (union with the Universal Soul) and travelled all over the world was the wife of Prabhāsa. Prajāpati Viśvakarmā was born to Prabhāsa by Varastri. This Viśvakarmā was the inventor of innumerable kinds of handicrafts, the architect of the gods, maker of all kinds of ornaments, and the most famous sculptor. He was the maker of all the aerial chariots of the Devas. (Viṣṇu Purāṇa, Anāśa 1, Chapter 15).

2) Children. Though mention is made about many children of Viśvakarmā in various Purāṇas, five sons and four daughters are mostly spoken of. When Mahāvīṣṇu took the incarnation of Śrī Rāma for a stipulated purpose, the devas took birth as monkeys in forests. To help Mahāvīṣṇu. Mention is made in Vālmiki Rāmāyana, Bīja Kānda, Sarga 18, that Nala a very big monkey was begotten by Viśvakarmā. The other four sons of Viśvakarmā are mentioned in Viṣṇu Purāṇa, Anāśa 1, Chapter 15. Four sons named Ajaikapit, Ahirbudhnya, Tvāṣṭā and Rudra were born to Viśvakarmā. The great hermit and sage Viśvārūpa was the son of Tvāṣṭā. Hara, Bahurūpa, Tryambaka, Aparājīta, Vṛṣākapi, Śambhu, Kapārdi, Raivata, Mrgavyādha, Śarva, and Kapālī are the eleven Rudras. They are the Īśvaras (gods) of the three worlds. It is
said that in this way there are one hundred Rudras with shining radiance.

The daughters of Viśvakarmā—The four prominent daughters are Sañjñā, Citrāṅga, Surūpā and Barhiṣmatī. The Sun married Sañjñā. Sun got three children, Manu, Yama and Yami by Sañjñā. (Visnú Purāṇa, Aṇīśa 3, Chapter 2). Priyavrata, the brother of Uttānapāda, married Surūpā and Barhiṣmatī. Of these the first wife gave birth to ten sons named Agnīdhīra, Idhmājīva, Yāñjabāhu, Mahāvīra, Rukmāukra, Ghrāṭīrīṣṭā, Savana, Medhātīthi, Viṭhitrotā and Kavi and last of all a daughter named Úrjasvati. Of these Kavi, Savana and Mahāvīra became abstemious and well-versed in Brahma vidyā (theosophy). By the other wife three other sons Uttama, Tāmasa and Raivata 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, Skanḍha 8).

Citrāṅga was the fourth daughter of Viśvakarmā. Ghrāṭī was her mother. The young and beautiful Citrāṅga one day went to bathe in the river in the Naimiṣa 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 maids she succumbed to the desire of the King. Knowing this her angry father Viśvakarmā 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 yojanas down along with her current. Because the King was washed away by the current Citrāṅga fell down unconscious. The maids sprinkled the water from the river Sarasvatī on her face. Still she lay there as dead. 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 Guhyaka (a section of Yaksas) who was going through the sky, saw Citrāṅga in the forest, and in reply to his enquiry she told her story to him. Guhyaka blessed her and advised her to go to the temple close by and to worship Śrīkaṇṭhēśvara, so that every thing might end well. Accordingly Citrāṅga reached Śrīkaṇṭhēśvara 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 Ṛtaḍhvaja, well-versed in ŚāmaAVEDa came there to bathe. The hermit called Citrāṅga and enquired about her. She told the hermit all that had happened to her. Hearing her story, the hermit became angry and cursed Viśvakarmā. “Let that Viśvakarmā who has behaved so cruelly towards his own daughter become a monkey.” Then he called Citrāṅga and said to her. “Good girl, go to the holy place called Saptagaṇḍavāra and worship Hātakaevāra Mahādeva. Devavati, the daughter of the asura Kandāramāḷi, the hermit woman Damayantī, the daughter of Ājana, a Guhyaka, and Vedavatī the daughter of Parjanya would come there. At the time when these three young women meet together at Hātakaevāra, you will unite with your husband.” Being overjoyed at the words of the hermit, Citrāṅga went to Saptagaṇḍavāra, lived there and worshipped Śiva. Ṛtaḍhvaja went on his way.

Viśvakarmā, transformed into a huge monkey, was causing havoc and devastation in the forest. Once the five-year-old son of Ṛtaḍhvaja, called Jābāli had gone to bathe in the river. The Viśvakarmā 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 Damayantī from her father Ājana, a Guhyaka. Damayantī was born to Ājana by the celestial maid Pramlocā. Hermit Mudgala had once prophesied that this Damayantī would become the prominent wife of a King. The delighted Damayantī was once about to get into the water of the holy bath Hiraṇvatī, with her maids when the Viśvakarmā-monkey ran to the spot and the terrified Damayantī 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. Damayantī saw Jābāli. Each said to the other about the cruel deeds of the monkey. After that according to the advice of Jābāli, Damayantī went to the temple of Śrīkaṇṭhēśvara on the basin of the river Yamunā. After worshipping Śrīkaṇṭhēśvara, 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 Vedavatī the daughter of Parjanya. Vedavatī was born to Parjanya by a celestial woman Ghrāṭī. Once while Vedavatī was playing in the forest, the monkey saw her. He addressed her Devavatī, intentionally mispronouncing her name. She replied, “You monkey, I am not Devavatī, I am Vedavatī.” Instantly the monkey ran to her. Vedavatī quickly climbed on a hibiscus tree. The monkey kicked at the tree and broke it. Vedavatī 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 Vedavatī falling down, a Gandharva said, “Oh dear, Brahma 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 yāgas (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 Vedavatī had fallen. She floated into a part of the forest. All alone she walked on and on and reached the temple of Śrīkaṇṭhēśvara, on the bank of Yamunā. Damayantī who had reached the temple earlier and Vedavatī met each other and talked about their experiences. Thus due to the wickedness of the Viśvakarmā-monkey Jābāli the son of Ṛtaḍhvaja came to be tied, on to the banyan tree and
Damayanti and Vedavati to be staying helpless in the temple of Srikanthesvara. At this time the hermit Galava reached the temple of Srikanthesvara. He saw Damayanti and Vedavati and felt pity on them. Next day Galava started for Saptagodavara to take a bath in Karthika. Damayanti and Vedavati followed the hermit. They reached Saptagodavara and dipped in Pushkara bath. Under water they saw several Virgin fishes gathered round a whale begging him for love. The whale was saying harsh words to them rejecting their request. The fish virgins again told the whale, “Don’t you see the hermit Galava 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, “Galava doesn’t fear people because he is daring and blind with love.” Hearing these words of the fishes, Galava 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 Galava. Visvakarma’s daughter Citrangada, who had reached the place earlier, met the two girls. They told each other their stories. “As Ratha had prophesied, Damayanti, the daughter of Anjana and Vedavati, the daughter of Parjanya have arrived.” Thought Citrangada. “If Devavati, daughter of the asura Kandaramali, also is come, I could unite with my husband Suratha.” Citrangada became glad. At this time Devavati, the daughter of Kandaramali, ran to the spot, being chased by the Visvakarma monkey.

The reader might remember that Damayanti had written a poem on the wall of the temple at Srikanthesvara when she had gone there at the instruction of Jahali who had been tied on to a branch of a tree. At noon on that day Ratha had gone to the temple at Srikanthesvara and happened to see the poem. Then only did he understand that his son Jahali had been tied to a tree by a monkey. By then five hundred years had elapsed. Ratha was aware of the fact that the only person capable of liberating Jahali, was Sakuni the son of Ikshaku. Ratha reached Ayodhya instantly and told Ikshaku. “Oh, mighty King I hear me, please! A monkey has made my virtuous and learned son Jahali, a captive and bound him on a tree, within the boundary of your kingdom. Nobody in the world except your son Sakuni will be capable of rescuing him.” Sakuni accompanied Ratha 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 Ratha entangled and entwined by creepers. Seeing the network of creepers around the body of the hermit’s son, Sakuni began to send arrows one after another and cut off all the creeper’s knots. Ratha climbed up the tree. Seeing his father, Jahali bowed his head to his father. Ratha was not capable of extiricating 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 Jahali down. A piece of the branch was stuck to his back. Thus with his son Jahali bearing a piece of lumber on his back and Sakuni bearing bow and arrows, Ratha came to Kalinga.

Ratha, Sakuni and Jahali wandered about for years in search of Damayanti and the others. After nearly a hundred years, with despair Jahali bearing the lumber on his back, went with his father to Kosala. The king of that country was Indradyumna, the son of Manu. He welcomed the hermit with hospitality. Ratha, talked about Damayanti. Indradyumna 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 girls. They reached Badaryarama, where they saw a young hermit. From the conversation it was revealed that the young hermit was Suratha. When he learned everything he stopped penance and accompanied them. Under the leadership of Ratha, they reached Saptagodavara and saw Citrangada.

In the meanwhile Ghrataci, sad and miserable, was wandering over the mountain of the rising sun, searching for her lost daughter Citrangada. She met the cursed monkey form of Visvakarma and asked it, “Oh! monkey! Have you seen a girl?” The monkey told her every thing that took place. Ghrataci also reached Saptagodavara. The monkey followed close behind her. As soon as Jahali saw the monkey he got angry and jumped forward to wreak vengeance. Ratha checked his son and told him the history of Visvakarma. The monkey separated the piece of the branch from the back of Jahali, who had been bearing it on his back for the last thousand years. Ratha 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 Visvakarma the father of Citrangada. I became a monkey because of your curse. Let all the sins I have incurred because of the mischief of a monkey, be remitted.” Hearing this Ratha said, “Your curse will end when you get a strong and sturdy son by Ghrataci.”

Hearing this Ghrataci rose up in the sky. The monkey also jumped up and followed her. The monkey was attracted by the beauty of Ghrataci. Later, on the mountain named Kolabala, the monkey enticed Ghrataci and wooed her. She consented and they lived thus for a long time. Then they went to the Vindhy mountain. On the bank of the Godavari, a sturdy son was born to them. This son was the strong sturdy huge monkey Nala, who helped Sri Rama.

On the birth of a son Visvakarma regained his former form. He returned to Saptagodavara with Ghrataci. Galava also came there. With the hermit Galava at the head, the priests made burnt offerings and began the performance of the marriage ceremony. The Gandharvas sang and the celestial maidens danced. The first marriage was between Devavati, the daughter of Kandaramali and Jahali. Then Indradyumna married Vedavati. Next, Sakuni married Damayanti, the daughter of Anjana, and lastly Suratha married Citrangada. (Vaman Purana, Chapters 63 and 64).

3) Other details.
(i) Visvakarma shines in the assembly of Indra, in the form of a hermit. (M.B. Sabha Parva, Chapter 7, Stanza 14).
(ii) The palace of Yama was built by Visvakarma. (M.B. Sabha Parva, Chapter 8, Stanza 34).
(iii) Visvakarma lived in water and built the palace of Varuna. (M.B. Sabha Parva, Chapter 9, Stanza 2).
(iv) Visvakarma stays in the palace of Brahmad and serves him. (M.B. Sabha Parva, Chapter 11, Stanza 31).
(v) Viśvakarmā once performed a sacrifice in Brahma-vana. (M.B. Vana Parva, Chapter 114, Stanza 17).

(vi) The aerial chariot Pusppaka was made by Viśvakarmā. (M.B. Vana Parva, Chapter 161, Stanza 37).

(vii) It was with an illusive ensign, made by Viśvakarmā, flying in front of the chariot that Arjuna fought against the Kauravas at Viśrāta. (M.B. Viśrāta Parva, Chapter 46, Stanza 3).

(viii) Once Viśvakarmā quarreled with Indra and created the son Viśvarūpa with three heads. (See under Viśvarūpa).

(ix) Viśvakarmā made the bow called Vijaya and gave it to Indra. (M.B. Karna Parva, Chapter 31, Stanza 42).

(x) During the burning of Tripura, Viśvakarmā made a divine chariot and gave it to Śiva. (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 Śrī Rāma who had gone to live in the forest, Viśvakarmā and Tvāstṛ were also invited. (Vālmiki Rāmāyana, Ayodhyākanda, Sarga 91).

(xii) Viśvakarmā once cut the face of a horse and attached it to the headless body of Mahāviśūḍu. That figure was given the name Hayagrīva. It was this Hayagrīva figure of Mahāviśūḍu, which killed the asura Hayagrīva. (See under Hayagrīva).

(xiii) Viśvakarmā should be dedicated in temples in the form of wearing Aksūṣṭa. (Āgni Purāṇa, Chapter 51).

(xiv) It is stated in Kathāśaritāśgara, Madanamaheu-kālambaka Taranāga 8, that Mayā, the architect of the asuras, was the son of Viśvakarmā.

(xv) Lankā was built by Viśvakarmā. (Uttara Rāmāyana).

(xvi) Viśvakarmā once made a heaven for hermit Ātreya. (See under Ātreya).

(xvii) Tilottamā was made by Viśvakarmā. (See under Tilottamā).

(xviii) Viśvakarmā once turned the sun in his turning machine. (See under Śarīrāṅga).

VIŚVAKRT. An eternal god (Viśvadeva) concerned with offerings to the Manes. (M.B. Anuśāna Parva, Chapter 91, Stanza 36).

VIŚVAKSEN A. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva, Dāśāṅgavapāṭha, Chapter 7, that he shines in the palace of Indra.

VIŚVAKSEN A. A synonym of Viśnu.

VIŚVĀMITRA. A royal hermit of immense attainments.


2) Birth. Six beautiful daughters were born to Kuśaṇāḥ the son of King Kuśa. The hermit Brahmadatta married them. After this a son named Gāḍhī was born to Kuśaṇāḥ. Two children named Satyavatī and Viśvāmitra were born to Gāḍhī. Satyavatī was married to Rṣi; As he was born in the family of the famous king Kuśa, Viśvāmitra got the name Kauśika also. His kingdom was Kān̄yakubja. (Vālmiki Rāmāyana, Bāla Kāṇḍa, Sarga 34).

3) Becoming a hermit. Viśvāmitra and Vasīṣṭha were two hermits who were hostile to each other throughout their lives. A quarrel with Vasīṣṭha, persuaded Viśvāmitra to become a hermit. (Vālmiki Rāmāyana, Bāla Kāṇḍa, Sarga 51).

The hermit Vasīṣṭha erected his hermitage and did penance in the country of Viśvāmitra. Once, while engaged in hunting Viśvāmitra saw Nandini in the hermitage of Vasīṣṭha, and wanted to have her. In the battle which ensued between Vasīṣṭha and Viśvāmitra, the hermit Vasīṣṭha came out victorious. The ashamed Viśvāmitra gave up his kingdom and went to forest to do penance. Viśvāmitra became a royal hermit of great attainments. There were constant confrontations between the Kāraṇṭi and the Brahmās (King-hermit and Brahmin-hermit). (For the detailed story of the quarrels between Viśvāmitra and Vasīṣṭha see under Vasīṣṭha, para 2).

4) Viśvāmitra and Hariścandra. The histories of Viśvāmitra, Vasīṣṭha and Hariścandra are intertwined as a triple string. Viśvāmitra made Hariścandra, the most renowned of the men of veracity, go begging.

Hariścandra and Viśvāmitra. Their history begins from King Trisāṇkū of the Solar dynasty. Formerly the name of Trisāṇkū was Satyavrata. Aruna was the father of Satyavrata. When Aruna was reigning the prince Satyavrata 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. Vasīṣṭha, as the family priest, was behind the cruelty on the part of the king towards his son. It was because of this that Viśvāmitra crossed the path of Satyavrata.

Satyavrata went to the forest and lived like a low-caste man. King Aruna repented his rashness. Entrusting his kingdom to Vasīṣṭha, Aruna went to the forest to do penance. For twelve years there was no rain in the country. Famine broke out. Viśvāmitra’s wife and three children were in great difficulty. The hermit had been engaged in penance. So the wife of the hermit decided to sell the middle son for the sake of maintaining the rest and started for the market with her children. On the way Satyavrata 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 Viśvāmitra. The agreement was that he would tie the meat, obtained by hunting, to a tree outside the hermitage, every day. Satyavrata carried out the promise. One day he did not get anything from hunting. He caught hold of Vasiṣṭha’s cow which had been grazing in the forest and killed it and gave its flesh to the family of Viśvāmitra. On coming to know this Vasiṣṭha cursed him and changed his form into that of a canḍāla (low-caste). Moreover, as he had incurred three sins such as stealing of a bride, anger of father and cow-slaughter, he came to be called Trisāṇkū 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 Aruna, Trisāṇkū assumed the reign. Hariścandra was his son. After giving the country to his son, Trisāṇkū requested Vasiṣṭha to perform the sacrifice to send him to heaven bodily. Vasiṣṭha said that it was impossible for him. Vasiṣṭha’s enemy Viśvāmitra took up the task. He lifted Trisāṇkū bodily, up to heaven. But he was denied admittance in heaven and so Viśvāmitra created an artificial heaven between the earth and heaven and made Trisāṇkū stay there. Viśvāmitra 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 against Vasiṣṭha. Viśvāmitra did not like Vasiṣṭha'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 Hariścandra and Viśvāmitra.

Hariścandra 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 Vasiṣṭha he went to the basin of the Ganges and did penance before Varuṇa. Viśvāmitra did not like this. Varuṇa appeared and said that Hariścandra would get a son. The king had promised that he would give his son as a sacrificial animal to Varuṇa. Candramati became pregnant and delivered a son. He was named Rohitāśava. Even after the lapse of a month, the son was not given to Varuṇa. On several occasions Varuṇa demanded the child; and Hariścandra would give some excuses. Finally the king agreed to hand him over to Varuṇa at the age of eleven after his Upanayana (investiture with the Brahma string). The boy completed his tenth year. Preparations were being made in the palace, for Upanayana, when Varuṇa arrived. The prince, who was aware of the fact that his father would sacrifice him after his Upanayana, ran away from the palace at night. Varuṇa asked the king to hand over the boy to him. The king was in great perplexity. Varuṇa cursed the king that he would catch the disease called Jalodara (dropsy). Thus the king became a sick man. Rohitāśava heard from travellers that his father was ill. 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.

Hariścandra called Vasiṣṭha and asked him to suggest a remedy for this woe and misery. Vasiṣṭha advised him to fulfil somehow or other, the promise made to Varuṇa. The hermit continued, "Sons are of ten types. A son bought for price also is included in this. So 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 Varuṇa 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 Ajigarta. He had three sons. He was prepared to sell the second son, Sunaśēpha. 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 Sunaśēpha and brought him to the palace. Viśvāmitra also arrived at the palace. He sympathised with Sunaśēpha who was crying pitably. 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 Sunaśēpha and taught him Varuṇamantra (spell) and told him to repeat the mantra when he was lying on the slaughter-stone and that he would escape death. Sunaśēpha did as he was told. Varuṇa became pleased with him and appearing before the King said, "Leave Sunaśēpha and perform the sacrifice. You will get recovery." Saying so Varuṇa disappeared. Immediately the King was cured of his disease. At the order of the King Sunaśēpha was set free. The sound 'Jaya Jaya' (victory) reverberated in the sacrificial hall. Sunaśēpha got up and asked, "Oh great men. Who is my father now?" Some said that it was Ajigarta. Some others argued that it was Hariścandra. Some said that it was Varuṇa. At this time Vasiṣṭha 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 Ajigarta lost his paternity. Thenceforward Hariścandra 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 Varuṇa 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 suppliant wealth, life, cow, land, salvation etc. There is nothing unusual in this. But it was Viśvāmitra who taught him the Varuṇa-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 Sunaśēpha with him and went to his hermitage. Hearing about the recovery of the King, Rohitāśava returned to the palace from the forest. Hariścandra 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, Hariścandra (of Kakūṭa's family) accepting Vasiṣṭha as the main priest performed the famous sacrifice of Rājasūya (Royal) consecration with ceremonies and festivities. With this the fame of Hariścandra spread far and wide.

At this point begins the next stage of confrontation between Viśvāmitra and Hariścandra. Vasiṣṭha once reached heaven. Viśvāmitra also reached there at the same time. The devas greeted both honourably. But Viśvāmitra saw that Vasiṣṭha was shown some partiality. This was unpalatable to Viśvāmitra, who asked Vasiṣṭha, "What excellence have you, more than I?" Vasiṣṭha replied, "Have you not heard about Hariścandra, the King of the Solar dynasty? It is the noblest dynasty in the world. The family-priesthood of this dynasty also is laudable. My disciple Hariścandra of that royal family has recently performed the sacrifice of Rājasūya. 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 Hariścandra. This is a fact."

Viśvāmitra got up angrily and argued that Hariścandra 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 Hariścandra to deviate from the path of truth.

Once Hariścandra, 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 Siddhirūpini (a goddess who helps people to attain
anything). Visvamitra 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 Visvamitra any longer. After that Hariscandra went to the hermitage of Visvamitra 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. Visvamitra got angry and stood up. Up to this time only a cold war existed between them. Hostility became open now. Visvamitra began to make moves against Hariscandra quickly. He changed a fierce asura into a hog and sent it to the garden of Hariscandra. 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 army and was entrapped, all alone, in a thick forest. He did not find any way out. He loss 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, Visvamitra went to him in the guise of an old Brahmin. The King honoured the old man, and told him that he was Hariscandra, 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 Hariscandra, the King of Ayodhya, had performed the sacrifice Rājasūya. 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 Ayodhya. 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 Rājasūya 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 Hariscandra, born of the Solar dynasty, the son of Triśūkika in liberality. Such is the opinion of hermit Vasistha. 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. Visvamitra by illusion customary 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, Visvamitra approached King Hariscandra. The King asked him what amount he required. "Give me your kingdom with all the elephants, horses, chariots, jewels and wealth in it", said Visvamitra. The King who had been led to this deception by Visvamitra, having no go, agreed. Thus Visvamitra obtained the kingdom and everything that Hariscandra 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 Bhāras 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 Visvamitra, 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, Visvamitra came there and said: Visvamitra:-"Hariscandra! According to the gift hand over your country and everything instantly. I must have the daksinā of two and a half Bhāras of gold also just now." Hariscandra:-"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. Visvamitra, unwillingly agreed to this. With his wife Candramati and his young son, Hariscandra reached Kāśī. After a month Visvamitra came to Kāśī for the amount of daksinā. Finding no go, Candramati said to her husband. "My Lord! I sell me to some one and clear off this debt." The King with tears agreed to this proposal. Because of their woes and misery, both fell on the ground and fainted. The child sat near them hungry and crying. Visvamitra stood near them compelling them to pay the amount. When Hariscandra came to himself, he sold his beloved wife to a Brahmin in the village close by. The Brahmin who bought Candramati was Visvamitra. Hariscandra was not aware of this. After counting out a crore of gold pieces in a cloth and placing it on the ground Visvamitra 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. Visvamitra again came before Hariscandra and asked for the money. Hariscandra gave Visvamitra, all the money he got. The hermit was not satisfied. Visvamitra said that the money given, was not an adequate amount as daksinā when the importance of the great sacrifice Rājasūya was considered and that if he was to get the full benefit of the sacrifice he had to satisfy him by
giving him the requisite amount. The King accepted everything the hermit said without any objection. Visvāmitra compelled him for payment. The King requested for time. Visvāmitra allowed time till sunset that day.

As soon as Visvāmitra had gone Hariścandra walked on with bent head, calling out, “Does anybody want me? Will anybody buy me for price?” Instantly Yamadharma came there as an outcaste and bought Hariścandra. The name of the outcaste was Pravira. He bought Hariścandra to guard the funeral ground and to collect tax on dead bodies. Visvāmitra quickly ran to the place. The outcaste gave Visvāmitra ten yojanas of land which yielded jewels, in the region of Prayāga and severed his connection. Visvāmitra 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 juncture 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 given permission. She repeatedly pleaded crying all the while. Then the Brahmin, her master, got angry and said, “You slave! If your son it dead, let him be dead. Is it any loss to you? It is my money that is lost. You go and do your work. If not I will operate this whip well on you. Remember that. You know the biting pain of this whip. Stop 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 said, “Now you may go. Complete 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 neighbouring 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 at her. At last they tied her with a rope and dragged her to the funeral place. They asked Hariścandra who was standing there, to cut her into pieces. He refused to kill a woman. The outcaste King came there and giving Hariścandra a big sword asked him again and again to cut her into pieces. Candramati and Hariścandra did not recognize each other. At last, finding it difficult to disobey his master, Hariścandra raised the sword to cut her.

Then Candramati shouted, “You outcaste, why my son is lying dead on the bank of the Ganges near this town. Let me bring his body and cremate it. Allow me this much time. After that I will come and sit here to be cut into pieces by you.” Hariścandra agreed to it. Crying all the way Candramati went to the bank of the Ganges and brought the dead body of her son to the cremation 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 fire-wood, 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 Brahma appeared there and prevented them from jumping into the fire. Indra and the Devas showered Amṛta (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 Visvāmitra 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 Hariścandra to heaven. (Devi Bhāgavata, Skandha 7).

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this form, the hermit cursed her. "You shall retain this fearful form and live like a giantess." She requested for redemption. The hermit said that when Śrédatta, 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 Vajñäsena. A son named Śrédatta was born to this Kālanemi. Once Śrédatta happened to see this giantess in a forest and caught hold of her by the hair. Instantly she got her original form. (Kāthásaritságara, Kāthāmukhalambaka, Taranga 2).

12) Stealing the flesh of a dog. Once, at the end of Tretá 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 Visvámitra lost his wife and children and entered a hermitage 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.

Visvámitra saw in the hut some decayed flesh and intestines of a dog placed in a corner of the kitchen. He decided to steal some of it to appease his hunger. The Candrašás slept when the night advanced. But the lord of the house lay pretending to sleep. Visvámitra slowly entered the kitchen, and opened the pot in which the intestines of the dog were kept. The owner of the house asked, "Who is that?" Visvámitra replied that he had stolen because of his hunger. The eyes of the candala 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 Visvámitra food. (M.B. Sánti Parva, Chapter 141).

13). Cursing the river Sarasvatī. See under Vaśiṣṭha, para 2, sub-para 5.

14) Sons. Visvámitra had many sons. Their names are given in Chapter 4, Anuśāsana Parva.

15). Visvámitra and Rgveda. Rgveda, Maṇḍala 5, was composed by the Visvámitra-family. Variations are observed in the two versions of statements about Visvámitra, occurring in Rgveda and the Purāṇas. The confrontations between Vaśiṣṭha and Visvámitra occur in Rgveda also. The last four sections of Sūkta 15 of Rgveda, Maṇḍala 3, Anuvāka 4, are meant to scold Vaśiṣṭha. Here Visvámitra curses Vaśiṣṭha's family in various ways. In the 'Annotations of Sāyana', mention is made that the disciples of Vaśiṣṭha freed Visvámitra from the vow of silence, and that instantly these mantras (chants) dawned in his mind. Though the enmity between Vaśiṣṭha and Visvámitra is seen in Rgveda, such elaborate stories as seen in the Purāṇas do not occur in Rgveda. But Visvámitra procured a prominent place in Rgveda because this hermit rescued Sudāsa from danger and forced him across rivers, and took Śunāśēpha 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 Rgveda. From this it is presumed that the stories taken from Rgveda underwent a thorough change before they appeared in the Purāṇas.

16) Other details.

(i) The famous hermit Galava was the son and disciple of Visvámitra. (For further details see under Galava).

(ii) It was Visvámitra who lighted the torch for Kalmaśapāda in his quarrel with Vaśiṣṭha. (See under Kalmaśapāda).

(iii) Visvámitra earned Brahminhood by tapas (penance). (M.B. Śalya Parva, Chapter 40, Stanza 12).

(iv) Mention is made in Mahābhārata, Ādi Parva, Chapter 122, Stanza 51, that Visvámitra was present at the birth festival of Arjuna.

(v) Kalmaśapāda killed all the sons of Vaśiṣṭha because of the persuasion of Visvámitra. (M.B. Ādi Parva, Chapter 175, Stanza 41).

(vi) It was at a place on the bank of the river Kauśikī that Visvámitra got Brahminhood. (M.B. Vana Parva, Chapter 87, Stanza 13).

(vii) Visvámitra and his sons once performed a sacrifice at the forest Utpala. (M.B. Vana Parva, Chapter 87, Stanza 15).

(viii) Visvámitra once drank soma (a liquor) with Indra at a place called Kanyākubja. After that it was proclaimed that Visvámitra was no longer a Kṣatriya but a Brahmin. (M.B. Vana Parva, Chapter 87, Stanza 17).

(ix) Once Dharmadeva came in the guise of Vaśiṣṭha and tested Visvámitra, who remained there with food on his head for hundred years. (See under Galava, para 3).

(x) During the time of the Bhārata-battle Visvámitra entered the battle-field and compelled Droṇa to stop the battle forthwith. (M.B. Droṇa Parva, Chapter 190, Stanza 35).

(xi) Visvámitra was considered the most prominent of the hermits of the Northern countries. (M.B. Śānti Parva, Chapter 208, Stanza 33).

(xii) Visvámitra was one of the hermits who visited Bhiṣma on his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 5).

(xiii) Once Visvámitra talked about the dangers of bribery to Vṛṣādarbha. (M.B. Anuśāsana Parva, Chapter 93, Stanza 43).

(xiv) Once Visvámitra explained the secrets of duty. (M.B. Anuśāsana Parva, Chapter 126, Stanza 35).

(xv) Visvámitra was one of the hermits who cursed Sāṁha to give birth to an iron pestle, when the end of the Vṛṣṇi dynasty drew near. (M.B. Mausala Parva, Chapter 1, Stanza 15).

VIŚVĀMITRA (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 Brāhmaṇa.

VIŚVĀMITRASRAMA. A holy place on the banks of the river Kauśikī. The hermitage of Visvámitra stood in this place. (M.B. Vana Parva, Chapter 110, Stanza 22).

VIŚVĀNARA. A King. For a time this King was miserable as he was childless. But by the blessing of Śiva, Viśvānara got a son named Gṛhapati by his wife Śucismitā. Gṛhapati was destined to have life only up to three years. But it is mentioned in Skanda Purāṇa that
VIŚVANĀTHA. A Sanskrit literary critic who lived in India in the 14th century A.D. Sāhityadarpana is the most important work of this poet of Orissa. This work on criticism in ten chapters, deals with all the aspects of a literary work. Kuvalayāśvacarita, Raghuviśāla, Prabhāvati, Candra-kalā, Narasimharājaviyāja etc. are other works of this author. Most of these are not yet found. Kuvalayāśvacarita is a poetic work in Prākṛta and Raghuviśāla is a great poetic work. Prabhāvati and Candra-kalā are dramas. Narasimharājaviyāja is a historic work.

VIŚVAPATI. The second son of the Agni (fire) called Manu. It is mentioned in the Vedas that this fire is the King of all the worlds. (M.B. Vana Parva, Chapter 221 Stanza 17).

VIŚVARANDHI. The son of Pṛthu, a King of the Solar dynasty. He was the father of the King Candra and grandfather of Yuvanāśīva. (Devi Bhāgavata, Skandha 7).

VIŚVARUCI. A Gandharva King. At the time of emperor Pṛthu, when the Gandharvas made the earth a cow and milked her for various things, it was the Gandharva Viśvaruci who did the milking. (M.B. Droṇa Parva, Chapter 69, Stanza 25).

VIŚVARŪPA I. A Rākṣasa (giant). Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 14, that this giant sits in the palace of Varuṇa glorifying him.

VIŚVARŪPA II. The son of Tvaśṭa, the son of Viśva-karma. This Viśvarūpa is also known as Trīśiras. (For further details see under Indra, Parā 7).

VIŚVARŪPA. The wife of Sage Dharma. It is stated in Vāyu Purāṇa that from sage Dharma, a daughter named Dharma-vratā was born to Viśvarūpa. VIŚVASAMBHU. A fire. Rgveda, Maṇḍala I, Anuvāka 2, Sūkta 24, states that this fire exists in water.

VIŚVAVASU I. A brother of Parasurāma, who had four brothers named Rumaṇvān, Suhotra, Vasu and Viśva-vasu. (Brahmanda Purāṇa, Chapter 58).

VIŚVAVASU II. A Gandharva King. The following information about this King is taken from the Purāṇas. (i) The father of this Devagandharva was Prajāpati Kaśyapa and his mother was Prajā. (M.B. Ādi Parva, Chapter 25, Stanza 47).

(ii) Pramadvāra was born to Viśvavasu by the celestial maid Menakā. (See under Pramadvāra).

(iii) Viśvavasu was present at the Birth-festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 22).

(iv) This Viśvavasu learned from Soma, Cāksusividyā (the art of seeing all) and taught Cītraratha, a Gandharva the same art. (M.B. Ādi Parva, Chapter 169, Stanza 43).

(v) He was present at the Svayānvara (marriage) of Draupadi. (M.B. Ādi Parva, Chapter 186, Stanza 7).

(vi) Viśvavasu stays in the palace of Indra glorifying him. (M.B. Sabhā Parva, Chapter 7, Stanza 22).

(vii) It is mentioned in Mahābhārata, Sabhā 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) Kabaṇḍha, the asura, who stopped Rāma and Lakṣmana, was the changed form of Viśvāvasu by a curse (See under Kaṇḍha).

(x) It was this Viśvāvasu who played the lute in the sacrifice performed by emperor Dīlipa. (M.B. Droṇa Parva, Chapter 61, Stanza 7).

(xi) Once Viśvāvasu asked hermit Vaijñāvalkya twenty-four questions. When he got satisfactory answers, the Gandharva returned to heaven. (M.B. Sānti Parva, Chapter 310, Stanza 26).

(xii) It was Viśvāvasu and some other Gandharvas who took away Urvasī from Purūravas. (See under Purūravas).

(xiii) At the time of emperor Pṛthu, when the earth was milked, the thing the Gandharvas got were those befitting them, In the course of the milking Viśvāvasu stood as the calf. (Bhāgavata, Skandha 4).

VIŚVAVEDI. A minister of King Śauri. This minister wanted the King to be just. Śauri and his four brothers, Kaniṭha, Udāvasu, Śunaya and Mahāratha were the sons of Pratāpa. The main ruler of the kingdom was Kaniṭha. The others were Governors of the East, West North and South divisions of the kingdom. The four brothers had a priest each named Suhotra, Kuśāvarta, Pramati and Vaśīṣṭha respectively. Viśvavedi gathered these four priests together and created four wicked fairies and sent them against Kaniṭha the King. The fierce fairies attacked Kaniṭha. 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 Viśvavedi who had planned the programme, and killed all the five of them. (Mārkaṇḍeya Purāṇa, Chapter 314).

VIŚVĀVU. An eternal Viśvavedva (gods concerned with offering to the Manes). (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 34).

VIṬĀ. A ball made of wood. The Kaurava boys played with this ball and by accident the Viṭā fell in a well. It is mentioned in Mahābhārata, Ādi Parva, Chapter 130, Stanza 17, that the teacher Droṇa recovered it from the well by shooting a number of arrows, one upon the tail of another.

VIṬAHAYA. A King of the Pūru dynasty. He was the son of the King Manasvī and father of King Śuṇḍu. (Agni Purāṇa, Chapter 278).

VIṬABHŪTA. An asura. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 65, that this asura stays in the palace of Varuṇa praising and worshipping him.

VIṬĀDHVAJA. A King of the dynasty of Janaka. He was the son of Dradhvaṇḍha and the brother of Kṛta-dhvaja. Viṭadhvaja had a son named Khaṇḍikya. (Bhāgavata, Skandha 9).

VIṬADRU. A Yādava. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 14, that Viṭadru was one of the seven Kings of the Yadu dynasty.

VIṬAHAVYA. Another name of King Ekavīra, otherwise known as Hailaya. (For further details see under Ekavīra).

VIṬALA. A part of Pātaḷa (underworld). (For details see under Pātaḷa).

VIṬANḍĀVĀDA. 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 Vitanḍāvāda. (M.B. Sabhā Parva, Chapter 36, Stanza 4).
VITARKA. A son of Dāractātra of the Kuru dynasty, (M.B. Adi Parva, Chapter 91, Stanza 58).

VITASTĀ. A river famous in the Puranas. Mention is made about this river in Rgveda. Important rivers mentioned in Rgveda are, Kubhā, Śindhu, Suvāstū Vitastā, Asikni, Paradurg, Satadri, Sarasvatī and Yamunā. These rivers were more important than the Ganges in those days. Mention is made about the Ganges only once in Rgveda. Perhaps the Aryan were not acquainted with the Gagetic basin in those days. The region from the rivers Kubhā to Yamunā was Aryadeśa (the country of the Aryans). The information about this river Vitastā given in Mahābhārata is given below:—

(i) The river Vitastā is the same river as Jhelum in Kashmir. The deity (goddess) of this river stays in the palace of Varuṇa and praises him. (M.B. Sabhā Parva, Chapter 9, Stanza 19).

(ii) By worshipping the Devatās and the Manes after taking bath in this river, one could obtain the fruits of performing the sacrifice Vājapeya. In Kashmir, Taksaka the King of the Nāgas has a famous palace known as Vitasta. (M.B. Vana Parva, Chapter 82, Stanza 39).

(iii) Once four hundred horses with black ears, 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 bades in the waves of the river Vitas-tā, with vow and fasts, for seven days he would become as pure as a hermit. (M.B. Anuśāsana Parva, Chapter 23, Stanza 7).

(v) Once Pārvatī made a speech before Śiva on the duties of women, after receiving advice from rivers. The river Vitastā was one of the rivers which advised Pārvatī. (M.B. Anuśāsana Parva, Chapter 146, Stanza 18).

VITATHA. Another name of hermit Dirghatamas. This Vitatha was the foster-son of Bharata. (For further details see under Bharata I and Dirghatamas).

VITATYA. Son of Vihavya, who belonged to the dynasty of Gṛtamadā. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 30, Stanza 62, that Vitatya was the father of King Satya.

VIT. A fire. It is ordained that the offering (Puroda'a) prepared for oblation, should be put in the fire formed by the blending of the fires Gārhapatya and Ahāvaniya with Daksināgni (a fire). (M.B. Vana Parva, Chapter 225, Stanza 23).

VITIHOTRA I. A King in ancient India. Vithotra was one of the ten sons born to Priyavrata by his wife Barhiśmati, the daughter of Visvakarma. Anidhira, Idhmaiśa, Yajñabhā, Mahāvīr, Hiranyaretas, Hīrpaśrītha, Savana, Medhātithi and Kavī were the brothers of Vithotra. (Bhāgavata, Skandha 5).

VITIHOTRA II. The husband of Sābari in her previous life. (See under Sābari).

VITIHOTRA III. The eldest of the hundred sons of Tāla-jaṅgha. When Tāla-jaṅgha was defeated by Para-ūrama, he and his men went to the Himālayas under the leadership of Vithotra and hid themselves there. They returned when Para-ūrama 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 Parāsūrāma.

VITTADĀ. An attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Stanza 28).

VIVĀHA. An air (wind) which blows very speedily. This wind will be transformed to a fierce storm which will cause havoc everywhere. At the time of the great flood this Vivāha will blow away the cloud called Valīhaka in consequence of which destruction and devastation will become rampant on earth. (M.B, Śánti Parva, Chapter 328).

VIVĀHA (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. (Samāvar-tana). Father or teacher teaches the pupil the Vedas and Vedāṅgas. When the education is completed the teacher or father makes him sit on a seat decorated with flowers, sandalwood etc. and do Godānavrata. Then he is offered Pañcāṃtra (milk, curd, butter, honey and water). This is called Samāvar-tana. With this his brahma-carya ends, and he is allowed to marry and lead the life of a house-holder.

Marriage is a ceremony with four secondary rites Viz, Kanyādaṇa, Saḥayāga, Vivāha, Caturthi-karman. If the husband is dead, or lost, or has renounced the world, or has become a eunuch 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 marriages. 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 Manusmṛti, Chapter 3, are given below:

(i) Brāhma. 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) Āśra. After getting a couple of cows from the bridegroom the bride is given to him.

(iii) Prājyapatya. The virgin is given to the man, who had requested for her hand as a duty.

(iv) Daiva. The virgin is offered to the master who is engaged in performing a sacrifice.

(v) Gāndharva. Marriage between a man and a woman with equal love on either part.

(vi) Āśra. 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) Paśu-sa. Marrying a damsel when she is sleeping or lying unconscious.

VIVARDHANA. A King in ancient India. Mention is made in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 21, that this King was a prominent member of the assembly of Yudhishthira.
VIVASVÂN I. The Sun.

1) General information. Súrya (Sun) has a large number of synonyms. But prominence is given to two of them, Mártaṇḍa and Vivasvân in the Purāṇas. Twelve devas were born to Prajapati Kaśyapa by his wife Aditi. As these twelve were the sons of Aditi they were called Ádityas. The Dwādásádityas (the twelve Ádityas) are Viṣṇu, Śakra, Aryaman, Dhātā, Tvasṭā, Pūṣā Vivasvân, Savitā, Mitra, Varuṇa, Āmû and Bhaga. These twelve Ádityas were, in the previous Manvantara (Age of Manu) of Manu Câkṣuṣa, twelve Devas called the Tûśitas. When the Câkṣuṣa Manvantara came to an end and the Vaiśvâvata Manvantara was about to begin, the twelve Tûśitas met together and after a consultation, they took birth as the sons of Aditi. In this birth they were known by the name Dwâdásádityas. (Viṣṇu Purāṇa, Amśa I, Chapter 15).

2) The name Mártaṇḍa. As Aditi was pregnant, Candra 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. Candra 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 incessantly and asked for 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 aṅgā (egg-embryo) of Vivasvân was mṛta (died) by the curse of Candra, he came to be called Mártaṇḍa (he who has aṅgā which has become mṛta). When the child was born he was given the name Vivasvân.

3) Family life. Vivasvân married Sāmijnā, the daughter of Viśvakarmā. The first child born to Vivasvân by Sāmijnā was Vaiśvâvata Manu. The Súrya (Solar) dynasty begins from this Vaiśvâvata Manu. Sāmijnā again gave birth to two children Yama and Yami. Then finding it difficult to bear the fierce brightness of the sun Sāmijnā gave her place to her maid Châyā otherwise called Sâvârṇa, and went to the house of her father. Viśvakarmā did not like this action on the part of his daughter. So Sāmijnâ took the form of a mare and went to the pastures of North Kuru. Thinking Châyā to be his wife Sâmijnâ, Vivasvân went to bed with her. She conceived and gave birth to two sons and a daughter. The sons were named Sâvârṇa and Sâni and the daughter was named Tapati. Châyā loved her own children more. The children of Sāmijnā were grieved at this. Yama once lifted his leg to kick her. “Let that leg be broken.” Châyā cursed him. The miserable Yama ran to his father and said. “Father, this mother hates us and loves Sâvârṇa and Sâni 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.” Vivasvân said to Yama that his leg would not be broken, but because of the curse worms would bite his leg. Vivasvân understood that Châyā was not the real mother. He went to Viśvakarmâ. Viśvakarmâ put Vivasvân on his turning machine and by turning lesseeed his brightness. Vivasvân who was made more handsome by turning, found out his wife Sāmijnā, 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 Sāmijnâ. There is another story that these two persons were the Viśvindevas. Vivasvân and Sāmijnâ came home. As a retribution for the wrong he had done, Yama ruled over his subjects justly and earned the name Dharmarâja. (Vámana Purāṇa, Chapter 21; Bhâvishya Purāṇa, Chapter 47; Mahâbhârata, Âdi Parva, Chapter 171).

4) Some details about Vivasvân. (i) In Mahâbhârata, Vana Parva, Chapter 3, the 108 names of Vivasvân are given.

(ii) Vivasvân lived in this world and defeated all his enemies. (M.B. Vana Parva, Chapter 315, Stanza 19).

(iii) Vivasvân performed sacrifice in strict accordance with the instructions given in the Vedas and gave as Dakṣinâ (gift) to the priest, Prajapati Kaśyapa, the southern quarter. From that day onwards the south got the name Dakṣinâdîśá. (M.B. Udyoga Parva, Chapter 109, Stanza 1).

(iv) In days of yore Mahâvîṣṇu advised Vivasvân "Anâvâratakarma-yoga". Vivasvân advised this art to his son Vaiśvâvata Manu. (M.B. Bhîṣma Parva, Chapter 28, Stanza 1).

(v) Vivasvân is included among the twentyeight Prajapatis. (M.B. Sánti Parva, Chapter 334, Stanza 36).

(vi) He learned from Mahâvîṣṇu Sâvatadharma and taught his son Vaiśvâvata Manu the same in Tretâyugâ. (M.B. Sánti Parva, Chapter 348, Stanza 50).

(vii) The Âsvinikumaras, Nâsata and Dasra, are the sons of Vivasvân. They were born through the nose of his wife Sâmijnâ. (M.B. Anusàsana Parva, Chapter 150, Stanza 17).

VIVASVÂN II. An asura. Mention is made in Mahâbhârata. Udyoga Parva, Chapter 105, Stanza 12, that this asura was killed by Gaurûḍa.

VIVASVÂN III. An eternal god concerned with offerings to the Manes. (M.B. Anusâsana Parva, Chapter 91, Stanza 31).

VIVASVÂN IV. The first human being who performed sacrifice. This Vivasvân is considered to be the father of Manu and Yama. (Ṛgveda 8. 52; 10; 14, 16). In Taittiriyasamhitâ, mention is made that people of the earth are the children of this Vivasvân. (Taittirîya Samhitâ, 8. 5. 6).

VIVIDA. An asura who was the follower of Kaîśa. It is mentioned in Bhâgavata, Skandha 10, that the asuras Pralambaka, Câñûra, Trînâvarta, Muṣṭika, Âristaka, Keśi, Dhenuka, Agha, Vivida and some others had been the followers of Kaîśa who caused havoc among the people.

VIVIKA. A king of Kuśâdvipa. He was the son of Hiranyaretas. (Bhâgavata, Skandha 5).

VIVIṢÂTA. The son of king Vîṁśa of the Solar dynasty. Vîṁśa had fifteen sons beginning with Khaînîtretâ. (M.B. Âsvamedhika Parva, Chapter 4).

VIVIṢÂTI. A son of Dhîrtaṛṣṭra. The following information about him is given in Mahâbhârata.

(i) This prince was present at the Svayamâvîra marriage of Draupadî.

(ii) He was caught hold of and bound by the Gandharvâs in Dvaitavana (a forest). (See under Ghoṣayâtra).

(iii) In the battle between the Vîrâjas and the Kauravas following the stealing of cows, this Vivîṣâti, was defeated by Arjuna. He ran away from the battle-field. (M.B. Vîrâja Parva, Chapter 61, Stanza 43).
(iv) In the battle of Bhārata, Vivīṇāśatī confronted Bhīmasena and Sutasoma and was killed. (M.B. Droṇa Parva, Chapter 25, Stanza 93).

VIVINDHYA. An asura. Mention is made in Maḥābhārata Vana Parva, Ch. 16, Stanza 22, that this asura fought with Cārudeśa, the son of Rukminī and was killed.

VIVITSU. One of the hundred sons of Dhiratāra. He was killed by Bhīmasena in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 31, Stanza 12).

VIYAMA. One of the three sons of the hermit Sātaśrīga. He killed Sudeva, the commander of the army of Ambaśrīga and he also was killed in a battle. (M.B. Śantī Parva, Dākṣināyita Pāṭha, Chapter 98).

VIYATI. A son of Nāhusa. (Bhāgavata, Skanda 9; Viśnū Purāṇa, Chapter 4).

VRAJA. A king born in the family of Maṇu Śvāyambhuva. He was the son of Hāvīrdhāna. Six sons named Prācīnabarhīs, Šukra, Gaya, Kṛṣṇa, Vṛja and Ajina, were born to Hāvīrdhāna by his wife Dhiṣāṇa. (Agni Purāṇa, Chapter 16).

VRAJANA. A king born to emperor Ājamīdaḥ by his wife Kēśīṇa. It is stated in Maḥābhārata, Ādi Parva, Chapter 94, Stanza 31, that he was the brother of Jahnah and Rūṭīṇa.

VRAJĪRAVĀN. (VRJINAVĀN). A king of the Yadu-clan. He was the son of Kṛṣṭu and father of Kuśānmuk (Bhāgavata, Skanda 9).

VRATĀ. Controls ordained by Vedic Sāṁhitās are called Vrātas. It is known as tapas (penance) also. Vrātas are Avadama etc. When it involves mortifications of the body (tapas) it is called tapas or penance. Controlling the organs of sense is called niyama (control). Vrāta, fast and restraining or control are always good. (Agni Purāṇa, Chapter 175).

VRDDHAGARGYA. An ancient hermit. Mention is made in Maḥābhārata, Anuśāsana Parva, Chapter 125, Stanza 77, that this hermit had conversed with the Manes about offerings made to them.

VRDDHAKANYĀ. Daughter of the hermit named Kuṇigar. (For further details see under Kuṇigar). VRDDHAKSATRA I. The father of Jayadratha, the king of Sindhu. (See under Jayadratha I).

VRDDHAKSATRA II. A king born in the Puru dynasty. He favoured the Pāṇḍavas. It is mentioned in Maḥābhārata, Droṇa Parva, Chapter 200, Stanza 73, that in the Bhārata battle, Aśvatthāma killed him.

VRDDHAKSATRA III. A king of the Vṛṣṇi dynasty. This king took the side of the Pāṇḍavas in the Bhārata battle and was killed by Bālhika. (M.B. Droṇa Parva, Chapter 24, Stanza 49).

VRDDHAKŚEMA. The king of the country Trigarta. He was the father of Suśārmā. (M.B. Ādi Parva, Chapter 185, Stanza 9).

VRDDHASARMĀ. One of the five sons, born to the king Āyus by his wife Svarbhānū. The remaining four sons were Nāhusa, Rājī, Gaya and Anenas. (M.B. Ādi Parva, Chapter 75, Stanza 25).

VRDDHIKA. A kind of goblin. It is mentioned in Maḥābhārata, Vana Parva, Chapter 231, Stanza 16, that once the semen of Śiva fell scattered over the trees and that these gobins were born from that. Human flesh is the food of these gobins. It is said those who want children need only worship these Vṛddhikās.

VRIDHRAUNIKA PARVA. A sub-section of Vana Parva, comprising Chapters 259 to 261.

VRJA. A hermit who was born in the family of emperor Pṛthu. Antardhāna and Vāḍī were the two sons of Pṛthu. A son named Hāvīrdhāna was born to Antar-dhāna by his wife Śikhaṇḍīṇī. Dhiṣāṇa who was born in the family of Agni, became the wife of Hāvīrdhāna. Prācīnabarhīs, Šukra, Gaya, Kṛṣṇa, Vṛja and Ajina were the six sons of Hāvīrdhāna by Dhiṣāṇa. Of these, Prācīnabarhīs became a great Prajāpati. (Viśnū Purāṇa, Anśīa I, Chapter 14).

VRJINIVĀN. The son of Kṛṣṭa who was born in the family of Manu. He was the father of hermit Usāṇu (M.B. Anuśāsana Parva, Chapter 147, Stanza 23).

VRKĀ I. A son born to Dhiṣṭaketu, the king of Kekaya by his wife Dūrā. (Bhāgavata, Skanda 9).

VRKĀ II. A son of Śrī Kṛṣṇa. born by his wife Mitra-vindā. (Bhāgavata, Skanda 10).

VRKĀ III. An asura. This asura 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 asura saw Nārada and asked him which of these god-heads could easily be pleased. Nārada replied that it was Śiva. Vṛka 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 Vṛkāsura 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 asura decided to try the boon, on the giver himself first. Terrified at this, Śiva began to run. The asura chased him. At last Śiva sought protection from Viṣṇu. Assuming the form of a boy, Mahāviṣṇu stood on the way and stopped Vṛkāsura, who was running after Śiva. The boy asked him why he was running. The asura told the boy everything. Then the boy laughed and said “Oh! Asura! 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 asura 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 Maḥābhārata, Ādi Parva, Chapter 185, Stanza 10, that this king had been present at the Svayamvara (marriage) of Draupadi. Mention is made in Maḥābhārata, Karna Parva, Chapter 25, Stanza 16, that this king was killed by a mountain king in the battle of Bhārata.

VRKA V. A warrior fought on the side of the Pāṇḍavas. He was killed by the teacher 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. Anuśāsana Parva, Chapter 115, Stanza 63).

VRKA VII. One of the sons born to Śūra by his wife Māriṣā. Vṛka married Dūrvākṣi. Two sons named Takṣa and Puṣkara were born to the couple. (Bhāgavata Skanda 9).

VRKĀLA. A grandson of Dhrūva who was the son of Uttānapāda. Two sons named Śiṣṭi and Bhavya were born to Dhrūva by his wife Śambhū. Succhāyā, the wife
of Śiśi gave birth to five sinless sons named Ripu, Ripuñājaya, Vipra, Vṛkala and Vṛkatejas. (Viṣṇu Purāṇa, Aṭhāsa 1, Chapter 13).

Vṛkatejas. A brother of Vṛkala. (See under Vṛkala).

Vṛkṣa (S). (TREES). It is stated in Vālmiki Rāmāyaṇa, Aranyaka 14, Stanza 29, as follows about the origin of Vṛkṣas (trees).

Prajāpati Kaśyapa married Analā, the daughter of Daksā. Trees yielding good fruits were given birth to by Analā.

Vṛkṣapratisthā. The ancient Indians believed that consecration of Trees and gardens (parks) 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 flowergarlands 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 (Kalaśas) 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 Vānaspati. From the middle of the trees alms of cows should be given. Brahmins should bathe the trees with pots placed on the dais, reciting spells and incantations of anointment, and of Kg. Yajur 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 gingelly etc. and butea. The gift to the priest should be double the gifts given to others. (Agni Purāṇa Chapter 70).

Vṛkṣavāsī. A Yakṣa. Mention is made in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 11, that this Yakṣa lives in the palace of Kubera.

Vṛkṣāyurveda. The name Vṛkṣāyurveda is used for the conventional rules about planting trees near dwelling places. According to Vṛkṣāyurveda it is good to plant Itti (wave-leaved fig-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. Thorny trees should grow up by themselves on the south side of the house. Garden should be close to the house. Svāti, Hasta, Rohini, Śravaṇa and Mūla 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, Aṛdra, Aśvini, Puṣyam and Jyesṭhā. The stars mentioned above are good for planting Neem tree, Joneśa Asoca, Calophyllum, Mimosasirisirha, Acacia Priyaśīgu, Syzygium, Mimusops 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 vermifuge seeds with ghee and smear it on the cut. Then water the tree. If fruits are destroyed before they ripen, mix the powders of horse-gram, black-gram, green-gram, barley and sesame 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, sesame, 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 Vermifuge seed, fish and rice is a good manure. This manure is a good remedy for all diseases of trees. (Agni Purāṇa Chapter 281).

Vṛṇḍā. I. Wife of the asura named Jalandhara. (See under Māyāśīva).

Vṛṇḍā II. See under Svarṇā.

Vṛṇḍārakā. I. One of the hundred sons of Dhṛtaraṣṭra. It is mentioned in Mahābhārata. Droṇa Parva, Chapter 127, Stanza 33, that he was killed by Bhima-sena in the battle of Bhārata.

Vṛṇḍārakā II. A warrior who fought on the side of the Kurus against the Pāṇḍavas. Abhimanyu killed this warrior. (M.B. Droṇa Parva, Chapter 47, Stanza 12).

Vṛṣa. I. A warrior of Subrahmanya. (M.B. Śalya Parva Chapter 45, Stanza 64).

Vṛṣa II. An asura (demon). He is included among those who ruled over this earth in days of old. (M.B. Śānti Parva, Chapter 227, Stanza 51).

Vṛṣa III. A King of the family of Bharata who was the son of Sakuntalā. It is stated that he had a brother called Durmaśaṇa. (Bhāgavata, Skanda 9).

Vṛṣa IV. An incarnation of Śiva in the form of an ox. The following is a story that occurs in Śiva Purāṇa, Sudarśanasamhitā, 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 Pātāla (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 Pātāla and took by stealth the Sudarśana (the weapon of Viṣṇu) and drove him to heaven. When Viṣṇu had gone from Pātāla, he had advised his sons to stay in Pātāla. Vṛṣa who came to know of this, cursed them:— “Any man, other than the peaceful hermits and Dānavas (asuras) who are born from my portion, who enters Pātāla shall die.” From that day onwards, the world of Pātāla became a forbidden place for men.

Vṛṣa V. One of the sons of Kārtaviryaśrūjuna. It is mentioned in Brahmāṇḍa Purāṇa, that this prince escaped from the Kaśtriya extermination of Paraśurāma.

Vṛṣā. An Indian river famous in the Purāṇas. (M.B. Bhīma Parva, Chapter 9, Stanza 35).

Vṛṣabhā I. Son of Subala, the King of Gāndhāra. He was the brother of Śakuni. In the battle of Bhārata, this Vṛṣabhā, with his five brothers, attacked Ṣravas, who killed the five brothers. Vṛṣabhā alone escaped death. (M.B. Bhīma Parva, Chapter 90, Stanza 33).

Vṛṣabhā II. An asura. Ariṣṭa was another name of this asura (See under Ariṣṭa).
Vṛṣabha III. A Yādava King who was the son of Anamitra. This Vṛṣabha married Jayantī, the daughter of the King of Kāśi. (Mañṣya Purāṇa, 45, 25-26).

Vṛṣabha IV. A mountain near Girivraja, the capital city of Magadha. (Mahābhārata, Sabhā Parva, Chapter 21, Stanza 2).

Vṛṣabhānū. A King. When Vṛṣabhānu was cleaning the ground for performing sacrifice, once, he got a girl named Rādāh. He brought her up as his own daughter (Padma: Brahma: 7). In Brahmavaivarta Purāṇa, Vṛṣabhānū is mentioned as the father of Rādāh.

Vṛṣabhēkṣaṇa. Another name of Śri Kṛṣṇa. (M.B. Udyoga Parva, Chapter 70, Stanza 7).

Vṛṣadamsa. A mountain near the Mandara mountain. Arjuna once dreamt that he travelled to the world of Siva with Śri Kṛṣṇa. It is mentioned in M.B. Droṇa Parva, Chapter 80, Stanza 33, that in this dream travel they visited this mountain Vṛṣadamsa also.

Vṛṣadarbha I.

1) General information. An ancient saintly King in Bhārata. This King Vṛṣadarbha and another King named Sedūka were righteous as well as experts in wielding main and subordinate weapons. After completing the education of Vedas, a brahmin once approached King Sedūka 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.” Sedūka said that he had not enough wealth or horses to give the teacher’s gift. Sedūka sent the Brahmin to Vṛṣadarbha. The Brahmin went to Vṛṣadarbha and begged as alms a thousand horses. The King whipped the Brahmin. He asked the King why he was punished as he had done no wrong. The King asked the Brahmin who was beginning to curse. Ho! 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 Sedūka. I begged as he had instructed.”

The King said, “This evening I shall give you the tax-collection of this day. You who have been whipped ought not to be sent empty-handed.” Accordingly the whole of the tax-collection of that day was given to the Brahmin. (M.B. Vana Parva, Chapter 196).

2) Other details.

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 29, that Vṛṣadarbha 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 196, Stanza 3).

Vṛṣadarbha II. Another name of Uśīnara the King of Kāśi. (See under Uśīnara).

Vṛṣadarbha I. A King of Kāśi. Vṛṣadarbha, who was the son of Vṛṣadarbha, was known by the name Yuva-nāśa also. He gave as alms, various kinds of jewels, women, beautiful houses etc. and entered heaven. (M.B. Śānti Parva, Chapter 234, Stanza 24).

Vṛṣadarbha II. A famous son of Śibi. The following is a story given in Mahābhārata about this Vṛṣadarbha.

Once the seven hermits started for going round the earth. At this time Vṛṣadarbha had been performing a sacrifice. Vṛṣadarbha invoked 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. Vṛṣadarbha 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, Indra, who had lived with the seven hermits killed the fairy.

Vṛṣadarbha was not at all behind his father Śibi in liberality. There are various stories in Mahābhārata to illustrate this.

Vṛṣadarpa. A son of emperor Śibi. He had three brothers named Bhadra, Suvarā and Kekaya. (Bhāgavata, Skandha 9).

Vṛṣadhvaja I. A King born in the line of Pravira. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 16).

Vṛṣadhvaja II. See under Stů, Para I.

Vṛṣāgir. A royal hermit spoken of in Rgveda. Rṛṣā-gir was the son of this hermit. (See under Rṛṣā-gir).

Vṛṣaka I. Son of Subala the King of Gāndhāra. The following information about him is taken from Mahābhārata.

(i) He was present at the Svayaṁvara marriage of Draupadi. (M.B. Ādi Parva, Chapter 185, Stanza 5). He was present at the RājaśŚya sacrifice (royal consecration) of Yudhiṣṭhira. (M.B. Sabhā 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 30, Stanza 2).

(iv) Vṛṣaka also was there among those brave men of the Kuru family who appeared on the surface of the Gangetic water by the invocation of Vāsā. (M.B. Aśramavāśikā Parva, Chapter 32, Stanza 12).

Vṛṣaka II. A Kaliya prince. It is mentioned in Mahābhārata, Karna Parva, Chapter 5, Stanza 33, that he also was killed in the battle of Bhārata.

Vṛṣakapi I. One of the eleven Rudras. The eleven Rudras are Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣakapi, Śambhu, Kapardi, Raivata, Mrgavāydhā, Sarpa and Kapāli. (Agni Purāṇa, Chapter 18). (See under Ekādaśa rudras).

Vṛṣakapi II. Another name of Mahāvīṣṇu. (M.B. Śānti Parva, Chapter 342).

Vṛṣakapi III. A hermit. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 66, Stanza 23, that with so many other hermits, he also attended the sacrifice performed by the gods.

Vṛṣaketu. One of the sons of Karna. As he was following the sacrificial horse of Yudhiṣṭhira as its protector, he was killed by Bahhruvahana. (Jainim Bhārata, Aśvamedha Parva, 30).

Vṛṣakrātha. 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.

Vṛṣalākṣa. A King born in the line of Bharata, the son of Duṣyanta. He was the son of Caturanga and the grandson of Romapāda. (Bhāgavata, Skandha 9).

Vṛṣamitra. A hermit. Mention is made in Mahābhārata, Vana Parva, Chapter 26, Stanza 24, that this hermit honoured and loved Yudhiṣṭhira.

Vṛṣanāśva. A King praised in Rgveda. It is mentioned in Rgveda, Mandala 1, Anuvāka 10, Śukta 51,
that once Indra took birth as the daughter of this King under the name Menā.

Vṛśānḍa. An asura. Mention is made in Mahābhārata, Sānti 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.

Vṛśāṅku. An ancient hermit. When Śrī Rāma returned from his forest life, the hermits such as Vṛśāṅku, Kaviṣa, Dhaunyā, Raudreya, Nārada, Vāmadeva, Saurabhī, Asāvākra, Śrīsukha, Bhiru, Lomaśa and Maulgala, from the west came and bowed before him. (Uttara Rāmāyaṇa).

Vṛśaparvā I. A noble Asura. The following information about him is taken from Mahābhārata,

(i) Vṛśaparvā was born to Prajapati Kaśyapa by his wife Danu. (M.B. Ādi Parva, Chapter 65, Stanza 24).

(ii) He took rebirth in the earth as King Dirghaprajña. (M.B. Ādi Parva Chapter 67, Stanza 15).

(iii) He had a daughter named Śarmiṣṭhā. (See under Devayānī).

Vṛśaparvā 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 helps such as giving them directions for going through the forests. 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.

Vṛśapraṣṭahagiri. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 95, Stanza 3, that the Pāṇḍavas visited this holy place during their life in the forest.

Vṛśasena I. A son of Karṇa. The following information is taken from Mahābhārata about him.

(i) Vṛśasena 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 Satānika, Pāṇḍya, Abhiramanu, Arjuna, Drupada, Sātyaki, Nakula and others. (M.B. Droṇa Parva).

(iii) In the fight with Arjuna, he was killed. (M.B. Karṇa Parva, Chapter 85, Stanza 35).

(iv) Among the brave souls of the Kūras who were invoked to the surface of the river Gaṅgā by Vyāsa, Vṛśasena also was present. (M.B. Āṣramavāsika Parva, Chapter 32, Stanza 10).

Vṛśasena II. A King who shines in the council of Yaṁa. It is mentioned in Mahābhārata, Sahābha Parva, Chapter 8, Stanza 13, that this King glorifies Yama.

Vṛśasena III. Mention is made in Mahābhārata, Udyoga Parva, Chapter 167, Stanza 23, about a proud and honoured Vṛśasena who attended the Rājasūya (sacrifice of royal consecration) of Yudhiṣṭhira.

Vṛśy. A famous King of the Yadu dynasty.


2) Other details.

(i) The his birth of Śrī Kṛṣṇa was in the family of Vṛṣṇi. (See the genealogy of Śrī Kṛṣṇa).

(ii) The line of Kings beginning with Vṛṣṇi is called the dynasty of Vṛṣṇi. (M.B. Ādi Parva, Chapter 217, Stanza 18).

(iii) Thinking that the jewel Syamantaka had been stolen by Kṛṣṇa himself, Vṛṣṇi took a hostile mentality towards Kṛṣṇa. (Brahmaṇḍa Purāṇa, 3:71:1).

(iv) Vṛṣṇi had two wives named Gāndhārī and Mādrip. Five sons were born to him by Mādrip. (Vāyu : 54:14; Mahābhārata, Ādi Parva, Chapter 211; 1-2; 5:8).

Vṛtra (Vṛtrāsura). A mighty and fierce asura.

1) Reason for his birth. Vṛtra was the rebirth of emperor Citraketu. Citraketu and his wife Krtayaditya prayed to Agirās, as a result of which a son was born to them. That son died in his infancy. But Agirās brought him to life again. Brahma and Nārada taught Citraketu theosophy. Citraketu sat in contemplation for eight days and changing himself to a Gandharva he flew through the sky. As he was flying, he saw Pārvatā sitting on the thigh of Śiva and laughed aloud. Knowing this Pārvatā cursed him to become an asura. Vṛtrāsura was the rebirth of the emperor according to this curse. (Bhāgavata, Skandha 6).

2) Birth. Two stories are mentioned about the birth of Vṛtrāsura. One story is that Kaśyapa created him from fire. The other story is that Vṛtra was the son of Tvāṣṭa. Both are given below:

(i) Hiranyakasīpū was born to Prajapati Kaśyapa, by his wife Danu. Mahāvisṣuṇa killed him on being requested by the Devas. Danu was grieved at the death of her son. So Kaśyapa gave her another son. He was Vala or Bala. Indra killed him with his weapon, the thunderbolt. Kaśyapa got angry and plucking a hair from his matted 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 antimony with yellow eyes was born from the fire. That asura, clad in the 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 Purāṇa, Bhūmi Khāṇḍa, Chapter 23).

(ii) It was Prajapati Tvāṣṭa who created Vṛtra to kill Indra. He had sufficient reasons for it. From the very beginning Indra and Vṛṣṇī were enemies. Tvāṣṭa brought a son named Triśiras otherwise called Viśvarūpā, for the purpose of killing Indra. This Viśvarūpā had three heads. One was meant for drinking Surā (a liquor), the second for drinking Soma (liquor) and the third for eating food. Viśvarūpā was a Brāhmaṇa. Still, as his mother was an asura, he loved the asuras and mingled with them. Indra knew about the behaviour of Viśvarūpā. He concluded that it was blasphemy and wickedness. Indra who was afraid of Viśvarūpā, got angry and cut off his heads. Of the heads of Viśvarūpā, that which drank Soma became a bird called Kapiṇjala, that which drank Surā became a bird called Kalapīṅga, and that which ate food became the bird Tittiri (partridge). Brahmahatya (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 will 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 Tváṣṭā heard that his righteous son was killed by Indra unreasonably, he became angry and began to make burnt offerings with spells and incantations 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 flame of fire. Then that figure of power asked Tváṣṭā, "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 Bhágavata, Skandha 6).

3) The slaughter of Vṛtrasura. Hearing about the prowess, strength, and the martial radiance of Vṛtraśura, Indra grew afraid of him and began to think about means and ways to kill him. Indra called the Saptarśis (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 Brahmatāyā incurred, by himself.

Vṛtra agreed to make a treaty on this condition. The hermits took Vṛtra to the palace of Indra. Seeing Vṛtraśura who was coming to be friends with him Indra rose from his royal chair and offered half of it to Vṛtra. Both embraced each other and vowed that they would be brothers born 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 infatuate 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 Nandana and waited for Vṛtraśura. At this time Vṛtra, with some Dānavā friends, came to the park Nandana for entertainment. 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 swinging 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). (Agni Purāṇa, Chapter 20).

VYĀGRABHĀTA. The minister of King Śrīdatta, described in Kathāsārītasaḷā. Besides Vyāgrabhāta, he had three more ministers named Mahābāla, Upendrabala and Nīśhāraṇa.

VYĀGRADATTĀ. A king who fought on the side of the Pāṇḍavas. This king who was a great fighter on the chariot, fought with the teacher Droṇa. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 16, Stanza 32, that he was killed by Droṇa.

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VYĀGRADATTĀ II. A prince of the country of Magadha. He took the side of the Kauravas and was killed in the battle of Bhārata by Sātyaki. (M.B. Droṇa Parva, Chapter 107, Stanza 31).

VYĀGRAKETU. A warrior of Pāṇḍara, who fought on the side of the Pāṇḍavas against the Kauravas. Kṛṣṇa wounded him in the battle of Bhārata. (M.B. Karna Parva, Chapter 56, Stanza 44).

VYĀGRĀKSA. A follower of Subrahmanya. (Mahābhārata, Sāvya Parva, Chapter 45, Stanza 59).

VYĀGRAPĀDA. An asura who fought against Subrahmanya. In the fight with Subrahmanya this asura was killed. (Skanda Purāṇa, Asura Kāṇḍa).

VYĀSA. The sage Vyāsa who is the author of the Mahābhārata.

1) Genealogy. Descended from Viṣṇu in the following order: Brahmā-Vasiṣṭha-Śakti-Parāśara-Vyāsa.

2) Birth. Vyāsa was born to hermit Parāśara by a fisherwoman named Kāli. His name when he was a child was Kṛṣṇa. As his birth took place in an island (Dvīpa) he got the name Kṛṣṇadvaipayāṇa. After dividing the Vedas he got the name Vedavyāsa. He is the composer of Mahābhārata, one of the greatest books in world-literature. The births 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 Cedi went to the forest for hunting, he saw the cotion 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 the gandha (smell) of matsya (fish), she got the name Matsya-gandhā, 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 has been taking people across the river, was sitting on the bank of the river and having his meals. As soon as Parāśara came, the innocent fisherman—the foster-father of Matsyagandhā—called her, who was standing close by and asked her to take the hermit across the river. The hermit got into the boat. Matsyagandhā 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 Viṣṇu, a man of purity, famous throughout the three worlds, highly learned, the teacher-priest of the whole world, shall be born to you. He will divide the Vedas and will be exalted by the people of the world.”

After this the great hermit took his bath in Yamunā and went away. The pregnancy of Kāli 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 assuming a vow of purity and abstinence 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 moment 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 Bhāgavata, Skanda 2; Mahābhārata, Ādi Parva, Chapters 60 to 63).

3) Spiritual life.

i) Introduction. Two sides, the spiritual as well as the material, are seen in the life of Vyāsa. It was after the marriage of Santanu, a king of the Lunar dynasty, with his mother Kāli, otherwise known as Saṭīyavatī, that Vyāsa came into contact with Hastināpura. Participating in all the vicissitudes of the Pāṇḍavas and the Kauravas was the worldly side of the life of Vyāsa. But the major part of his life was spent in living as a hermit in his hermitage in the forest with a large group of disciples; teaching them the Vedas. A small description of that spiritual life is given below:

ii) In the forest. We do not see Kṛṣṇadvaipayāṇa, who had grown up to a youth at the time of his birth, for many years after his departure, bidding adieu 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 Sarasvatī 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 parent birds, with the utmost care and tenderness feeding them. They flew about here and there and gathered food and came back quickly. Because of joy at the sight of their parents, the little 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 surroundings by thrusting out their heads and looking on all sides.

iii) 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 these things he walked on unwillingly 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, Nārada came there. From the talk of Vyāsa, Nārada knew that childlessness was the cause of his sorrow. Nārada advised him that for the attainment of Puruṣārthas (objects 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 maids also commenced their work of hindering the penance. It was Ghṛtācī who confronted Vyāsa. She took the form of a parrot of five colours and flew in front of Vyāsa. The hermit was excited at the beauty of Ghṛtācī and sat forgetting himself. As he sat there thinking of the infatuating 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 at the sight of the Sūka (parrot) the infant was named Sūka. As soon as he was born Sūka began to grow by divine power and shortly became a boy of shining radiance. After investiture with the Brāhma-string, the boy was sent for education to the hermitage of Brhaspati, the teacher of the devas. Sūka completed his education with Brhaspati and having performed Samāvarta and offering of gift to the teacher, he returned home to his father.

v) Disciples. Sūka commenced advanced study under his father Vyāsa. Besides Sūka, Vyāsa had disciples such as Vaiśampāyana, Śūta, Paśa, Jaimini and others also, living with him. The hermitage of Vyāsa soon grew up to be a great educational institution, with plenty of disciples.

v) Separation of son. In the meanwhile Sūka married and lived the life of a householder in the hermitage of his father, for a time. Then forsaking his family and his father, Sūka went to the peak of Kaśī 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 Sūka rising up by breaking the peak of Kaśī 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 Kaśī where his son had been doing penance. Standing there he called aloud his son by name cryingly. Paramaśiva 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, Asita, Devala, Vaiśampāyana, Sumantu, Jaimini 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 Skandha 1).

4) His terrestrial life.

i) 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 Gaṅgādevī, who had disappeared after giving the king a son named Devavrata (Bhiṣma). Bhiṣma 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 Kastūrīgandhā (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 Satyavatī and that he would remain unmarried, throughout his life. Because he had taken so terrible a vow, Devavrata came to be called Bhiṣma from that day onwards.

Two sons named Gītrāgada and Vicitravirya, were born to Santanu. Gītrāgada died when he was young. Vicitravirya married Ambikā and Ambālīkā, daughters of the King of Kāśī. Vicitravirya 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 Hastinapurī. The mother thought about him, and instantly he reached Hastinapurī. Because of her compulsion, two sons were born, one each to Ambikā and Ambālīkā from Vyāsa. The son of Ambikā was Dhumārāśtra and the son of Ambālīkā was Pāṇḍu. Vidura was the son born to Vyāsa by their maid.

iii) Vyāsa and the Kauravas-Pāṇḍavas. 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 Hastinapurī and gave advice to the members of the family frequently, his main abode was his hermitage. Vyāsa's contact with Hastinapurī could be seen up to the Mahāprasthāna (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. Ādi Parva, Chapter 114, Stanza 8).

(ii) Vyāsa cut the mass of flesh given birth to by Gāndhārī into a hundred pieces and kept them in hundred pots. (M. B. Ādi 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. Ādi Parva, Chapter 115, Stanza 16).
(iv) Vyāsa consoled the Pândavas who had been living in the forest with their mother Kuntī, after the death of Pāṇḍu their father. (M.B. Ādi Parva, Chapter 153, Verse 5).
(v) On another occasion Vyāsa came to the Pândavas and told them the stories of the previous births of Pāṇcālī. (Ādi Parva, Chapter 168).
(vi) Vyāsa rendered all possible help to the Pândavas to marry Pāṇcālī. (M.B. Ādi Parva, Chapter 195).
(vii) Very often Vyāsa was a member of the council of Dharmaputra. (M. B. Sañhā Parva, Chapter 4, Stanza 11).
(viii) It was Vyāsa who sent Arjuna to the north, Bhīmāsenā to the east, Sahadeva to the south and Nakula to the west for regional conquest. (M. B. Sañhā Parva, Dākṣiṇātmyapātha, Chapter 26).
(ix) Vyāsa engaged himself in making various arrangements in the Rājasūyā (sacrifice of royal consecration) of Yudhiṣṭhīra. (M. B. Sañhā Parva, Chapter 53, Stanza 10).
(x) At the end of the Rājasūyā, Vyāsa predicted the future of Yudhiṣṭhīra. (Sañhā Parva, Chapter 46, Stanza 1).
(xi) When the Rājasūyā ended, Vyāsa anointed Yudhiṣṭhīra. (Sañhā Parva, Chapter 53, Stanza 10).
(xii) Vyāsa advised Dhrtrāṣṭra to prevent Duryodhana from doing injustice. (M.B. Vana Parva, Chapters 7 and 8).
(xiii) When the Pândavas were living in the Dvaitavana (forest) Vyāsa visited them and taught Yudhiṣṭhīra the art of Pratīṣṭṛti. (M.B. Vana Parva, Chapter 36, Stanza 24).
(xiv) He sent Sañjaya to Dhrtrāṣṭra to tell him about the greatness of Arjuna and Śri Kṛṣṇa. (M.B. Udyoga Parva, Chapter 69, Stanza 11).
(xv) He gave Sañjaya the power of having the eye of a seer penetrating beyond time and space (Divya drṣṭī).
(M.B. Bhīṣma Parva, Chapter 2, Stanza 10).
(xvi) Vyāsa consoled Yudhiṣṭhīra who was stricken with grief in the course of the battle of Bhārata. (M.B. Droṇa Parva, Chapter 71, Stanza 23).
(xvii) When Yudhiṣṭhīra cried over the death of Ghatotkaca in the battle of Bhārata, Vyāsa came to Yudhiṣṭhīra and consoled him. (M.B. Droṇa Parva, Chapter 183, Stanza 58).
(xviii) He talked to Āsvatthāmā about the greatness of Śiva and Śri Kṛṣṇa. (M.B. Droṇa Parva, Chapter 201, Stanza 56).
(xix) When Śaṭyaki was about to kill Sañjaya, Vyāsa turned him back from the attempt and rescued Sañjaya. (M.B. Sañya Parva, Chapter 29, Stanza 39).
(xx) Vyāsa argued and established that the act of cursing Āsvatthāmā on the part of Śri Kṛṣṇa was correct. (M.B. Sañupikā Parva, Chapter 16, Stanza 17).
(xxi) Vyāsa prevented Gāndhārī from her intention to curse the Pândavas. (M.B. Śri Parva, Chapter 14, Stanza 7).
(xxii) When the battle of Bhārata was over, Vyāsa advised Yudhiṣṭhīra about matters regarding the administration of the country.
(xxiii) Yudhiṣṭhīra 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. Śaṁti Parva, Chapter 27, Stanza 28).
(xxiv) Vyāsa walked to the place where Bhīṣma lay on the bed of arrows and visited him. (M.B. Śaṁti Parva, Chapter 45, Stanza 5).
(xxv) Vyāsa advised Yudhiṣṭhīra to perform Asvamedha (horse sacrifice). (M.B. Āsvamedha Parva, Chapter 3, Stanza 8).
(xxvi) Vyāsa advised the Pândavas to go to King Marutā for wealth when the battle of Bhārata was over. (Āsvamedha Parva, Chapter 3, Stanza 20).
(xxvii) Vyāsa consoled Uttarā, who was lamenting over the death of her husband. (Āsvamedha Parva, Chapter 62, Stanza 11).
(xxviii) He consoled Arjuna who was crying over the death of his son. (Āsvamedha Parva, Chapter 62, Stanza 14).
(xxix) Vyāsa advised Yudhiṣṭhīra on the various arrangements which were to be made for the conducting of horse-sacrifice. (Āsvamedha Parva, Chapters 62 to 72).
(30) Vyāsa went to Dhrtrāṣṭra, who had gone to the forest after the Bhārata-battle and pacified him. (M.B. Āśramavāśikā Parva, Chapter 28).
(31) Vyāsa brought the spirits of those who died in the Bhārata-battle, to the surface of the river Ganges, by the power of his penance and Dhrtrāṣṭra and the others saw them. (See under Dhrtrāṣṭra, Parā 7).
(32) At the instruction of Vyāsa, all the Kṣatriya widows immersed themselves in the river Ganges and everyone of them entered the world of her husband. (M.B. Āśramavāśikā Parva, Chapter 33, Stanza 18).
(33) When the Yadu-clan was completely destroyed, Arjuna went to the hermitage of Vyāsa and talked with him. (Mausala Parva, Chapter 8).
(xxiv) Vyāsa had been an adviser 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 Brahminhood, and in the next birth it became a Brahmin who lived in peace and comfort. (M.B. Anuśāsana 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 past life began to line up one after the other. From that inward instigation the Purāṇēthāsas (the Myths and legends) took form. It might have been during this period that Vyāsa divided the Vedas and composed Purāṇas and Upanīthas.
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 Pândavas, 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 Brahmaghā of this need. Brahmaghā replied ‘Gaṇapati is the only person capable of taking down every thing that you sing.’ Accordingly Vyāsa thought of Gaṇapati, who came to the side of Vyāsa, and he informed Gaṇapati of his need. Gaṇapati said that he was willing to do the work on condition...
that Vyās would go on singing unceasingly, so that he
might not have to stop the iron pen. Vyās said that
while he would be singing the poems without stopping,
Gaṇapati should not take down this and that without
grasping 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 Vyās, such as Vaśamp-
pāyana, Jaśmin and such others sang them and learned
them by heart and published them in the world. (M.B.
Ādi Parva, Chapter 1).

7) Many Vyāsās. It is stated in the Purāṇas that in
every Manu’s age, a Vyās will be born. It is mentioned
in Viśu Purāṇa, Aṁśa 3, Chapter 3, as to who were
the persons who took birth as Vyāsā in a particu-
lar Manu’s age and which were the Vedas and
branches of Vedas they had divided. It is given below:

During the age of Manu Vaivasvata, in each of the
divisions the Vedas had been divided by great hermits,
twenty-eight times. Twenty-eight Veda-Vyāsas have passed,
each of whom had divided the Veda into four parts in each
Dvāpara Yuga. It was Brahmā himself who had divided
the Veda into four in the first Dvāpara Yuga. Prajāpati
was the Vedavyāsa in the second Dvāpara Yuga. In the
third, Vyāsā was the teacher-priest Śrūka; in the fourth
Bṛhaspati; in the fifth the Sun; and in the sixth the all powerful
Dharma-rāja. It was Indra in the seventh, Viṣṇu in the
seventh, Sārasvata in the ninth, and Tridhāmā in
the tenth. It was Trisūkh in the eleventh, Bharadvāja in
the twelfth, Antariṣka in the thirteenth, Vānē in the
fourteenth, Trayaṣya in the fifteenth, Dhananāyaka in
the sixteenth, Kṛta in the seventeenth and Jaya in
the eighteenth. Next Bharadvāja comes as Vedavyāsā
and Gautama after Bharadvāja. It was hermit Haryā-
mā who was the next Vyāsā, and then comes Vājaśra-
vas. The next Vyāsā was Trīṇabindu born in the clan
of Somaśūṭha. He was followed by Kṛṣṇa, otherwise
called Vālmiki born in the family of Bhīrgu. Sākū is
the next Vyāsā. After that Parāśara, then Jātukarna
and then Kṛṣṇadvaitaśāmya. They are the twenty-eight
Vedavyāsas. Each one of these had divided the Veda
which had been one at the beginning of each Dvāpara-
yuga, into four Vedas. It is Śvāthmā, the son of
Drona, who is going to be the Vedavyāsa of the coming
Dvāpara Yuga.

8) Other details.

(i) Most of the scholars are of opinion that the period
of Vyāsā was between 1800 and 1500 B.C.

(ii) Apāntaratamas was the rebirth of Vyāsā. (See
under Apāntaratamas).

(iii) In Mahābhārata, the word Kṛṣṇa, Kṛṣṇadvaitaśā-
yāna, Dvaipāyaṇa, Śatyaśatśa, Śatyaśatāyāma,
Parāśarya, Parāśaraśāmya, Bādarāyaṇa, Vedavyāśa etc.
are used as synonyms of Vyāsā.

(iv) The word Vyāsā means he who describes elabora-
tely.

"He became Vyāsā because he had described all the
Vedas". (M.B. Ādi Parva, Chapter 63, Stanza 88).

Vyās=describe (Differentiate the branches and divide).

VYĀSASTHALI. An ancient holy place on the border of
Kurukṣetra. It is said that because of his grief due to
the separation of his son, Vyāsā 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 93).

VYĀSAVANA. A forest near Kurukṣetra. It is men-
tioned in Mahābhārata, Vana Parva, Chapter 83,
Stanza 93, that he who bathes in the holy bath named
Manojavati tirtha in this forest, would get the fruits
of giving thousand cows as alms.

VYASĀ. A King. It is stated in Mahābhārata, Śanti
Parva, Chapter 127, Stanza 3, that this King remains
in the palace of Yama.

VYAVAHĀRA. It is mentioned in Manusmrti, Chapter
8, that administering the law was of eighteen types
in ancient India.

(i) Pertain to giving and taking.

(ii) Pertain 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 orders.

(viii) Retaining 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 matter 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 Dūṣyanta. It is mentioned in Bhāgavata, Skandha
9, that Vyoma was the son of Daśārha and the father of
Jīmūta.

VYOMĀRI. An eternal Viśvadeva (deity concerned
with offerings to the Manes). (Mahābhārata, Anuśāsa-
na Parva, Chapter 91, Stanza 35).

VYOMĀŚURA. Son of Māyaśūra. For the story how
Kṛṣṇa killed this asura, see under Kṛṣṇa, para 24.

VYUDHORU (VYUDHORASKA). One of the hundred
sons of Dhrūtarāṣṭra. Mention is made in Mahābhārata,
Bhīṣma Parva, Chapter 96, Stanza 23, that Vyudhoro
was killed by Bhīmasena 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) Ardhacandraysyā. (like a Crescent moon) (M.B. Bhīṣma Parva, Chapter 56).

ii) Garudavyā. (M.B. Bhīṣma Parva, Chapter 56).

iii) Krauṇḍavyā. (M.B. Bhīṣma Parva, Chapter 60).

iv) Cakravyā. (wheel-shaped) (M.B. Droṇa Parva, Chapter 34).

v) Makaravvyā. (shark-like) (M.B. Bhīṣma Parva, Chapter 69).

vi) Maṇḍalavvyā. (circular) (M.B. Bhīṣma Parva, Chapter 81).

vii) Maṇḍalārdhavvyā. (Semi circular) (M.B. Droṇa Parva, Chapter 20).

viii) Vajravyā. (Diamond-shaped) (M.B. Bhīṣma Parva, Chapter 81).

ix) Śakta-vvyā. (cart-shaped) (M.B. Droṇa Parva, Chapter 7).

x) Śyenavvyā. (Vulture-like) (M.B. Bhīṣma Parva, Chapter 69).

xi) Sarvatobhadrayyā. (fortified all-round) (M.B. Bhīṣma Parva, Chapter 99).

xii) Suparnavyyā. (kite-shaped) (M.B. Droṇa Parva, Chapter 20).

xiii) Sucinukhavyā. (Like the needle-eye) (M.B. Bhīṣma Parva, Chapter 77).

VYUKA. A country of ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 31).

VYUSITĀV. A King of the Pūru dynasty, who was righteous and just. He performed many sacrifices. His wife was Bhadrā, daughter of King Kakśi. It is said that this Bhadrā was the most beautiful woman in India. As the King led a libidinous life with this queen Bhadrā, he met with 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 Vyusitāsa, without the body, said to her, "My love. Lie with me in your own bed on the eight 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 Satvas and the four Madras. (M.B. Ādi Parva, Chapter 120).

VYUSṬA. A King of the dynasty of Dhrusa. This King was the son of King Purpāra, by his wife Prabhā. Pradoṣa, Niśitha and others were brothers of Vyūṣṭa. A son named Sarvatejas was born to this King. (Ādiga-vata, Skanda 4).

VYUSṬI. Another name for day-time.

Y

YA. (])* This letter means "Yāga", "Yāṭa" (one who goes) or "hero". (Agni Purāṇa, Chapter 348).

YADAVA. See under Yaduvanśa.

YADAVI. Mother of the King Sagara. (For more details see under Sagara).

YADU I. The founder of Yadava Varṇa or Yadu Varnśa.

1) Genealogy. From Viśṇu were descended in the following order:- Brahmā—Atri—Candra—Budha—Puruṇavas—Āyus—Nahusa—Yayāti—Yadu.

2) Yadu Vanśa (Yadava Vanśa). The origin of Yadu Vanśa is from Atri. Candra, Durvāsas and Dattātreya Muni were born of Atri by Anasūyā. Budha was born to Candra, Purūravas was born to Budha, Āyus was born to Purūravas, and Nahusa was born to Āyus. Two children, Ayati and Yayāti were born to Nahusa. Yayāti had two wives, Sārmiṣṭhā and Devayāni. Three sons, Druhyu, Anudrhyu and Pūru were born to Sārmiṣṭhā. The Pūru vanśa takes its origin from Pūru. Yayāti had two sons by Devayāni. They were Yadu and Turvasu. The descendants of Yadu are the Yadavas.

Four sons, Sahasrājīt, Kṛṣṭa, Nala and Rīpu were born to Yadu. Sahasrājīt had a son, Sātājīt. Three sons Mahābhaya, Venuhaya and Hehaya were born to Sātājīt. Of them Hehaya became famous under the name of Eka'vira and founded the Hehaya vanśa. The Hehayas and Bhārgavas were on terms of enmity. Dharma was born to Hehaya, and Kunti or Kūpi was born to Dharma. Kūpi had four sons—Sādājīt, Māhiṣmāna, Bhadravas and Durdama. Dhanaka was the son of Bhadravas and Dhanaka had four sons—Kṛtavirya, Kṛtāgni, Kṛtavārma and Kṛtaujās. Of them, Kṛtavirya who was the eldest, was the father of Kārtaviryaṛjuna. From here, Yadu vanśa continues from Kārtaviryaṛjuna. He had five sons, Jayadhvaja, Śrāsanā, Vṛṣabhā, Madhu and Īrijita. Viṣṇi was the son of Madhu, the fourth of them. From this point, Yadu vanśa continues from Viṣṇi. Yadava vanśa from this stage is also known as Viṣṇi vanśa. Viṣṇi had four sons—Śūmira, Yudhājīt, Vasu and Sādvabrauma. Yadu vanśa continues from Yudhājīt. He had two sons, Śini and Nimi. Śini's son was Sātāyaka and Sātāyaka's son was Sātāyaki. Sātāyaki had another name, Yuvudhāna. Jaya was Sātāyaki's son. Kūpi was the son of Jaya, Anamitra was the son of Kūpi and Piṣṇi was the son of Anamitra. Piṣṇi's sons were Citrāratha and Svāphalaka. Viḍurāratha and Kukūra were born to Citrāratha. Sūra was the son of Viḍurāratha. Sūra was the son of Śuṇa, Bhoja was the son of Śini, Hṛdiqa was the son of Bhoja. Four sons, Devavāha, Gaddāhanvā, Kṛtarpavā and Śūra, were born to Hṛdiqa. Śūra married Māriśa and their children were Vasu, Devabhāga, Devasravas, Anaka. Śrāvja, Kākānaka, Śyāmaka, Vatsa, Kāvuka and Vasdeva. Vasdeva married Devaki, the sister of Karīsa. Śī Kṛṣṇa was their son. Pradynmuna was the son of Śī Kṛṣṇa. Aniruddha was the son of Pradyumn and Vajra was the son of Aniruddha. The last known link of that branch of Yadu vanśa was Vajra.

Karīsa also belonged to Yadu vanśa. Kukūra who was the brother of Viḍurāratha was the ancestor of Karīsa. Ugrasena who was a lineal descendant of Kukūra, was the father of Karīsa. The Purāṇas mention Devaki, the mother of Śī Kṛṣṇa as Karīsa's sister. But in fact she was not his direct sister. Ugrasena, Karīsa's father, had a brother named Devaka. This Devaka had three sons, Devāpa, Upadeva and Sudeva. Devaki, Śī Kṛṣṇa's mother was the daughter of Devāpa. Devaki had six sisters who were—Srutadeva, Śāntidevā, Upadevā, Śrīdevā, Devarakṣita and Sahadevā. Akṛūra who went to Ambādi also belonged to another branch of Yadu vanśa. Piṣṇi who was of the ninth generation from Viṣṇi, had two sons—Citrāratha and Svāphalaka. Akṛūra was the son of Svāphalaka. 3) Other details about Yadu Varnśa

(i) Once Yayāti wanted his son Yadu to transfer the latter's youthfulness to Yayāti. 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 Yayāti).

(ii) Yadu's descendants are called Yadavas. (M.B. Ādi Parva, Chapter 95, Verse 10).
(iii) Yadu 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 Hastinā-pura. He became dull-witted after the loss of his kingdom by the curse of his father. (M.B. Udyoga Parva, Chapter 149)

4) The end of Yadu Varṣa. Śrī Kṛṣṇa was one of the most important members of the Yadu Varṣa. That family continued only for 36 years more after the end of the Bhārata Yuddha. At the end of the thirty-six years, evil omens began to appear in Dvārakā. 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 Viśvāmitra, Kaṇva and Nārada happened to come to Dvārakā. A band of Yādavas, under the leadership of Sāmba, gathered round the sages to make fun of them. They dressed Sāmba 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 Yādavas. Besides, they added that, with the exception of Rāma, (Balabhadra Rāma) and Kṛṣṇa, the whole of Yādava Varṣa would come to ruin.

Next day Sāmba 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 gloom, had the pestle filed into dust and ordered his men to throw the dust into the sea.

People recalled Gandhari’s curse on Śrī Kṛṣṇa after the Bhārata Yuddha. The curse was that the family of Śrī 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 Dvārakā every night by a dark woman monster. Śrī Kṛṣṇa’s weapon, Cakra 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 Prabhāsa tirtha. The Uddhavas parted company with the Yādavas there. Nobody prevented the Uddhavas. Śrī Kṛṣṇa who saw that the end of the Yādavas 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 pests. The Yādavas pulled them out and began attacking each other with them.

Most of them were beaten to death by their own kinsfolk. Śrī Kṛṣṇa who was in a state of trance in “Yogāśana”, was hit on his toe by an arrow shot by a hunter and he fell into Samādhi. Balabhadra Rāma renounced his body and went to Pātalā.

After that the sea advanced and submerged the whole of Dvārakā. (M.B. Mausala Parva).

YADU II. There is another Yadu mentioned in the Purāṇas, who was the son of Uparicara Vasu. Mahābhārata, Adi Parva, Chapter 68, Verse 31, says that this Vasu was never defeated by anyone at any time.

YADU III. King of Yadus. There are references to this king in many places in the 1st Manḍala of Rgveda.

YĀJA. A sage born in Kaśyapa gotra. (For further details, see the word Upayāja and Pāñcāli).

YAJAJITA. A Yajñakārtā (Performer of Yajñas) celebrated in the Rgveda.

YAJNA. An incarnation of Mahāviṣṇu, Svāyambhuva Manu had two sons, Priyavatra and Uttānapāda and three daughters, Akūti, Devahūti and Prasūti. Ruci Prajāpati married Akūti. Yajña was their son. Devī Bhāgavata, 8th Skandha mentions that this Yajña was an incarnation of Ādi Nārāyaṇa.

Yajña had a sister named Dakṣinā. They were twins. They married each other. The twelve sons who were born to them were the Devas known as Yāmas, during the Svāyambhuva Manvantara. (Viṣṇu Purāṇa, Part I, Chapter 7).

Yajña’s twelve sons were:—Toṣa, Pratoṣa, Santosa, Bhadra, Śānti, Iḍaspati, Iddhama, Kavi, Vībhu, Sṛgama, Sudeva and Virocaka. Their father Yajña was the Indra of Svāyambhuva Manvantara. (Bhāgavata, 4th Skandha).

YAJNA-BĀHU. An ancient sage who was the son of Priyavatra and grandson of Svāyambhuva Manu. Svāyambhuva Manu had two famous sons named Priyavatra and Uttānapāda. Of these, Priyavatra married Surūpā and Barhiṃsatī, the two daughters of Viśvakarman. Yajñabāhu was the son of Priyavatra by Surūpā. The ten sons born to Priyavatra and Surūpā were:—Agnidhra, Iddmāja, Yajña-Bāhu, Mahāvīra, Rukmaśukra, Gṛhtapṛṣṭha, Sāvāna, Medhātithi, Vitihotra and Kavi. They had a daughter, Īrjasvatī. (Bhāgavata, 8th Skandha).

YAJNA-DATTĀ I. A youthful sage. In Agni Purāṇa, Chapter 6, it is stated that this youth was shot dead with an arrow by Daśaratha, mistaking him for an elephant, on the bank of the river Sarayū. But Vālmiki Rāmāyana says that the name of the boy-sage who was shot dead by Daśaratha was “Śravaṇa”. For more details see 3rd Para under Daśaratha.

YAJNA-DATTĀ II. A Brāhmaṇa. There was a Brāhmaṇa village called Mahat at the foot of the Yāmuna mountain, between the rivers Gaṅgā and Yamunā. This Brāhmaṇa was born and brought up here. There is a story in Padma Purāṇa, Chapter 92, about him, which says that by mistake he was taken to hell by Kāla’s messenger and that he was reluctant to leave hell. The story is as follows:

Once Yama (Kāla) ordered his agent to bring the Brāhmaṇa named Yajnadatta, who lived in Mahat village, born in Vasiṣṭha gotra and was gentle, scholarly and well-versed in Yajña practices. He was specially warned that he should not make a mistake as there was another Brāhmaṇa with the same name who lived in the neighbourhood and who resembled Yajnadatta in appearance, learning and in every other respect. But in spite of Yama’s specific warning, his agent brought the wrong person.

Yama, with his sense of justice, received him with due respect and allowed him to return to the world. But Yajnadatta was not willing to return to the world.

YAJNA-DATTĀ III. See under Pātaliputra.

YAJNA-SARMĀ. A Brāhmaṇa made famous in the Purāṇas. He was the son of Śivaśarmā. (For detailed story, see under Śivaśarmā).
YĀJṆAŚATRU

YĀJṆAŚATRU. A Rākṣasa who fought against Rāma and Lakṣmaṇa in the forest. Khara, Dūraṇa and Trisirās were the three Rākṣasas who declared war on Śri Rāma. Yājñāśatru was one of the twelve military commanders of Khara. Vālmiki Rāmāyaṇa, Aranya Kāṇḍa, 26th Sarga, mentions that the twelve heroes who were Khara’s commanders were: Śyenagāmi, Prthuṛitra, Yājñāśatru, Vihaṅgama, Durjaya, Karavrākṣa, Paruṣa, Kālakārmuka, Meghamālī, Mahāmāli, Sarpasya and Rudhirāsana.

YĀJṆASENA 1. See under Pañcatantra.

YĀJṆASENA II. Drupada, the son of King of Pañcāla. (For more details see under Drupada).

YĀJṆAVĀHA. A warrior of Subrahmanya. There is a reference to him in Mahābhārata, Śālāya Parva, Chapter 45, Verse 80.

YĀJṆAVALKYA. An ancient sage who was a profound scholar.

1) General. Puruṣas 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 Puruṣa, Chapter 16, it is mentioned that Kalki was Yājñavalkya’s priest. Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 51, mentions that Yājñavalkya 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. Janaka 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. Yājñavalkya, however, ordered his disciple to take the cows home with him. The other sages questioned his right to claim the cows. Yājñavalkya asserted his right to do so. One of the sages named Arthabhāga stood up and asked him the following question:—

Arthabhāga:—When a man who has not acquired divine knowledge dies, his “Jñānendriyas” (senses of knowledge) are also merged with it. How is it possible for him to accept another body afterwards? “Yājñavalkya:—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?

Yājñavalkya:—Your soul is the omni-present 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 scholarly and spiritual knowledge.

Gārgi:—Who is the warp and woof of everything?

Yājñā:—It is Brahman. Do not ask further; if you do, your head will be broken to pieces.

Ārupī:—Who is he who exists within? (Antaryāmī).

Yājñā:—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 thoughts. He exists as one who sees, hears and thinks, in all creatures.

Gārgi:—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?

Yājñā:—by the sky.

Gārgi:—by what force is the sky held in position like warp and woof?

Yājñā:—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 Kṛpana (spiritual bankrupt). On the contrary, he who knows God attains Mokṣa.

Sākalya:—How many gods are there?

Yājñā:—Thirtythree. They are—8 Vasus, 11 Rudras, 12 Ādityas, Indra and Prajāpati. The 8 Vasus are—Agni, Prthvī, Vāyu, Antariksa, Āditya, Dyau (Heaven), Candra and Stars. The 11 Rudras are the combination of the 10 Jānendiryas 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 Karman (actions).

Yājñavalkya gave suitable answers to all other questions of Sākalya. At last, he asked Sākalya:—“Now I will ask you a question. Whom do the Upanisads describe? If you do not answer, your head will break.” Sākalya 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:—“Fresh 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 defeating all of them in argument, Yājñavalkya went home with the cows.

3) In Janaka’s court again. On another occasion, Yājñavalkya went to see King Janaka. The King asked him whether he had come for getting cows or to ask abstruse question. The sage answered that he had come for both. Their conversation continued as follows:—

Janaka:—Jita Muni has said that “Vacana” (word) is Brahman or God. What is your opinion?

Yājñā:—It is correct. But did he say which is the body and abode of God?

Janaka:—No.

Yājñā:—In that case he has said only onefourth about God. Vacana is god’s body and sky, his abode. Brahmacidā depends on the word. The word is Parabrahman. Janaka was highly pleased. He decided to give a thousand bulls to the sage. But Yājñavalkya said that his father’s principle was to give effective knowledge to the pupil and not to receive any daksīṇā (Payment) from him. Janaka again wanted Yājñavalkya to explain clearly what “Brahma Vidyā” means.

Yājñā:—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 Upanisads. But although one is
learned in Vedas and Āgamas, or adored by others or wealthy, or well-versed in Upaniṣads, unless one has known God—unless one acquired Brahmajñāna—one cannot be said to be gratified. Do you know where you will go after renouncing your body?

Janaka: —I do not know.

Yajñavalkya: I shall tell you. The deity of the right eye is "Inda" (light). People call it "Indra". The deity of the left eye is Indrāṇī, the wife of Indra. Indra is eater and Indrāṇī 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 Taijasa). In a state of slumber, the soul is in "Prajñā" state. (Since there is no activity it is called Prajñā). In the fourth or "Turiya" state, one becomes capable of transcending the three other states and to attain Parabrahman. It is a state of fearless transcending birth and death.

The King who was pleased by this teaching dedicated the kingdom of Vidchā 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?

Yajñavalkya: —The Sun.

Janaka: —After sunset which is the light that guides us?

Yajñavalkya: —The Moon.

Janaka: —And in the absence of the sun and moon?

Yajñavalkya: —Agni.

Janaka: —Which is the light that guides us in the absence of the sun, moon and Agni?

Yajñavalkya: —Vacana.

Janaka: —Which is the light that shines in the absence of all these luminaries?

Yajñavalkya: —Ātmajyoti (soul’s light).

Janaka: —Who is Ātman?

Yajñavalkya: —"Puruṣa" who is formed by the union of "vyāna" in praśna (lives) and jyotiś (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 Mokṣa. In the state of consciousness the soul’s activities become manifest to us. When in sleep, after deputing "Prāna" 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.

Yajñavalkya: —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 "Kāma" (desire) there is "Karman" 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 Brahmajñāna (knowledge of Brahman) becomes a Brahmaṇa.

Hearing these famous teachings of Yajñavalkya, Janaka became his permanent disciple.

5) His end. Yajñavalkya had two wives named Kalyāṇī and Maitreyī. After giving his all to his wives he passed into immortality. (Bṛhadāraṇyaka; M.B. Śaṅṭi Parva, Chapters 3-9).

6) His works. Yajñavalkya has written a Śrāvaṇa on the subject of law. "Mitakṣarā" is its famous commentary. Mitakṣarā is the highest authoritative treatise on Law in South India.

7) Other details.

(i) Yajñavalkya flourished in Yudhiṣṭhira's assembly. (M.B. Śaṅṭi Parva, Chapter 4, Verse 12).

(ii) He was also a member of Indra's assembly. (M.B. Śaṅṭi Parva, Chapter 7, Verse 12).

(iii) Yajñavalkya was the priest at the Rājāśyā Yajña of Dharmaputra. (M.B. Śaṅṭi Parva, Chapter 33, Verse 35).

(iv) Yajñavalkya had his knowledge of Vedas from Śūryadeva. (M.B. Śaṅṭi Parva, Chapter 318, Verse 6).

YAJURVEDA.

1) General. The Caturvedas are:—Rgveda, Yajurveda Śāmaveda and Atharvaveda. Viṣṇu Purāṇa, Part 3, Chapter 3, mentions that Vaiṣampāyana, the disciple of Vedavyāsa, divided Yajurveda into twenty-seven branches and taught them to his disciples. Among these disciples there was Yajñavalkya, the son of Brahmarāta. It was Viṣṇa who divided the Vedas into four parts. After dividing them, the sage Viṣṇa taught Rgveda to Paila, Yajurveda to Vaiṣampāyana, Śāmaveda to Jaimini and Atharvaveda to Sumanu.

The rules for Japa, Homa etc. of Yajurveda were taught to Viṣṇa 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.

YAKRLLOMĀ. An Indian town. (Mahābhārata, Bhīṣma 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 Ādityas, 10 Viśvadevas, 8 Vasus, 36 Tūṣitas, 64 Ābhā-
varas, 49 Anilas 220 Mahārājikas, 12 Śādyas and 11 Rudras.

Among the Upadevas there are 10 subdivisions. They are, Vidyādharas, Apsaras, Yakṣas, Rākṣasas, Gandhar-
vas, Kinnaras, Piśācas, Guhyakas, Siddhas and Bhūtas.
2) Origin. There are different views relating to the origin of the Yaksás. In Mahábhárata, Ádi Parva, Chapter 1 we find that the Yaksás took birth after Brahmacárya's birth from "Viráti Purusa's" mind. According to a statement in Agni Puráña, Chapter 19, Yaksas and Rákasa were born from Muni, the grand daughter of Kaśyapa-prajapáti. Thus Yaksas and Rákasa are related as brothers. In Mahábhárata, Ádi Parva, Chapter 66, Verse 7, there is another passage which says that Yaksas are the progeny of the sage Pulumayá.

3) Other details.
   i) Once Sūkadeva sang the story of Mahábhárata to the Yaksás. (M.B. Ádi Parva, Chapter 1, Verse 108).
   ii) Lakhs of Yaksás remain in Kubera's assembly, worshipping him. (M.B. Sábhá Parva, Chapter 10, Verse 18).
   iii) There are Yaksás in Brahmacárya's assembly also. (M.B. Sábhá Parva, Chapter 11, Verse 56).
   iv) Kubera is the King of Yaksás. (M.B. Vana Parva, Chapter 111, Verse 10).
   v) Bhumíraka once drove away Yaksás and Rákása. (M.B. Vana Parva, Chapter 16, Verse 57).
   vi) On another occasion, Sunda and Upásaunda defeated and persecuted the Yaksás. (M.B. Vana Parva, Chapter 208, verse 7).

YAKŠAGRAHA. A Graha (Evil Spirit) connected with Yaksás. Mahábhárata, Vana Parva, Chapter 230, Verse 53, mentions that people become mad owing to the adverse influence of this Graha.

YAKŠAVĀTA. A place made famous in the Puráňas. In Deví Bhágavatá, 5th Skandha, there is a statement saying that it was at this place that the Dánavá called Rambha took a she-buffalo as his wife.

YAKŠAYUDDHAPARVA. A sub-division of Vana Parva, in Mahábhárata, Chapters 158 to 164 of Vana Parva, are included in this sub-division.

YAKŠEŚVARA. An incarnation of Siva. The devas were puffed with pride when they secured Aníra by churning the ocean of milk. In order to allay their pride, Siva took birth as Yakšeśvara.

One day he put a blade of grass on the ground before them and asked them to take it up. Although 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. (Siva Puráña, Sátradra Śádhita).

YAKŠI (YAKŚINI). Women folk of Yaksás. Agni Puráña, Chapter 50 mentions that the images of Yaksí to be installed in temples should have fixed and long eyes. Mahábhárata, Vana Parva, Chapter 54, Verse 105, states that Yakśini is a Deví and by eating the prasásá (naivedya) of the Deví one would be absolved of the sin of Brahmahatyá (killing a Bráhma). YAKŚI TIRTHA. A famous sacred place situated on the borders of Kuruksetra. By bathing at this place one's desires would be fulfilled. The place is also famous for offering worship to the Píts. A visit to this place will be rewarded with the benefit of Ávamedha Yága. Mahábhárata, Vana Parva, Chapter 83, Verse 23 mentions that this tirtha was founded by Páraśuráma.

YAKŠMÁ (RÁJAYAKŚMÁ). The disease of consumption (Tuberculosis). There is a story in Mahábhárata which says that this disease was created by Dakṣa Prájapáti. (For more details see under Candra).

YAMA. Kála. (For more details see under Kála).

YÁMA (S). A band of special gods of the Sváyambhuva Manvantara (See under Manvantara).

YAMADÚTA. One of the Brahmacárya sons of Visvámitra. (M.B. Anuśásana Parva, Chapter 4, Verse 51).

YAMAJÍHVÁ. A prostitute. In Káthásarítságará, Sáktiyáslambaka, 1st Taranga, there is a story about her as follows:

In the city of Citrakúta Ratnaváma a wealthy Váíya, had a son named Isvarávarma. In order to avoid his son falling under the influence of prostitutes, the father decided to teach "veśyántranam", to Isvarávarma while he was a boy. Yamajíhvá, the prostitute undertook this task for a reward of 1000 Nískas. (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 Nískas. Isvarávarma and his friend Arthadatta on their way, stopped at a park on the outskirts of the city of Káñcana Purá. There he fell a victim to the bewitching charms of a prostitute named Sundári. He spent the lion's share of the money given by his father, on her. On the advice of his friend Arthadatta he was about to leave the place when Sundári pretended to be in danger of falling into a well and asked for his help. Isvarávarma was 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.

Isvarávarma returned home to his father, empty-handed. Ratnaváma took his son to Yamajíhvá again and told him the whole story. He said that his son fell into this plight because Yamajíhvá's training was not effective. After listening to the whole story, Yamajíhvá promised to recover the whole amount lost by Isvarávarma. She brought her trained monkey named "Ala" and placed 1,000 Nískas before him. She taught him to swallow the whole amount. After that, she taught him to give out by vomiting, the swallowed money in installments of twenty, thirty, forty etc., as ordered. Then Yamajíhvá said to Isvarávarma:—"Take this monkey with you and go to Sundári's place. Make him swallow the money in secret and get it again from him, in installments 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 Nískas 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 Yamajíhvá sent Isvarávarma with the monkey. He went to Káñcana Purá in the company of his friend Arthadatta after receiving two crores of Nískas from his father. When Sundári knew that Isvarávarma had come again with more money, she welcomed him with due respect and invited him to live with her. He accepted her invitation and took up his residence there. One day, he brought the monkey into the house and in the presence of Sundári asked him to produce various amounts of money for different purposes. The monkey promptly vomited the various amounts separately without making any mistake. Sundári and her mother Makarakáti were naturally amazed at the
marvellous performance of the monkey. Iśvaravarmā explained that the monkey was capable of giving in this way, 1,000 Nīṣkās daily. Sundāri made up her mind to purchase the wonderful animal at any price. She requested Iśvaravarmā to give her the monkey in exchange for the crores of Nīṣkās 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. Iśvaravarmā secretly made the monkey swallow 2,000 Nīṣkās before handing it over to Sundāri and left the place at once to go to Svarṇadvīpa for trade.

Āla, the monkey gave Sundāri 1,000 Nīṣkās 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 Sundāri and Makarakti and harmed them by biting and tearing with its nails. They in turn, beat him to death. Thus Sundāri lost all her ill-gotten wealth and was reduced to utter poverty and distress.

YAMAKA. A region in ancient India. The inhabitants of this place were called "Yamakas". Mahābhārata, Sabha Parva, Chapter 52, refers to the presents offered by the princes and people of Yamaka at Yudhīśthira's Aśvamedhāyajā.

YAMASĀBHĀ. Yama's assembly. This assembly is described in Mahābhārata, Sabha Parva, Chapter 8. It was Vīvākarmā who built Yamasābhā. 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 Kalpavyūkas. All the dead people who were famous in ancient times are members of this assembly.

YAMĪ. A daughter of Sūrya. One of the wives of Sūrya was Samyā, the daughter of Vīvākarmā. Three children, Manu, Yama and Yami, were born to Sūrya by Samyā. (Viṣṇu Purāṇa, Part 3, Chapter 2).

YĀMĪ. A wife of Dharmadeva. The ten wives of Dharmadeva are—Arundhatī, Vasu, Yami, Lambā, Bhānu, Marutvati, Saṅkālpa, Muhūrtā, Sādhya and Viṣṇā. (Viṣṇu Purāṇa, Part 1, Chapter 15).

YĀMĪNĪ. A daughter of Dakṣa Prajāpati. She was one of the wives of Kaśyapa. (Bhāgavata, 6th Skandha).

YAMUNĀ. 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, Dakṣa's daughter, Siva broke up Dakṣa's yāga and went about rambling round the world. Kāmadeva who saw Siva who had lost his wife (Sati) shot him with "Ummāḍāstra" (an arrow causing madness and excitement). Siva, 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. (Yamana Purāṇa, Chapter 6).

2) The greatness of Kālindī (Yamunā). The Purāṇas declare that by bathing in the holy Kālindī one attains heaven. There is a story illustrating this in Padma Purāṇa, Chapter 30, as follows:—

Long ago, in Kṛṣṇyuga, there lived in the country of Niṣadha, a very wealthy Vaiṣya, by name Hemakunḍala. 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, Śrikunḍala and Vikuṇḍala, were growing up. He entrusted the burden of domestic affairs to them and went to the forest to perform austere tapas, after which he attained Viṣṇuloka.

His sons, who were intoxicated with their affluent 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 utter poverty. Their relatives and dependants left them to their fate and at last, they began to resort to stealing. For fear of the King, the public and the law, they changed their residence to the woods. 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 (Vikuṇḍala) to be sent to Heaven.

Vikuṇḍala who knew that he did not deserve Heaven by any standards, asked Yama's agent how this had happened. The agent gave him this answer:—"There was a Brāhmaṇa well-versed in Vedic lore, who was the son of Harimitra. His āśrama 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 all sins. By the second 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. (Agni Purāṇa, Chapter 50).

YAMUNĀ 1. A town in ancient India. (Mahābhārata, Bhisma Parva, Chapter 9, Verse 51).

YAMUNĀ 11. A mountain, made famous in the Purāṇas, standing between the rivers Gaṅgā and Yamunā. (M. B. Anuśāsana Parva, Chapter 68, Verse 3).

YAMUNĀDVIPA. An island in the river Yamunā. It was on this island that Vyāsa was conceived as the result of the union of sage Parāśara with Satyavati. (M. B. Ādi Parva, Chapter 60, Verse 2).

YAMUNĀPRABHĀVA. A sacred place. Mahābhārata, Vana Parva, Chapter 84, Verse 44, mentions that the man who bathes here obtains the reward of Aśvamedha Yāga and enters Heaven.

YAMUNĀTĪRTHA. A holy tirtha on the bank of the river Sarasvati. Mahābhārata, Sāliya Parva, Chapter 49, Verse 11, refers to a Rājasūya Yajña performed at this place by Varuṇa, the son of Aditi.

YĀNA. One of the royal qualities like Sandhi, Vigraha etc. (For more details see under Ṣaḍgūṇas).
YĀNASANDHIPARVA. A subdivision of Mahābhārata, Udyoga Parva, Chapters 47-71 of Udyoga Parva, are included in this Parva.

YASAHIKETU. A King of the city called Sobbhavatī. He was one of the chief characters in the sixth story told by the famous Vētāla in Kathāsarasītāgara.

YASAS. Father of Kalki, the tenth incarnation of Mahāviśu. Agni Puranā, Chapter 16, mentions that towards 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 Vajasaneyas alone will be the authority. Mlecchas (low-class people) assuming the form of Kings will begin to eat human beings. Agni Puranā states further that at that time, Lord Viṣṇu will incarnate as Kalki, the son of Yaśas and Yājñivalkya’s priest and after training himself in archery and weapons, annihilate all Mlecchas.

YASASVINI. A woman follower of Subrahmapura. (M.B. Śāla Parva, Chapter 46, Verse 10)

YASASVINI II. A sister of Pāncāli. (Bhāgavata, 9th Skandha)

YĀSA. 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 YĀSA and Sāyaṇa who saved the country from that plight. YĀSA became famous by composing “Nirukta” (etymology). There is a reference to this ancient sage in Mahābhārata, Chapter 342, Verse 72.

YASOBHADRA. A son of King Manobhadrā. Padma Puranā, Kriyākhaṇḍa mentions that YASOBHADRA happened to be born in a royal family because in his previous birth he had bathed in the Gāṅgā.

YASODĀ. Foster-mother of Śrī Kṛṣṇa. How she became Śrī Kṛṣṇa’s fostermother, is explained in a story given in Bhāgavata, 10th Skandha:— Once Drona, one of the Aśvānas, and his wife Dharā, caused displeasure to Brahmā. 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. Drona became sad and with tears in his eyes, prayed to Brahmā that during his life on earth he should be blessed with Viṣṇu’s daršana. Brahmā granted that prayer. It was in fulfillment of this prayer that Drona was born as Nandagopa and Dharā as Yaśodā in Ambāḍa.

YASODHARA I. Son of Durmukha, who fought on the side of the Pāṇḍavas against the Kauravas. (Mahābhārata, Drona Parva, Chapter 164, Verse 5).

YASODHARA II. A son of Śrī Kṛṣṇa by Rukmiṇidevi. (M.B. Anuśāsana Parva, Chapter 14, Verse 33).

YASODHARA. Daughter of King Trigarta. She was married by Hasti, King of the Pūru dynasty and they had a son named Vīkaṇṭha. (M.B. Aḍī Parva, Chapter 95, Verse 35).

YASOVATI I. The name of Iṣāna’s city. Devī Bhāgavata, 8th Skandha mentions that god Iṣāna, the ruler of the north-eastern part, lives in the city called Yaśovatī.

YASOVATI II. A princess. (See under Ekaṇvara.)

YATHĀVĀSA. A muni (sage) who followed the Vānaprasthadharmā. He attained Heaven as a Vānaprasthadharmā. (M.B. Śānti Parva, Chapter 244, Verse 17).

YATI I. A king who was the eldest son of Nahuṣa and the eldest brother of Yayāti. Mahābhārata, Aḍī 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, Anuśāsana Parva, Chapter 4, Verse 56).

YATI III. A community-group. They were perhaps enemies of yajhas. There are references to them in various parts of the Rgveda.

YATINĀTHA. An incarnation of Śiva. Ahuka, a forest-dweller and his wife who lived in Arbuda (Abu) mountain were blessed by Yatinātha and as a result of the blessing they were born as Nala and Damayanti in their next birth. (Śiva Purāṇa, Satarudra Sanhitā).

YATUDHĀNA. One of the sons of Kaśyapa and Surāsā. All Rākṣasas who were born in this family are known as “Yatudhānas”.

YATUDHĀNA I. A Rākṣasī who was born from the sacrificial fire when King Vṛṣādharbhi performed a yāga. As directed by the king, she proceeded to the forest and destroy the Saptarśis. 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 Atri, Vasiṣṭha, Kaśyapa, Viśvāmitra, Gautama and Bharadvāja explained the meaning of their names before getting down into the tank. At last when sage Sunassakha’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 Sunassakha. Yatudhāna became angry on hearing it and insisted on his giving the meaning of his name. Sunassakha with a single stroke with his “tridanda” (trident) killed her. Sunassakha was really Indra himself. (M.B. Anuśāsana Parva, Chapter 93).

YATUKARNA. A Devaguru. (See under Guruparamparā).

YAUDHEYA I. A son of Dharmaputra. Mahābhārata. Aḍī Parva, Chapter 95, Verse 76, states that this prince was born to Dharmaputra by Devikādevī, daughter of Govāsana, king of Śibi land.

YAUDHEYA II. A native of Yaudheya country. Mahābhārata, Sabhā Parva, Chapter 52, Verse 14, mentions, that the Yaudheyas had participated in Yudhiṣṭhīrā’s Rājasūya.

YAUDHEYA III. A king. According to Matsya Purāṇa, he was the son of Prativindhyā.

YAUGHANDHĀYANA. Minister of Prince Udayana who is celebrated in the Purāṇas.

YAUNA. A particular caste. Mahābhārata, Śanti Parva, Chapter 207, states that they were Cāndālas and were as ignorant as animals and birds.

YAVANĀSAV. Māndhātā, the son of Yuvanāśavā. (For more information see under Māndhātā).

YAVUDHĀNĪ. Son of Sāyaki the Yādava King. This hero who escaped from the ruin of the Yādava dynasty was presented with the region lying in the Sarasvati river valley, by Yudhiṣṭhīrā. (M.B. Mausala Parva, Chapter 8, Verse 19).

YAVAKRITI. I. A sage. (See under Arvāvasu).

YAVAKRITI II. Mahābhārata, Śanti Parva, Chapter 208, Verse 26, refers to Yavakrītī who was the son of Aṅgiras and the supporter of the eastern land.

YAVAKŚĀ. A famous river in Bhāratavarṣa (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 30).
YAYATI

YAVANA

1) General. There are many references to Yavanas and the land of Yavanas in the Purāṇas. There is a statement in Mahābhārata, Ādi Parva, Chapter 174, Verse 36, that the Yavana race takes its source from Turvasu, the son of Yayati. There is another version in Mahābhārata, Ādi 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. Sābhā Parva, Chapter 31, Verse 73).

(ii) Mahābhārata, Sabhā Parva, Chapter 32, Verse 17, mentions that on another occasion, Nakula defeated the Yavanas.

(iii) According to Mahābhārata, Vana Parva, Chapter 183, Verse 33, the world will be filled with Yavanas and other Mleccha (low class) kings.

(iv) In the course of his conquests, Karna once subdued the Yavanas. (M.B. Vana Parva, Chapter 254, Verse 8).

(v) Mahābhārata, Udyoga Parva, Chapter 19, Verse 21, mentions that king Sudākṣira of Kamboja approached Duryodhana with an "Aksauhiṇī" along with the Yavanas, to take part in Bhārata Yuddha.

(vi) Mahābhārata, Bhīma Parva, Chapter 9, Verse 65 states that at the time of Mahābhārata, Yavana land was part of India.

(vii) Originally Yavanas were Kṣatriyas. But they became Śudras by the curse of Brāhmaṇas. (M.B. Anuśāsana Parva, Chapter 35, Verse 18).

(viii) Once there was a duel between a Yavana king and Mucukunda. (For further details, see under Mucukunda).

YAVASA. A particular region of Plākṣadvipa. Bhāgavata, 5th Skandha says that Plākṣadvipa had seven divisions which were Śivam, Yavasam, Subhadrām, Sāntam, Mokṣam, Aṃśatam and Abhayam.

YAVINARA. A king of the Pāru dynasty. Bāhyāśva was his father. Five sons were born to Bāhyāśva. They were Mukula, Sṛṇjaya, Bhridiśtha, Yavinara and Kramila. These five persons became famous in later ages under the name of Pāṇacalas. (Agni Purāṇa, Chapter 278).

YAYATA. An ancient holy place in India. King Yayati conducted a Yāga at this place. From that time the place became sacred. (M.B. Sāla 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—Brāhma—Atrih—Candra—Buddha—Purūravas—Āyuḥ—Nahuṣa—Yayati.

Sage Atri had three sons—Candra, Durvāsas and Dattātreya—by his wife Anuṣūya. Candra's son was Budha, Budha's son was Purūravas, Purūravas's son was Āyuḥ, Āyuḥ's son was Nahuṣa who had six sons—Yatī, Yayati, Sainyati, Āyati, and Dhrava. Yayati had two wives, Devayāni and Sarmiṣṭhā. Two sons, Yatū and Purūravas, were born to Devayāni. Of them, Yatū became the founder of Yaduvaṃśa. Sarmiṣṭhā had three sons who were Druhyu, Anudruhyu and Pṛūr. The Puruvaṅsā traces its origin to Puru.

2. Yayati's marriage. Yayati married Devayāni, the daughter of sage Śukra and Sarmiṣṭhā, the daughter of Vṛṣaparvā. There is a story behind this marriage, given in Mahābhārata, Ādi Parva, Chapter 76.

Once there was keen rivalry between Devas and Asuras. For achieving victory Devas accepted Bhṛṣapati and Asuras accepted Śukra as their preceptors. Although Devas slaughtered all Asuras they were restored to life by Śukra by the power of his mantra. Devas and Asuras resumed their battle. "Mṛtasaṇjīvanī" (the art of reviving the dead) was then unknown to the gods. Devas sent the handsome youth Kaca to Śukra, to learn Mṛtasaṇjīvanī from him. There, Kaca fell in love with Devayāni, Śukra's daughter. But after acquiring the knowledge about Mṛtasaṇjīvanī he returned, without marrying Devayāni. At the time of his departure, Kaca and Devayāni cursed each other. Devayāni's curse was that Kaca's newly acquired knowledge would not produce the desired result, while Kaca's curse was that Devayāni would not be married by any youthful rśi. Sarmiṣṭhā was the daughter of Vṛṣaparvā, 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 Sarmiṣṭhā happened to put on each other's clothes. A quarrel took place between them on this mistake and the angry Sarmiṣṭhā pushed Devayāni into an unused well. Thinking that Devayāni was dead, Sarmiṣṭhā 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 Ghūrkā to her father and informed him about her mishap. The father, sage Śukra became angry towards Vṛṣaparvā and came down from Daityaloka and settled down in the forest with his daughter. Afraid of his preceptor's curse and anger, Vṛṣaparvā 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 Sarmiṣṭhā with 1000 maids would go and serve Devayāni. Finding no other way, Vṛṣaparvā yielded to the condition. Soon Sarmiṣṭhā 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 Śukrācārya. 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. Sarmiṣṭhā and the 2,000 maids also accompanied them. (M.B. Ādi 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 Sarmiṣṭhā took up her residence
in Asokavanikā. In due course, Devayāni gave birth to a son. The sight of the child roused the maternal instincts of Sarmiṣṭhā who spent a thousand years in heart-burning. One day, while she was brooding alone in her garden, Yayāti happened to come there. As they met, their hearts were moved by tender feelings. Sarmiṣṭhā approached Yayāti 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 Sarmiṣṭhā conceived a son in secret. When the child was born and it grew up, Devayāni’s mind was constantly vexed with the thought as to who was the father. Once in an angry mood she questioned Sarmiṣṭhā 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 Devayāni.

Soon after, another son was born to Devayāni. The first boy was named Yadu and the second son, Turvasu. As a result of the secret relations between Yayāti and Sarmiṣṭhā, three boys were born to her and they were named Druhyu, Anudruhyu and Pūru, respectively. These boys also grew up in Asokavanikā.

Once Devayāni was in her garden with her husband and children. Just then, Sarmiṣṭhā’s children also happened to come there. Devayāni who somehow had her own suspicions, enquired of them their parentage and the innocent children replied that their mother was Sarmiṣṭhā and their father was Yayāti. Devayāni who became furious, immediately went to Asuraloka and informed her father Sukra about it. On hearing it, the sage who was beside himself with anger owing to his paternal affection, cursed Yayāti so that he fell a victim to the infirmities of old age. Yayāti 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 Yayāti’s sons would accept his father’s old age in exchange for his youth and the son would be crowned King after Yayāti. (M.B. Ādi Parva, Chapters 82 and 83).

4) Rejuvenation. Yayāti 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, Druhyu, and Anudruhyu, with the same request, but all of them in turn refused to oblige him. Even though Yayāti promised to return the youthfulness to them after a thousand years, they refused to exchange it for his old age. Yayāti in his anger, cursed Yadu that his progeny would never become Kings. Turvasu’s family would be completely destroyed and Druhyu would float down the river, with unfulfilled desires and faded prosperity. Pūru wholeheartedly accepted his father’s old age in exchange for his youth and went to the forest. From that day Yayāti began his reign with a cheerful heart. (M.B. Ādi parva, Chapters 84 and 85).

In Padma Purāṇa, there is a slightly different version about the way in which Yayāti fell a victim to the infirmities of old age. It is as follows:—Seeing the rigorous observance of Yayāti’s virtuous life, Devendra began to be alarmed at the thought that he might be dislodged from his place. He called his charioteer Mātali and ordered him to bring Yayāti with him to Indraloka. When Mātali failed in his mission, Devendra sent some Gandharvas to enact the drama of “Vāmanāvatārā” before Yayāti. Enchanted by the charm and performance of Rati on the stage, the King became irresistibly fascinated by the female sex.

Once the Rākṣasī named Jarā and Madana got access to Yayāti’s body. While in that state, one day he went to the forest for hunting. There he happened to meet a beautiful girl named “Aṣrubindumati”. From her companion-maid, Viśālā, the King came to know of her history. Viśālā said to Yayāti—“Long ago when Kāmadeva 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 Svayamvara.” On hearing this story the King expressed his desire to marry her. Aṣrubindumati agreed to become his wife on condition that he exchanged his old age with some young person for his youthfulness.

Yayāti returned to his palace and asked each of his sons to give him his youth. Pūru alone fulfilled his father’s desire. After this Yayāti married Aṣrubindumati. But he was compelled to submit to another condition also, that he should not maintain any contact with his other wives. Devayāni and Sarmiṣṭhā naturally, became distressed and furious when they saw Yayāti and Aṣrubindumati as husband and wife. So Yayāti asked Yadu to kill both of them. But Yadu refused to obey him. Yayāti 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 Menakā’s advice, Aṣrubindumati urged Yayāti to go on a visit to Heaven. So he entrusted his kingdom to Pūru and went to Vaikuṇṭha.

5) Yayāti’s reign. The Purāṇas describe Yayāti 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 Yayāti was in the company of his subjects, a Brahmaṇa approached him with a request for Gurudakṣiṇā. At once Yayāti gave him a gift of 1,000 cows. (M.B. Vana Parva, Chapter 195).

(ii) Yayāti and Gālava. See para 6 under Gālava.

(iii) His end. After a thousand years, Yayāti handed over his kingship to Pūru and went to the forest. He spent many years living in Bhrgutuñja in the company of sages, and feeding on fruits, roots, etc. and in the end died in the forest and attained Heaven.

(iv) Yayāti’s fall from Heaven. Yayāti remained in Heaven for many years. Once he insulted the 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 Yayāti 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 Pratardana, Vasumana, Sibi and Aśtaka were performing a Yāga in Naimiṣāranya. Yayāti 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 Yañña and to go to Heaven. But since he was a Ksatriya 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 120).

6) Other details.

(i) Yayāti witnessed the battle between Kauravas and Pāṇḍavas which was fought as a result of the theft of King Virāṭa's cows. (M.B. Virāta Parva, Chapter 56, Verse 9).

(ii) In Mahābhārata, Sabhā Parva, Chapter 8, Verse 8, it is stated that King Yayāti continues to be in Yama's assembly.

(iii) Yayāti once gave 1,000 cows to a Brāhmaṇa as "Gurudakṣīṇa". (M.B. Vana Parva, Chapter 195).

(iv) He came riding in Indra's chariot and witnessed the battle between Arjuna and Kṛpačārya, from the sky. (M.B. Virāta Parva, Chapter 56, Verse 9).

(v) Mahābhārata, Udyoga Parva, Chapter 115, mentions that Yayāti had conducted 1,000 Yāgas and that he was the leader of all Kings.

YAYĀTIPATANA. A holy place. Mahābhārata, Vana Parva, Chapter 82, Verse 48, mentions that a visit to this place will give the same reward as an Āśvamedha Yāga.

YĀYĀVARĀ(S). A particular section of Brahmans. 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 Jaratākūr was a Yāyāvarā.

YODHYA. A country in ancient India. In Mahābhārata, Vana Parva, Chapter 254, we read that this country was conquered by Karga.

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 Jñāna that reveals Brahmā. Yoga is the concentration on Brahmā. 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 may be doubted how a mere physical karman helps Parabrahmadarsāna. But Mahārṣis assert that there is an inseparable connection between matter and soul. Matter and soul are merely the two phases of the single “Aṣṭīva”. The object of Yoga is to achieve union with Parabrahman; in other words, to attain Mokṣa. 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 effects 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 concerned with disciplining the body by various kinds of exercises. Standing in Pañcāgni with the arms held aloft; standing on one leg or standing on the head are some of these exercises. Rāja Yoga aims at arousing Prajñā by control of the senses.

Rāja Yoga invoves the practice of eight disciplines. They are:—Yama, Niyama, Asana, Prāţyāhāra, Dhāraṇā, 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 Ahinsā, satya, asteya, brahmacya and aparigraha. (Ahinsā = non-violence or not killing any creature. Satya = truth; practising truth in thoughts, words and deeds. Asteya = not stealing. Brahmacya = 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:—Sauca (cleanliness), Santosha (contentment), Tapas (penance and austerities), Svādhyāya (study of the Vedas and incantations or mantras) and Iṣvarapraṇidhāna (prayer and meditating on God). Sauca means not only cleanliness of the body, but also of the mind. The mind must be purged of all 'malas' like kāma, krodha and lobha. Tapas means ability to endure adversities (dvandvas) like heat and cold or joy and sorrow. Svādhyāya is "study of philosophical works." Iṣvarapraṇidhāna—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). (Śvetāsvatara).

Different āsanas like Padmāsana, Svastikāsana 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 Svastikāsana.

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) Prāṇāyāma. 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 recaka; the opposite process is called pūraka. The object of prāṇāyāma is to awaken Kṣaṇālīni.

v) Prāṭyāhāra. This is a process of withdrawing the five senses from the outer world. A man who practises Pratāḥāra becomes oblivious of the outer world. This helps the concentration of the mind on the Ātman.

vi) Dharāṇā. Withdrawing the mind from outer objects and concentrating it on the self.

vii) Dhyāna. Meditation, concentrating the mind on several places like Bhrūmadihya and nābhićakra. Repeating the sacred syllable OM is very useful in dhyāna.
viii) Samâdhi. In Samâdhi the soul and mind unite, the mind merging into the soul. Samâdhi is defined thus:

When the mind and soul unite just as salt and water unite, that state is called Samâdhi.

YOGAMÂYÂDEVÎ. The form of Devî in the state of Yoga. It was Yogamâmâyâdevî who transferred the seventh child of Devâkî (Balabhâdrrâma) from her womb to that of Rohini. (Devî Bhâgavata 4th, Skanda).

YOGAVÂTI. Third daughter of Menâ. She was the wife of the sage Jagisâyava. (Padma Purâna, Srîti Khaṅda).

YOGIS VARA (S). A community of famous yogins. Kâvi, Hari, Antariksa, Prabuddha, Pippalâyana, Avîrhotra, Drumila, Camasa and Karabhjotana belonged to this community. They were the sons of the sage Râbha and used to go about naked, everywhere. This community of yogins participated in the yajîna of Nimi, King of Mithilâ and gave him advice on Bhâgavata-dharma. (Bhâgavata, 4th Skanda).

YONIDVÂRA. A sacred place on the Udaya mountain. (Mahâbhârata, Vana Parva, Chapter 84, Verse 95).

YONITRIRTHA. A sacred place 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).

YOTIMATSAKA (POTIMATSAKA). A King in ancient India. There is a passage in Mahâbhârata, Udyoga Parva, Chapter 4, Verse 20, which mentions that the Pândavas had sent an invitation to this King to take part in the war.

YUDDHÂ (WAR). (i) In ancient times in India war was considered a "Râjadharmâ". A war declared under this law was known as "Dharmayuddha".
(ii) It is forbidden to use a weapon describing it falsely as another weapon. The use of arrows heated in fire, is also against Dharmayuddha.
(iii) It is also against the rules of Dharmayuddha to kill a person who gets down from the chariot, a eunuch, one with joined palms, one who squats on the ground, one who seeks 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, wealth, corn, cows, women, weapons, silver and gold.
(vii) All costly articles, seized in battle, such as gold, silver, jewels etc. are to be handed over to the King, according to the Vedas. (Manusmrti, Chapter 7).

YUDHÂJIT I. A Kekaya King. This Yudhâjit was the brother of Kâlekeyi, Daśaratha's wife, and the uncle of Bharata. Daśaratha's death took place at the time when Bharata was living in Kekaya country, at the invitation of Yudhâjit. (Vâlmiki Râmâyana, Bâla Kâṅda, 73rd Sarga).

YUDHÂJIT II. A King of Avanti. Lîlâvatî, the daughter of Yudhâjit was married by Sudaršana of the Ikṣvâku dynasty. In course of time their relations became hostile and they separated. At last Yudhâjit exiled Sudaršana from his country and crowned his own brother, Sriârujit as King of Ayodhyâ. (See under Dhruvasandhi).

YUDHÂJITA. A Yâdava King. In Padma Purâna, Sriṅgîkâṅda and in Matsya Purâña, it is stated that Yudhâjita was the son of Ananîtra by Pîthvi.

YUDHÂMANYU. A warrior who fought against the Kauravas from the side of the Pândavas. The following references are made to him in the Mahâbhârata.
(i) Yudhâmanyu was a prince of the Pâñcâla 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. Bhîśma Parva, Chapter 15, Verse 19).
(iii) Yudhâmanyu's war-horse was a wonderful animal, both in spirit and shape. (M.B. Drona Parva, Chapter 23, Verse 3).
(iv) In Bharata Yuddha he fought against Kâravarmâ, Duryodhana, Krpâcarya, Citrasena the brother of Karna, and Aśvatthâmâ. Krpâcarya defeated him. He (Yudhâmanyu) killed Karna's brother Citrasena. (Drona Parva, Chapters 92, 130; Karna Parva, Chapters 61, 83).
(v) Yudhâmanyu met with his death in his fight against Aśvatthâmâ. (M.B. Saupitka Parva, Chapter 8, Verse 38).

YUDHÂSTHIRA. See under Dharmaputra.

YUGA. See under Manvantara.

YUGANDHARA I (YUGANDHARAS). In the Purânas there are references to a mountain called Yugandhara. The inhabitants of that place were known as Yugandharas. In Mahâbhârata, Vana Parva, Chapter 129, Verse 9, there is a statement that these people used to drink the milk of camels and donkeys.

YUGANDHARA II. A warrior who fought against the Kauravas from the Pândava party. He attacked Dronâcarya in the battle and was killed by him in the end. (M.B. Drona Parva, Chapter 16, Verse 30).

YUGAPA. A Deva Gandharva. Mahâbhârata, Ādi Parva, Chapter 122, Verse 56, mentions that he participated in Arjuna's birth festival.

YUKTÂSAVA. A sage who was a Sâmavedin. There is a story about this sage in Pañcâvînîs Brahmaḥ:—

Yuktâsava who was a scholar in Vedas and Sàstras 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.

YUPÂKSA I. A military commander of Râvana. In the battle between Śri Râma and Râvana, he was killed by Hanumâna. (Vâlmiki Râmâyana, Sundara Kâṅda, 46:32).

YUPÂKSA II. A Râkṣasa. In the battle between Śri Râma and Râvana, this Râkṣasa was killed by the monkey Malinda. (Vâlmiki Râmâyana, Yuddha Kâṅda 76:34).

YUTAJIT. A son of King Bhoja of the Yaduvânsa. King Bhoja had six sons, who were—Nirmitri, Kîrkana, Vrûcî, Sahasrarajit, Śatakijit and Yutajit. (Bhâgavata, 9th Skanda).

YUVANÂSVÂ I. A King of the Ikṣvâku dynasty.

1) Genealogy. From Viśnu were descended in the following order:—Brahmâ-Marci-Kàśyapa - Vivasvan-
Vaivasvata Manu-Iksvaku-Vikushi-Sasada-Kakutshtha (Purana)-Anena-Parthulasa-Prasenajit-Yuvanasva. This Yuvanasva was the father of Mandhata.

2) Other details.
   (i) Yuvanasva performed many Yagas. (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. Mandhata was born by cutting open his belly. (For more details see under Mandhata).
   (iii) Yuvanasva once received a wonderful sword from King Raivata. He presented that sword to King Raghu. (M.B. Santi Parva, Chapter 166, Verse 78).
   (iv) In Mahabharata, Anushasana Parva, Chapter 115, Verse 61, it is stated that he had received “Paravarattva” (ability to know the highest and the lowest) because he had renounced meat-eating.

YUVANASVA II. Another Yuvanasva was the grandson of Visvagasya of the Iksvaku dynasty and the son of Adi. This Yuvanasva was the father of King Srava. (M.B. Vana Parva, Chapter 202, Verse 3).

YUVANASVA III. Mahabhara, Santi Parva, Chapter 234, Verse 15, refers to another Yuvanasva who was the son of Vrsadarbha. He attained Heaven by offering gifts of jewels, women and dwelling houses.

YUVANASVA IV. A King of the Iksvaku dynasty who was the grandson of Mandhata. There is reference to him in the Rgveda. (Rgveda, 10; 134).

YUYUDHANA. Another name for Satiyaki. For further details, see under Satiyaki.

YUYUTSU I.
1) General. Son of Dhrtarastra by a Vaiśya woman. He is not included in the 100 sons of Dhrtarastra. Yuyutsu is referred to by another name, “Karana” in Mahabharata, Adi Parva, Chapter 68, Verse 113.

2) Other details.
   (i) It was Yuyutsu who disclosed to the Pandavas that once Durjoydhanave gave poisoned food to Bhimasena. (M.B. Adi Parva, Chapter 128, Verse 37).
   (ii) Yuyutsu was present at the Svayamvara of Draupadi. (M.B. Adi Parva, Chapter 185, Verse 2).
   (iii) In Dhrtarastra Yuddha, Yuyutsu joined the Pandava party. (M.B. Bhishma Parva, Chapter 43, Verse 100).
   (iv) He was an eminent warrior and an honest and mighty hero. Many Kings attacked him in the city Varanavata. He was not able to fulfil his desire to kill all of them. (M.B. Droona Parva, Chapter 10, Verse 58).
   (v) In Dhurtarashtra Yuddha he fought with Subahu and cut off his hands. (Droona Parva, Chapter 25, Verse 13).
   (vi) The bullocks tied to Yuyutsu’s chariot were killed by Bhagadatta’s elephant. (M.B. Droona Parva, Chapter 26, Verse 56).
   (vii) Yuyutsu severely rebuked the Kauravas who rejoiced over the death of Bhagadatta. (M.B. Droona Parva, Chapter 72, Verse 60).
   (viii) Yuyutsu was defeated in his fight with Uluka. (M.B. Karna Parva, Chapter 25, Verse 11).
   (ix) As advised by Sri Krishna and Dharmaputra, Yuyutsu went to Hastinapura with the ladies of the royal family. (M.B. Salya Parva, Chapter 29, Verse 86).
   (x) On his return after the battle, Yuyutsu described the details of the battle to Vidura. (M.B. Salya Parva, Chapter 29, Verse 21).
   (xi) At the suggestion of Dharmaputra, Yuyutsu began to attend on Dhrtarastra to serve him. (M.B. Santi Parva, Chapter 41, Verse 17).
   (xii) Yuyutsu was guarding Hastinapura when the Pandavas went to the Himalayas to get money from Marutta. (Aṣvamedha Parva, Chapter 63, Verse 24).
   (xiii) Under the leadership of Yuyutsu, the Pandavas offered Jalajali (offering libations of water) to Dhrtarastra. (Aṣramavasika Parva, Chapter 39, Verse 12).
   (xiv) When the Pandavas departed on their Mahaprasthana after handing over the reign of the country to Parikṣit, it was Yuyutsu who was entrusted with the task of supervising Parikṣit and the country. (M.B. Mahaprasthana Parva Chapter 1, Verse 6).
   (xv) In Mahabharata the following names are given for Yuyutsu:—Dhṛtarāṣṭra, Dhartrarāṣṭra, Dhṛtarāṣṭraputra, Karna, Kauravya, Kaurava and Vaiśyāputra.

YUYUTSU II. There is a reference to another Yuyutsu who was the son of Dhṛtarāṣṭra by his wife Gandhari in Mahabharata, Santi Parva, Chapter 67, Verse 93.
GENEALOGY

Mahāviṣṇu
Brahmā

The Prajāpatis given below

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| Anumati, Rākā, Kuhū, Sinivāli. |
| Utathya, Brhaspati, Sāmvartta, Agni |
| Svāhā |
| Pāvaka, Pavamāna, Śuci |

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| Kumbha, Nikumbha. |

| Meghānāda, Atikāya, Akṣakumāra (Indrajit) |
(A2) ĀKŪTI
m
Ruci (Kardama)

Yajña
m
Dakṣinā


(N) STHĀNU (N)

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| Rumanvān | Suhotra | Vasu | Viśvavas | Parasurāma |
Prominent Wives

Aditi

Dvādaśādityas (12 sons of Aditi)       Aṣṭavasus (8 Vasus)       Ekādaśa Rudras (11 Rudras)

1 Dhātā       1 Dhara       1 Ajaikapāt
2 Aryaman     2 Dhruva      2 Ahirbudhnya
3 Mitra       3 Soma        3 Virūpakṣa
4 Šakra       4 Ahas        4 Suresvara
5 Varuṇa      5 Anila       5 Jayanta
6 Aruṣa       6 Pratyūṣa    6 Bahurupa
7 Bhaga       7 Prabhāsa    7 Aparājita
8 Vivasvān    8 Analā       8 Sāvitra
9 Pūṣa        9 Tryambaka   10 Vaivasvata
10 Savitā     10 Vaivasvata
11 Tvaṣṭā     11 Hara
12 Viṣṇu
909

(A 6) PURŪRAVAS
m
Urvasī

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(....Contd.) Ruṣadratha
  Paila
  Sūtapas
    Mahāyogi
    Bali

    Anāga
    Vaṅga
    Kaliṅga
    Puṇḍra
    Baleya
    Bālayogi

Dadhivāhana
Draviratha
Dharmaratha
  Citraratha
  Satyaratha
  Lomapāda
  Caturaṅga
  Prthulākṣa
  Campa
  Haryaṅga
  Bhadraratha
  Brhatkarmā
  Brhadbhānu
  Brhadātmā
  Jayadratha
  Brhadratha
  Visvajit
  Karṇa
  Vṛṣasena
  Prthusena

(E) IKṢVĀKU

  Daṇḍa
  Vikukṣi
  Nimi
  Śaśāda
  Kakutstha
  Anenas
  Prthulāśva

  (Contd.....)
Visvagashva
  Adri
  Yuvanaśva
  Śrāvasta
    Brhadaśva (Śatrujit)
      Kuvalayāśva
        Prasenajit
          Yuvanaśva
            Ambariṣa Mucukunda Purukutsa Fifty daughters
Trasadasyu Hermit Saubhari
          Anaranya
            Haryaśva
              Vasumanas
                Sutanvā
                  Trayārūṇa
                    Satyavrata (Trśaṅku)
                      Hariścandra
                        Rohitāśva
                          Cuñcu
                            Sudeva
                              Bharuka (F)

KAŚYAPA.
(C) Tāmrā
  Kraunḍi
    Owls
      Bhāṣi
        Bhāsas
          Hawks and Eagles
            Dhrtrāṣṭri
              Swans and ruddy geese
                Sukī
                  Natā
                    Vinatā
                      Aruṇa
                        Garuḍa
                          Sampāti Jaṭāyu Bāli Sugrīva
KAŚYAPA

m

(D) Krodhavaśā

Animals

Mṛgī Mṛgamanḍā Hari Bhadramatā Mātāṅgī Śārdūḷī Śvetā Surabhi Surasā Kadrū

Elephants

Lions Monkeys Irāvati Tigers Leopards

Nāgas Reptiles

(Serpents)

Rkṣa Śṛmara Camara

Airāvata

Eight elephants holding the globe

Robiṇī Gandharvi

Cattle Horses

(X) KAŚYAPA (m) Diti

The Daityas given below.

Śūrapadma

m

Simhavaktra

Vajrāṅgī

Gomukha

Hiranyākṣa

Hiranyakaśipu

Ajāmukhi

Mayasūta

Vibhūti

m

Varāṅgī

Śambara

Śakuni

Simhilākā

Vipracitti

Danukopa

Mahāśūra

Tārakaśura

Agnimukha

Dvimūrđhan

Śāṅku

Aśva

Anuhāḍā Rāhu Ketu

Hrāda

Samhrāda

(Y) See below

and

Prahlāda

(Z) See below.

(Y) SAMHRADA

Āyuśmān Śibi Bāśkala

(Z) KAŚYAPA

m

PRAHLĀDA

m

(A) Danū

Virocana

Maya

m

Hemā — Madhurā

Mahābali

Māyāvī Mandodari

Bāṇa

Dundubhi

Four Crores of Nivātakavacas

KAŚYAPA

m

(K) Kālikā

m

Naraka

Kālaka
<table>
<thead>
<tr>
<th>Indradyumna</th>
<th>Devadyumna</th>
<th>Pratiharta</th>
<th>Prauthari</th>
<th>Parameṣṭhi</th>
<th>Devaragita</th>
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<td>Kusumahāta</td>
<td>Ilīvitrā</td>
<td>Āryaśṝti</td>
<td>Mālīya</td>
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<td>Aśvatthama</td>
<td>Vikraśa</td>
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Hundred sons and a daughter