

a woman walking in front and with another servant carrying rice mixed with dhatūrā (a poisonous fruit) following him came to the guards keeping watch over Karpara's body. Ghaṭa gave the poisoned rice to the guards who after eating it swooned under the effect. Ghaṭa used the opportunity to burn the corpse of Karpara there itself. After that Ghaṭa disappeared.

The King then deputed new guards to watch over the funeral pyre of Karpara as he anticipated some one to come to pick his charred bones from the pyre. But, Ghaṭa put the guards into a swoon by a mantra he had learned from a sannyāsin and went away with the bones of his friend.

Realising now that further stay there was not safe Ghaṭa left the place with the princess and the sannyāsin. But, the princess, who had already fallen in love with the sannyāsin poisoned Ghaṭa to death.

GHATAJĀNUKA. A sage who was a prominent member in Yudhiṣṭhira's assembly. (Sabhā Parva, Chapter 4).

Once, Śrī Kṛṣṇa, on his way to Hastināpura met this sage. (Udyoga Parva, Chapter 38).

GHATAKARPARA. One of the nine great poets in Sanskrit reputed as the nine gems in Vikramāditya's court.

"Dhanvantari—Kṣapaṇak Āmarasimha—Śaṅku—Vetālabhaṭṭa—Ghaṭakarpara—Kālidāsaḥ". A poem of twenty-two verses in Sanskrit called Ghaṭakarpara kāvyā is attributed to him. The theme of the poem is a message despatched by the hero to his wife who has only recently been married. All the stanzas are in yamaka (repeating a word or set of words to convey different meanings at the end of each line). By composing a poem called 'Nalodaya', Kālidāsa answered the challenge posed by Ghaṭakarpara in the use of Yamaka. Ghaṭakarpara answered Kālidāsa in the following stanza.

Eko hi doṣo guṇasannipāte
nimajjatīndoriti yo babhāṣe /
nūnam na dr̥ṣṭam kavināpi tena
dāridryadoṣo guṇarāsīnāśī. //

(Kālidāsa, in verse 3, Canto I of Kumārasambhava had written 'Eko hi doṣo guṇasannipāte nimajjatīndoh kiraṇeṣvīvāṅkaḥ'. In the above verse by Ghaṭakarpara the usage 'Kavināpi tena' may be interpreted in two ways, viz. Kavinā+api+tena and Kavi+nāpitena. By the second combination Ghaṭakarpara converted Kālidāsa into a barber (nāpita).

GHATIKĀ. A measure of time equal to 24 minutes. Sixty vinādikās make one Ghatikā. (See Kālamāna).

GHATOTKACA.

1) *General.* Ghaṭotkaca, son of Bhīmasena played a very important part in the story of Mahābhārata. He was, from his very birth, a staunch friend and ally of the Pāṇḍavas. He courted a hero's death in the great war.

2) *Birth.* On the burning of the 'Ic Palace' the Pāṇḍavas escaped through a tunnel and reached a forest. While they were sleeping on the ground, Hiḍimbā the Rākṣasa chief in the forest saw the Pāṇḍavas from the top of a tree, and he deputed his sister Hiḍimbī to bring over the Pāṇḍavas to him for food.

Hiḍimbī approached the Pāṇḍavas in the guise of a beautiful woman. She was attracted towards Bhīma and she prayed for the return of his love, which Bhīma refused. Impatient at the delay Hiḍimbā rushed towards the Pāṇḍavas, and in the duel that ensued between him and Bhīma, he was killed by Bhīma.

Then Hiḍimbī approached Kuntī and requested her to ask Bhīma to marry her. The Pāṇḍavas agreed to the proposal on condition that Bhīma and Hiḍimbī should enjoy their honeymoon in the forest and on mountains, but Bhīma should return to them at dusk everyday. Ghaṭotkaca was the son born to Bhīma and Hiḍimbī, (Ādi Parva, Chapter 155).

Indra bestowed on Ghaṭotkaca prowess enough to be a suitable opponent to Karṇa. (Ādi Parva, Chapter 155, Verse 47).

Ghaṭotkaca grew up to become a good friend of the Pāṇḍavas. When Hiḍimbī and Ghaṭotkaca took leave of them Kuntī said to Ghaṭotkaca : "You are the eldest son to the Pāṇḍavas. You should be ever a support to them." To this Ghaṭotkaca answered that he would return to them whenever any need arose for it.

3) *Carried the Pāṇḍavas on shoulders.* During their exile in the forest the Pāṇḍavas became too tired to walk any further when Bhīma remembered Ghaṭotkaca, who promptly appeared before the Pāṇḍavas, and at the instance of Bhīma got down a number of Rākṣasas also. Ghaṭotkaca carrying Pāñcālī on his shoulders, and the Rākṣasas carrying the Pāṇḍava brothers on their shoulders went by air to Badarikāśrama where Naranārāyaṇas were doing tapas, landed them there, and then they (Ghaṭotkaca and his companions) took leave of the Pāṇḍavas. (Vana Parva, Chapter 145).

4) *Ghaṭotkaca in the great war.* (1) In the first day's fighting he fought against Alambuṣa, Duryodhana and Bhagadatta. Frightened at the terrible course of the fight the Kauravas purposely postponed that day's fighting. (Bhīṣma Parva, Chapters, 45, 57, 58).

(2) He defeated the King of Vaṅga and killed his elephant. (Bhīṣma Parva, Chapter 92, Verse 36).

(3) Defeated Vikarṇa. (Bhīṣma Parva, Chapter 29, Verse 36).

(4) On receiving blows from the great Kaurava heroes, Ghaṭotkaca rose up to the sky. (Bhīṣma Parva, Chapter 93, Verse 6).

(5) Ghaṭotkaca made the Kaurava army take to their heels by the exercise of his magic powers. (Bhīṣma Parva, Chapter 94, Verses 41-47).

(6) Fought a duel with Durmukha. (Bhīṣma Parva, Chapter 110, Verse 13).

(7) Dhṛtarāṣṭra praised the prowess of Ghaṭotkaca. (Droṇa Parva, Chapter 10, Verse 62).

(8) He fought with Alāyudha. (Droṇa Parva, Chapter 96, Verse 27).

(9) Killed Alambuṣa. (Droṇa Parva, Chapter 109, Verse 28).

(10) Aśvatthāmā, son of Droṇa killed Añjana Parvā, son of Ghaṭotkaca, (Droṇa Parva, Chapter 156, Verse 56).

(11) Ghaṭotkaca fought with Karṇa. (Droṇa Parva, Chapter 175).

(12) He fought with Jaṭāsura. (Droṇa Parva, Chapter 174).

(13) He killed Alāyudha. (Droṇa Parva, Chapter 178, Verse 31).

(14) Karṇa clashed with Ghaṭotkaca and failing to kill him by any means he (Karṇa) used Vaijayanti Śakti as the last resort. This Śakti had been given to him by Indra in exchange for his head-gear and earrings, and Karṇa had been keeping the Śakti in reserve to kill Arjuna. At any rate Karṇa used it against