

guru felt that Upamanyu was staying away late in the forest since he had been prevented from doing everything he (guru) went to the forest accompanied by other disciples and called out for Upamanyu, and Upamanyu responded from deep down the well. He also told the guru how he happened to fall into the well. After telling him that if only he would pray to the Āsvinīdevas they will cure his blindness the guru returned to the Āśrama with other disciples. Upamanyu, accordingly offered praises and prayed to the Āsvinīdevas, who were so pleased with him that they appeared before him and gave him a bread. Upamanyu refused to eat the bread without giving it to the guru. Then the Āsvinīdevas told him thus: "In the past when we gave your guru a bread like this he ate the same without giving it to his guru. You may just imitate him and eat the bread yourself". Even then Upamanyu did not eat the bread. The Āsvinīdevas were so much pleased at this that they blessed Upamanyu thus: "The teeth of your guru will turn into hard iron and yours into pure gold. Your blindness will be cured and all happiness and prosperity will be yours."

The blessings of the Āsvinīdevas took full effect, and Upamanyu hurried to his guru and prostrated at his feet. Dhaumya and the other disciples of his congratulated Upamanyu. (M.B., Ādi Parva, Chapter 3, Verses 34-77).

3) *Disciple, Veda.* Ayodhadhaumya one day said to Veda, his third disciple: "You stay with me for sometime serving me. That will bring you all prosperity in life." Veda agreed, and stayed for a long time in the Āśrama in the service of the guru. Without even the slightest murmur he put up with every discomfort and hardship, be it acute hunger and thirst or extreme cold or heat, and gladly performed all the work and duties the master imposed on him. The guru was absolutely pleased and his blessings resulted in all prosperity and omnipotence for the disciple. (M.B., Ādi Parva, Chapter 3, Verses 78-80).

AYODHYĀ. A city in North India which enjoyed great importance and reputation for many years as the capital of the Kings of the solar dynasty. (See Ikṣvāku dynasty). All the Kings of this dynasty ruled the country from this city as their capital. Vasiṣṭha, the great preceptor of the Ikṣvāku Rājas, came to Ayodhyā during the period of the reign of Kalmāṣapāda, who was the thirtyfifth ruler in succession to Ikṣvāku. A quarrel broke out between Kalmāṣapāda and Vasiṣṭha during a hunting expedition, and Vasiṣṭha cursed the King and as the result the latter became a Rākṣasa. After regaining his former form as King, he apologised to Vasiṣṭha and they became friends again. At the request of the King in the interests of his dynasty Vasiṣṭha came to Ayodhyā, and the people were greatly elated. A son was born to Vasiṣṭha by Kalmāṣapāda's wife and that son was Aśmaka. After that Vasiṣṭha used to go to Ayodhyā frequently and was installed as family preceptor of the Ikṣvākus. Till the time of Śrī Rāma the city of Ayodhyā maintained its pomp and glory, and after that gradually its decay and fall set in. Laudatory references to the city are found in most of the Purāṇas like the Mahābhārata, Brahmāṇḍa Purāṇa etc. (See Kosala).

AYOMUKHĪ. A Rākṣasa woman. She met Śrī Rāma and Lakṣmaṇa on their way to Mataṅgāśrama in

search of Sītā, and requested Lakṣmaṇa to marry her. Lakṣmaṇa, as in the case of Śūrpaṅkhā cut off her nose and breasts and drove her away. (Vālmiki Rāmāyaṇa, Aranya Kāṇḍa, Chapter 69).

AYUTANĀYĪ. A king of the Pūru Vamśa; he was the son of Mahārāja Bhauma. Suyajñā, Kāmā and Akrodha were the names respectively of his mother, wife and son. He came to be known as Ayutanāyī because of his having performed 10,000 Puruṣamedhas. (M.B., Ādi Parva, Chapter 95, Verses 19-20)

AYUTĀYU. A king who ruled his state for 1000 years. The Purāṇas like Bhāgavata, the Matsya and the Vāyu refer to him as the son of Śrutaśravas.

AYUTĀYUS. Father of King Rtuṣarna. (Bhāgavata, Navama Skandha). For genealogy see Ikṣvāku dynasty.

Ā. (ऀ) This word means Brahmā and also anādara-vākya (a word showing disrespect). In the indeclinable form it means limit, anger and pain.

ĀBHĪRAS.

A few details: 1) A low-caste people. People living in the estuary of the rivers of Sindhū and Sarasvatī were generally called Ābhīras. In the Sabhā Parva of Mahābhārata we find Nakula defeating these people during his victory march after the great Mahābhārata battle.

2) Once Ābhīras went to Dharmaputra with many gifts. (Śloka 11-13, Chapter 51, Sabhā Parva, M.B.).

3) Once it was prophesied by Mārkaṇḍeya Ṛṣi, that low-caste people like Ābhīras and Śakas would become rulers of states in different parts of Bhārata during Kaliyuga. (Śloka 35-36, Chapter 188, Vana Parva, M.B.).

4) In the Garuḍavyūha (Battle array named after Garuḍa) which Droṇa created during the Kurukṣetra battle he included Ābhīras also. (Śloka 6, Chapter 20, Droṇa Parva, M.B.).

5) Because of the hatred of Śūdras and Ābhīras a sacred lake named Vināśana disappeared from the river, Sarasvatī. (Śloka 1 and 2, Chapter 37, Śalya Parva, M.B.).

6) Ābhīras were Kṣatriyas formerly. Afraid of Paraśurāma they fled and lived in mountain-caves not continuing their hereditary work and thus became Śūdras. (Śloka 16, Chapter 29, Aśvamedhika Parva, M.B.).

7) When Dvārakā was destroyed by floods and all the Yādavas were killed Arjuna went north taking along with him the wives of Śrī Kṛṣṇa. At that time Ābhīras were among those who attacked and carried away the women. (Śloka 47-63, Chapter 7, Mausalya Parva, M.B.).

ĀCAMANA. First drink water three times accompanied by incantations and then with water wipe your face twice and your eyes, ears, nose, shoulders, breast and head once. This act is called Ācamana.

"Trirācamedapaḥ pūrvam
Dviḥ pramrjyāttato mukham
Khāni caiva spṛṣedadbhir
Ātmānaṁ śira eva ca"

(Manusmṛti, Śloka 60, Chapter 2).

Devī Bhāgavata in its eleventh Skandha says about Ācamana like this: "Drinking water by your right hand is called ācamana. Curve your palm into the shape of a spoon, hold water in it and drink. There must be enough water in the palm to cover a green-gram seed, not less nor more. If it falls short or exceeds the measure it is considered to be like drinking alcohol. While