

wings; he offered Gautama food 12. 165. 27; Gautama thought of returning home but since he had nothing to eat on way the ungrateful Gautama decided to kill Rājadharmān who was a heap of flesh 12. 165. 31; Rājadharmān had kept fire burning with flames for the protection of Gautama at night, and he slept by the side of Gautama fully trusting him (*viśvasta*); Gautama killed Rājadharmān with a fire-brand; he dressed the bird by removing his wings and hair (*sa taṁ vipakṣaromāṇaṁ kṛtvā* 12. 166. 4) and roasted him on fire; then taking the gold and meat with him Gautama started off 12. 166. 1-4; when a couple of days passed without Rājadharmān's going to meet Virūpākṣa on his way home from the Brahmāloka, Virūpākṣa was worried about Rājadharmān's safety; he suspected that Gautama, devoid of virtues as he was, might have killed Rājadharmān; he therefore asked his son to visit Rājadharmān's residence and find out whether he was alive; Virūpākṣa's son saw near the *nyagrodha* tree only a skeleton of Rājadharmān; he and his associates pursued Gautama, captured him, and returned to Virūpākṣa with the body of Rājadharmān which was without wings, bones and feet (*śarīraṁ ca pakṣāsthicaraṇojjhitam* 12. 166. 13) 12. 166. 5-14; Virūpākṣa lamented over the loss of his friend and prepared a funeral pyre decorated with jewels, and spread over with perfumes and many pieces of cloth; after kindling the pyre of Rājadharmān, Virūpākṣa performed the prescribed funeral rites; at that time divine Surabhi, daughter of Dakṣa, happened to stand above the pyre (in the sky); the foam from her mouth, mixed with milk, fell down on the burning pyre; Rājadharmān came back to life and met Virūpākṣa; at that time Indra arrived

on the scene and was glad that Rājadharmān was alive (*diṣṭyāyaṁ jīvātīty uta* 12. 167. 6); Indra told them an old incident (*purātanaṁ* 12. 167. 7); on a certain occasion, Rājadharmān had failed to present himself in the assembly (*sadas*) of Brahmādeva; the enraged god cursed Rājadharmān to die soon (*tasmād vadhaṁ sa duṣṭātmā nacirāt samavāpsyati* 12. 167. 9 [*na cirāt* seems to contradict *purātanaṁ*]); hence Rājadharmān was killed by Gautama, but was again revived by Brahmān by sprinkling nectar 12. 167. 1-10; since Indra was favourably disposed to Rājadharmān he was requested by Rājadharmān to bring Gautama back to life; Indra revived Gautama and gave him to Rājadharmān; delighted Rājadharmān embraced Gautama who had with him all kinds of vessels full of gold (*sabhāṇḍopaskaram* 12. 167. 13); Rājadharmān then took leave of Gautama and returned home 12. 167. 11-14; Rājadharmān, as usual, visited the abode of Brahmādeva and was received with guest worship 12. 167. 15; this narrative of Rājadharmān and Gautama is called *ākhyāna* 12. 167. 18.

[See Nāḍijaṅgha]

Reṇuka m. : A mythical bird (*pakṣin*). He fought with Garuḍa when the latter was on his expedition to fetch *amṛta*; Garuḍa tore him apart with his wings, nails and beak 1. 28. 18 (According to NĪ. the name of a Yakṣa, cf. his remark on 1. 32. 18 Bom. Ed.).

Lapitā f. : A female Śārṅgikā bird.

The great sage Mandapāla, turned into a *Śārṅgika* bird, first approached the *Śārṅgikā* Jaritā, but later transferred his attention to Lapitā 1. 220. 17; at the time of the Khāṇḍava fire, when Mandapāla expressed