



Legends about princes marrying their own sisters the custom of the Sakya princes is reflected. These legends must have arisen long after the rise of Buddhism. Our ancient Dharma-sootras, some of which are adjudged by competent scholars to be much anterior to Buddhism, and the marriage and other customs recorded in which must have come down from more ancient time, are unanimous in placing the bride entirely beyond the bride-groom's blood relations. The Rig-Veda itself, our most ancient record, clearly condemns sister-marriage when it says in X. 10, 12 "*Papam ahur yat savasaram nigacchet*"--they have called it sin that a brother should marry his sister"; and we have seen that what is said in the Rig-Veda about the Sun Pushan's or Agni's loving his own sister is a riddle.

Maheemsasaka of story No. 1 means 'the ruler of the earth', and Chanda and Soorya are the Pali or Prakrit words or Chandra and Soorya, the Moon and the Sun. That story extols the merit of the knower of the Dharma or law of Buddha. The pond mentioned evidently signifies the fancied abyss into which the Sun and Moon sink and disappear when setting; but when they rise from it in the east, it is said by the devout Buddhist that they do so only by the merit of the knower of the Law, who alone deserves to be 'the ruler of the earth.' This may be compared with the *Taitt-Aranyaka* II. 1. 2, which says that if one duly performs the Sandhya worship and throws up the water taken in his palms by repeating the Gayatri verse, the water thus thrown up becomes the Vajra weapon and cuts off the Rakshasas that molest the Sun. Likewise, the Rakshasa-prasna or questioning by the Rakshasa may be compared with the Yaksha-prasna incident at the concluding part of the Aranyaparvam of the *M. B.*

The idea of the Buddhist story, No. 2. that Rama was a leper is very peculiar. According to Dr. Macdonell's



dictionary, the word Rama means "dark-coloured, black, pleasing, delightful, charming, lovely". It seems to be derived from *ram*, to rejoice at, delight in, enjoy, love etc. Rama, in the feminine, means a charming young woman.

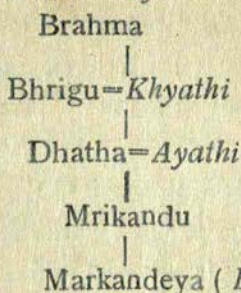
Now, according to Apte's dictionary, Rama among other things means not only black, but white, and also Kushtham, leprosy, which is of two kinds, black and white. It is, I think, by catching hold of this leprosy sense of the word that the Buddhist story in question has made Rama a leper. Evidently that story leaves it to be understood that this leper Rama came to know the Buddhist law, cured himself by its merit, and became Rama in the sense of one who is charming, beautiful, and also the lover, wedding Priya, the 'dear' lady. Thus the lesson taught by this story is that by knowing the Law, even a leper cures himself and others of leprosy—moral leprosy.—*Essay on Indo-Aryan Mythology, by Narayana Aiyangar, Part II, p. 394—476.*

192. 16 *Drew* :—How could Rama, a mere boy, reach up and bend the huge bow ?

His divine touch brought down the tough staff within his reach ; he pressed one end of it with his toe, when it sprung up straight and gracefully bent itself. Rama strung it.—*Go.*

22. *None* :—The moment after Rama broke the bow of Siva, the expectant Seetha came forward and threw a garland of flowers round his neck.—*Adhy. R. I.*

30. *Brighter glory* :—"There is nothing in all the worlds that comes within the range of my desire ; hence my wealth is illimitable. If Mithila my capital is on fire, my heart does not beat the faster for it." So said Janaka, the man of dispassion. And he was an ornament to the house of Nimi.

196. 4. *Markandeya* :—

In a former kalpa, there was a son born to Bhrigu, by name Mrikandu. When he had travelled far along the vale of years, a son was born to him. When the boy was five years of age, a great Yogi happened to visit the hermitage. Mrikandu honoured him highly, and said "Holy sir! I hope my boy will live long and happily." "Alas"! replied the sage "not very long; six months hence he will quit this body." Mrikandu was grieved beyond measure and hastened to perform over him the rite of initiation. Five months and twenty-five days passed away, when one morning, the boy met the seven Rishis during his wanderings in the forest. He saluted them with all reverence and they held their hands up in blessing over him. "May you live long" rose in one chorus from their lips. But, all at once they recollected that the boy before them was short-lived and were at a loss to extricate themselves from the self-created difficulty. So they took him to the hall of Brahma. The boy saluted Brahma and he blessed him with the usual formula "May you live long." Next, he turned to the Rishis and said "What brought you here?" "We are in a nice fix" replied they "this boy has but five days more to live. We have pronounced over him all unconsciously the same blessing as yourself. Now, it is not good that our word should be set at naught; find us a way out of the difficulty." "Then," said Brahma "this



Markandeya will enjoy the same length of years as myself. He will stand in the forefront of the Rishis and will be of material help to me."—*Padmapurana, Srishtikhanda*, 28.

The Pandavas asked Markandeya "Holy sir ! Know you of any one who has seen a longer life than yourself." "Yes" replied the sage "Indradyumna, the royal sage, lived in the world of the gods for countless ages and was dismissed to the earth when his merit waned. He came to me and said 'Do you know me?' 'Nay' replied I, we are so busy with the due observance of our daily duties ; we are not men of pleasure and do not stay more than a night at a place ? 'Then' asked he 'know you of any one longer lived than yourself ? ' 'Yes' I replied 'there is an owl by name Pravarakarna in the Himalayas. May be he knows you.' He transformed himself in to a horse and bore me to where the owl lived. 'Do you know me?' asked the king of the night bird. 'I know not' it replied. 'Then' asked the king 'know you of any one longer lived than yourself ? ' 'Yes' it replied 'there lives in the lake Indradyumna a crane by name Nalijangha. May be he knows you.' Then the king conveyed myself and the owl to where the crane was. 'Do you happen to know' asked we 'this king Indradyumna?' It meditated for a while and replied 'No I know not' 'Then' we asked 'know you of any one longer lived than yourself ? ' 'Yes' it replied 'there lives in the depths of this lake a tortoise Akoopara by name. Let us ask him.' Then it called out 'Friend Akoopara ! Come out please. We desire a certain information from you.' Very soon the tortoise rose to the surface and came to where we were. 'Do you happen to remember' we asked of it 'this king Indradyumna ?' It thought for a while and burst into tears ; then it clasped its hands and in faltering tones exclaimed 'Know I not this mighty king ? Here have I seen him perform countless sacrifices, each one grander than



the preceding. This lake was dug by the hoofs of the cattle given away by this generous king on such occasions. And here I have been living ever since.'

All at once we saw a bright aerial car coming down towards us from the god-world and an invisible voice exclaimed 'Indradyumna ! righteous king ! come back to your bright abode among us. Your fame is still fresh on earth. So long as a man is remembered on earth for his good or evil deeds, he dwells in the bright worlds above or in the dark hells below. So, it behoves men to eschew evil and follow the right.' 'Stay awhile' said the king 'let me take back these old friends of mine to where they were.' Accordingly he bore myself and Pravarakarna the owl, to our respective abodes and ascended the vehicle that was waiting to receive him.—*M. B. Vanaparva* 202.

The current tradition in Southern India is as follows:—

The boy came to know from his parents that he had only sixteen years to live on earth and made a round of pilgrimages to the holy shrines of Siva. On the last day, Yama came upon him when he was offering worship to Mahadeva at Tirukkadaiyur. Markandeya threw his arms round the Linga ; but the god of Death cast his fatal noose over the boy and the Linga that dared to brave him, and pulled with all his might, when, lo ! from the image of the dread god sprang Rudra in all his terrors. He let his foot fly at Yama, who sank down all in a heap, bereft of his senses. Then Siva turned towards Markandeya, soothed him with gentle words and blessed him with length of years past count. So, "ever sweet sixteen even as Markandeya" has passed into a proverb.

"Great Rishi !" exclaimed Yudishtira "you have seen thousands and thousands of Yugas. There is none now on earth as long-lived as you are except the Ancient of Days, Brahma. When this universe is empty of life, of gods, of



Asuras, when the Great Pralaya sets, you alone offer adoration to Brahma. When, at the end of the Pralaya, the Divine Architect wakes from his yogic sleep to evolve the Universe anew, you alone stand by to witness it. The waters are distributed over the worlds and the mighty air-currents begin to blow over the quarters. Then the sweat-born, the egg-born, the womb-born and the fission-born creatures begin to people the worlds. In deep samadhi you have approached and worshipped Brahma, the great Demiurge. Dawns of Creation past count have you seen with these eyes. Your stern austerities have made you the envy of Gods and Danavas. You are ever regarded as standing next to Narayana. Adorned with the gems of dispassion and undeterred will, you have seen your heart-lotus blossom many a time and you have adored the Lord of Lords on its pericarp. Old age and Death flee from you as the favored one of Brahma. When there is nor sun, nor fire, nor air, nor moon, nor earth, nor the heavens; when the whole creation animate and inanimate have become nought; when the mighty Waters alone remain illimitable, unfathomable and dark; when the Gods, the Asuras, the Siddhas, the Uragas cease to be; when the Lord of the Universe sinks down into yogic sleep during the Pralayaic night, then, you alone live to offer devout worship amidst that waste of waters and desolation. In your consciousness are embodied the histories of past kalpas, of past universes, of past humanities, Gods, Asuras, Nagas and Siddhas"—*M. B. Vanaparva*. 191.

He observed the vow of perpetual celibacy, and meditated upon the Lord for ten thousand years as manifested through fire, the sun, the guru, the Brahmana and the heart; and in consequence triumphed over death. Six Manvantaras of this Kalpa passed away thus and the seventh saw him ever engaged in profound meditation and



hermitages. Indra grew mightily afraid of him, attributing to him ambitious ideas of coveting his heavenly seat. Accordingly he sent his Apsarasas with the God of Love at their head to beguile the sage from his holy pursuits. But, his spiritual radiance blinded them and they returned sadder and wiser. Then Mahavishnu came down to where he was, in the guise of the Rishis Nara and Narayana. Markandeya was overwhelmed with joy and offered them reverent worship and sang their glories in no measured terms. "What can we do for you?" said they. "But this" replied Markandeya "I see the very gods under the mighty sway of your Maya. I wish to witness and test its work and power." "You will have your wish" said they and went back to their holy hermitage at Badari. Markandeya resumed his meditations. One day he was at the banks of the river Pushpabhadra, offering evening prayers; there arose mighty winds followed by huge clouds of inky blackness, from which darted tongues of lambent flame; the windows of the heavens seemed to have opened and rain fell therefrom in drops huge as the axle of great cars. The oceans rose in tumultuous uproar, and covered the face of the globe, rising higher and higher. The winds, the rains and the waves overwhelmed the earth, the middle world and the heavens; and the Waters of Deluge engulfed the three worlds. Then Markandeya wandered like one blind and demented, all alone in that waste of waters, tossed by the winds and waves, groping helplessly in that utter darkness, caught in the fearful eddies that seemed to pierce to the very depths of the universe. The frightful inhabitants of the deep fought with one another for him. Then, he found himself near a young banyan tree, lovely with flowers, fruits and shoots. One of its branches was unusually long and on it was a babe reclining on a leaf of it. Supernal lustre radiated from it; it was a vision of beauty that playfully put its big toe



into its mouth and sucked at it. Markandeya was filled with a sense of love and awe at the sight of the babe. He drew near it to inquire its whereabouts, but was irresistably drawn into its stomach by its powerful breath. There he found the countless worlds and systems that make up the universe, with mountains, oceans, islands, countries, rivers, forests, towns, hamlets, fields, deserts, gods, elementals, men, animals, time, duration, law, duty, virtue, vice, wisdom and ignorance. There were the Himalayas and his hermitage therein with the river Pushpabhadra flowing hard by. And he wandered therein for countless ages, but could not come upon the limits of that wonderful manifestation. All at once the breath of the child expelled him with mighty force and there was again the banyan tree and the babe reclining on a leaf of it, with its laughing eyes bent curiously upon the bewildered sage. And he was further bewildered when he saw the babe in his heart. Markandeya sprang forward to clasp it in an excess of delight; but there was only empty pace before him, neither child, nor the tree, nor the waters. Markandeya then realised that it was all the Maya of the Lord that was promised him. And he resumed his round of duties.

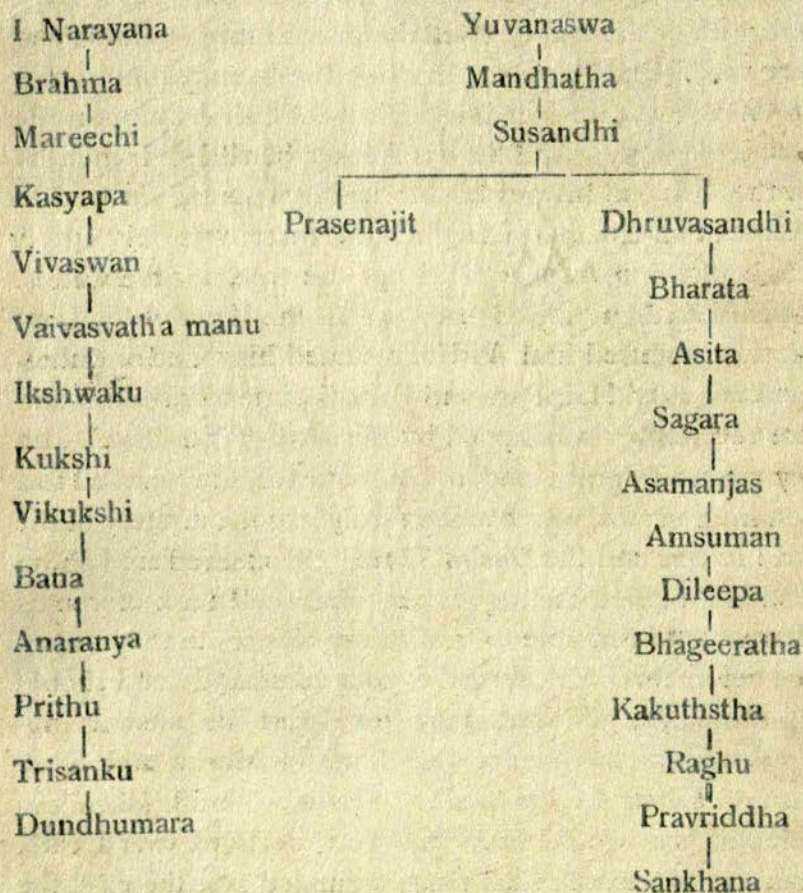
Long after, Mahadeva and Parvati came to visit him and were reverently worshipped by the sage. "You have" said they "won our grace and in consequence, are entitled to a boon from us; for, you have seen truly into the mystery of the *Three in One* and the *One in Three*." "Honoured am I above all others" replied the sage "but, what shall I ask of you as if I have not been able to realize my desires to the utmost even before this? Yet, since it is your command that I should ask something of you, may my heart be unswervingly centred at the feet of the Lord of Mercy and those that find favour in his eyes". "Be it so" said Mahadeva "even as you would have it. You are Lord over Death. Your eye of wisdom shall range unlimited over the past, the



Present and the future, and you shall, during succeeding ages, be the teacher of wisdom."—*Bh* XII. 9. 10 ; *M. B. Vanaparva*. 191 & 192.

198. 33. *Unmanifested* :—What is it? "From the Akasa arose Brahman." (V. R. II. 110). What is that Akasa? "In the beginning there was Water every where and you reclined on it, plunged in yogic sleep, containing in yourself the countless worlds and systems. From your navel arose a golden lotus and from it I came. You made me the lord of creatures."—*V. R. VII. 110*)

200. 9 *Dasaratha*.—



Sudarsana

|  
Agnivarna

|  
Seeghraga

|  
Maru

|  
Prausruka

|  
Ambareesha

|  
Nahusha

|  
Yayathi

|  
Nabhaga

|  
Aja

|  
Dasaratha

(V. R. I, 70)

II. Vikushi

|  
Kakutstha

(Puranjaya)

|  
Anenas

|  
Visvasandhi

|  
Chandra

|  
Yuvanasva

|  
Sabastha

|  
Brihadasva

|  
Kuvalayasva (Dun-  
dhumara)

|  
Dridhasva

|  
Haryasva

|  
Nikumbha

Barhanasva

|  
Krithasva

|  
Syenajit

|  
Yuvanasva

|  
Mandhatha

(Trasadasyu)

|  
Purukuthsa

|  
Trasadasyu

|  
Anaranya

|  
Haryasva

|  
Aruna

|  
Tribandhana

|  
Satyavrata

(Trisanku)

|  
Harischandra

|  
Rohitha

|  
Hareetha

|  
Champa

|  
Sudeva

|  
Vijaya

|  
Bharuka

|  
Vrika

|  
Bahuka

|  
Sagara

|  
Asamanjas

Amsuman

|  
Dileepa

|  
Bhageeratha

|  
Srutha

|  
Nabha

|  
Sindhudweepa

|  
Ayutayus

|  
Rithuparna

|  
Sudasa

(Kalmashapada)

|  
Asmaka

|  
Moolaka

(Nareekavacha)

|  
Dasaratha

|  
Aidabida

|  
Visvasaha

|  
Khatwanga

|  
Deerghabahu

|  
Dileepa

|  
Raghu

|  
Aja

|  
Dasaratha

(A. R. I)



Bh. IX. 9 varies from the above thus :—

1. Prithu comes between Anenas and Visvasandhi
2. Sabastha built the town of Sabasthi.
3. Champa was the founder of the city Champa.
4. Rithuparna was the friend of Nala.
5. Dileepa comes between Deerghabahu and Raghu.

I *Drishla*. Brother of Ikshwaku. His descendants were born Kshatriyas, but raised themselves to the status of Brahmanas.

II *Narishyantha*:—Another brother of Ikshwaku. In his line was born the Rishi Agnivesya, an incarnation of Agni ; from him sprang the Agnivesa Gothra of Brahmanas.

III *Prishadra* : While he was studying with his guru Vasishtha, he was entrusted with the care of the cattle. During nights he kept awake, sword in hand, true to his duty. It was raining heavily and a tiger chanced to stray into the fold. The cattle broke loose and fled in terror, when the tiger made away with one of them. It was pitch dark and Prishadra was made aware of the loss only when he heard the frightened cry of the cow. He chased after it, and fiercely attacked the tiger. But, in the confusion of darkness, he chanced to kill the cow instead, and the tiger escaped with the loss of an ear. He reported the incident to Vasishtha who said, " It is a great sin, but done unawares ; however the karma of your past birth will come upon you and degrade you to the level of a Soodra." Prishadra accepted it gladly and thereafter led the life of a hermit, his heart ever centred on the Brahman. One day he saw a forest conflagration and knowing that his time was come left his body in it and reached the Fountain of Mercy.

IV. Ikshvaku

Ikshvaku

Nabhāga

Yuvānasva

Nabhaga

Mandhatha

Ambareesha

Ambareesha

(Bh. IX. 4 to 6)

(Bh. IX. 6 to 13).



IV. *Nabhaga* :—He remained so long with his guru that his brothers concluded he had taken the vow of celibacy and reserved no share for him of the ancestral property. After a long time he came back to them and asked to be given his share of the patrimony. The brothers pointed out his father to him as his share. Nabhaga asked his parent “How is it my brothers have set you apart as my share?” “Believe them not” replied his father “they have deceived you. A father is not one of the ancestral goods and can never be the share of any one. Now, I will show you a means whereby you can be richer than they. Some Rishis of the line of Angiras have begun a twelve days’ sacrifice, but have stopped it on the sixth day, ignorant of the Vaisvadeva sookthas to be recited on the occasion. Go to them and set them right. When they go to swarga after the completion of sacrifice, they will make over to you what remains of the immense wealth collected for the purpose.” Nabhaga followed his father’s advice and was left in possession of untold riches, when a swarthy man came to him from the north and said, “Now, this wealth is mine.” “Nay” argued Nabhaga “the holy sages have given it to me.” “Well” said the stranger “I abide by your father’s decision in this affair.” Nabhaga did so and the old man replied “Yes ; to Rudra belongs the remnants of sacrifices.” Nabhaga returned to his visitor and said “My father has adjudged that to you belongs by right this wealth. Please take it and forgive me for my ignorance of your lawful claim.” “I am highly pleased with you and with your father” said Rudra “you have stood the test and spoken the truth. This wealth is yours since you want it and I will instruct you in supreme wisdom.”

Nabhaga is one of the seven Rishis in the tenth Manvantara.



V. *Ambareesha* :—He was a great devotee of Vishnu, so much so that the God placed with him his weapon Chakra to protect him from danger. Once Ambareesha and his wife undertook to observe the Dvadasi vow for a year. He fasted on the eleventh day of the fortnight and broke the fast the next morning. On one occasion he fasted for three whole days; and on the twelfth day, bathed in the holy waters of the Yamuna, offered worship to Vishnu at the shrine of Mathura and gave away untold riches and countless cattle to the Brahamanas. He then fed them sumptuously and was given permission by them to break his fast. Rishi Durvasas came to him then and was respectfully invited to dine with him. The sage agreed and went to the Yamuna to take his bath and perform his ablutions. The king waited for him ever so long, but he came not. The sacred Dvadasi or the twelfth day was rapidly nearing its end. If Ambareesha dined he would have violated the laws of hospitality to a Brahmana; if he fasted, he would have failed in the observance of the Dvadasi vow. He solved the difficulty by sipping a little water, which the rules lay down as equivalent to eating and fasting. Just then came Durvasas and his rage knew no bounds. He tore out one of his matted locks and turned it into a dread Being. "Kill Ambareesha;" cried he "consume him to ashes". But the Chakra of Vishnu that was hard by, ready to protect him, showed itself and annihilated the demon; next it turned against Durvasas and chased him merrily even to the uttermost limits of the Brahmanda. He appealed for protection to every one, Brahma, Rudra and the rest; but, one and all they declared that it was simply preposterous to ask them to protect him who had dared to offend a devotee of Vishnu. At last, he fled to where Vishnu was, even to Vainkunta; rushing into the hall where sat the Lord with his spouse, he threw himself at His feet and cried, "Foun-



tain of mercy! Save me. I am in despair and have tried every other means. I have had the grievous misfortune to offend one of your devotees and I abide by any penance that you may order me to go through in expiation. I have been blessed with a sight of you and it is simply unthinkable that and grief fear, sin and sorrow should be coupled with my name". "Nay" said the Lord "I can do nothing in this affair. I and those under me are but obedient servants to those that honour me with their devotion. We do not mind in the least any offence or harm that might be done us. But we are ever on the watch to find out and punish any one that dares to harm our devotees. So, as a friend, my sincerest advice to you is to go back to Ambareesha and throw yourself upon his mercy." Durvasas did so; the king was mightily ashamed of it that the Holy One should have been reduced to the undignified position of having to make request of him. He prayed to Vishnu and to his Chakra to relieve Durvasas of his fear and danger. Durvasas could not praise him enough. "Prince of devotees!" said he "you interceded to save my life who tried to take yours. I see nothing is impossible to one who has bound the Lord in chains of devotion"—*Lingapurana* II. 5; *Bh.* IX 4 to 6.

VI. *Kavi*, another brother of Ikshvaku, retired from the world even when he was a youth and devoted himself to a life of contemplation, observing the vow of celibacy.

VII. One day Ikshvaku sent his son Vikukshi to bring him meat from the forest to offer in an Ashtaka Sraddha he was performing. On his way back Vikukshi could not overcome the pangs of hunger and ate of a hare out of the lot. Vasishtha, the priest, knew it and rejected the flesh. Ikshvaku was incensed at it and drove his son out of the



kingdom. He was thereafter known as Sasada (hare eater).

VIII. His son *Puranjaya* was entreated by the gods to help them against the Asuras. "Willingly" replied he "if your Indra would bear me during the battle." And so did Indra in the shape of a bull. Hence he was known as *Indra-vahana* (Indra-vehicled) or *Kakutstha*.

IX. *Dundhumara*:—Rishi Uthanka meditated long and earnestly upon the Lord who appeared to him and said "My dear! What can I do for you?" "Lord" replied Uthanka "May my heart ever be centred on thy feet." "Be it so" said Vishnu "I have destroyed the Daityas Madhu and Kaitabha; but Dundhu, their son, lives on and works destruction upon the worlds. I will infuse Kuvalayasva of the line of Ikshvaku, with my energy, whereby the wicked one shall be destroyed; and you will induce him to do it and confer an obligation upon gods and men."

Brihadasva, of the solar line, placed his kingdom in the charge of his son Kuvalayasva and retired to the forests when Uthanka met him on the way and said "Hard by my hermitage there extends a shoal of sand several leagues in extent. Dundhu, the son of Madhu Kaitabha, lies hidden therein and observes stern austerities to destroy the worlds. Slay him before you retire from the world. He has obtained from Brahma a boon of invulnerability from Devas, Daityas, Nagas, Gandharvas, Yakshas and Rakshasas. Once a year he breathes out and the earth, the mountains, the rivers and the forests quake in affright for seven days. A cloud of dust rises aloft and hides the sun's bright car. Dense smoke, fierce flames, and burning cinders are scattered far and wide and worry me much. I believe that you are chosen to rid the earth of this mighty evil doer. The



Energy of Vishnu will be infused into you for that purpose. The Lord has granted me a boon long ago that His might will overshadow him who will destroy this Daitya." "Nay" replied the king. "I have renounced the world and its concerns, peaceful or warlike. There is my son Kuvalayasva to whom such work comes natural and easy;" and he laid his commands upon the King to that effect and departed to the forests. Then, the champion proceeded with Uthanka and twenty-one thousand of his own sons to where Dundhu lay hid beneath the sandy waste and caused it to be dug up; whereupon they saw the Daitya fast asleep, resplendent as the sun. The young men attacked him on all sides; he awoke and let forth a stream of fire from his mouth which consumed them to ashes. Kuvalayasva, with the might of Vishnu upon him, sent out from his body a current of water which quenched the flames; and the Daitya was destroyed by the Brahmastra launched by the avenger. The gods named him Dundhumara, showered upon him flowers of heavenly fragrance and said "Choose what boons you will have." "Then" said he "may I give away to the Brahmanas whatever they should desire; may I triumph over my enemies; may my heart be ever full of sympathy towards all beings; may I live in heaven for ever and may I find favour in the eyes of the Lord." "We grant you your wish" replied they "even to the utmost."—*M. B. Vanaparva* 204-208.

X. *Mandhatha* is the seer of Rig Veda I. 112; X. 134. One day Yuvanasva was hunting in the forest, when his horses grew faint with exhaustion and a dreadful thirst consumed him. He saw a smoke issuing from afar and traced it to a spot where some sages were conducting a sacrifice. Overcome with thirst, he drank off from a vessel that lay near, which unfortunately happened to be



full of clarified butter strongly impregnated with powerful mantras. Wonderful to behold, the king conceived; the Aswins the physicians of the gods, skilfully extracted the child from his body. The beautiful babe lay on its father's lap and the gods said "Who will nourish it?" Indra put forth his fingers and exclaimed "I will nourish it," Sweet milk, even as the Amrita, streamed from the finger-tips. The gods named the child Mandhatha. In twelve days, it grew to the height of twelve cubits. Endowed with superhuman strength, vigor and might, he brought the whole earth under his sway in a single day. Janamejaya, Sutha, Gaya, Suna, Brihattara, Asita, Nriga and many others acknowledged his suzerainty. He ruled over the kingdoms between the mountains of the Rising and the Setting sun. Hundreds of Asva-medhas and Rajasooyas did he perform, on which occasion he gave away to the Brahmanas numerous golden Rohitas (fish) ten yojanas long and one broad. Rishis and Brahmanas, Devas and Asuras, Yakshas and Gandharvas were immensely pleased with his gifts of mountains of food and lakes and rivers of milk, curds, honey, clarified butter and sweet drinks.—*M. B. Dronaparva* 62.

Yuvasasva's heart was heavy with the grief of a barren life and the Rishis performed a sacrifice that the king might be blessed with a son. One night they left a vessel of the Vasateevari water powerfully magnetised on the altar and slept the sleep of exhaustion. At midnight Yuvasasva awoke; he was consumed with thirst and looked round for something to allay it. His eyes fell upon the jar of water, cool and refreshing, whereof he drank heartily and fell asleep. Soon after, the Rishis resumed their duties and finding the water vessel empty exclaimed "Who has drunk of this? If it is the queen she would bring forth a mighty son." Then great fear took hold



of Yuvanasva and he tremblingly said to them "Holy Ones! It was I that did it and by mistake." At once he became pregnant and in due time the babe burst out of his side ; but Yuvanasva survived it. He married Indumati and begat Purukuthsa, Ambareesha and Muchukunda and fifty daughters whom Rishi Sowbhari married.—*V. P. IV. 2 M. B. Santiparva 28 ; Vanaparva. 127.*

He has a seat in the hall of Yama. *M. B. Sabhaparva 8.*

He met his death at the hands of Lavanasura, the son of Madhu.—*V. R. VII. 67.*

XI. *Muchukunda* : the son of Mandhatha gained a victory for the Devas over the Asuras. "What would you have of us," asked they, overcome with gratitude. "I desire to sleep and that soundly and long." "Have your wish" replied they "and may he who ventures to disturb you, be consumed by a fire that would issue from your body." Muchukunda retired into a far-away cave and slept long and soundly. Long after, when the Dwapara Yuga was drawing to its end, the Lord came down on earth as Sree Krishna. Once Kalayavana, the Mlechha king, attacked him and Krishna feigned a retreat and gradually drew his enemy to a cave into which he vanished suddenly. Kalayavana followed him into it and came upon some one sleeping in the dark. "You rogue, Krishna!" cried he "so, this is your little trick to escape from me by feigning sleep?" And gave him a mighty kick on his ribs. Muchukunda, thus rudely awaked from his long sleep, turned fierce eyes upon the daring intruder. As foretold by the gods, flames issued from his body and reduced the Yavana to a heap of ashes. Then Krishna appeared to him in his divine form and instructed him in supreme wisdom. Muchukunda remembered the prophecy of Rishi Garga that the Lord would come down on the earth in the twenty-eighth Dvaparayuga. He recognised Krishna to be the same and



gave no other boon at his hands than eternal devotion to him. "Truly" said Krishna "thy mind is pure and noble, for it is not tempted by boons. Those that are wholly devoted to me do not yield to desires. Those that are not devoted may control their mind by Pranayama and other practices ; but, as their desires are not overcome, they are bound to go astray. Roam about the earth, with thy mind fixed on me. Thy devotion shall never fail. Wash away the impurities of the present life with devoted concentration of the mind. In thy next birth thou shalt be born as a Brahmana and become the greatest friend of all beings, and thou shalt then come unto me."

Muchukunda came out of the mountain cave. He found that the animals and trees were all puny and inferred it was Kaliyuga. He made his way to the north and engaged himself in devotional practices in the Badari Asrama of Nara and Narayana.—*Bh. X 51.*

XII. *Anaranya*: He was killed by Ravana-V.R.VII.19. XII *Asita*. King Bahu was defeated by his enemies the Haihayas and the Talajanghas and driven out of his kingdom. He retired to the forests and lived there a life of peace. One day he was on his way to fetch water and sank down from age and exhaustion. His wife Yadavi was about to quit her body and follow her lord even to the other world, when Rishi Aurva, who lived hard by, made her abandon her purpose ; "for" said he "you are big with child and ought not to make away with yourself." He took her to his hermitage and there she gave birth to a son ; but her co-wife had secretly poisoned her when she was pregnant ; hence the boy was named Sagara (with poison) and took seven years to come out of his mother's womb. Aurva performed for him the necessary sacraments, instructed him in all the arts of war and peace ; he got for him from Parasurama the asthra of Agni. Sagara destroyed his enemies



and those that escaped took refuge with Rishi Vasishtha. At his command Sagara pardoned them, but cast them out of his kingdom. They were deprived of the right of exercising the duties of their order and were ever after recognized by the particular way they wore their hair and beard. From them were derived the Mlechhas of the East and the West.

Asamanjas, Sukethu, Dharmaratha and Panchavana were all that remained to Sagara of his numerous sons after the wrath of Kapila reduced them to ashes. The ruler of the ocean brought the sacrificial horse back to Sagara and was thereafter called Sagara.—*Vayu Purana* 86-88.

XIV. *Saudasa*. Numerous hymns of the Rig Veda sing his praise, his wealth, his prowess, his devotion and his wisdom. Visvāmitra and Vasishtha strove hard to secure him as their disciple.

XV. *Saudasa*:—One day he was hunting in the forest, when the curse of Vasishtha induced him to spring upon a Brahmana that was disporting himself with his wife. The chaste lady prayed hard to the cannibal, but was obliged to witness her husband being torn to pieces by the animalised king. Then she cursed him in her wrath "You shall be barren of children; your head shall shiver into fragments the moment you touch your wife" and she threw herself into the fire. For twelve years did Saudasa lead that horrible life and many fell victims to his animal fury. At last the curse fell away from him and he returned to his kingdom. His wife Madayanti gave him to understand the curse that darkened his life and kept him away from her. Saudasa patiently bore the visitation through long years until his guru Vasishtha blessed Madayanti with a son Asmaka. It was then that Parasurama was exterminating the Kshatriya race. The royal ladies kept the boy naked in their midst and the avenger was not able to come at him; hence his name



Nareekavacha, (Woman—armoured). As the Kshatriya race sprang from him anew, he was also named Moolaka (the root).—*Bh.* IX 6-13 ; *Vayupurana.* 86-88.

XVI. *Nahusha and Yayati*:—Distinct from those of the Lunar race of the same name.

XVII. *Aja*:—His contemporary was Pratheepa of the line of Karthaveerya who ruled over the country of Anoop. He was a votary of the God of fire and in consequence grew big with pride and insulted Parasurama. The king of Nagapura was invincible through his tapas; Ravana was in great dread of him and before he went to war with Indra, made friends with him as he knew that his kingdom at Janasthana was at his mercy. Aja won the hand of Indumati in a big Swayamvara. She was in her former birth an Apsaras named Harini. Indra sent her to ruin the tapas of Trinabindu the Rajarishi, failing in which, she was cursed to be born on earth. But Indra relented and softened his curse. "When you behold a garland made of the flowers of this heaven-world, your curse shall fall away from you and you will come back to us". One day Narada returned from the holy shrine of Gokarna where he had been to offer his worship to Vishnu and on his way, a garland of heavenly flowers fell from his Veena on earth. And as Fates would have it, Indumati was walking in her pleasure-garden at the time. The garland barely brushed her delicate form ; and she caught at the opportunity to quit her body and go back to the world of the gods—*Raghu Vamsa.*

XVIII. *Khatvanga*.—He helped the gods to gain a great victory over the Asuras. "Choose what you will have of us" said they in the height of their gratitude. "How much remains of my life?" asked he. "An hour and a half" replied his friends. Then Khatvanga came down to the world of mortals and withdrew himself into deep Samadhi. "If it is true" said he "that I put not my life before the welfare of the



Brahmanas ; if it is true that I look upon the gods, the mortals, the animals and all creation as but the eternal Brahman, may I attain to the feet of the Almighty whom the great sages meditate upon in the Akasa of their hearts ". He was accordingly taken by the Lord unto Him.

*Rithuparna* was the son of Ayuthayus. He was an adept in the art of gambling known as Akshahridaya (the art of dice).—*Vayupurana* 86-88.

200-23. *Nimi* :—

Nimi	Maru
Janaka	Pratindhaka
Udavasu	Kritaratha
Nandivardhana	Devameedha
Suketu	Vidhriti
Devarata	Mahadhrithi
Brihadratha	Keerthiratha
Mahavirya	Maharoman
Sudhriti	Svarnaroman
Dhrishtaketu	Hrasvaroman
Haryasva	Siradhwaja (Janaka)
Maru	Seetha = Rama.

*Bh. IX. 6—13*

(*vide V. R. I. note 7. Vasishtha ; Ib. VII. 55—57 ; Bh. IX, 6—13*).

201. 34. *Uttara-phalguni* :—The Pitris, the Aditya Aryama and the Aditya Bhaga are respectively the ruling gods of the constellations Magha, Uttara-phalguni and Poorva-phalguni.—*Taittiriya Brahmana*.



202. 1 ;—*Godana* :—A ceremony performed by anointing a part of the head of a youth of sixteen or eighteen years when he has attained the age of puberty and shortly before marriage ; it is also called *Kesanta* as the Brahmacharin, whose hair has been allowed to grow long, cuts it off finally, the Brahmanas at sixteen years of age, the Kshatriyas at twenty-two and the Vaisyas at twenty-four. As numerous kine are given away to the Brahmanas on the occasion, it is also aptly named *Godana*. (*Go* the hairs of the body and also kine, *Dana* cutting, as also giving away). It resembles the ceremony of *Chaula* and is performed in the fourteenth year. The boy is not seated in the lap ; only the hair on the face is removed ; he takes his bath and sits in meditation on the Supreme until sunset. Then he goes to his guru and says 'I offer you a boon to choose' and gives him two cows"—*Asvalayana Grihya Soolhra Karika*.

27. *On the same day* :—Q. Astrological experts lay down that not more than one auspicious ceremony could be performed in a house at a time, else ruin shall seize him.

A.—But others hold that brothers could be married in the same house at the same time. For, says Parasara "Sons born to the same father of different wives could be married in the same house, in the same hall, but they should have their sacrificial fires distinct."

Q.—But Lakshmana and Satrugna are born of the same father and mother. It is laid down that the ceremony of *initiation* (Upanayana) and *vivaha* (marriage) and *tonsure* (Chaula) should not be performed in the same year in the case of the sons of the same mother.

A.—It is allowed to be performed on the same day. For says the *Daivagnavilasa* "Vaidika ceremonies could be performed in the same day under the same rising sign (*Lagna*) but in different Amsas of the same, in case of two



brothers or two sisters or a brother and a sister or sons born of different mothers ”.

### 30. Ruler:

<i>Nakshatra</i>	<i>Ruler</i>
1. Aswini	The Aswins
2. Bharani	Yama
3. Krittika	Agni
4. Rohini	Prajapati
5. Mrigasiras	Soma
6. Ardra	Rudra
7. Punarvasu	Aditi
8. Pushya	Brihaspati
9. Aslesha	Sarpa
10. Magha	The Pitris
11. Poorva-phalguni	Bhaga
12. Uttara-phalguni	Aryama
13. Hastha	Savitha
14. Chitra	Twashtha
15. Swati	Vayu
16. Visakha	Indragni
17. Anuradha	Mitra
18. Jyeshtha	Indra
19. Moola	Prajapati
20. Poorvashadha	The waters
21. Uttarashadha	The Visvedevas
22. Abhijit	Brahma
23. Sravana	Vishnu
24. Sravishtha	Vasu
25. Satabhishak	Varuna
26. Poorva-bhadrapada	Ajaikapad
27. Uttara-bhadrapada	Ahimbudhnya
28. Revathi	Poosha

(*Brihat Samhita*, 98).

205. 12. *Marriage rites* :—Careful and searching enquiries ought to be made if wisdom, tapas, virtue and other excellences adorn the boy's and the girl's ancestry ten generations back on the father's and the mother's side.—

*Asvalayana Grihya Sootra*, IX. 3.

One should marry his daughter to an intelligent youth.



likewise the intended bride should be endowed with beauty, intelligence, and good behaviour. It is almost impossible to determine it by appearance or by enquiry and the following method is generally adopted. Eight balls of soft clay are made and over them are recited the mantra "Dharma was the first-born ; Dharma was in the beginning ; Truth has its roots in Dharma. Let this girl meet here with the fruits of her karmic acts; let truth manifest itself." She is asked to take one of them. If she selects a ball of clay from a field cultivated twice in a year, her progeny will be rich in corn. If it is from a cowpen, they will be rich in kine. If it is from a sacrificial altar, they will shine with unbounded spiritual lustre. If it is from a pool which never dries up, they will be rich in all the goods of the world. If it is from a spot devoted to gambling, they will be addicted to that vice. If it is from a spot where the cross-roads meet, they will be wanderers over the face of the earth. If it be from a hard ground, they will be poor. It is taken from a burning ground, her husband will die soon."—*Ib.* I. 5.

Another ball should be placed before her made of a mixture of the various kinds of earth. If she happens to touch it or any of the first four, she is eligible for marriage.—*Gobhila Grihya Sootra. XI, 1.*

A youth who has mastered three Vedas or two or even one and has observed the rules of Brahmacharya, may take upon himself the life of a householder. Having obtained permission of his teacher and having bathed at the close of the vow of celibacy and study (*Vratasnana*), he returns to his parents. He goes through the ceremony of *Samavartana* and takes to wife a girl of his own caste. He should not marry into the family of his mother's *Sapindas* (co-uterine relatives) or his father's *Sahodaras*. (Son, son's son, and son's grandson; widow, daughter, and daughter's son ; father, mother, brother, brother's son, brother's grand-



son ; father's daughter's son ; father's brother's son and grandson ; paternal grandfather's daughter's son, paternal grandfather, paternal grandmother ; paternal grandfather's brother, brother's son and grandson ; great grand-father's daughter's son). Nor he should marry into the following families :—

Childless persons : those that have abandoned Vaidika rites : those that have renounced the study of the Vedas : those having bodies covered with dark thick hair ; those afflicted with asthma : dyspepsia : epilepsy : white leprosy : black leprosy : chronic diarrhoea. Nor should the intended bride be rich in red flaming hair, or with extra limbs or members or afflicted with chronic illness, or utterly hairless, or with hair overgrown, or a shrew. He should avoid marrying a girl whose eyes are fiery red, or whose name is that of a constellation or tree, or a river or a low caste or a mountain or a bird or a serpent or a slave or any frightful object. He should not take to wife one who has no brothers, or one who knows not the name of her father. It is always wise to choose a girl not deficient in her limbs or members, with a soft and melodious name and with a gait like that of a swan or an elephant ; she should have as much hair on her head and body as is consistent with beauty, small even teeth and soft delicate limbs.—*Manusmṛithi*. III.

There are eight kinds of marriage,

1. *Brahma* :—The father adorns his daughter gaily and gives her as wife to a Brahmana well conducted and wise in Vedic lore, pouring water over his hands meanwhile ; the son born of this marriage benefits twelve generations before and after on both sides.

2. *Daiva*. The father adorns his daughter gaily and gives her in marriage to the sacrificial priest as a fee when the sacrifice is being conducted ; the son born of this marriage benefits ten generations before and after on both sides.



3. *Prajāpatya*:—The father gives his daughter in marriage to a likely youth after duly honoring him ; and pronounces over them a blessing—" May you fulfil your dharma perfectly." The son born of this marriage benefits eight generations before and after on both sides.

4. *Arsha*:—The father gives his daughter in marriage to a likely youth taking from him a bull and a cow; the son born of this marriage benefits seven generations before and after on both sides.

5. *Asura*:—The bride-groom gives as much wealth as he could afford to the girl and her kinsmen and takes her to wife. (This is called *Manusha* in *Vasishttha Smrithi*).

6. *Gandharva*:—The parties are brought together by love and thereafter live as man and wife.

7. *Rakshasa*:—The girl is taken away by force when her kinsmen have been defeated and slain and their homesteads destroyed.

8. *Paisacha*:—Cohabiting with a woman when she is sound asleep or dead drunk or out of her senses.

The first four forms are to be preferred in that the sons born of such union are wise and honoured by good men ; they are blessed with length of days, beauty, wealth, fame and high principles. The progeny of the other four unions are cruel, untruthful and scoffers of the Holy Writ.—*Manu-Smrithi*. III., *Vasishttha Smrithi*. I. *Apasthamba Smrithi* II ; *Bodhayana Smrithi* I. 20. *Asvalayana Grihya Sootra* I. 6.

The bridegroom should select the constellation *Mrigasiras* to send his friends and knowers of mantras to the house of the bride (*Varāpreshana*). The first two mantras of *Rig Veda* X. 85. 23 should be recited on the occasion. The men carry with them flowers, fruits, wheat and a water-pot. His father, his Acharya and the others enter the bride's house and stand in the passage. The father calls aloud thrice " I am come." He next declares his family and Gothra and

gives the girl in marriage for his son. The visitors stand facing the west and the residents of the house face the east.

When the proposal is accepted and the agreement ratified, flowers, fruits, corn, fried rice and gold are placed in a pot; it is touched and over it are recited the words "Thou art the unshaken lustre of the gods ; thou art unshaken by any thing; thou protectest from the curse, without being cursed, without coming under the curse. May I attain Truth even now. Bless me with welfare and prosperity." The Acharya of the bride's house stands and reciting Rigveda X. 85. 43, places the vessel on her head and says " I place in you offspring. I place in you kine. I place in you brilliance and spiritual lustre." When the bride's father has expressed his consent, the bridegroom makes his offerings to the fire. A square spot is smeared over with cow-dung and water is sprinkled on it; the Sthandila is formed over it and the sacrificial fire is placed thereon with the words " I carry the fire with a joyful heart. May he unite me with welfare. Agni ! Do thou no harm to me, to the aged and to the young. Extend thy protection to us and to the kine." He wets his hand and passes it thrice round the fire and wipes it. Kusa grass is spread on four sides of it ; the Brahma priest is seated to the south of it and adorned with flowers ; clarified butter and the waters in the vessels named *Praneetha* and *Prokshani* should be purified. Two offerings of clarified butter are made into the fire from the ladle known as *Sruva*, the first from the north-west to the south when Rig Veda I. 31. 10 is recited ; and the next from the south-west to the north when *Ib* X. 121, 4 is recited. The offering in the north and in the south belongs to Agni and Soma respectively. Then an offering is made in the middle with the words "Agni is verily the Prajapati; may he give me—to wife, *Svaha* ! Soma has countless wives ; may—bring me many wives, *Svaha* ! Poosha has countless kinsmen; may



give me countless kinsmen through the parents and brothers of———, Svaha !"—*Sankhayana Grihya Sootra* I. 7-10.

On the night previous to that on which the bride is taken to her husband's house, she is given at day-break a bath up to her neck in water fragrant with fruits, medicinal roots, plants, leaves and other sweet-smelling substances. She is dressed in a new piece of cloth and is seated before the fire ; she touches the Acharya who makes offerings of clarified butter to the Maha-vyahritis, Agni, Soma, Prajapati, Mitra, Varuna, Indra, Indrani, Gandharva, Bhaga, Poosha, Tvashta, Brihaspati and king Pratyaneeka. Four or eight married women are sumptuously fed and perform a dance four times, after which the Brahmanas are fed on a large scale. The bridegroom bathes and goes through the prescribed Vedic rites, after which he proceeds to the house of the bride surrounded by many married young women.—*Ib* I. 11.

With their consent he gives the bride a new cloth reciting Rig Veda X. 8, 56. He takes the box of collyrium with *Ib*. 7 and applies it to her eyes reciting *Ib*. 47. Then he says "May this protect you as it did Sachi the wife of Indra, Aditi the mother of glorious sons and Apala, the aged wife" and reciting *Ib*. VI, 47, 18, he places in her right hand a quill of the porcupine and in her left a thread of three strands and a mirror. Her kinsmen tie a black and red thread round her as talisman, in which three gems are strung ; and recite *Ib* X, 85, 28. The bridegroom ties on her body Madhooka flowers reciting *Ib*. IV. 57, 3; *Ib*. I. 12.

He gives her a new cloth with the words "May you live long. Wear thou this cloth. Protect men from every harm. May you live to a hundred years, with strength and energy. May you be surrounded with wealth and offspring. Wear thou this cloth with length of days." He gives her an upper garment with the words "May length of days come to you



from the gods that spun this warp and woof and stretched it tight on the sides. Put on this cloth blessed with a long life." The father of the bride applies collyrium to their eyes, the bride-groom uttering the words "May the Visvedevas and the Waters make our hearts one. May Matarisva, Dhata and Deshta, the good gods, make us one". He receives the bride from her father and takes her away from the place.

When she is on her way to her husband's house he says "Soma first knew you as wife ; then Gandharva and after him Agni knew you as wife ; then your human husband knew you. Soma, Gandharva and Agni passed you from one to another until from the last I got yourself, progeny and wealth. Pooshan ! Lead this woman unto me." He stands opposite to her and says "Free from the evil eye, you shall not cause death to your husband ; you shall bring good unto the kine ; you shall grow in years with undiminished strength and energy. Bring forth heroes and men of valour. May you be kind to all ; may your heart be full of devotion and piety. When you roam through the bright worlds on high far far with your mind, fleet as wind, many Vaikarna with golden wings turn your heart towards me—*Paraskara Grihya Soothra* I. 4.

When the bridegroom goes to the house of the bride, her father honours him with Madhuparka and again during marriage—*Sankhayana Grihya Soothra* I. 12, 10.

The bride takes hold of him while he makes three offerings into the fire uttering the Maha-vyahritis and a fourth, uttering the three Vyahritis.—*Ib.* I. 12, 10.

Her father or brother seats her facing the east and standing opposite to her the husband makes her an offering on her head with the point of a sword, reciting Rig Veda X. 85. 46. He grasps her right thumb with his right hand, seats her facing the east and standing opposite to her, recites the five manthras "I am this, you are that. You are that,



I am this. You are heaven, I am earth. You are Rig, I am Saman. So, you will be attached to me. Well, let us unite ourselves in bonds of marriage. Let us bring forth children. Let us be the parents of many long lived sons." The Acharya then says, "Bhoo, Bhuvah, Svaha" and fills a new vessel with water ; into it are thrown the leaves of a tree with a masculine name, boughs with the sap streaming from them, kusa grass and a piece of gold. It is given to a Brahmacharin who observes the vow of silence. The bridegroom and the bride go round the Stheya water placed to the north-east.

The Acharya places a slab of granite in the north-east. The bridegroom calls out to the bride "Delightful one ! come" and places the end of her right foot on it, saying "Come, place your foot on this stone ; may you be firm of heart even as this granite. Tread upon your enemies ; triumph over those that hate us." They go round the fire and a new cloth is given her, when Rig Veda X, 85, 6 is recited. Her father or brother pours into her joined palms fried grain mixed with the leaves of the Sami tree. She offers it into the fire, while her husband says "May I be the cause of joy to my kinsmen, May my husband live long." Three times should the stone be trod on with the accompanying ceremonies ; it may be repeated for the fourth time silently. Then the Acharya makes the couple walk seven steps to the north-east with the words "For essence one step; for sap two steps; for increase of wealth three steps; for welfare four steps; for kine five steps; for the seasons six steps; be thou attached to your husband with seven steps". Water is sprinkled over them; the Stheya water is magnetised with the Apohishteeya mantras and sprinkled over their heads.

When the bride is led away from her father's house Rig Veda X. 85, 24 is recited ; *Ib.* X. 40, 10, if she begins to cry; she smears the axle with clarified butter reciting *Ib.*



82, 2, and the wheels and the two oxen. with *Ib.* X. 85, 12, 16. A bough of a fruit-bearing tree should be used as lynch-pin with *Ib.* VIII 80, 7; the oxen are to be yoked with *Ib.* I, 82, 5, 6 and after which is to be pronounced *Ib.* X. 85. 10. If any part of the chariot happens to give way or break, the bride is to be left in the house of an Agnihotri while the vehicle is to be repaired reciting *Ib.* III. 53, 19; X. 143, 2; after which *Ib.* V. 51, 11, 15 are to be recited. *Ib.* X, 85, 20 is to be uttered when she gets into the chariot; *Ib.* 32 at the cross-rods; *Ib.* 31, near a burning ground; *Ib.* III, 81, 11, near a large tree; *Ib.* X. 63, 10 when she gets into a boat; *Ib.* X, 53, 8 when she crosses a river; and *Ib.* III, 33, 13 over deep places; *Ib.* 85, 27, when they have reached the bridegroom's house. The skin of a red ox is spread on the ground with the hairs above, and she is seated on it; he makes four offerings into the fire with the words "Bhooh ! I satisfy you with Agni, with the Earth among the worlds, and with Rig Veda among the Vedas, Svaha! Bhuvah ! I satisfy you with Vayu, with the Vayuloka among the worlds and with the Yajur Veda among the Vedas, Svaha! Svah ! I satisfy you with the god Surya, with the Svarloka among the worlds and with the Samaveda among the Vedas, Svaha ! Bhooh, Bhuvah, Svah ! I satisfy you with the god Chandra, with the quarters among the worlds, with the Brahma Veda among the Vedas, Svaha!" The bride holds on to him all the while. He touches her eyelids with melted butter, reciting *Ib.* X. 85, 44; and touches the ends of her hair, reciting *Ib.* IV. 31, 1, 2, 3; and pours what remains on her head, reciting *Ib.* VIII, 18, 8.

A boy of pure descent on both sides is placed on her lap and his palms are filled with fruit; the husband makes the Brahmanas pronounce benedictions. She will bring forth sons. Then the married couple enter the house, reciting *Ib.* X-85, 42.



They drink curds, reciting *Ib.* IV. 31, 6 and remain silent until the sun sets and the pole-star is visible. The husband points it out to the wife and says "May you remain with me forever with increasing progeny". She replies "I see Dhruva. May I beget children" For three days they observe the vow of celibacy and sleep on the ground. They feed upon boiled rice mixed with curds, reciting *Ib.* VIII. 35, 10. and make offerings into the fire morning and evening with the words "Svaha ! to Agni, Svaha! to Agni Svishtakrit." He should never go out of the house on a journey during the next ten days—*Ib.* I, 13; II, 18.

Gobhila, Hiranyakesi, Apastamba, Asvalayana, Pāraskara, and Khadira Grihya Soothras differ from the above in some respects ; but they are not essential points and were introduced to meet the ever changing conditions of time, place and men.

Punarvasu was the natal star of Rama ; the rising sign of the moon was Kataka (Cancer). Uttara Phalguni was the natal star of Seetha and her rising sign was Virgo (Kanya). The two stars have a common Nadi-koota and in consequence, kept the couple away from one another for a long time. They were bound to entertain unlimited love towards one another, since Cancer is the eleventh sign from Virgo, and Virgo the third from Cancer, which ensures the purity of the Rasikoota.

Many astrological works, such as the Kootastheeya, lay down that the star Uttara is best suited for marriage purposes, because it was the Jataka-tara of Rama ; and because it is regarded that girls had best be married under their natal star.

The following are some of the auspicious moments for celebrating marriages—when the moon is in the constellations of Rohini, Uttara Phalguni Uttarashadha, Uttara Bhadrapada, Revati, Mrigasiras, Moola, Anuradha, Magha,

Ashta and Swathi : when Virgo, Libra and Gemini are the rising signs ; when beneficent planets are in the other houses except the seventh, the eighth and the twelfth ; when the Moon is in the second, the third and the eleventh sign ; when the third, the sixth, the eighth and the eleventh signs are occupied by malefic planets ; when Venus is not in the sixth sign nor Mars in the eighth ; when the rising sign is any other than the second, the eighth or the ninth from the natal Lagna of the couple ; when the Sun's course is happy ; when the Moon is not in the same sign as the Sun, Mars, Saturn, and Venus ; when the Moon is between two malefic signs ; when the yogas Vyatheepada and Vaidhriti or the Karana Vishti do not occur ; on the other days of the fortnight except the fourth, the ninth and the fourteenth, which are called empty days ; on other week days except those connected with the malefic planets ; during the winter solstice (Uttarayana) ; in the other months than the first and the tenth ; and when the human Navamsa is rising.—*Brihat Samhita*, 100.

If, at the time of the marriage, the rising sign is occupied by the Sun or Mars, the bride will be an early widow ; if Rahu, her son will die ; if Saturn, poverty will dog her ; if Venus, Mercury or Jupiter, she will be a model of chastity ; if the Moon, she will die early.

If the second house from the rising sign be occupied by the Sun, Saturn, Rahu or Mars, she will suffer from poverty ; if by Jupiter, Venus or Mercury she will be extremely rich and enjoy a long married life ; if by the Moon, she will be the mother of many children.

If the third house from the rising sign be occupied by the Sun, the Moon, Mars, Jupiter, Venus or Mercury, she will be wealthy and of numerous progeny ; if by Saturn, she will be a universal favourite ; if by Rahu, she will meet with an early death.



If the fourth house from the rising sign be occupied by Saturn, she will be dry of milk ; if by the Sun and the Moon, she will be hated of others ; if by Rahu, her husband will marry another ; if by Mars, she will have barely enough to live upon ; if by Venus or Jupiter or Mercury, she will live happy.

If the fifth house from the rising sign be occupied by the Sun or Mars, her sons will die ; if by Jupiter or Venus or Mercury, she will have many sons ; if by Rahu, she will die early ; if by Saturn, she will be a victim to cruel diseases ; if by the Moon, she will bring forth girls.

If the sixth house from the rising sign be occupied by Saturn, the Sun, Rahu, Jupiter or Mars, she will be highly respected by all, and will behave with reverence to her father-in-law and other elders ; if by the Moon, she will become a widow ; if by Saturn, she will be reduced to poverty ; if by Mercury, she would be favoured of fortune and a virago.

If the seventh house from the rising sign be occupied by Saturn, she will be a widow ; if by Mars, she will undergo imprisonment ; if by Jupiter, she will suffer persecution ; if by Mercury, she will feel the pangs of misery ; if by Rahu, she will lose her wealth ; if by the Sun, she will be in the grip of chronic illness ; if by the Moon, she will be a traveller ; if by Venus, she will die early.

If the eighth house from the rising sign be occupied by Jupiter or Mercury, she will live away from her husband ; if by the Moon or Venus or Rahu, she will die young ; if by the Sun, she will enjoy a long married life ; if by Mars, disease will prey upon her ; if by Saturn, she will bask in wealth and in the love of her husband.

If the ninth house from the rising sign be occupied by Venus, the Sun, Jupiter or Mars, she will be of a righteous disposition ; if by Mercury, she will be sickly ; if by



Rahu or Saturn, she will be childless ; if by the Moon, she will give birth to girls and lead a wandering life.

If the tenth house from the rising sign be occupied by Rahu, she will become a widow ; if by Saturn or the Sun, she will become a sinner ; if by Mars, she will die young ; if by the Moon, she will be poor and unchaste ; if by the other planets, she will be rich and beloved of all.

If the eleventh house from the rising sign be occupied by the Sun, she will be the mother of many boys ; if by the Moon, she will succeed to much wealth ; if by Mars, she will give birth only to boys ; if by Saturn, she will be distinguished by her riches ; if by Jupiter, she will live long ; if by Mercury, she will be blessed with unbroken prosperity ; if by Rahu, she will die before her husband ; if by Venus, she will be happy in the possession of affluence.

If the twelfth house from the rising sign be occupied by Jupiter, she will be wealthy ; if by the Sun, she will be poor ; if by the Moon, she will lose her wealth ; if by Rahu, she will be unchaste ; if by Venus, she will be faithful to her husband ; if by Mercury, she will live to see her sons and grandsons ; if by Saturn or Mars, she will be addicted to drink.

It is best to perform the marriage when the cows come home in the evening and the sky is hid with their dust. It is called *Godhooli Lagna*. Wealth, corn, health, offspring and everything desirable flow from it ; it does not matter what constellation it is or yoga or karana or rising sign, or day of fortnight :—*Brihat Samhita*. 103.

28. *Here* :—Her unparalleled beauty, grace, youth and other excellences are patent. But, it is better to support it with the evidence of inference. She is unique in that she came not of mother's womb ; but rose to view at the end of a plough-share when I cleared the ground for sacrifice ; hence, her name Seetha.



Apart from her superhuman beauty, she is of the very highest lineage ; for is she not *my daughter* ? She comes of the line of Janaka who are justly famed as being the foremost in the practice of dharma. Your father Dasaratha went through countless pilgrimages, fasts, vows, observances, penances, sacrifices, and recitations and all to get you as his son ; no less was what *I* underwent to give my daughter in marriage to you. So, this is no ordinary girl you ally yourself with.

But, let not the shadow of a doubt cross your heart that a girl of such charming beauty will serve no other purpose than sensual enjoyment ; you will not have to take another woman to wife to enable you *to observe your dharma of a householder*. She is a model of chastity and devotion to her husband. I know that your heart is ever open to the cry of those that seek refuge in you. I know that your motto is "I care not how many sins or defects ally themselves with the name of any one who turns to me for protection. If I fail to place myself and everything that I have at his service, I will be an object of eternal scorn to the good and the great." But, my girl is a meet companion in life for such as you ; nay, rather of a higher order in that she sees no evil in the world, nor any doer of evil.

29. *Accept* :—But you may say "True, she is as richly endowed with perfection as you say ; but, I will not take her unless you give her in marriage to me with your blessing." Take her hand in sign of holy union. It would be meaningless for me to say that I give her away to you in marriage, for you are eternally wedded to one another, as primal Spirit and Matter. You will find it extremely helpful if you ally yourself to this my daughter, who is no other than Mahalakshmi, the Mother of all ; [you cannot hope to accomplish without the help of this Parasakthi (Supreme Energy) the object of your incarnation down here—the des-



function of the Rakshasa race. Victory, fame and happiness all are yours if you take Seetha to wife. Though you won her as the price of valour in a Swayamvara from among so many rivals, I would like that you marry her after the Brahma form by the taking of hands and not according to the Rakshasa or the Gandharva mode].

Q.—The Kshatriya bride is to take hold of an arrow during the marriage ; then why should Rama take the hand of Seetha ?

A.—Manu has said (III, 83. 84) "When the marriage is between members of the same caste, the hands are joined. If otherwise, the Kshatriya bride grasps an arrow, the Vaisya girl a whip and the Sudra maiden a piece of cloth. Go.

By the word *Seetha* Janaka meant purity of birth ; *my daughter* shows the utter purity of her place of adoption ; *faithful wife* shows that Seetha fell under the influence of the witching beauty of Rama, the supreme Maya that holds the universe in thrall ; *ever* shows that they are the Eternal Pair. Every time that the Lord comes down on earth, there will be such a union or marriage and all creation is blessed to see the wonderful sight which is faintly symbolical of what exists in the eternal Worlds— *Thanisloki*.

"Rama ! Pride not thyself upon thy unparalleled beauty, excellences or might. For, this girl is in every way your equal ; so look at her well. But, you came out of woman's womb in this manifestation of yours. *She* knew it not and there she is higher than you. As the bright gold comes out of the dark earth, Seetha, brighter than gold, came to me from the bosom of Mother Earth (vide Sree-sooktha beginning with *Hiranyavarnam*—golden-hued). Her chastity is of such a high order that she lives not when you are away from her. She is an ideal to all faithful wives, who grieve with their lords, joy with their joys, grow dispirited and faint when their husbands are away from



them and follow them instantly into the other worlds. But, she stands high above all other women in that she is a body into you, for, you live in her heart eternally. She is even as your shadow and knows no taint, for the taint, if any, is in the substance and not in the shadow. The daughter takes after the mother; and Seetha is no less patient than her mother Earth. Lakshmi, the goddess of Fortune, never goes after any one; but, one and all run after her and seek to attain her. So, Seetha here, never knows what it is to stretch her hand in request to any; so, you should even put forth *your* hand and take hers.—*Vedanta Desika*.

206.5. *Lakshmana: Q.*—How could Lakshmana, the younger, be married before Bharata, his elder?

4. The Smrithis say the order of seniority need not be strictly observed on occasions of sacrifice, the giving away of gifts and of marriages of the sons of paternal uncles, of the sons of co-wives or of the sons born to other women by the same husband.

12. *Made over* :—Kusadhwaja gave away Mandavi and Srutakeerti to Bharata and Satrugna and poured water over their hands, while Janaka gave his consent thereto. "The father, the grandfather, the brother, the male kinsmen and the mother may give away girls in marriage in the absence of those previously mentioned." *Yagnavalkya Smriti*.

28. *Wedding day* :—Rishi Narada gave king Janaka to understand that Rama and Seetha came down on earth to free it from its heavy load of sin and evil. But, it was after the marriage that Vasishtha and Visvamitra were informed of it.—*Ad. R. I. 6*.

Rama and Bharata were of dark hue and were married to the golden-coloured Seetha and Mandavi. Lakshmana and Satrugna, of the colour of molten gold, took to wife Ūrmila and Srutakeerti of dark hue—*Tulasidas R. I.*



Janaka hastened to welcome Visvamitra, when a disciple of the sage came to him in secret and said "My master ordered me to give your majesty this message. 'I have brought here Rama and Lakshmana, the sons of king Dasaratha of Ayodhya. They will marry Seetha and Urmila, your daughters. Rama will break the bow of Siva that you have set forth to test the might of your prospective son-in-law. So, see that you receive the youths with all the honour due to their rank and valour and to your would-be sons-in-law. This is for your ears alone.'" Janaka accordingly ordered his city be gaily adorned, and went with his ministers and retinue to where Rishi Visvamitra was ; he offered the sage due reverence and, as if casually, asked him who the youths were. The Rishi related to the king their antecedents, whereat Janaka led them to his palace in gorgeous pomp. The women in the town gazed at the charming princes with their hearts in their eyes and exclaimed as if with one voice "Lo ! yonder dark youth is a fit husband for our Seetha, while the younger of the two will look handsome by the side of our Urmila. May the high Gods grant our prayers and may we behold the splendid sight." But, the other kings, who had been invited to the Swayamvara, grew black with envy and wrath and said "This Janaka showed us but scant courtesy erstwhile. Now, he could not busy himself enough to honour these brats. It seems that he has already settled it within himself to give Seetha in marriage to yonder Rama ; the Swayamvara is but a farce and our being invited to it too. Nay, it is a wanton and deliberate insult. And we are not the persons to sit quietly and swallow the indignity." Rama and Lakshmana were aware of it, as also Visvamitra and Janaka.

All were comfortably seated in the vast hall of Swayamvara, when Janaka rose among them and said "Parasu Rama, son of Jamadagni, stayed with Mahadeva as his



disciple to learn of him the science of war ; the Lord was pleased with him and gave him, as a mark of it, this bow with which he destroyed the Asuras of the three cities. Later on, Parasu Rama used this to exterminate the Kshatriya race on earth thrice-seven times ; whereafter, he left it with me when he retired to the forests to perform tapas. Long after, he saw my girl Seetha playfully using it as a horse to ride on and was mightily amazed and said ' Janaka, my friend ! Give Seetha as wife to him who strings this bow.' And now, kings of the earth ! *there* is the mighty bow and *here* stands the charming Seetha". The kings assembled looked longingly upon Seetha ; a madness came over them to possess her at any cost and they rushed to where the bow was. Some turned back in despair saying " It is far above us"; some went farther and put their strength forth to move it and went back shame-faced; some raised it ever so little, but dropped it at once as if it were live coal ; some never left their seats but shook their heads wisely and said " It is but foolhardiness unbecoming us to concern ourselves with what has defied the utmost efforts of our valiant friends".

It so happened that Ravana, king of the Rakshasas and ruler of Lanka, was travelling in his aerial car Pushpaka over the town and observing a large concourse of people under him, turned to his attendants Suka and Sarana and said " Know you any thing of this?" They knew not and Ravana, though all uninvited, came down into the Swayamvara hall, to the great dismay of the people assembled there. "What is it, Janaka?" cried he "this looks verily like a Swayamvara, Yonder fair maiden is your daughter, I presume and these kings gathered around that bow are trying to lift it. So, that is the test. But, it applies not to me. We examine one whose abilities have not been put to the test. Now, gods and men know me only too well and will not be in a



hurry to forget it. To me, who rooted up like a reed the huge mount Kailas with Mahadeva, Parvati, Subrahmanya, Ganapati and the dread Bhootas thereon, this old rotten piece of wood is utterly beneath contempt. Well, it is getting late. What say you? Shall I take away Seetha with me?" "Nay," replied Janaka "your might, your valour and your courage is world-famed, it is true. But, I have announced that I will hold a Swayamvara and it would not be seemly if I do not conduct it right. Besides, there are many here who have had no occasion to see for themselves your marvellous exploits. Of course, you will not deprive them of the pleasure. Now, there is a fitting occasion for it; this is but a child's toy for you". Ravana was elated by this cunning and delicate flattery and cried "Well! have your wish, but more to give the young fellows here an idea of their elders." He proudly strutted along to where the bow lay, and gave it a careless push; but it was a fixture. Surprised at it, he put his hand under it and tried to raise it up; but, it was rooted to the earth. Then, he placed one after another, all his twenty hands under it and with a mighty effort, which almost cracked his sinews, he raised it aloft. But, as soon as he released one of his hands to stoop down and take the bow string, the huge bow tottered and fell upon him. He threw away the string and tried to steady it again with all his hands. But the momentum was too strong and he fell back with that terrible bow upon his breast. The gemmed crowns on his ten heads were ground to powder. His eyes hung out of their sockets. Blood gushed in torrents from his mouth, nose and ears; and he fainted right away. His ministers almost killed themselves in their efforts to move the bow off their master. Janaka was filled with pity at the miserable plight of Ravana, the terror of gods and men and cried out "And is the world empty of heroes? Has the race of valiant men



die out? Is there none in this vast concourse that will roll this bow from off the breast of Ravana and save him from a miserable death?" All hung their heads in impotence and shame. But, Rama and Lakshmana sprang forth like wounded serpents. Fire flashed from their eyes; their limbs trembled with suppressed wrath and they looked hard and entreatingly at Visvamitra, their guru, like mighty lions straining at the chains by which their master held them. The Rishi, himself a fierce Kshatriya of old, felt with them and said in mild accents "Rama! It is not seemly that we do not respond to the call of Janaka, our host; nor are we good friends to the ruler of Lanka if we do not lend him a helping hand when he most needs it. As Kshatriyas, we are bound to help him. So, take that bow off his breast. And if you are so inclined, string it even as Janaka would have it." Rama put away his ornaments and drew near to where the bow was. But, the spectators thought otherwise and comments were freely exchanged, with hints of the probable result. "Is the boy mad or is it the love of mischief, natural to boys of his age? May be he means to have a look at yon Ravana with ten heads and twenty-hands. But, why should he put away his ornaments for it? Is he driven to it all unwillingly by that old Rishi yonder? He should have nursed no light grudge against him in that he consigns him to such a horrible fate. Nay, he is a knowing chap and has some trumps up his sleeve. It is not likely that a slip of a boy should succeed where *we* have failed with our tried strength and approved prowess." Janaka knew well that Visvamitra would not fail of his purpose; but, the extreme youth of Rama and the delicacy of his limbs filled him with misgivings; and he offered prayers to his guardian angels that the boy might come out safe and triumphant. Crowds of women were present at the Svayamvara and were interested spectators of the proceed-



from the galleries around. They were struck with the superhuman beauty of Rama, the perfect symmetry of his form and the boundless compassion that streamed from his eyes ; they could not take their eyes off him and almost lost themselves in the contemplation of such rare excellence. "Maheswara ! Vasudeva ! self-born Ancient !" cried they in earnest prayer, "May you infuse your might and energy into this youth that he may bend this terrible bow and come out of the test victorious. Mahadeva ! may this tough piece of wood and iron be soft to his touch even as a garland of delicate roses. May we be blessed to see our Seetha married to him." Meanwhile the princess was hard by with her maids and was gazing with her heart in her eyes at the scene. When Rama proceeded to bend the bow, she turned to her favourite attendant Tulasi and said "Alas ! My father is my cruellest enemy. My heart goes out to yonder prince and if my father should intend me for any other, I would seek the arms of death. But, what heartless people these men are ! You mighty mass of wood and iron is all unmeet for the flower-soft hands of the adventurous youth. I cannot congratulate my father on his intelligence in instituting such a test. I know not what the inscrutable fates have in store for me. Sankara ! Four-faced Father ! Vishnu ! Durga ! Gayatri ! Savitri ! Sarasvati ! Indra ! Yama ! Varuna ! Kubera ! Agni ! Lakshmi ! Garuda ! Adishesha ! Surya ! Chandra ! and ye bright planets ! I salute you all with profound reverence. Place all your might, all your energy in yon youth and make the hard bow soft and pliable to his hands. If he should bend it and win me as his bride, I hereby make a vow that I will remain for twice seven years in dark forests, leading the life of hermits." But, she was not the only person who prayed for the success of Rama; for Lakshmana, who stood hard by his brother, called out "Mother Earth ! Gather unto yourself all your energies, all your strength and



concentrate it on this spot ; for, Rama means to bend this bow and you will have hard work to save yourself from going to pieces. Adisesha ! Rouse thyself and bear the globe and every thing on it more carefully with thy thousand heads. Bend all thy energies to it. For, Rama means to break this bow of Siva, and the shock might prove too much for you. Ye gods and asuras ! Come one, come all ; for, you will never have another such chance of beholding the exercise of divine might. Your lives will bear fruit if you are privileged to witness so glorious a spectacle." But, Rama heard all, knew all and with an inscrutable smile, walked on to where the dread bow lay ; he went round it in reverence. He saluted in thought Mahadeva, the Lord of the bow, Dasaratha, his father, Kausalya, his mother, Vasishtha, the guru of his race and last, Visvamitra, his own acharya, who led him to victory ; he next brushed away the huge bow from the body of Ravana, who, when he found himself free from the horrible weight that was crushing his life out of him, hung his head in speechless shame and slunk away from the hall even as a whipped hound.

Rama next raised aloft the bow of Siva with his left hand and strung it with the right. But, it was unable to bear the strain and broke into three pieces even as he was bending it. The heavens shook in affright ; the oceans grew mad and broke their bounds ; stars rained from the sky ; Adisesha, the mighty Serpent, writhed his thousand heads in agony ; huge mountains were torn off their bases ; the rivers flowed back to their sources ; a soft and fragrant wind blew over the world ; heavenly flowers fell on the spectators below ; gandharvas sang in sweet strains while apsaras moved in harmonious measures to them ; the women on the balconies covered the prince with sweet flowers ; and Seetha threw around his neck the bright garland of her love-laden glances.



Janaka ordered his ministers to fetch Seetha down to the hall. They seated her on the state elephant, took her round the town and brought her in pomp to the Swayamvara hall. She moved gracefully on to where stood he who won her as the prize of valour from the hands of countless kings and warriors; she shot at him a lightning glance from under her dark lashes and placed a necklace of priceless diamonds on his shoulders; she touched his feet with her head and stood abashed in maiden modesty. Rama bowed himself reverently at the feet of Janaka and Visvamitra. The sage embraced him warmly, seated him on his lap, smelt his head and could not contain himself for joy, now that the object of his quest was accomplished. Janaka gazed with pride and delight at Rama and Seetha and said "Holy sage! Your grace has blessed me with every thing good and glorious. My line is made bright and illustrious before the world. I am honoured above compare to call Rama my son-in-law". Meanwhile, the kings assembled there were torn with conflicting emotions; some hung their heads in shame; some grew pale; some cursed their ill-luck; some could not take their eyes off Seetha. Then Janaka turned to them and said "Friends! My thanks are yours for the great honour you have done me in responding to my invitation to the Swayamvara. May I trespass upon your kindness by entreating you to give me your company yet a while until the marriage is over." They took counsel among themselves. "Surely it was an evil movement and unlucky when we started from our places. We cannot hope to fight with Rama and win at present. So, let us make the best of a bad bargain and see it out. Janaka will feel highly obliged. Later on, we shall even come back on a more favourable occasion and slay this brat and wipe away the stain on our valour". (Later on, during the marriage, Dasaratha said to his priest Satananda when they were seated in the marriage



“Reverend sir! Janaka told us that Seetha was found by him in the earth. Kindly narrate to me the details thereof”; and Satananda recounted the previous manifestations of Seetha).—A. R. I. 3.

207. 1. *Rama of the Axe*.—

I. Brahma

II. Chyavana

|  
Bhrigu

|  
Aurva

|  
Sukra Chyavana

|  
Richeeka—Satyavati

|  
Pramati

|  
Jamadagni

|  
Ruru

|  
Parasu Rama

|  
Sunaka

(*M. B. Adiparva* 67).

(*M. B. Adiparva* 5).

(*N. B.*) But the same chapter has it that Aurva had hundred sons, of whom Jamadagni was the first and that they had thousand sons. In the *Aranyaparva* 117, Rama is mentioned as the fifth son of Jamadagni.

*Bh. IX.* 14 says that Jamadagni had numerous sons, of whom Vasumanas was the eldest and Rama was the youngest.

*Aurva* :—He was born of Chyavana and Arushi, the daughter of Manu and emerged from her thigh—*M. B. Adiparva* 67.

The Bhrigus were the sacrificial priests of King Kritaveerya of the line of the Haihayas. He respected them very much and at the completion of a Somayaga, gave them immense wealth. Later on, after his death, some of his descendants were sadly in want of a large sum of money and remembering that the Bhrigus had enough and to spare, requested them for assistance. But the brahmanas were loathe to give it away; some of them buried their money deep in the earth; some gave it away in charity to their poorer clansmen; some gave it to the



all grudgingly. But, they wanted more and dug here and there for hidden treasure. And in an evil moment they came upon a large store of wealth buried in the house of a Bhrigu; enraged at the deceit that had been practised upon them, they insulted and slew the Bhrigus, men, women, children and even babes in the womb. Some of the women took shelter in the Himalayan fastnesses. One of them, out of fear, bore her babe in one of her thighs for a long time, for the propagation of her race. But, another brahmana girl came to know of it and in her confusion and terror, informed the Kshatriyas of it. They hastened to destroy it; but, the splendour that streamed from the pregnant lady drove them back. All at once, the boy burst forth from the thigh of his mother and his lustre took away the sight of the revengeful warriors. They fell at her feet and entreated her pardon and for the restoration of their sight. "Nay" said she "I have nothing to do with it. It is not my wrath that has blinded you. This wonderful boy Aurva (thigh-born) is incensed at you and has begun his vengeance upon you by depriving you of your sight. I bore him in my thigh for a hundred years. All wisdom, human and divine, entered into him even when he was there. Take refuge in his mercy ere he consumes you to ashes." They threw themselves at his feet and the boy forgave them. Aurva next began a course of terrible austerities to avenge the wrongs done to his ancestors; and gods and asuras, man and beast were scorched thereby. But, the Fathers came down to him even from their high abodes and said "Child! Full well do we know your might. Put away your wrath and give rest and comfort to the worlds. The Bhargavas that were killed of yore were not powerless to protect themselves from the kshatriyas. We were tired of our bodies and voluntarily brought about our death at the hands of the kings. It was



with a purpose that a store of wealth was buried in the house of a Bhargava ; and no pains were spared to inflame the warrior clan. What have we to do with wealth or riches, we whose wealth is our wisdom and pure life? Death has no power over us and it is a heinous sin to take away our lives. So, we adopted this method of freeing ourselves from our bodies. There is nothing for you to avenge, nothing to vent your wrath at." Aurva clasped his hands in reverence and replied, " But, my anger is just and righteous ; and it would consume me if I do not expend it upon some object. Advise me a course whereby the fire of my wrath would not be fruitless and would not consume me." " Then," said the Fathers "place it in the waters." He did so and it is there even now in the form of a mare's head Badava, and drinks of the water of the ocean—*M. B. Adiparva* 194-196.

The name Aurva occurs in Rigveda VIII, 102, 4, " Like Aurva-Bhrigu, like Apnavana, I invoke Agni, the pure, who is clad with the (samudra) sea." Both Aurva and Apnavana are included among the Rishis of the Pravara of a branch of the Bhrigus known as Jamadagna vatsah. According to the Vachaspathya dictionary, Aurva is the son of Rishi Urva. But, the above extract from the Adiparva makes no mention of the names of his parents, except that they were of the clan of the Bhrigus.

Narayana became the Maharshi Badavamukha for the good of the worlds. Once, he was engaged in tapas on the mount Meru and called the ocean to come unto him. It did not and his anger sent forth a fire from his body which deprived the waters of motion and they were saline like sweat. "None shall drink of you. Badavamukha shall take you into himself and you will come out of his body pure and sweet."—*M. B. Santiparva* 351.

Siva created Badava as Kalagni, the fire that destroys the worlds when their work is over.—*Vachaspathya*.



*Richeeka* :—Aswalayana omits him in his list of the Pravara Rishis of the Gothra of Jamadagna vatsah. This is the same as is mentioned in *V. R.* I. 61 and 62 as living in the mount Bhrigutunda and of whom Ambareesha bought Sunas-sepha. The name of the first son is not given ; but the third is called Sunaka. *Harivamsa* 27, gives Jamadagni, Sunas-sepha and Sunah-puchha as the names of the three sons. But, the *Ait. Brahmana* makes the Rishi Ajeegarta the son of Suyavasa of the Gotra of Angiras ; his sons are Sunah-puchha, Sunas-sepha, and Suno-langoola ; the king is Harischandra, son of Vedhas. For changing Sunas-sepha from Suyavasa-Angirasa to Archika-Bhargava, the Ramayana must have based itself on an older tradition, as a variant of that of the *Ait. Brahmana*. As the Sunakas belong to one of the seven branches of the Bhrigus, with Sunahotra and Gritsamada as their Pravara Rishis, it looks as if Sunas-sepha, whose name, like that of Sunaka is compounded with *suna*, came to be viewed as having belonged to the Bhrigus by birth. It is also said that Suna-hotra belonged to the Angirasa Gotra and gave his son Gritsamada in adoption to Sunaka of the Bhargava Gotra.—*Indo-Aryan Mythology* by Narayana Iyengar. Part II, pp. 343, 344.

Gadhi, king of Kanyakubja, retired to the forests to perform tapas. A daughter was born to him there, whom he named Satyavati ; and her the Rishi Richeeka Bhargava sought in marriage. But, Gadhi required of him a thousand horses, creamy white with black ears. Richeeka got them from Varuna and married Satyavati. One day, his father Bhrigu came down to his hermitage to see him and was mightily pleased with his daughter-in-law. "Choose thou a boon from me" said he. She prayed for a son to be born to her mother and another unto herself. "When you have bathed after your courses, you shall embrace an Aswattha tree



and your mother an Udumbāra ; then, you shall eat of these two *charus* that I have carefully prepared. "A mighty kshatriya shall be born to her and a saintly brahmana shall grace your line." Then, Gadhi and his wife came to Richeeka to see their daughter ; Satyavati told her of the boon she got from Bhrigu and showed her the two *charus*. Her mother persuaded her to exchange them. So, they embraced the wrong tree and ate of the wrong *charu*. Satyavati conceived a babe blazing with terrible kshatriya energy ; while in her mother's womb lay a babe of indescribably bright spiritual radiance. Bhrigu saw it with his eye of wisdom and came to Satyavati. "Daughter! you have done ill to exchange the *charus*; your mother has deceived you, probably under the impression that I would have prepared a *charu* for you more precious. Therein she was wrong, for, in me there is no prejudice nor partiality. Now, a kshatriya of terrible deeds will be born of you, while a brahmana of mighty tapas will be born to king Gadhi." Satyavati trembled in affright and clasping his feet, entreated for mercy. "Lord ! I would that this evil come not upon me. You are almost divine in your powers to do and undo. I pray you to extend your forgiveness unto me." "Nay" replied Bhrigu " my word has gone forth, and cannot be taken back. But I will even do this for you ; I will modify it. Not your son, but your grandson, will be a brahmana-born, but a kshatriya of terrible deeds." And, in consequence, Jamadagni, the saint, was born to Richeeka and king Gadhi had Visvamitra as his son.—*Bh. IX 15. ; M. B. Vanaparva 117 ; Santiparva 48 ; Harivamisa 31.* [The above is varied in some of its details as follows :—

Satyavati requests her husband to bless her and her mother with offspring, and he prepares the *charus* for them.]

*Jamadagni* :—This name occurs in Rig Veda IX, 97, 51, as praising Soma, Varuna, Mitra, Sarasvati and other



ities and as being an exemplar worshipper like whom other worshippers wished to be.

It was he that instructed Visvamitra in the knowledge of Sasarpari—R. V. III, 53, 15 and 16.

Sayana explains the name as an adjective of Visvamitra himself, in the sense of one who has maintained the blazing Agni in the verse "Lauded by Jamadagni's song, sit in the place of holy Law. Drink Soma, ye who strengthen Law"—R. V. III, 62.

The Sukla Yajur Veda (Muir's *Texts* IV, P. 322), speaks of Jamadagni as having a triple life, the same that exists among the gods. This shows that he ranks among the gods. "Let us have a triple life, a triple life of Jamadagni, the triple life of Kasyapa, the triple life that exists among the gods."

The name of Jamadagni's wife is generally mentioned in the Bharata and the puranas as Renuka, the daughter of Renu, a king of the Ikshwakus; the *Aranyaparva*, 117 names him Prasenajit; the *Kalika purana*, as quoted by Vachaspatya, makes him a king of the Vidarbha country; *Harivamsa*, 27, gives his daughter's name as Renuka and Kamali. This name seems to be in substance identical with Kamayani mentioned in the *Taitt, Ekagni Kanda* II, 8, 10, where, in the rites performed by the bachelor as Snataka at the completion of his Vedic studies and preliminary to his entering the married state, he is made to adorn himself with a garland of flowers, reciting the mantra "I wear together with Bhaga's splendour, the garland which Jamadagni brought to Sraddha-Kamayani." Here Kamayani may be viewed as an adjective of the goddess Sraddha, one who desired to wear the garland. But the same goddess Sraddha praised in R.V. X. 151 as one who is to be realised by the yearning of the heart, is called in the Anukramani as Sraddha-Kamayani, the daughter of Kama or Desire. It



appears to me that Jamadagni's puranic wife Kamali *alias* Renuka is identical with the Vedic goddess Sraddha Kamayani of the Snataka's garland mantra, and that Renuka or she who is scented with the pollen of flowers, is a name coined for her to indicate that she is the same spiritual Lady Faith whom Jamadagni adorned with the garland of flowers. Such being her nature, her father's name Renu (Pollen) requires no explanation, while the other name Prasenajit may be taken to mean one who has conquered the Sena or army of desires ; or in other words, one who is satyakama, having satya, the true self for his desire, for it is only such a man that is fit to be the father of Sraddha Kamayani.—*Indo Aryan Mythology*, Part II. pp. 347-349.

Soon after his marriage, Jamadagni was practising archery and employed his young wife Renuka to go and fetch the arrows back to him. It was in the month of Jyeshtha (June, July) and the sun was high in the heavens. Renuka naturally took shelter for a while under a tree, as her head and feet were scorched by the burning rays. Jamadagni rebuked her for the delay, but, on learning the cause thereof, he prepared to shoot down the wicked sun. Whereupon, the Lord of Day stood before him in the guise of a brahmana and said "Wherein has the sun offended you ? He is the source of light and heat; he draws up into himself the essence of the waters and gives them back as welcome rain. Further, he is always moving with extreme rapidity and I do not see how you will hit him." "I know you" replied Jamadagni "I will transfix you when you stand motionless for half a moment at midday." The sun grew afraid and took refuge in his mercy, who asked him to devise some means whereby the creatures of the earth could pursue their work unharmed by his blazing rays. Then the sun gave him an umbrella and a pair of slippers.—*M.B. Anusasana-parva* 144, 145,



As the Snataka who has completed his Vedic studies not only adorns himself with flowers, sandal, and collyrium, but also wears an umbrella and a pair of shoes, the aim of this story seems to be to show by allegorical language how Jamadagni, who was suggested by the Snataka's garland mantra to have himself been a great Snataka, completed his studies and acquired the paraphernalia of a Snataka from the sun-God himself. He pursues his Vedic studies with Renuka who, we saw, is Sraddha, Faith or Devotion, a spiritual Lady whose company the bachelor student must needs have while shunning the company of real women. She assists in his shooting the arrows of his intellect at the subjects of his studies again and again; the shooting means not killing, but winning the aim; and when at last she leads him to aim at the summer sun, who by means of his warmth and rain is the doer of universal good, his study is completed. The sun symbolises the Udgeetha or the sacred syllable *Om* (*Chandogya Up.* I, 5, 1), which according to several Upanishads, represents the Supreme Self. The knower shoots Him with his self as the arrow and becomes merged in Him (*Mundakopanishad* II, 2, 4). When the summer sun symbolizing the Self of universal good is aimed at and understood, the study of all the Vedas and the Vedanta is completed.—*Indo Aryan Mythology, Part II, p. 350*).

*Parasu Rama* :—He was born in the Treta Yuga, in the year Pramati, in the month of Chitra, on the night of Saturday, the eleventh of the bright fortnight, the constellation Rohini presiding—*Translator*.

One day Renuka went to the river Narmada to have her bath and saw there Chitraratha the king of Martikavata, disporting himself with his wives. Her heart went out to him; but, the next moment she realized the awful sin she had committed and was overcome with grief and fear. Shorn of the rays of her chastity, she fell down from the firmament,



through which she was coursing, into the deep waters of the Narmada. With much difficulty, she managed to reach the land and went back to her hermitage trembling with fear. Jamadagni of the open Eye, saw her spiritless, lustreless and dull. Then, his sons happened come into the cottage from the woods where they had been to gather fruits and roots. He ordered them in turn to kill her—Rumanvan, Sushena, Vasu and Visvvasu. They stood speechless with surprise and fear; their disobedience entailed upon them a dreadful curse by which they were reduced to the level of beasts and birds, dull, idiotic and senseless. Rama the youngest, was the last to come in and to him spoke Jamadagni. "This, your mother, has sinned foully and deserves not to live. Slay her at once."

And Rama went to where his mother was and lopped her head off with his axe. Jamadagni put away his anger from him and he asked his son to chose any boon of him. Then said Rama "I pray that my mother be cleansed of her sin; that she might be restored to life and have no recollection of this incident. May my brothers be restored to their former selves. Let my days on earth be long and let me not be defeated on the field of battle."—*M. B. Vanaparva* 117.

[The following is another variant of the above. Renuka was a model of chastity. She used to go to the river Narmada every day, have her bath and take up a handful of river sand, which, by reverent meditation on her husband, she converted into a solid water-vessel. But, when she became impure of heart, she could not, as before, make a solid vessel out of the loose shifting sand. After fruitless efforts, she went back to her husband, who thereby came to know of her sin].

During his boyhood Rama betook himself to the holy Chakrateertha and prayed long and earnestly to Vishnu.



The Lord stood before him and said "I grant you the wish of your heart and infuse you with my energy. In days to come, Kartaveerya Arjuna will foully slay your father. You will kill him in battle and root out the kshatriyas on earth twenty-one times with your axe. You will then give away this earth to Kasyapa in gift and lay by your weapon. I go down to the earth in the next Tretayuga as the son of Dasaratha, and will take back the energy which I have placed in you. You will live on to the end of this day of Brahma, engaged in meditation and will come back to me in the end."—*Ad. R. I. 7.*

Rama was instructed in the six-lettered mantra of Vishnu by Kasyapa and meditated upon the Lord on the holy mount Salagrama. Vishnu appeared unto him and said "I will place in you my energy to free the earth of the load of evil. You will wipe out the wicked brood of kings and will come back to me when your work is over on earth." He made over to him his axe, bow and arrows,—*Padmapurana, Uttarakanda, 268.*

Rama practised severe austerities to find favor with Mahadeva. Sankara was pleased with his purity and earnestness and said to him, "Rama! You will have the weapons you desire when you are pure enough; else, they would consume you quite." Then Rama passed a thousand years, engaged in the performance of sacrifices, homas, recitations, gifts, vows and penances. Sankara spoke of him in terms of approbation to Uma, the rishis and the gods. Later on, when the gods sought the protection of Siva against the oppression of the asuras, he sent for Rama and said "My energy shall be on you. Go and put down the turbulent asuras." Mahadeva was highly gratified with the way in which he discharged his trust, and instructed him in the science and art of all weapons human and divine.—*M. B. Karna-parva, 34.*



One day, during his stay with Sankara at Kailasa, he excelled Skanda by sending a sharp arrow through the mount Krouncha, which pleased Mahadeva so much that he gave him his own axe—*Mallinatha's* commentary on the *Meghadoota* of Kalidasa I. 57.

Mahadeva was pleased with Rama's devotion to him came to where he was performing tapas on mount Gandhamadana and gave him his axe and divine weapons.—*M. B. Santiparva* 48.

One day Jamadagni and Renuka were alone in the cottage; their sons had gone out as before into the woods. Then Arjuna, son of Kritaveerya, came there and Renuka entertained him hospitably. Proud and haughty, he was not in the least pleased by the reception accorded to him; and by force and in defiance of all resistance, he carried away the calf of the cow that supplied the rishi materials for with his offerings. He heeded not the pitiable cries of the calf and went away, destroying the trees around the hermitage. Rama came back in the evening and to him Jamadagni related the incidents. The cow bleating for its calf filled Rama with such wrath that he pursued the wicked king and slew him in battle, lopping off his thousand arms like so many rotten boughs. Arjuna was already touched with the hand of Death and Rama was the instrument of Fate. The kinsmen of the king were filled with rage and shame and they came upon Jamadagni and his wife while their sons were away. The sage was in profound meditation at the time; he would not fight though he was master of the art of war, human and divine. His foes pierced him with their keen shafts and Jamadagni met his fate at their hands, calling upon his favourite son Rama to the last. Sometime after, Rama came back to the hermitage's laden with fuel and beheld the direful sight. "Mine is the blame," cried he "that I have allowed you to be slain



like an animal by those mean and stupid kshatriyas. How did the Fates permit it that you should die in this way, virtuous, inoffensive and unswerving from the path of righteousness? Awful indeed is the sin of those wretches in that they have killed you with numerous keen arrows—and you, alone, helpless, aged and plunged in profound meditation". He performed the funeral rites for his departed sire and then and there made a terrible vow not to rest nor lay down his axe until he had wiped the wretched kshatriyas from off the face of the earth. He began with the sons of Kartaveerya, and he spared not, but slew and slew until the name of kshatriya was a thing of the past on earth. He filled five large lakes with their blood and offered libations to his ancestors. Jamadagni appeared to him and asked him to desist from the slaughter. Rama thereafter celebrated a splendid sacrifice and gave away the earth to the priests therein. To Kasyapa he made a gift of an altar of solid gold 10 cubits by 9. He retired to mount Mahendra and engaged himself in holy meditation. Jamadagni became one of the seven rishis of this manvantara; and Rama will take his place among them in the next, along with Kripa, Aswatthama, Krishnadwaipayana, and Rishyasringa, Galava and Deeptiman.—*M. B. Aranyaparva* 117. *Bh.* VIII. 13.

He comes from his retreat to the earth on the fourteenth day of every fortnight.—*Ib.* 118.

Jamadagni son of Bhrigu, prayed for long years to Indra on the banks of the Ganga and got from him Kamadhenu, the Cow of Plenty. One day, Arjuna Kartaveerya came to his hermitage, and was entertained with splendid hospitality, he and his countless armies. Arjuna was struck with wonder at the inconceivable powers of Kamadhenu and requested the Rishi to make a gift of it to him. "Nay, it is not mine" replied the sage. "Indra has placed it with



me. Arjuna tried to take it by force ; but, it destroyed his armies in a moment and went back to Swarga. Arjuna, in his mad wrath, slew the unoffending sage most foully—*Padmapurana, Uttarakanda 268.*

Long after, the sages were gathered together during a sacrifice at the holy Yayatipatana, when, Paravasu, the son of Raibhya and the grandson of Visvamitra, taunted Parasu Rama. "You have kept your word nicely, even as becomes a Brahmana and the son of Jamadagni. You have every claim to speak of yourself in such high terms in this large assembly. They say that you made a terrible vow to wipe out the kshatriya race from off the face of the Earth. Yonder Pratardana and his kind are not, I believe, kshatriyas in your estimation. In fact, the earth is overrun with them. Now, I see why you take shelter in mount Mahendra, fearing the just vengeance of those whom you slew." Rama was almost beside himself with rage and mortification and began his terrible work anew, destroying the old and the young, the infant on the breast and the babe in the womb. Time after time he laid his axe at the root of the kshatriya clan. Many ladies concealed their children from his anger. At last, Kasyapa, cunningly managed to get from Rama the whole of this Earth as a sacrificial gift, and resolved to put an end to this wholesale massacre. So he said to Rama, "The earth is mine by right of gift. It is my wish that you stay not in any portion of my dominions. It is not meet that you take back or use a thing you had given away. Proceed at once to the shores of the southern ocean." Rama accordingly repaired there and the ocean, out of dread of him, complied with his wishes to give him a portion of itself for his abode ; and it was known ever after as Soorparaga. Kasyapa made over the earth to the Brahmanas and went away. But, there was none to keep order



and dispense justice. Chaos, anarchy and dire confusion set in. Vaisyas and soodras took to themselves the women of the higher castes, and there was none to prevent them. The weak fell a prey to the strong. Wealth and power exchanged hands very rapidly. Some degraded brahmanas, grew big with pride, and gave out that they were oracles of wisdom and repositories of knowledge, but belied their pretensions by steeping themselves in drink. Brahmanas set the example and the others readily followed, with the result that they were at each other's throats in no time. Theft, oppression, untruth, and immorality were the order of the day. The few that clung to the right discharge of their duties were cruelly slain by the over-whelming numbers of wicked and cruel hearted wretches. Sacrificial halls, hermitages, and temples were scenes of cruelty and carnage; none escaped, women, old men, children or cows; the Spirit of the Earth fled away in affright to the nether worlds. Srutis and smritis, kingly polity, justice, and order were clean forgot. The brahmanas, many of them, found it more convenient to openly profess the life of outcastes and mlechhas. Kasyapa took pity on the misery of the earth and protected her in his thigh (*Uru*); hence one of her names *Urvi*. She mentioned to him such men still on earth who could protect her. "Many of the kshatriyas of the Haihaya line have been concealed by me among their women. The son of Vidooratha of the line of Purooravas is brought up by bears on mount Rikshavan. Rishi Parasara protects, unknown to any, the son of Saudasa. He is otherwise known as Sarvakarma (man of all work), because, though a kshatriya, there is no work that he does not in the Rishi's hermitage. Sibi's son is brought up by cows in the forest; hence his name Gopati (the lord of cows). There is Vatsa (the calf), the son of Pratardana, so called because he was brought up



by the cows in the cow-pen. Rishi Gautama brings up Anga, the son of Dadhivahana and grandson of Diviratha. Brihadratha is protected by the huge apes on mount Gridh-rakoota. The ocean conceals in her depths many warrior princes of the line of Marutta. And many others are now pursuing mean occupations as sculptors, architects, masons, and gold-smiths. Now, there is no lack of men to protect me." Then Kasyapa sent for those princes and made over to them the various kingdoms of the earth.—*M.B. Santiparva. 48.*

Parasurama, having carried out his promise to his ancestors, prepared to retire from the world; he would give away his wealth to the brahmanas. Now, Drona the son of Bharadvaja, desired to obtain from him his knowledge of the art of warfare and of the weapons, human and divine. He proceeded to where Rama was, to mount Mahendra, accompanied by his disciples. He touched the earth with his head before Rama, and proclaimed his family and lineage. "What can I do for you?" asked Rama. "I desire of you" replied Drona "inexhaustible wealth." "I am so sorry. I have given away the earth with all the wealth it has to Kasyapa and the brahmanas, and have nothing left with me but this body and my knowledge of weapons, human and divine; which will you have?" "If you allow me the choice" replied Drona "I would even pray that you instruct me in the knowledge of weapons thoroughly and in detail." And thus Drona became the repository of the knowledge of Rama.—*M. B. Adiparva 140.*

Bheeshma won, in a swayamvara, the hands of Amba, Ambika and Ambalika, the daughters of the king of Kasi, to be wives of his younger-brother Vichitra-veerya. Just before the wedding day, Amba, the eldest, said to Bheeshma "Respected sir! you are the soul of virtue and justice. I put my case before you and leave

son to decide what is best for me. My heart has gone out to the king of the Salvās ; and he has proclaimed his love to me, though all unknown to my parents. So, I am in great doubt whether I could give myself over to another." Bheeshma sent her with all care to her affianced ; but, he rejected her, as being already the lawful bride of another, having been won by Bheeshma in the swayamvara. He would not listen to her protests and declarations of love ; he heeded not that she had permission from Bheeshma to go back. So, she came back weeping, even to where Bheeshma was. She knew not whom to vent her wrath upon—Bheeshma or her father or the king of the Salvās, but she at last pitched upon Bheeshma to wreak her revenge. She retired to the forests and sought council with the hermits. One day, her maternal grand-father, Hotravahana, came there and was informed of the incident. He advised her to take refuge with Rama, son of Jamadagni. "For, Bheeshma dare not disobey him; he owes his knowledge of the art of war to Rama." Then Akritavrana, the bosom friend and companion of Parasurama, came there and to him Hotravahana proffered his request. "Tomorrow, on the fourteenth day of this fortnight, Rama comes here and I will see that he sees justice done to the princess." It was done and Rama took her to Bheeshma and said "Son! Take back this lady for, she has justice on her side." But, Bheeshma represented to him the other side and proclaimed his resolve to meet his preceptor in battle and win or die rather than commit himself to an act unworthy of a kshatriya. Then a fierce battle ensued between them for twenty-three days. Now Rama won, now Bheeshma. One night Bheeshma went to sleep in a despondent mood ; and in a dream he saw before him the foremost of the Shining Ones who revived him before when he was felled to the earth by the fierce arrows of Rama. "Fear not, my son ! Rama will not



defeat you in battle, but rather the other way. There shall come back to you even now the knowledge of the weapon Prasvapana. It appertains to Brahma, and was manufactured by Visvakarma. No one knows it, Rama or any other; but it is yours, for, it was known to you in your previous birth. Rama, your foe and preceptor, will not be killed outright by the discharge of this weapon, but will only fall asleep from which you can awake him by the astra Sambodhana. Thus you will have defeated Rama and yet not be exposed to the heinous sin of slaying a brahmana and acharya; besides, he cannot meet with death at your hands, for he has very long to live." Then the eight Shining Ones went away. The next day there was a fierce fight between Rama and Bheeshma, during which both of them, as a last resource, discharged their Brahmastras at one another. The worlds and their inhabitants were sore afflicted and trembled in dread affright. Bheeshma then called unto himself the wonderful astra Prasvapana and it came to him with the mystery of its discharge and withdrawal. He made ready to discharge it at Rama, when there arose a mighty tumult in the sky and voices were heard exclaiming "Bheeshma! Do not use that astra against Rama." Narada advised him to the same effect and the eight Shining Ones said to Bheeshma from on high "Do as Narada tells you, for this is highly beneficial to the worlds." Thereupon Bheeshma withdrew the Prasvapana astra and infused all his might into the Brahmastra. Rama saw that his foe took back the dread astra and cried out in great excitement "Fool that I am! Bheeshma has defeated me." Then his father and his ancestors came down to him and consoled him gently. "Rama! You did ill to fight with Bheeshma, who is a kshatriya and bound to fight. It becomes you not, a brahmana, to turn your heart from meditation and study to battle and carnage. It was for a special pur-



CSL

use that you were made the instrument of a mighty vengeance to be wreaked on the kshatriyas. But, it is all over and past, and you have no call to take it up anew. This Bheeshma is one of the mighty Vasus and cannot be defeated by you; Arjuna, the son of Pandu, is Bheeshma's Fate." But Rama exclaimed "I will never draw away from the fight, for that is my vow. If it so pleases you, persuade Ganga's son to do it." Then Richeeka, Jamadagni, Narada and the others requested Bheeshma to desist from battle. "No" said he "it is my duty as a kshatriya never to turn my back upon my enemy." Then Narada, his mother Ganga and the eight Shining Ones pacified Bheeshma and severely wounded as he was, he went up to Rama and bowed low before him. His late enemy embraced him affectionately and said "I, the terror of the kshatriyas on earth and their exterminator, do here proclaim that no kshatriya deserves to stand beside you either in the past or in the present. I have been highly pleased with you in that you have stood by your vow and duty unflinchingly."—*M.B. Udyoga-parva* 174, 185.

Rama's ancestors found it difficult to stay his hand from the slaughter of the kshatriyas, and related to him the following incident to make him put away his wrath:—There was a Rajarshi by name Alarka, perfect in all the virtues of his order. He triumphed over his enemies and ruled his vast dominions in peace. One day he was sitting under a leafy tree, having resigned his kingdom into the hands of others. Said he to himself "All my strength comes to me by my mind. I must reduce it to subjection if I am to call myself victor. It is the mind that induces men to run after things that help them not. So, I shall pierce it with keen shafts." "Nay," replied Mind "these your arrows can do me nothing; if at all, they will pierce your vital parts and you



die. Go, find arrows of another sort that will make you my master."

Alarka thought over it and said, "The organ of smell enjoys various odours and hankers after them. So, I will discharge my arrows even against the organ of smell." "Nay" replied Smell "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Find arrows of another kind that will make you my master."

Alarka thought over it and said, "The organ of taste enjoys various tastes and hankers after them. So, I will discharge my arrows even against the organ of taste." "Nay" replied Taste "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another sort that will make you my master."

Alarka thought over it and said "The organ of touch enjoys various contacts and hankers after them. So, I will discharge my arrows even against the organ of touch." "Nay" replied Touch "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another kind that will make you my master".

Alarka thought over it and said "The organ of hearing enjoys various sounds and hankers after them. So, I will discharge my arrows even against the organ of sound." "Nay" replied Sound "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another kind that will make you my master."

Alarka thought over it and said "The organ of sight enjoys various sights and hankers after them. So, I will discharge my arrows even against the organ of sight." "Nay" replied Sight "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another kind that will make you my master."



Alarka thought over it and said, "This mind very often allies itself to Buddhi (Reason). So, I will discharge my arrows at Reason." "Nay" replied Reason, "these your arrows can do me nothing ; if at all, they will pierce your vital parts, and you will die. Go, find arrows of another kind that will make you my master."

Then Alarka engaged himself in a course of tapas of unheard of severity, but acquired not the kind of arrows by which he could pierce the seven mentioned above. He thought over it deeply for a long time and at last decided to have recourse to yoga as his last hope. So, he made his mind one-pointed, concentrated all his energies, curbed his wandering fancies and lo ! he pierced his senses beyond hope with a single arrow. It was yoga that realised for him his supreme wish. In mighty surprise, Alarka said to himself, "What a pity it is ! Till now, I have wasted my efforts and energies on my kingdom, my wealth, my people and my enjoyments. It was never given me to know that in yoga lies supreme happiness."

And Rama laid the words of the pitris to heart and retired to mount Mahendra to engage himself in tapas.—*M. B. Aswamedhika-parva* 31.

Parasurama was overshadowed with the energy of the Lord and hence, he was no Poorna-avatara. He is not an object of worship—*Padmapurana, Uttarakhanda*.

He has a seat in the hall of Yama—*M. B. Sabha-parva* 8.

He knew that Mahavishnu came down on earth as Sree Rama ; and acted in apparent antagonism to him only to proclaim his greatness and glory to the world.—*Raghuvamsa* XI. 15.

Parasurama heard reports of the marvellous might of the son of Dasaratha ; and wishing to test it, proceeded to Ayodhya, taking with him the bow with which he had slain