

restored. Then the Lord will cast away the form of Kalki and go to heaven. After that, as of old, Kṛtayuga (the first age) will begin class distinctions and the four stages of life and such other establishments will once more prevail. (Agni Purāna, Chapter 16).

3) *The Incarnations of Mahāviṣṇu.*

It is mentioned in Śrī Mahādevī Bhāgavata, Skandha 1, Chapter 3 that Mahāviṣṇu had taken the twenty-six incarnations given below :

1) Sanaka 2) Sananda 3) Sanātana 4) Sanatkumāra 5) Varāha (pig) 6) Nārada 7) Nara Nārāyaṇas 8) Kapila 9) Dattātreyā 10) Yajña 11) Rṣabha 12) Pṛthu 13) Matsya (fish) 14) Mohinī 15) Kūrma (turtle) 16) Garuḍa (eagle) 17) Dhanvantari 18) Narasiṃha (Lion-man) 19) Vāmana (dwarf) 20) Paraśurāma 21) Vyāsa 22) Śrī Rāma 23) Balabhadrarāma 24) Śrī Kṛṣṇa 25) Buddha 26) Kalki. (Information about Matsya, Kūrma, Varāha, Narasiṃha, Vāmana and Paraśurāma, are given under the word Avatāra and for the rest see the same words).

In the first Skandha of "Bhāgavata Kilippattu" the incarnations are exhaustively dealt with as follows :

"And after that to make it possible for the Lord with four faces to rule his subjects justly and well. He took various incarnations with his portions, the first four of which are four persons, Sanaka, Sananda, Sanātana and Sanatkumāra, in the order given, four or five-year old children, well-versed in the four Vedas, the four always inseparable wandered everywhere come to the world to show the merits of Brahmācarya (the vow of celibacy). To kill Hiranyākṣa and to lift up the earth He took the form of Sūkara (Pig). To show the world the tattva (essence) of Sat (good) and tama (darkness) He took the form of hermit Nārada. To show the merits of penance He became Nara and Nārāyaṇa. To impart to the world the meaning of Sāṃkhya Yoga (Indian Philosophy dealing with evolution and union with the Supreme Spirit) He came as Kapila the learned. To teach the world the laws of chastisement He was born as Datta of the wife of Atri. Then He came as Yajña to become Indra. The next incarnation He took was Rṣabha, the noble King. To shorten and flatten the earth He came as Pṛthu. To recover the Vedas he took the form of Matsya (fish). To remove wrinkles and grey hair the gods had churned the sea of Milk and then to lift the mount Mandara He went under it and as a bird He got up on it. To give the world Āyurveda (the scripture of medicine) He came as Dhanvantari. To entice Asuras and to recover Ambrosia from them He took the form of Mohinī. To save the devoted Prahlāda and to slay his father He came in the form of Narasiṃha. Then as Vāmana the younger brother of Indra to deceive Mahābali and to recover the lost worlds for the gods he came. To destroy the Kings who were haters of Brahmins He came as the son of Jama-dagni. Then he took the incarnation of Veda Vyāsa. And to slay the giant Rāvaṇa He became Śrī Rāma. Next we see Him as Balabhadrarāma. Then He came as Devakīśuta [son of Devakī (Kṛṣṇa)]. Next He came in the Kaliyuga as Śrī Buddha and at the end of Kali-yuga He will come as Kalki. And there are many incarnations still to speak of."

AVICI. One of the twenty-eight hells. The following are the twenty-eight hells :

(1) Raurava (2) Sūkara (3) Rodha (4) Tāla (5) Viśā-sana (6) Mahājvāla (7) Taptakumbha (8) Lavaṇa (9) Vilohita (10) Rudhirāmbhas (11) Vaitaraṇi (12) Kṛmīśa (13) Kṛmibhojana (14) Asipatravana (15) Kṛṣṇa (16) Lālābhakṣa (17) Dāruṇa (18) Pūya-vāha (19) Pāpa (20) Vahnijvāla (21) Adhaśśiras (22) Sandaṃśa (23) Kālasūtra (24) Tamas (25) Avici (26) Śvabhojana (27) Apratiṣṭha (28) Aprāci. (Viṣṇu Purāna, Amśa 2, Chapter 6).

The hell called Avici is described thus : "This is the hell meant for those who stand false witness, who take false oath and false name. The soldiers of Yama will push these false people into the hell of Avici, from the top of a mount which is a hundred yojanas (league) high. The place of Avici, like the waves of the ocean, is swelling and falling and swaying and surging always. When sinners fall there their bodies will be crumbled to pieces. Their life will enter into new bodies and then the punishment will be repeated again and again." (Devī Bhāgavata, Skandha 8).

AVIĪNĀTAGATI. Two sons were born to Anila, a vasu by his wife Śivā. They were called Avijñātagati and Manojava. (M.B., Ādi Parva, Chapter 66, Stanza 25).

AVIKAMPANA. This ancient King got from the hermit Jyeṣṭha Sātvatadharmā (righteousness). (M.B., Śānti Parva, Chapter 384, Stanza 47).

AVIKṢIT I. A famous King. The son of Karandhama and father of Marutta. He was honoured even by Brhaspati, having performed a hundred horse sacrifices. Mention is made in the Mārkaṇḍeya Purāna that Avikṣit had seven wives : Varā, Gaurī, Subhadrā, Lilāvati, Vibhā, Maṅgavati, and Kumudvati. Besides them Vaiśālīnī the princess of Viśālā also was his wife. He had taken this Vaiśālīnī from her Svayamvara dais (the bride herself selecting a husband from those who are present), defeating the Kings who were present there. Those defeated Kings, later, joined together and defeated Avikṣit and took him a prisoner. Finally Karandhama rescued him. His greatness is described as follows :

"The righteous man Avikṣit is equal to Indra in prowess. This austere and righteous man has become a great sacrificer. In brightness he is equal to the Sun, as forgiving as the earth, in intelligence equal to Brhaspati and as firm as the Himālayas. By his thought, word, and deed and self control and noble actions he kept his subjects in peace and prosperity." (Bhāṣā Bhārata, Aśvamedha Parva, Chapter 4, Stanzas 19-21).

AVIKṢIT II. Five sons were born to King Kuru by his wife Vāhinī. Avikṣit was one of them. [See the word Vamśāvalī (Genealogy)].

AVIMUKTA (M). The middle part of the city of Kāśī. There is a holy temple here. It is said that those who commit suicide in this temple would attain heaven. (Vana Parva, Chapter 64, Stanzas 78 and 79). For more information see the word Divodāsa.

AVINDHYA. A giant in whom Rāvaṇa had confidence. But he held the opinion that Sītā should be returned to Rāma.

"The aged giant and noble leader Avindhya, who had earned the confidence of Rāvaṇa, brave, learned and of good qualities, pleaded with Rāvaṇa and said that Rāma would exterminate the entire race of the giants,