

with its horns and bellowing like hell. But Śrī Kṛṣṇa faced the beast, and rained blows on him and it was thrown hundred yojanas away and it died. At the time of death it regained its former form as Asura. (Bhāgavata, Daśama, Skandha, Chapter 37).

ARISHTANEMA (ARISHTANEMI). (See Ariṣṭanemi).

ARISHTANEMI I. One of the six sons of Vinatā.

1) *Genealogy*. Viṣṇu, Brahmā, Kaśyapa and Ariṣṭanemi. Kaśyapa married Dhṛtarāṣṭrī, daughter of Dakṣa. Śukī was their daughter, Śukī had a daughter Natā and she a daughter, Vinatā. Ariṣṭanemi, Tārksya, Aruṇa, Garuḍa, Para, Āruṇi and Śrī Vāruṇi were the children of Vinatā. (M.B., Ādi Parva, Chapter 65, Verse 40).

2) *Tapaśśakti of Ariṣṭanemi*. Ariṣṭanemi with his son was once performing tapas in the forest. The son was immersed in meditation clad in the skin of a deer thus looking like a deer. Parapurañjaya, the King of Hehaya who happened at the time to be hunting in the forest discharged his arrow against the son of Ariṣṭanemi taking him for a deer. When the king found out the real fact he felt extremely sorry, and he craved pardon of the boy's father for unwittingly killing his son. Then Ariṣṭanemi pointing out his son who was standing alive asked the King, "Is this the boy whom you killed?" The King was naturally wonder-struck. But Ariṣṭanemi told the King that there was nothing to wonder at in the case as nobody would be able to kill them because their Tapaśśakti was so great. The King felt so happy at this, and returned to his palace after prostrating at the feet of the sage. (M.B., Araṇya Parva, Chapter 184).

3) *Some other details*. (1) Sumati, wife of King Sagara of the Solar dynasty, was the daughter of Ariṣṭanemi. (Rāmāyaṇa, Bālakāṇḍa, Canto 38, Verse 4). (2) Kaśyapa had the synonym Ariṣṭanemi also. (Vālmiki Rāmāyaṇa, Kiṣkindhākāṇḍa, Canto 66, Verse 4; Devī Bhāgavata, Saptama Skandha). (3) Ariṣṭanemi's wives delivered sixteen children. (Agni Purāṇa, Chapter 19). (4) Ariṣṭanemi has spoken a lot about the greatness of Brahmins. (M.B., Araṇya Parva, Chapter 184, Verses 17-22). (5) Ariṣṭanemi once gave much spiritual advice to King Sagara of the Sūrya Vamśa. (M.B., Śānti Parva, Chapter 288, Verses 5-46).

ARISHTANEMI II. Mahābhārata, Śānti Parva, Chapter 208, Verse 8 refers to one Ariṣṭanemi, the second son of Kaśyapa.

ARISHTANEMI III. A Rājā called Ariṣṭanemi occupied a place in the council of Yama. (M.B., Sabhā Parva, Chapter 8, Verse 9).

ARISHTANEMI IV. A false name assumed by Sahadeva while the Pāṇḍavas lived incognito in the Virāṭa kingdom. (M.B., Virāṭa Parva, Chapter 10, Verse 5).

ARISHTANEMI V. A synonym of Śrī Kṛṣṇa. (M.B., Udyoga Parva, Chapter 71, Verse 5).

ARISHTANEMI VI. A King. Realising the transient nature of worldly life, he gave up his kingdom and went to and did tapas at Mount Gandhamādana. Indra who was very much pleased at this sent a messenger with a vimāna (aeroplane) to conduct the King to Svarga (heaven). When he was told that there was in Svarga also the states of being high or low, and fall happened when the effect of good actions decreased, the King gave up his desire for Svarga and sent back Indra's messenger. Then Indra sent the King with a

messenger to the Āśrama of Vālmiki so that he might gain spiritual knowledge. Vālmiki consoled the King with the advice that the telling, hearing and pondering over the story of the Rāmāyaṇa alone would be enough to get eternal salvation. (Yogavāsiṣṭham).

ARJUNA. The third of the Pāṇḍavas.

1) *Genealogy*. Descended from Viṣṇu thus : Brahmā, Atri, Candra, Budha, Purūravas, Āyus, Nahuṣa, Yayāti, Pūru, Janamejaya, Pracinvān, Pravīra, Namasyu, Vītabhaya, Śuṇḍu, Bahuvīdha, Saṃyāti, Rahovādi, Raudrāśvan, Matināra, Santurodha, Duṣyanta, Bharata, Subotra, Subotā, Gala, Gardda, Suketu, Bṛhatkṣetra, Hasti, Ajamīdha, Ṛkṣa, Saṃvaraṇa, Kuru, Jahnu, Suratha, Viḍūratha, Sārvabhauma, Jayatsena, Ravyaya, Bhāvuka, Cakroddhata, Devātithi, Ṛkṣa, Bhīma, Praticā, Śantanu, Vyāsa, Pāṇḍu, Arjuna.

2) *Previous birth*. Arjuna and Śrī Kṛṣṇa are often referred to as Naranārāyaṇas (Nara and Nārāyaṇa). In their previous life they were two Ṛṣis called Nara and Nārāyaṇa, and from that time onwards they lived as inseparable companions and sons of the same parents. They entered Mahāsamādhi at Badaryāśrama in the Himālayas. Of the two Nārāyaṇarṣi was a partial incarnation of Viṣṇu. About the Nararṣi the Devī Bhāgavata has the following to say : "Dharma had his origin in the heart of Brahmā, and he earned great reputation for truthfulness and adherence to Vedic dharma. He married the daughters of Dakṣa. Dharma had four sons, Hari, Kṛṣṇa, Nara and Nārāyaṇa. Of the four sons Hari and Kṛṣṇa became great yogis, and Nara and Nārāyaṇa, great tapasvins. Nara and Nārāyaṇa did tapas, worshipping Brahmā for 1000 years at the holy Badaryāśrama in the plains of the Himālayas. Nara was born in the next birth as Arjuna. (Devī Bhāgavata, 4th Skandha). See Nara.

3) *Birth*. To Vicitravīrya son of Śantanu was born Dhṛtarāṣṭra by Ambikā, and Pāṇḍu by Ambālikā. Pāṇḍu had two wives, Kuntī and Mādri. The curse of a Muni made physical contacts with his wives impossible for Pāṇḍu. (See Pāṇḍu). Kuntī, before her marriage had attended on Maharṣi Durvāsas who pleased with her service made a gift of five mantras to her. The effect of the mantras was that Kuntī would become mother of a son from him about whom she was thinking while she repeated the mantra. As soon as she got the mantras she retired to a solitary place and thinking of the Sun-God repeated the first mantra. At once Sūryadeva appeared and Karṇa was born to her by him. After assuring her that the incident would not affect her chastity Sūrya disappeared. Kuntī abandoned the child to float in the river Gaṅgā, and stayed with Pāṇḍu keeping the other four mantras to herself. Since Pāṇḍu could not contact the body of his wives, with his permission Kuntī began practising the other four mantras one by one. By three mantras she got three sons, Dharmaputra from Kāla, Arjuna from Indra and Bhīmasena from the wind God (Vāyu). The remaining one mantra Kuntī gave to Mādri. She repeated it thinking of the Aśvinī Devas, and two sons, Nakula and Sahadeva were born to her. (M.B., Ādi Parva, Chapter 63 onwards).

4) *Festival of birth*. At the birth of Arjuna Kuntī heard a heavenly voice declare as follows : "Oh ! Kuntī ! your son will be equal to Śiva in prowess and unconquerable just as Indra is. After defeating all the Kings he will perform the Aśvamedha thrice. He will please