

the council of yama. He attained salvation by yoga and meditation. (18th Śloka, Chapter 8, Sabhā Parva, M.B.). Once Alarka decided to overcome the five senses. To control them he sent arrows at the mind, nose, tongue, ear, eye, skin and intelligence. But the senses never surrendered to them. Then Alarka by sheer dhyāna and yoga brought them under control. (M.B., Anuśāsana Parva, Chapter 30).

Alarka once told a blind brahmin boy to ask for any boon from him. The boy demanded the eyes of Alarka. To keep his promise Alarka scooped out his eyes and gave them to the blind boy. (Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 12, Śloka 43).

ALĀTĀKṢĪ. A woman in the service of Skanda. (M.B., Śalya Parva, Chapter 43, Stanza 8).

ALĀYUDHA. A giant. He was the brother of Bakāsura. He fought on the side of the Kauravas. (M.B., Droṇa Parva, Chapter 95, Stanza 46 and Chapter 176, Stanza 6). Alāyudha combated with Bhīmasena and Ghaṭotkaca and was killed by Ghaṭotkaca.

AMADHYA. A synonym of Śrī Kṛṣṇa. (M.B., Śānti Parva, Chapter 342, Verse 90).

AMĀHATĪ. A serpent. It was burnt up in the fire at the Sarpa satra of Janamejaya. (M.B., Ādi Parva, Chapter 57, Verse 16).

AMANTHU. A king of the family of Priyavrata.

Genealogy. From Viṣṇu descended in this order : Brahmā-Svāyambhuva Manu - Priyavrata - Agīndhra-Nābhi-Rṣabha - Bharata - Sumati - Devatūjit - Devadyumna - Parameṣṭi - Pratiha - Pratihartā - Bhūmā - Sita - Prastoka - Vibhu - Pṛthuseṇa - Nakta - Gaya - Citraratha - Samrāt - Marīci - Vindumān - Madhu - Viravrata - Amanthu. Viravrata had two sons, Manthu and Amanthu.

AMARACANDRA. A Sanskrit poet. It is believed that he lived in the 13th Cent. A.D. Bāla Bhārata was his work. Amaracandra was a Jaina priest. It is said that he was a courtier of Viśaladeva, the son of King Viradhavala who ruled over Gujarat from 1243 to 1262.

AMARAGUPTA. He was the minister of King Vikramasimha who ruled over Avanti in olden times. (Kathāsaritsāgara, Madana Mañcuka lambaka, First Taraṅga).

AMARĀHRADA. A place of holy bath. One who takes his bath here will attain Svarga. (M.B., Vana Parva, Chapter 83, Verse 106).

AMARAKAṆṬAKA. A mountain. It was on this mountain that some parts of Tripura, which was burnt by Śiva fell. From that time it became a holy place. In Padma Purāṇa, Ādi Khaṇḍa, Chapter 15, we see the following passage about the benefits obtained by visiting this holy place. "One who goes to Amarakāṇṭaka mountain will enjoy the fourteen worlds for thirtyseven thousand crores of years. Afterwards he will be born on earth as King and reign as supreme emperor. A visit to Amarakāṇṭaka has ten times the value of an Aśvamedha. If one has Śiva's darśana there, one will attain Svarga. At the time of eclipse, all kinds of holy things converge towards Amarakāṇṭaka. Those who take their bath in Jvāleśvara in Amarakāṇṭaka will enter Svarga. The dead will have no rebirth. Those who renounce their lives at Jvāleśvara will live in Rudraloka till the time of great Deluge. In the valley of Amarakāṇṭaka and in the Tirtha live Devas known as Amaras and numerous Rṣis. Amarakāṇṭaka Kṣetra has a circumference of one yojana. (about eight miles).

AMARAPARVATA. An ancient place in Bhārata. Nakula had conquered this place. (M.B., Sabhā Parva, Chapter 32, Verse 11).

AMARĀVATĪ. It is the city of Indra, the King of the Devas. Its location is described in Devī Bhāgavata as follows: "Brahmā's world extends over 10,000 yojanas on the Mahāmeru mountain. There are eight cities—each 2,500 square yojanas in extent—of the Aṣṭadik-pālakas in eight parts of this Brahmapurī. Thus there are nine cities on the top of the Mahā Meru. They are the following:—

1. In the centre is Brahmā's city, Manovatī.
2. To the east of Manovatī, Indra's city, Amarāvati.
3. In the south-east corner, Agni's city, Tejovatī.
4. On the southern side, Yama's city, Saṁyamanī.
5. In the south-west corner, Nirṛti's city, Kṛṣṇāñjanā.
6. In the west, Varuṇa's city, Śraddhāvati.
7. In the north-west corner, Vāyu's city, Gandhavatī.
8. In the north, Kubera's city Mahodaya.
9. In the north-east corner, Śiva's city, Ya'ovatī.

(Devī Bhāgavata, Aṣṭama Skandha).

AMARDANA. See the word "PAÑCATANTRA".

AMĀVĀSĪ. In Amarakośa we read about Amāvāsī: "Amāvāsyā tvamāvāsyā daiśaḥ sūryendusamgamah". Amāvāsī means New Moon. "Amā" means "Saha". So Amāvāsī is the Union of Sun and Moon in the same rāśi.

Once Bhṛgu Mahaṛṣi cursed Agni. At that time Agni explained the importance of Amāvāsī. The oblations which are offered as homa into the fire become the food of the Devas and Piṭṛs. Substances offered as homa on Purnamāsī become food of the Devas and those offered on Amāvāsī become food of the Piṭṛs. (M.B., Ādi Parva, Chapter 7).

AMĀVASU I. Son of Purūravas by Urvaśī. (M.B., Ādi Parva, Chapter 75, Verse 24).

Genealogy. From Viṣṇu, Brahmā-Atri-Candra-Budha-Purūravas-Amāvasu.

AMĀVASU II. One of the Piṭṛs. Once Acchodā was fascinated by the physical charm of this Amāvasu and made advances of love to him. Amāvasu repelled her advances. On account of this impropriety of Acchodā, who was a spiritual daughter of the Piṭṛs, she was degraded and in her next birth was born as Kālī or Satyavatī. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

AMBĀ. Daughter of a King of Kāśī.

1) *Ambā and Vicitravīrya.* Ambā is an ill-starred character in the story of the Mahābhārata. She had two younger sisters named Ambikā and Ambālikā. Bhīṣma, who had taken a vow to remain a bachelor for life, had once taken Ambā, Ambikā and Ambālikā, the three daughters of the King of Kāśī, to Hastināpura. The circumstances in which this happened, are described in Devī Bhāgavata, Prathama Skandha as follows : Śantanu, a King of the Candra Vamśa, had two wives, Gaṅgā and Satyavatī. Bhīṣma was the son of Gaṅgā and Citrāṅgada and Vicitravīrya were the sons of Satyavatī. Soon after Bhīṣma's birth, Gaṅgā vanished. After a long period of reign, Śantanu also died. Satyavatī and the three sons were left behind in the palace. According to a vow he had taken long ago, Bhīṣma, instead of succeeding to his father's throne, left it to his brother Citrāṅgada. Once Citrāṅgada went for hunting in the forest. There he came across a Gandharva named Citrāṅgada. The Gandharva did not like another man