

Paraśurāma. Lo! the tiger turned into a gandharva freed now from a curse because of which he was for years living as a tiger. The gandharva bowed down respectfully and thanked the sage for giving him relief and left the place. The brahmin boy fell down at the feet of Paraśurāma and said, "Great Lord, because of you I have now become Akṛtavraṇa meaning one who has not received any wound. (Akṛta = not having secured. Vraṇa = wound). I shall, therefore, be your disciple forever hereafter". From that day onwards he never left Paraśurāma but followed him as his disciple.

3) *Other details.* (1) In the story of Mahābhārata we find Akṛtavraṇa in several different contexts appearing on behalf of Paraśurāma. It was Akṛtavraṇa who told Dharmaputra the life and exploits of Paraśurāma during the exile of the Pāṇḍavas in the forests. (Chapters 115 to 117, Vana Parva, M.B.).

(2) In Chapter 83 of Udyoga Parva we read about Akṛtavraṇa meeting Śrī Kṛṣṇa while the latter was going to Hastināpura.

(3) In Chapter 173 of Udyoga Parva we read about Akṛtavraṇa detailing the history of the Kaurava dynasty to Duryodhana.

(4) Akṛtavraṇa has played a very important role in the story of Ambā, daughter of the King of Kāśī. Ambā along with her two sisters, Ambikā and Ambālikā, were brought down to Hastināpura by Bhīṣma for his brother Vicitravīrya to marry. But on knowing that Ambā had mentally chosen Sālva as her husband, Bhīṣma allowed her to go back to Sālva. But on her return to Sālva he refused to accept her and she came back to Hastināpura. Bhīṣma then requested Vicitravīrya to accept her as his wife which, unfortunately, Vicitravīrya also refused to do. Ambā then turned to Bhīṣma and besought him to marry her which, much to his regret, he could not do because of his vow of celibacy. Thus forsaken by all, all her sweetness turned into bitter hatred towards Bhīṣma and she remained alive thereafter only to kill Bhīṣma. But even the foremost of warriors were not willing to antagonise Bhīṣma and so her appeal to help was not heeded by any. It was then that Hotravāha her grandfather on the maternal side met her and directed her to Paraśurāma. When she went to Paraśurāma it was Akṛtavraṇa who received her and on hearing her sorrowful tale encouraged her to seek vengeance on Bhīṣma. Again it was he who persuaded Paraśurāma to champion her cause and go for a fight against Bhīṣma. During the fight Akṛtavraṇa acted as charioteer to Paraśurāma. (Śloka 9, Chapter 179, Udyoga Parva, M.B.).

(5) Akṛtavraṇa was one of the many sages who were lying on a bed of arrows during the great Kurukṣetra battle. (Śloka 8, Chapter 26, Anuśāsana Parva, M.B.).

AKRŪRA.

1) *Genealogy.* Descended from Viṣṇu in the following order : Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Yadu (Chapter XII of Agni Purāna). Descending from Yadu in order were Sahasrajit - Śatajit - Hehaya - Dharma - Kunti - Bhadrasena - Dhanaka - Kṛtavīrya - Kārttavīryārjuna - Madhu - Vṛṣṇi (Chapter XXIII of Navama Skandha, Bhāgavata). The Vṛṣṇi dynasty begins and from Vṛṣṇi in order descended Yudhājit - Śini - Satyaka - Sātyaki - Jaya - Kuṇi - Anamitra - Prṣṇi - Śvaphalka - Akṛūra. (Chapter XXIV of Navama Skandha, Bhāgavata).

2) *Birth.* Śvaphalka of the Vṛṣṇi dynasty married Nandinī, daughter of the King of Kāśī and Akṛūra was born to them. Akṛūra was an uncle of Śrī Kṛṣṇa but is respected more as a worshipper of Kṛṣṇa.

3) *Other details.* (1) He became famous as a commander of the Yādava army. (Chapter 220 of Ādi Parva, M.B.).

(2) Akṛūra was also present for the Śvayamvara (wedding) of Pāncālī. (Śloka 18, Chapter 185 of Ādi Parva, M.B.).

(3) At the time of Arjuna's eloping with Subhadṛā, a grand festival was going on in the Raivata mountain and Akṛūra was partaking in the same. (Śloka 10, Chapter 218, Ādi Parva, M.B.).

(4) Akṛūra accompanied Kṛṣṇa with the dowry intended for Subhadṛā. (Śloka 29, Chapter 220, Ādi Parva, M.B.).

(5) Akṛūra came to the country called Upaplavya for attending the marriage of Abhimanyu. (Śloka 22, Chapter 72, Virāṭa Parva, M.B.).

(6) Akṛūra and Āhuka always quarrelled with each other both alleging that the other sided with the opposite camp of Kṛṣṇa. (Ślokas 9 to 11, Chapter 81, Śānti Parva, M.B.).

(7) Kāṁsa planning to kill Balabhadrarāma and Śrī Kṛṣṇa conducted a festival called Cāpāpūjā (worship of the bow). It was Akṛūra whom Kāṁsa sent to bring Balabhadra and Kṛṣṇa for the festival. Akṛūra understood the plot, informed Kṛṣṇa about it and also advised Kṛṣṇa to kill Kāṁsa. (Daśama Skandha, Bhāgavata).

(8) Akṛūra fought against Jarāsandha on the side of Kṛṣṇa. (Daśama Skandha).

(9) On another occasion Kṛṣṇa, Balabhadra and Uddhava sent Akṛūra to Hastināpura to get tidings about Kuntī and the Pāṇḍavas. Akṛūra met his sister Kuntī and talked to her for a long time and also met Dhṛtarāṣṭra and talked to him after which he returned to Dvārakā. (Daśama Skandha).

(10) Akṛūra went to Hastināpura as a messenger from Śrī Kṛṣṇa. (Refer sub-para 3 of para 13 under Kṛṣṇa).

4) *Domestic life.* Akṛūra married Sutanū, daughter of Āhuka and got two sons named Devaka and Upadevaka. (Navama Skandha).

5) *Syamantaka and Akṛūra.* Refer para 2 under the word Kṛtavarmā.

AKṢA I. (Akṣakumāra).

1) *Genealogy.* Descended in order from Viṣṇu as follows: Brahmā - Pulastya - Viśravas - Rāvaṇa - Akṣa. (Uttararāmāyaṇa).

2) *Birth.* Three sons were born to Rāvaṇa, King of the demons, by his wife Mandodarī. They were Meghanāda, Atikāya and Akṣakumāra. Akṣakumāra was a redoubtable hero and a fierce fighter but was killed by Hanūmān in Laṅkā. (Sarga 47, Sundara Kāṇḍa, Vālmiki Rāmāyaṇa).

AKṢA II. We find another warrior of this name among the soldiers who came to help Skanda in the Kaurava-Pāṇḍava battle. (Śloka 58, Chapter 45, Śalya Parva, M.B.).

AKṢAHRDAYA. A sacred chant or mantra. When Nala was roaming about in the forests after his separation from Damayantī he happened to save the cobra, Kārkoṭaka, from a wild fire. But in return the snake bit him and made him as black as clouds. He then advised Nala to go to the palace of King Ṛtuparṇa where the