

Ghaṭotkaca and he was killed. After killing Ghaṭotkaca the Śakti entered the sphere of the stars. (Droṇa Parva, Chapter 180).

5) *Other information.* (1) Ghaṭotkaca hated the brahmins and their yajñas. (Droṇa Parva, Chapter 181, Verse 27).

(2) When the souls of the heroes killed in the great war were called upon the banks of Gaṅgā by Vyāsa, Ghaṭotkaca's soul too had appeared. (Āśramavāsika Parva, Chapter 32, Verse 8).

(3) After death he lived with Yakṣadevas. (Svargārohaṇa Parva, Chapter 5, Verse 37).

6) *Synonyms of Ghaṭotkaca used in Mahābhārata.* Bhaimaseni, Bhaimi, Bhīmasenasuta, Bhīmasenātmaja, Bhīmasūnu, Bhīmasuta, Haiḍimba, Haiḍimbi, Rākṣasa, Rākṣasādhipa, Rākṣasapuṅgava, Rākṣaseśvara and Rākṣasendra.

GHATOTKACAVADHAPARVA. A sub Parva of Droṇa Parva, (Droṇa Parva, Chapters 153-186).

GHORA. A son of sage Aṅgiras. (Anuśāsana Parva, Chapter 85, Verse 131).

GHORAKA (M). Name of an urban region in the southwest of ancient India. The people of this region supplied money to Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 14).

GHOṢĀ. A tapasvini famed in Ṛgveda. She was the grand-daughter of Dṛgata maharṣi and daughter of sage Kakṣivān. As she contracted leprosy in her very childhood nobody came forward to marry her. Ultimately she composed a mantra in praise of Aśvinīdevas. They cured Ghoṣā of leprosy and she got married. (Ṛgveda, Maṇḍala 1, Anuvāka : 7, Sūkta 117).

GHOṢAVATĪ. The famous Viṇā of emperor Udayana. (Kathāsaritsāgara).

GHOSAYĀTRĀPARVA. A sub-Parva, Chapters 236-251 of the Vana Parva. The procession made by Duryodhana and others to the Pāṇḍavas who lived in the forest forms the theme of this sub-Parva.

GHRĀṆAŚRAVAS. An attendant of Skanda. Always immersed in yoga he worked for the welfare of brahmins. (Śalya Parva, Chapter 45, Verse 57).

GHRTA. A King of the Aṅga dynasty. He was the son of Gharman and father of Viduṣa. (Agni Purāṇa, Chapter 277).

GHRTĀCĪ.

1) *General.* She was an exceptionally beautiful apsara woman, and she revelled in disturbing the peace of the sages and becoming mother of children by them. Ghṛtācī, who succeeded in breaking the penance of the sages like Kuśanābha, Vyāsa and Bharadvāja occupied a very prominent position among apsara women.

2) *Suka, the son of Vyāsa.* Vyāsa longed very much to have a son. Ultimately, after receiving instruction and advice from Nārada, he reached the peaks of Mahāmeru and worshipped Mahādeva and Mahādevī for one year with the one-syllabled mantra OM which is the very seed of word. By now the great tejas (effulgence) of Vyāsa lighted up the whole world and Indra got nervous and upset. The great Lord Śiva appeared on the scene and blessed Vyāsa that he will have a son who would become a very wise man, very much interested in helping others, and very famous also. Vyāsa returned gratified to his āśrama. One day, while in the process of preparing the sticks for producing fire, thoughts

about a son passed through his mind. Fire is produced by the rubbing of two sticks. But, he thought, how could he who had no wife, become the father of a son? While immersed in such thoughts he saw Ghṛtācī standing near him, herself having come along the sky. Vyāsa did not like the presence of Ghṛtācī. Fearing the curse of Vyāsa she assumed the form of a parrot and flew away.

The beauty of Ghṛtācī as also the flight of the parrot kindled erotic feelings in Vyāsa and seminal emission occurred. The semen fell on the stick used for producing fire, and without knowing the fact he went on using the sticks for producing fire. And, then did appear from it a son of divine lustre. That son became reputed in later years as sage Śuka. (Devī Bhāgavata, Prathama Skandha).

3) *Two children by Bharadvāja.* Once sage Bharadvāja was taking his bath in the Gaṅgā, Ghṛtācī also came to bathe. On the banks of the river her clothes caught something and were removed from their position. The sight of it caused seminal emission to the Sage. The semen thus emitted was kept in a Droṇa, (bamboo cup) and when it was due the Droṇa broke and out of it came a child. It was this child which, in later years, became so very famous as the great Droṇācārya. (Ādi Parva, Chapter 149). On another occasion also, the sight of Ghṛtācī caused emission in Bharadvāja, and Śrutāvati or Śrūvāvati was the noble daughter born out of it. (Śalya Parva, Chapter 48, Verse 63).

*Hundred daughters of Kuśanābha.* Kuśanābha, son of Kuśa was a saintly king. Once Kuśanābha fell in love with Ghṛtācī and a hundred daughters were born to him of her. Once Wind-God felt enamoured of the hundred girls, but they refused to satisfy his desire. So he cursed them to become crooked or bent down in body. Later on, Brahmadatta, son of the sage Cūli, straightened their bodies and married them. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Canto 32).

5) *Birth of Ruru.* On another occasion Ghṛtācī attracted and subjugated a King called Pramati. Ruru was the son born to Pramati by Ghṛtācī.

6) *Other information.* (1) Once Ghṛtācī pleased Sage Aṣṭāvakra, who introduced her into Kubera's assembly. (Anuśāsana Parva, Chapter 19, Verse 44).

(2) Ghṛtācī danced at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 65).

(3) A daughter called Citrāṅgadā was born to Viśvakarma by Ghṛtācī. (See under Viśvakarmā).

(4) A daughter called Devavatī was born to Ghṛtācī. (See under Devavatī).

GHRTAPAS. A great sage who lived on ghee. A disciple of Brahmā he was an instructor of Sanātana Dharma. (Śānti Parva, Chapter 166, Verse 24).

GHRTAPRṢṬHA. A son of Priyavrata, brother of Uttānapāda. Svāyambhuvamanu had two famous sons called Priyavrata and Uttānapāda. Priyavrata, the elder son, married two daughters of Viśvakarmaprajāpati called Surūpā and Barhiṣmatī, and of Surūpā were born ten sons called Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtaprṣṭha, Savana, Medhātithi and Vītihotra, and also one daughter called Ūrjasvatī. (Devībhāgavata, 8th Skandha).

GHRTAVATĪ. An important river in India. (Bhīṣma Parva, Chapter 9, Verse 23).