

brahman and drank soma with Indra (I, 175). — § 224: *Kalmāshapāda* (q.v.)—§ 225. *Vasishtha* patiently bore his grief, and resolved rather to sacrifice his own life than exterminate the *Kauçikas*. He threw himself down from the summit of *Meru*, entered a huge fire in the forest, and tied a strong weight to his neck and threw himself into the sea, but all in vain, and, in distress of heart, he returned to his hermitage (I, 176). Beholding it bereft of his children, he left it again and tied himself strongly with cords and flung himself into a mighty river, but the stream cut those cords and cast the *ṛshi* ashore, whence that river was called *Vipāçā*. Once more he threw himself into a river flowing from *Himavat* (*Haimavati*), but the river immediately fled in 100 different directions, and has since been known by the name of the *Çatadru* ("çatadhā vidrutā", v. 6753). He now again went towards his hermitage, and was on the way addressed by *Adṛçyanti*, the wife of *Çaktri*, who had for twelve years borne his child in her womb. Hearing that child in the womb reciting the *Vedas* with the six *Āngas*, *Vasishtha* refrained from self-destruction, and, accompanied by *Adṛçyanti*, returned to his hermitage. One day he saw *Kalmāshapāda*, who would devour him; *Adṛçyanti* was terrified, but *Vasishtha* restrained him by uttering "hum", and, sprinkling him with water sanctified by *mantras*, and freed him from his curse that had lasted twelve years. *Kalmāshapāda* promised never more to insult *brahman*s, and prevailed upon *Vasishtha* that he accompanied him to his capital *Ayodhyā* and begat a son for him on the queen. Then he went back to his hermitage. After twelve years the queen tore open her womb by a stone, and then was born the *rājarsi* *Açmaka*, who founded the city of *Paudanya* (I, 177).—§ 226: *Parāçara* (q.v.).

**Vasishthāpavāha** ("the carrying away of *Vasishtha*"), name of a tirtha. § 615 (*Buladevatirthayātrā*): IX, 41, †2357; 42, †2358.—§ 615p (do.): A great enmity arose between *Viçvāmitra* and *Vasishtha*, due to their rivalry in respect of ascetic austerities. The hermitage of *Vasishtha* was in *Sthānūtirtha*, on the bank of the *Sarasvatī*; on the opposite bank was the hermitage of *Viçvāmitra*. There (i.e. in *Sthānūtirtha*) *Sthānu* had practised penances, and having performed a sacrifice and worshipped the *Sarasvatī* he had established that tirtha, and there the gods in days of yore installed *Skanda*. In that tirtha on the *Sarasvatī*, the *ṛshi* *Viçvāmitra*, by his penances, disturbed *Vasishtha*. *Viçvāmitra* and *Vasishtha* every day challenged each other in respect of the superiority of their penances. *Viçvāmitra* ordered the *Sarasvatī*, notwithstanding her trembling, to bring *Vasishtha* into his presence, that he might slay him. *Vasishtha* willingly let her do so, lest *Viçvāmitra* should curse her. *Sarasvatī* washed away one of her banks and bore *Vasishtha* (who praised the *Sarasvatī* (q)) away and informed *Kauçika* (i.e. *Viçvāmitra*) about his arrival; but while *Viçvāmitra* was looking for a weapon she quickly bore *Vasishtha* back to the eastern bank. *Viçvāmitra* cursed her, saying that her current should be changed into blood, which is acceptable only to the *Rākshasas*. For a whole year she then flowed bearing blood mixed with water. The gods, the *Gandharvas*, and the *Apsarases* grieved. For this reason the tirtha came to be called *V. Sarasvatī*, however, once more got back her own proper condition (IX, 42), when some *munis* on a *tirthayātrā* to the *Sarasvatī*, having bathed in all her tirthas came to *V.* and saw the water mixed with blood, and that innumerable *Rākshasas* were drinking it. Having learnt the cause, they

worshipped *Mahādeva* with penances and purified the *Sarasvatī*. The *Rākshasas*, who were *Brahma-Rākshasas* (so those among *vaiçyas*, *çūdras*, and *kshatriyas*, who hate and injure the brahman, become *Rākshasas*), afflicted with hunger, sought the protection of the *munis*, who, having ordained what should be the food of the *Rākshasas* (r) solicited the *Sarasvatī*, who assumed a new shape called *Arunā*; bathing in that new river the *Rākshasas* abandoned their bodies and went to heaven. Ascertaining all this, *Indra* (s) bathed there and became purified of a grievous sin (i.e. *brahmahatyā*): IX, 42, 2398.

**Vāsishthī**, a tirtha (a river?). § 370 (*Tirthayātrāp.*): III, 84, 8026.

**[Vasishthopākhyāna(m)]** ("the episode relating to *Vasishtha*"). § 223 (cf. *Caitrarathap.*). *Arjuna* asked: "Why did *Kalmāshapāda* command his queen to go to *Vasishtha*? And was this an act of sin on the part of *Vasishtha*?" The *Gandharva* said: Under the influence of the curse, *Kalmāshapāda*, in anger, went out of his capital, accompanied by his wife. In a solitary part of the woods he saw a *brahman* and his wife (*Āngirasi*, v. 6908) embracing each other. The couple ran away, but *Kalmāshapāda* forcibly seized the *brahman*. The *brāhmaṇi* asked him to liberate her husband, but he cruelly devoured him. The tears that the woman shed blazed up like fire and consumed everything in that place. The *brāhmaṇi* cursed the *rājarsi*, saying that he should meet with instant death when cohabiting with his wife, and that his wife should have a son from *Vasishtha*, whose children he had devoured, and that child should be the propagator of his race. Then she entered the fire. *Vasishtha*, by his ascetic power, immediately knew all about it. And long after this, when the *rājarsi* became freed from his curse, he approached his wife *Madayanti*, not remembering the curse of the *brāhmaṇi*. Hearing, however, the words of his wife, he recollected the curse, and, therefore, he appointed *Vasishtha* to beget a son on his queen (I, 182).

**Vasor-dhārā**<sup>1</sup>, name of a tirtha. § 358 (*Tirthayātrāp.*): III, 82, 5018.—Do.<sup>2</sup> = the river *Mandākinī* (according to Nil.): XIII, 3789.—Do.<sup>3</sup>, name of a certain libation of ghee: I, 8146; XII, 12843-44; XIII, 118.

**Vastrapa**, pl. (°aḥ), a people. § 295 (*Dyūtap.*): II, 52, 1871 (brought tribute to *Yudhishthira*).

**Vāstu** (*Vastrā*, B.), a river. § 574 (*Jāmbukh.*): VI, 9A, 333.

**Vasu**<sup>1</sup>, surnamed *Uparicara*, king of the *Cedis*. § 73 (cf. *Ādivaṃçāvatarāna*). Instructed by *Indra* king *V.* won the kingdom of the *Cedis*. Some time after he dwelled in a hermitage practising austerities, from which the gods, headed by *Indra*, prevailed upon him to refrain. *Indra* gave him a crystal *vimāna* (chariot) capable of carrying him through the air like a god, and a triumphal (*vaiçyanti*) garland named *Indramālā*, and a bamboo pole to protect the peaceful. After a year the king planted this pole in the ground in order to worship *Indra* (from that time all kings plant a bamboo pole, and the next day they cover it with golden clothes, etc.). *Indra* came there in the form of a swan to accept the worship, and blessed the men and kings who would observe this festivity: I, 63, 2335 (*Paurāṇandanaḥ*), 2354, 2355, 2358.—§ 74 (do.): From the country of the *Cedis* *V.* ruled the whole world. He installed his five sons as governors of various provinces: *Bṛhadraihā* (in the country of the *Māgadhas*), *Pratyagra*, *Kuçāmba* or *Munirāhana*, *Māvella*, and *Yadu*; they founded kingdoms and towns, named after themselves, and created separate dynasties which lasted