

Rājasūya gold called *pipīlika*, given as boon by ants (?), in heaps to be measured by *dronas*, best black chowries and other chowries white like the moon, sweet honey from Himalayan flowers, garlands of flowers brought down by waters from the Uttara Kurus, and powerful herbs from northern Kailāsa; they were halted at the gate (*ekāśanājyohāḥ ... te vai pipīlikam nāma varadattam pipīlikaiḥ | jātārūpam droṇameyam ahārśuḥ puñjaśo nṛpāḥ || ... ajātaśatror nṛpater dvāri tiṣṭhanti vāritāḥ ||*) 2. 48. 3-7.

**Airāvata nt.** : Name of a Varṣa.

**A.** Location : It lay beyond the Śveta and the Hairaṇyaka Varṣa and beyond the Śṛṅgavant mountain (*śvetād dhairanyakam param | varṣam airāvataḥ nāma tataḥ śṛṅgavataḥ param*) 6. 7. 35; beyond the Śṛṅgavant mountain it reached up to the ocean (*uttareṇa tu śṛṅgasya samudrānte janādhipa | varṣam airāvataḥ nāma tasmāc chrṅgavataḥ param*) 6. 9. 10. **B.** Characteristics : Among the seven Varṣas, beginning with the Bhāratavarṣa in the south and ending with the Airāvata in the north (in between lay Haimavata, Hari, Ilāvṛta, Śveta and Hairaṇyaka, See Nī. on Bom. Ed. 6. 6. 37-38), each succeeding one excelled its immediately preceding one in the duration of life, in health, as well as in qualities related to *dharma*, *kāma* and *artha*; people lived there in association with one other (*uttarottaram etebhyo varṣam udri-cyate guṇaiḥ | āyuspramāṇam ārogyam dharmataḥ kāmato 'rthataḥ || samanvitāni bhūtāni teṣu varṣeṣu bhārata*) 6. 7. 37-38 (Nī. on Bom. Ed. 6. 6. 40; *samanvitāni bhinnabhāvena saṃgatāni?*); the sun does not get hot there, men do not grow old, the moon, together with the *nakṣatras*, is

as though all light; men are born there having the brightness, colour and fragrance of lotus, and having eyes like lotus leaves; their eyes do not wink, they are fragrant, they live without food, and have control over their sense-organs; they are all descended from the world of gods and are free from the quality of passion; their life span is of thirteen thousand years (*na tatra sūryas tapati na te jīryanti mānavāḥ | candramāś ca sanakṣatro jyotirbhūta ivāvṛtaḥ || padmaprabhāḥ padmavarṇāḥ padmapatranibhekṣa-ṇāḥ | padmapatrasugandhāś ca jāyante tatra mānavāḥ || anīspandā sugandhāś ca nirā-hārā jitendriyāḥ | devalokacyutāḥ sarve tathā virajaso nṛpa || trayodaśa sahasrāṇi varṣāṇām te janādhipa | āyuspramāṇam jīvanti narā bhāratasuttama ||*) 6. 9. 11-14.

**Aila m.** : Name of a class of Kṣatriyas.

To show that the lustre and strength of illustrious Kṣatriyas was pacified by Brāhmaṇas, it was pointed out by Bhiṣma that Bharadvāja defeated Vaitahavyas and Ailas (*bharadvājo vaitahavyān ailāś ca*) 13. 34. 16. [ See the next ].

**Ailavamśa m. (sg.), Ailavamśya (pl.)** : The lineage of Aila, those born in the lineage of Aila.

Many kings, great heroes and godlike, were born in the dynasty of Manu; they prospered the lineage of Aila (i. e. of Purūrasvas 1. 90. 7) (*devakalpā mahārathāḥ | jātā manor anvavāye ailavamśavivardhanāḥ*) 1. 89. 55; Kings and Kṣatriyas claim their succession either from the lineage of Aila or from Ikṣvāku; the kings born in the lineage of Aila and Ikṣvāku together make up one hundred and one families of Kṣatriyas (*ailasyekṣvākuvamśasya prakṛtiṃ paricakṣate | rājānaḥ kṛṇibaddhāś ca tato 'nye*