

Tvaṣṭā and Rudra. (Viṣṇu Purāṇa, Part I, Chapter 15). This Ajaikapī is one of those who are in-charge of preserving all the gold in this world. (M.B., Udyoga Parva, Chapter 114, Verse 4).

**AJAKA.** An Asura.

*Birth.* Kaiyapa was born the son of Marīci, son of Brahmā. Kaiyapa married Danu, one of the daughters of Dakṣa and had two sons by her. They were Ajaka and Vṛṣaparvā. (M.B., Ādi Parva, Chapter 65, Verse 24; Chapter 67, Verse 16).

**AJAKĀŚVA.** A king of the Pūru Vaiṣṇa. The mighty Jahnu was born to Ajamīḍha by his wife Keśinī. Two sons, Ajakāśva and Balakāśva were born to Jahnu. Kuśika is the son of Balakāśva. Kuśika is the grandfather of Viśvāmitra. For genealogy see Pūru Vaiṣṇa. (Agni Purāṇa, Chapter 278).

**AJAMĪḌHA I.** A famous king of the Pūru Vaiṣṇa.

1) *Genealogy.* Descended from Viṣṇu in this order:—Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Pūru - Janamejaya - Prācinvā-Manasyu - Vitabhaya - Śunḍu - Bahuvīdha - Saṁyāti - Raho- vādī - Bhadrāśva - Matnāra - Santurodha - Duṣyanta - Bharata-Bṛhatkṣetra-Hasti-Ajamīḍha.

2) *Birth.* Several dynasties like Yadu Vaiṣṇa, Pūru Vaiṣṇa etc. take their origin from Yayāti. Duṣyanta belongs to that dynasty. King Bharata was born as Duṣyanta's son by Śakuntalā. Suhotra - Suhota - Gaya - Gardda-Suketu and Bṛhatkṣetra were Bharata's sons. Bṛhatkṣetra had four children, who were : Nara, Mahāvīra, Garga and Hasti. Of them Hasti had three sons: Purumīḍha, Ajamīḍha and Dvimīḍha.

3) *Other details.* Ajamīḍha had three queens—Dhūminī, Nīlī and Keśinī. Of them, Dhūminī had a son, Rkṣa and Nīlī's son was Duṣyanta (This was not Śakuntalā's husband, Duṣyanta) and Keśinī's sons were Jahnu, Praja and Rūpiṇa. Parameṣṭī was another name of Keśinī. (M.B., Ādi Parva, Chapter 94, Verses 30-32; Anuśāsana Parva, Chapter 4, Verse 2).

**AJAMĪḌHA II.** We come across another Ajamīḍha also in the Lunar Dynasty. He married Sudevā, daughter of Vikaṇṭha a King of the Lunar Dynasty. This Ajamīḍha had 2400 children by his four wives, Kaikeyī, Gāndhārī, Viśālā and Rkṣā. Of them Saṁvaraṇa married Tapatī, the daughter of Vivasvān. See Tapatī Saṁvaraṇa. (M.B., Ādi Parva, Chapter 95, Verses 35-37).

**AJĀMILA.** Ajāmila's story is given in the Bhāgavata as an example to illustrate that even the most wicked person can attain Viṣṇupāda (Salvation).

Ajāmila was a Brahmin who was once sent by his father to the jungle to fetch samit (leaves and twigs to make the sacrificial fire). Ajāmila met there a beautiful Sūdra woman. Forgetting everything, the Brahmin made her his wife and children were born to them. When that Brahmin, who was the very embodiment of all vices, reached the age of eightyseven, the time came for him to die. Yamadūtas (Agents of Yama—the god of death) had arrived. The frightened Ajāmila shouted loudly the name of his eldest son, 'Nārāyaṇa'. Hearing the repeated call of his name 'Nārāyaṇa', Mahāviṣṇu appeared there and dismissed the agents of Yama. From that day Ajāmila became a devotee of Viṣṇu and did penance on the bank of the Ganges and after some years attained salvation. (Bhāgavata, Aṣṭama Skandha, Chapter 1).

**AJAMUKHA (AJAVAKTRA).** He was one of the soldiers in Skanda's army. (M.B., Śalya Parva, Chapter 45, Verse 75). In the battle between Skanda and the Asuras, Ajamukha killed the Asura, Madhu. (Skanda Purāṇa, Yuddha Kāṇḍa).

**AJAMŪKHĪ (AJĀMUKHĪ).**

1) *Genealogy.* Descended from Viṣṇu thus : Brahmā-Marīci-Kaśyapa-Ajāmukhī.

2) *Birth.* Long ago in the battle between Devas and Asuras one of the routed Asuras had fled to Pātāla (Hell). Surasā was his daughter. Brahmā's grandson, Kaśyapa married Surasā. She gave birth to six children—Śūrapadmā, Śimhikā, Śimhavakra, Tārakāsura, Ajāmukhī and Gomukha. The Asura woman Ajāmukhī is one of them.

3) *Chief events.* (1) *Marriage with Durvāsas.* Once Śūrapadmā called his two brothers, Śimhavakra and Tārakāsura and ordered them to set up two cities, one to the north and the other to the south, of Mahāmeru. In obedience to his elder brother, Tārakāsura started with one half of the army and set up a city to the south of Mahāmeru. That city was named Māyāpura. Śimhavakra lived in the city on the northern side of Mahāmeru. Their sister Ajāmukhī went about enticing men to satisfy her lustful passion. Once, in the course of her wanderings, she met Durvāsas in the Himālayan valley. They fell in love and even married. The two Asuras, Ilvala and Vātāpi were born from their union. They insisted on sharing their father's achievements between them. Durvāsas cursed them that they would die at the hands of Agastya. (Skanda Purāṇa, Asura Kāṇḍa).

(2) *The cutting off of Ajāmukhī's hands.* While wandering with her lustful passion, Ajāmukhī once went to the Śiva temple at Kāśī. There she happened to meet Indra's wife, Śacīdevī. In order to give her to her brother, Śūrapadmā, Ajāmukhī caught hold of Śacīdevī. Śacīdevī screamed aloud. Suddenly Śiva appeared there with His sword. Even then Ajāmukhī refused to release Śacīdevī. Śiva rescued Indrāṇī (Śacīdevī) by cutting off Ajāmukhī's hands. Hearing this, Śūrapadmā sent his army and imprisoned the Devas. The imprisoning of Brahmā at the instance of Śūrapadmā, restored Ajāmukhī's hands. Śūrapadmā's son, Bhānugopa fought against the remaining Devas and defeated them. (Skanda Purāṇa, Asura Kāṇḍa).

**AJĀMUKHĪ.** See AJAMUKHĪ.

**AJANĀBHA.** A mountain. A reference to this is seen in the M.B., Anuśāsana Parva, Chapter 165, Verse 32. Another name, Ajanābha Varṣa for the territory ruled over by Ajanābha, is also found in Bhāgavata, Fifth Skandha, Chapter 1.

**AJARA.** Tapantaka, the minister of King Vatsa, told him the story of a man named Ajara to illustrate the law that all people will have to suffer the consequences of their actions in a previous birth. The story is given below:—

Once upon a time, there lived a King named Vinayaśīla in Vilāsapura, in the city of Śrikanṭhanagari. After some years, the King was affected by wrinkles of old age. A physician named Taruṇacandra came to the palace to cure the King of his wrinkles. "The King should remain alone in the interior of the earth for full eight months. He has to use a medicine while remaining there. It should not even be seen by anyone else. I myself am to administer the medicine"—This was the physician's prescription. The King agreed. Accordingly the King