

but the wicked Rāvaṇa would not pay heed to his words."

(Śrī Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 37, Stanzas 12 and 13). This aged giant had sent Trijaṭā to the Aśoka park to console Sītā. Hear what she says: "The famous giant leader, the noble aged well-wisher of Rāma, Avindhya, had told me about you."

"(M.B., Araṇya Parva, Stanza 56). There is a situation in Vana Parva when this noble giant prevented Rāvaṇa from his attempt to kill Sītā.

"When he saw the decision of Rāvaṇa to kill Sītā, Avindhya pacified Rāvaṇa" and said, "you, a great King of a great kingdom should not deteriorate to the level of killing a woman. A woman who is in prison and at your disposal is as good as dead. But in my opinion, even if you cut her body into pieces she would not die and if she must die you will have to kill her husband."

(M.B., Araṇya Parva, Chapter 289, Stanzas 28 to 30). From this statement the wonderful intelligence of Avindhya could be understood. It is seen in stanzas 6 and 7 of Chapter 291 of M.B., Vana Parva that it was Avindhya who had taken Sītā before Śrī Rāma when he had captured Laṅkā.

AVIRATHA. A hermit of the family of Kardama.

Genealogy. Brahmā-Kardama-Kapila - Gr̥tsapati - Brāhmaṇa-Dhanvantari-Ketumān-Aviratha.

AVIVĀHITA. (Spinster). In the Mahābhārata a statement regarding spinsters and widows is seen.

"Place meat on the ground and many birds will come to it. So also men will gather round the woman who is having no husband." (M.B., Ādi Parva, Chapter 158, Stanza 12).

AVYAYA. A serpent of the Dhṛtarāṣṭra family. This serpent fell in the sacrificial fire meant for serpents, prepared by Janamejaya. (M.B., Ādi Parva, Chapter 57, Stanza 16).

AYAŚŚANKU. A great Asura. He was born as a Prince of the Kekaya kingdom. (M.B., Ādi Parva, Chapter 67, Verse 10).

AYAŚŚIRAS. A son of Kaśyapa by his wife, Danu. (M.B., Ādi Parva, Chapter 65, Verse 23). He was born a prince of Kekaya. (M.B., Ādi Parva, Chapter 67, Verse 10).

AYĀTAYĀMA(S). See Guruparamparā.

AYĀTI. Son of King Nahuṣa and brother of Yayāti. (M.B., Ādi Parva, Chapter 75, Verse 30).

AYĀVAHA(M). A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 5).

AYOBĀHU (AYOBHĪJA). A son of Dhṛtarāṣṭra. (M.B., Ādi Parva, Chapter 67, Verse 98). Bhīmasena killed him at Kurukṣetra. (M.B., Droṇa Parva, Chapter 157, Verse 19).

AYODHADHAUMYA (Āyodhadhaumya). Āpodadhaumya, Apodadhaumya, Dhaumya. A great Muni (sage). He had three disciples, Āruṇi, Upamanyu and Veda.

1) *Disciple Āruṇi.* He belonged to Pāñcāla, and once his guru deputed him to construct embankments in the field. But, his attempts to construct embankments did not succeed. Finally he lay himself in the field where the embankment was required, and then the flow of water stopped. The guru enquired about Āruṇi, who was thus lying in the field. Then only he knew the reason for Āruṇi's absence. The guru went to the field and called Āruṇi. Then the embankment burst

open and Āruṇi came out, and because of that Āruṇi got the name Uddālaka. (M.B., Chapter 3, Verses 21-33).

2) *Disciple Upamanyu.* Once Dhaumya (the guru) asked his second disciple Upamanyu to tend the cows. He used to take care of the animals grazing in the woods during daytime and return home at dusk and prostrate before the guru. Looking at the plump and healthy body of Upamanyu the guru asked him how he was feeding himself. His reply was that he was begging alms and feeding himself with what he got thus. Then the guru asked him to hand over to him (guru) all alms got in future. After that he used to give everything he got by way of alms to the guru. And, he continued returning to the Gurukula at dusk and prostrating before the guru. Finding Upamanyu even then as plump and healthy as he was formerly, the guru said: "My son Upamanyu, you hand over to me all the alms you get, and yet your body looks as trim as of old. How happens it so?" Upamanyu replied: "After giving the alms I get first to you, my guru, I do again beg for alms and feed myself". To this the guru reacted thus: "My boy, what you do is not the proper thing. By the second course of alms-taking you stand in the way of other people getting their food. It is gross injustice to do so."

Upamanyu, from that day onwards strictly followed his guru's instruction, and continued returning at dusk to the guru and doing obeisance to him.

Even then finding Upamanyu to be quite plump and healthy the guru told him: "Well, now you hand over to me all the alms you get, and you do not take alms a second time the same day. Yet you are quite fit and fat. How is it so?"

To this Upamanyu's reply was that he was feeding himself on the milk of the cows he tended. The guru told him that this too was not just and proper on his part. The guru had not permitted him to drink milk thus.

Upamanyu agreed to obey his orders. And, as usual he continued tending the cows and returning at dusk. Even then he maintained the same plump and healthy physique. And the Guru told him as follows: "You do not eat the food you get at the first alms-taking, you do not go in for alms a second time the same day, nor do you drink milk. Yet, how is it that you maintain the same fat and healthy physique as in former days?"

Upamanyu's reply was that he was feeding now-a-days on the foam of milk bristling at the mouth of the calves when they had fed on their mother's milk. And, the guru said: "if that is so the calves will be, out of kindness and sympathy for you, releasing much foam of milk out of their mouths. That will affect them. So, do not repeat the process. Since the guru forbade him to have food in any manner as detailed above, Upamanyu, while tending the herd of cows in the forest, ate the bitter and poisonous leaves of a tree one day to satisfy his burning hunger. The leaf was bitter in taste and injurious in its properties. Therefore, this new way of satisfying hunger affected the health of the eyes of Upamanyu and he became blind. Moving about in this condition he fell into a neglected well in the woods.

When, even after the sun had set, Upamanyu did not, as usual, return, the guru enquired about him from other disciples. Naturally, they told the guru that Upamanyu was out in the forest with the cows. As the