

and bad effects of his order. Gautama was pleased at this and he blessed him with long life.

4) *How the disciple Utaṅga was tested.* Utaṅga was the best of the disciples of Gautama. So even when all the other disciples were sent away Gautama asked Utaṅga to continue as a disciple which Utaṅga did most willingly. The disciple became old with grey hairs. Then taking pity on him Gautama received gurudakṣiṇā from Utaṅga and sent him away with blessings. (For details see under 'Utaṅga').

5) *Curse of Ahalyā.* Indra became a lover of Ahalyā and slept with her. Gautama coming to know of that cursed both Indra and Ahalyā. (For details see under Ahalyā).

6) *Other details regarding Gautama.*

(i) Kalmāṣapāda, King of Ayodhyā, lived for twelve years as a demon following a curse of Vasiṣṭha. At last he took refuge in Gautama and following his advice went to Gokarna and doing penance there to propitiate Śiva attained mokṣa. (Śivarātri Māhātmya).

(ii) It was sage Nodhas, alias Gautama, who composed Sūkta 58, Maṇḍala one of Rgveda.

(iii) Lakṣmaṇa, brother of Śrī Rāma, constructed a palace called Vajjayanta near the āśrama of Gautama. (Uttara Rāmāyaṇa).

(iv) Gautama is one of the seven sages (saptarṣis (Śloka 50, Chapter 133, Anuśāsana Parva).

(v) Gautama sat in the court of Brahmā and worshipped Brahmā. (M.B. Sabhā Parva).

(vi) Gautama once blessed Dyumatsena, father of Satyavān, and said that he would regain his eyesight. (Śloka 11, Chapter 298, Vana Parva).

(vii) When the war between the Pāṇḍavas and Kauravas broke out Gautama went to the Kurukṣetra battlefield and advised Droṇa to stop the battle. (Śloka 36, Chapter 190, Droṇa Parva).

(viii) Gautama was also one of the many sages who visited Bhīṣma while he was lying on his bed of arrows.

(ix) Once Gautama built a hermitage on the top of the mountain Pāriyātra and did penance there for sixty thousand years. Kāla, the God of time, then appeared before him and Gautama received him well and sent him away. (Śloka 10, Chapter 47, Śānti Parva).

x) Once Gautama turned the moustache of Indra green by a curse for showing disrespect to him. (Śloka 23, Chapter 352, Śānti Parva).

(xi) When Gautama was born, there was such brilliance that the surrounding darkness was removed and so the boy was named Gautama (Gau=light rays, Tamas=darkness) to mean the remover of darkness. (Śloka 94, Chapter 93, Anuśāsana Parva).

(xii) Once Gautama instructed the King Vṛṣādarbhi on the evil of accepting rewards for good deeds. (Śloka 42, Chapter 93, Anuśāsana Parva).

(xiii) Gautama was also one among the ṛṣis who swore that they were not involved in the theft of the lotuses of the sage Agastya. (Śloka 19, Chapter 94, Anuśāsana Parva, M.B.).

GAUTAMA II. A brahmin who was a member of the court of Yudhiṣṭhira. He was a member of Indrasabhā also. This Gautama while he was living in Girivraja had sexual relations with a Śūdra woman from the country of Uśīnara and a son was born to them named

Kakṣivān. (Ślokas 17, 18 and 3 of Chapters 4, 7 and 21 respectively of Sabhā Parva, M.B.).

GAUTAMA III. An ascetic of great erudition. He had three sons named Ekata, Dvita and Trita. (See under 'Ekata'). (Śloka 79, Chapter 36, Śalya Parva).

GAUTAMA IV. Another ascetic of great virtue. Once when this Gautama was going through the forest he saw an elephant babe lying wearied. He took it to his āśrama and brought it up. When it became a full grown elephant Indra disguised as the emperor Dhṛtarāṣṭra came to take it away secretly. Gautama found it out and then he was offered thousand cows and much wealth in lieu of the elephant. But Gautama refused to part with the elephant. Pleased with his extreme affection for his dependant, Indra took both Gautama and the elephant to heaven. (Chapter 102, Anuśāsana Parva).

GAUTAMA. V. An ungrateful brahmin. He was born in Madhyadeśa. He left his parents and after travelling in many lands he came to a country of foresters. The foresters received him with respect and he lived in a hut of the foresters and married a lady from among them.

Gautama abandoned his brahminhood and accepted the duties of foresters. He was living like this when another brahmin boy came to that village. He searched in vain for a brahmin house to stay for the night and then knowing that a man born a brahmin but made a forester by his duties was living there he went to his house. Gautama also came there carrying the animals and birds he had hunted down that day. His body was bathed in blood. The brahmin guest felt compassion for Gautama and advised him to leave his trade and go to his house in his country.

In the morning the brahmin guest went away without taking any food. The advice of his guest kept him thinking. He decided to abandon his life as a hunter and so leaving everything behind he went to the seashore. He met some merchants on the way and while they were travelling together a wild elephant attacked them. Many were killed and Gautama escaping ran swiftly and came to the base of a big banyan tree. He was tired and slept there for a while.

A big vulture named Nāḍijaṅgha lived on the top of that banyan tree. He used to go out to worship Brahmā at dusk and when he returned to his abode that day he saw a man lying wearied down below. Gautama attempted to catch the vulture and eat it but the vulture playing a benign host placed before Gautama food for him and made enquiries about him and asked him the purpose of his travels. Gautama told him that he was very poor and that he wanted to acquire some wealth somehow.

Nāḍijaṅgha then said that he would get for him enough wealth from the demon-King Virūpākṣa who was an intimate friend of his. Gautama was pleased. The vulture fanned him and sent him to sleep. Next morning Nāḍijaṅgha sent Gautama to Virūpākṣa and the demon gave Gautama as much gold as he could carry on his shoulders.

Gautama took the gold as a head load and came back to the base of the banyan tree. Nāḍijaṅgha came to him and they talked to each other for some time. Gautama who had become a gluttonous flesh-eater looked with greed at the fat body of the vulture and in an instant