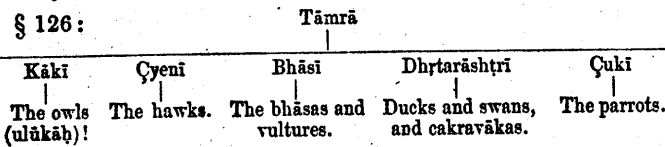


§ 124: Çukra's daughter Devī was the eldest wife of Vartna; her children are Bala and Surā ("giving joy unto the gods").—§ 125: Adharma was born when creatures began to devour each other from want of food. His wife is Nirṛti, whence the Rākshasas, who are called Nairṛtāḥ, and (?) Bhaya, Mahābhaya, and Mrtyu. Mrtyu has neither wife nor children.—§ 126:



§ 127: Krodha had nine daughters of wrathful disposition (*Krodhavaçāḥ*): I, Mṛgī (whose offspring are the deer); II, Mṛgamandā (° the bears and sṃmaras); III, Harī (° the monkeys, horses, and golāngūlas); IV, Bhadrāmanas (mother of the elephant Airāvata); V, Mātāngī (whose offspring are the elephants); VI, Çārdūli (° lions, tigers, leopards, and all strong animals); VII, Çvetā (v. 2630: *diçāṃ gajan tu Çvetākhyam . . . ajanayad*); VIII, Surabhi, who has four daughters: (A) Rohiṇī; from whom the cows sprang; (B) Gandharvī, the horses; (C) Vimalā; (D) Analā, whose offspring are the seven sorts of trees that have pulpy fruits—the date, palm, hintala, tali, the little date, the nut, and the cocoanut, according to PCR.—and a daughter, Çukī; IX, Surasā (mother of Kaṅka, i.e. a species of long-feathered birds).—§ 128: Aruna's wife, Çyeni, gave birth to Sampāti and Jaṭāyus.—§ 129: Surasā gave birth to the Nāgas, Kadrū to the Pannagas (these names are, however, in reality used indiscriminately), Vinatā to Garuḍa and Aruna* (I, 66).—§ 130: Complying with the wish of Janamejaya, Vaiçampāyana mentions the gods, Dānavas, etc. (see ch. 65-66 = §§ 85-129), who were born among men, and in whom they became incarnated. (b) Bhīshma. (c) Dhṛtarāshṭra. (d) Vidura. Enumeration, among others (a) of the 101 sons (β) of Dhṛtarāshṭra (v. Dhṛtarāshṭra) (they were versed in the Rājasastra), including (e) Yuyutsu, incarnations of Pulastya's sons (i.e. the Rākshasas), except Duryodhana, who was a portion of Kali, and (f) a daughter, Duḥçalā. Nakula and Sahadeva (portions of the Açvins) were the handsomest of all creatures. Soma set a condition for letting his son Varcas be incarnate in Abhimanyu. (g) Draupadī's five sons (h) (enumerated) were the Viçvas (? *viçvān devagaṇān*).—§ 131 (Kuntī); (b) Karṇa.—§ 132: Incarnations of Nārāyaṇa (Vāsudeva, i.e. Kṛṣṇa), Çesha (Baladeva), Sanatkumāra (Pradyumna), 16,000 portions of the Apsarases (the wives of Vāsudeva; born at the command of Vāsava, i.e. Indra), Çrī (Rukmiṇī, in the line of Bhīshmaka), Çaci (Draupadī), Siddhi and Dhṛti (Kuntī and Mādri), Matī (Subalātmaḥ, i.e. Gāndhārī), (I, 67).

Cf. *ādir amṣavatāraṇa(m)* (so B.; C. *ādivamṣavatāraṇam*) = [Ādiv]amṣavatāraṇaparvan: I, 312, 360.

Amṣu = Çiva (1000 names²).

Amṣumat¹, a king. § 232 (Svayaṃvarap.): I, 186, 6991 (among those who came to the Svayaṃvara of Kṛṣṇā).

Amṣumat², the son's son of king Sagara. § 387 (Sagara): III, 107, 8884 (*Asamañjas-sutam*).—§ 389 (Gaṅgāvat.): III, 107 (brings back the sacrificial horse of Sagara), 8895, 8898, 9901, 9908, 9911, 9914, 9915.

Amṣumat³, a Bhoja king (cf. Amṣumat¹). § 604 (Karnap.): VIII, 6, 164 (Bhojarājah, killed by Droṇa).

Amṣumat⁴, one of the Viçvedevas. § 749 (Ānuçāsanik.): XIII, 91, 4357 (enumerated among 64 Viçvedevas).

Amṣumat⁵ = Sūrya.

Amṣumat⁶ = Soma.

Ameyātman¹ = Çiva.

Ameyātman² = Viṣṇu (1000 names).

Amita = Çiva (1000 names²).

Amitāçana = Viṣṇu (1000 names).

Amitāçanā, a Mātṛ. § 615u (Skanda): IX, 466, 2625 (enumeration).

Amitadhvaja, an ancient king. § 673 (Bau-vāsava-ç.): XII, 227a, 8262.

Amitaujas, a king. § 130 (Amṣavat.): I, 67a, 2648 (incarnation of the Asura Ketumat).—§ 564 (Sainyodyogap.): V, 4, 75 (among the kings to whom Drupada proposes to send messengers).—§ 572 (Rathātir.): V, 171, 5903 (among the mahārathāḥ of the Pāṇḍavas, *Pāṇḍava sattamāḥ*).

Amitavikrama = Viṣṇu (1000 names).

Amitrajit = Çiva (1000 names²).

Amogha¹, a Fire. § 490 (Āngirasa): III, 219, 14154.

Amogha², a Yaksha. § 506 (Skandayuddha): III, 231, 14548 (*mahā-Yaksho*, in the right wing of Skanda's army).

Amogha³ = Skanda. § 508 (Kārttikeyastava): III, 232, 14632 (among the names of Skanda).

Amogha⁴ = Çiva: X, 256; XIII, 1227 (1000 names²).

Amogha⁵ = Viṣṇu (1000 names).

Amoghā, a Mātṛ. § 615u (Skanda): IX, 466, 2639.

Amoghārtha = Çiva (1000 names²).

*amṛta¹, ambrosia (cf. the articles Utānka, Amṛtam., Garuḍa, Vālakhilya, Kapilā, etc.). § 615u (Skanda): IX, 46, 2668 (*kamaṇḍalum amṛtodbhavam*, which Gaṅgā gave to Skanda).—§ 618 (Jalapradānikap.): XI, 2, 46 (*amṛta-samair vākyair*); 7, 163 (*vāg°*).

Amṛta² = Çiva (1000 names²).

Amṛta³ = Viṣṇu (1000 names).

Amṛta⁴: XII, 12864 (Mahāpurushastava).

Amṛtā, a Māgadhā princess, wife of Anaçvan. § 156 (Puruvaṃç.): I, 95, †3794 (*Māgadhīm*).

Amṛtāça = Viṣṇu (1000 names).

Amṛtāksha: XII, 12864 (Mahāpurushastava).

[Amṛtamanthana] ("churning of the Amṛta or Ambrosia"). Cf. Āstikaparvan. § 28: Once the gods having assembled on the summit of Mount Meru, Nārāyaṇa told Brahmān to churn the Ocean with the gods and the Asuras, in order to obtain Amṛta (I, 17). Viṣṇu and Brahmān prevailed upon Ananta (i.e. Çesha), the prince of Snakes, to bring up the mountain Mandara. The gods having obtained from the Ocean the permission to churn it, Indra placed Mandara on the back of the Tortoise-king; Mandara was made the churning staff and Vāsuki the cord, the Asuras holding him by the hood and the gods by the tail, while Ananta, who sided with Nārāyaṇa, at intervals raised the snake's hood and suddenly lowered it. Black vapours with flames issued from Vāsuki's mouth, etc. After some churning