

that the brahmin who married her would have his head burst. The marriage of Sumati thus remained a problem for her parents. There was a friend of Vinatā, a sannyāsini, living in a forest and to find a way to escape from the curse Vinatā sent Garuḍa to her. The sannyāsini advised Garuḍa to approach Aurva to find a solution for the problem and Aurva was therefore approached for advice.

It was at this time that the people of Ayodhyā came in search of Subāhu and Yādavi who had left them years before. When they knew of Subāhu's death they were plunged in sorrow but were glad to know a son of Subāhu, Sagara, had grown up to be a successor to Subāhu. When Garuḍa made Aurva acquainted with the pitiable tale of his sister Aurva decreed that Sumati should marry a Kṣatriya instead of a brahmin and thus tide over the curse. He then asked Sagara to marry Sumati and blessed them saying that Sagara would one day become an emperor and perform an Aśvamedha yāga. Aurva then sent Sagara along with the people to Ayodhyā where Sagara after defeating all his enemies became the emperor of Bhāratavarṣa. (Brahmāṇḍa Purāṇa, Chapters 18-21).

7) *Sagara's sons and how Aurva helped in getting them.* Sagara ruled the land for three thousand years. He had besides Sumati another wife, Keśinī. Both of them bore no sons for Sagara. Dejected he entrusted the administration of the state with his ministers and left for the āśrama of Aurva. Aurva blessed them and prophesied that Keśinī would deliver a son to continue the dynasty and that Sumati would deliver sixty thousand sons of no great use at all. Sagara and his wives, returned to the palace and very soon both his wives became pregnant. In due time Keśinī delivered a son who was named Asamañjas. But Sumati gave birth to a lump of flesh. Greatly pained the King was about to throw it away when Aurva appeared there and stopped him from doing that. He directed him to cut the piece of flesh into sixty thousand pieces and put one piece each in a jar of ghee. Every year one prince would be born from one of them. Thus Sumati got sixty thousand sons. (Brahmāṇḍa Purāṇa, Chapter 92).

8) *Teaching of Aurva.* In the evening of his life Sagara went and stayed in the āśrama of Aurva. Aurva gave him instructions on many a divine subject. He taught him about the importance of the four āśramas, the rituals to be practised by the different castes of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra and many such other things. Finally Aurva gave Sagara Brahmajñāna. (Chapter 8, Amśam 3, Viṣṇu Purāṇa).

9) *Aurvāśrama.* All the Bhārgava ṛṣis together once stayed in the āśrama of Aurva. Paraśurāma visited the āśrama one day during that time and paid respects to Bhṛgu, Khyāti, wife of Bhṛgu, Cyavana, son of Bhṛgu and Aurva, son of Cyavana. (Brahmāṇḍa Purāṇa, Chapter 63).

AURVA II. A brahmin living in the country of Mālava. This brahmin got a daughter named Śamika by his wife Sumedha. She was married very early to Mandāra, son of Dhaumyaka and disciple of Śaunaka. After some days when Mandāra found his wife fully grown he went to Aurva to bring his wife home. Aurva sent them both to the house of Mandāra with his blessings. On their way home they met the Mahārṣi Bhuṣuṇḍi and burst into laughter at his sight. The sage cursed them and

made them into two trees. When Aurva found his daughter and son-in-law missing he started a search for them. Then he came to know that both of them had changed into trees by a curse. Aurva and his wife then prayed to God for help. Aurva then lived in the tree of Śamā in the shape of Agni and Śaunaka made an idol of Gaṇapati with the root of the Mandāra tree and worshipped him. Gaṇapati was pleased by the devotional deeds of Aurva and Śaunaka and changed the trees again into Śamika and Mandāra. (Gaṇeśa Purāṇa).

AUŚANAS (Kapālamocana). A holy place on the banks of the river, Sarasvatī. Brahmā, the devas and many mahārṣis lived here once. (Chapter 83, Vana Parva).

This place is called Kapālamocana also. There is a story behind the place getting this name.

At the forest of Daṇḍaka Śrī Rāma killed many demons. The force of the arrows took the skulls of the demons to far off places in the forest. One of the skulls thus sent far fell on the feet of a sage named Mahodara who was then going that way. The skull went deep into his foot and not only did it wound his foot but it stuck to his foot so hard that it could not be drawn out also. With his foot in pains the sage visited all the holy places but with no relief to his pain. At last Mahodara came to Auśanasa and to his surprise the skull came off from his foot healing his wound. He remained there for some time and obtained many divine attainments. From then onwards the place was called 'Kapālamocana'. After this incident Brahmā, Viśvāmitra, Balabhadraīāma and many such divine persons visited the place. (Chapter 39, Śalya Parva, M.B.).

AUŚIJA I. A King of ancient India. He equalled Indra. (Śloka 226, Chapter 1, Ādi Parva, M.B.).

AUŚIJA II. An ancient sage. There is a reference to this sage who is the son of Aṅgiras in Ṛgveda. This ṛṣi was a brilliant member of the royal council of Dharmaputra. (Chapter 208, Śānti Parva, M.B.).

AUŚINARA (AUŚINARI). Śibi, son of the King of Uśinara. See under Śibi.

AUŚINARI (UŚINARĀ). A śūdra girl born in the country of Uśinara. Gautama Muni got his sons Kaṁṣivān and others of this girl. (Śloka 5, Chapter 21, Sabhā Parva, M.B.).

AUŚŪKA(M). An ancient place in India. The King of this country paid respects to Dharmaputra offering him several gifts. (Śloka 17, Chapter 51, Sabhā Parva, M.B.).

AUTATHYA. Son of Utathya (See under Utathya).

AUVVAYĀR. A celebrated Tamil poetess. She was born in a Paraya (lowest of the Hindu castes) family. Her mother left her as soon as she was delivered and a low caste Śūdra brought her up. She lived for 240 years before she left on a long journey never to return. She wrote several books in Tamil. The important ones are Ātticūti, Kontaiventa, Mutturai, Natvali, Katvali slukka, Nannūtkova, Nantanikova, Aruntamilmāla, Darśanappattu, and Jnānakurul. She has made a dictionary in verses also.

AVABHŪTHAM. The bath taken at the end of a sacrifice.

"Then all the Kṣatriya Kings approached Dharmatanūja (Dharmaputra) who had completed successfully, under the protection of the Mighty Lord of the bow, the cudgel and the wheel, the great sacrifice of the Rāja-