

GHRTEYU. A King born in the Aṅga dynasty. (Agni Purāṇa, Chapter 277).

GHURṆIKĀ. Foster mother of Devayānī, daughter of Śukrācārya. (Ādi Parva, Chapter 78, Verse 25).

GILGAMIŠ. It is the most ancient book of the Babylonians. It is as old as Ṛgveda. Another book so old as these is the "Book of the Dead" of the Egyptians. (See under Jalapralaya).

GIRIGAHVARA. A place of habitation on the north-eastern side of Bhārata. (Śloka 42, Chapter 9, Bhīṣma Parva).

GIRIKĀ. Wife of Uparicaravasu. This gem of a lady was the daughter of the river Śuktimatī. There is a story behind her marrying Uparicara.

Śuktimatī was a river flowing through the capital city of the kingdom of Uparicara. Once the mountain Kolāhala driven by amorous desires subdued Śuktimatī. The next morning on finding no river in its place the people were surprised. The news reached the ears of the King. He became furious and rushing to the mountain gave it a hard kick. It created a hole in the mountain and the river flowed through it. But by that time Kolāhala had got a son and a daughter of Śuktimatī. Greatly pleased at the King for setting her free from Kolāhala, Śuktimatī gave her children to the King. The King brought up the son and made him the chief of his army. The girl was brought up and named Girikā and when she was of marriageable age the King married her.

When once Girikā was having her monthly period the King was forced to go to the forests for hunting. While in the forests he saw the animals having sexual acts and as he thought of Girikā at home he had emission. He never wanted to waste the seminal fluid. He wrapped it in a leaf and sent it to his wife through a kite. Another kite thinking it to be something to eat attacked the packet and it fell into a river down below. A fish swallowed it and later when a fisherman caught it and opened its belly a boy and a girl came out of it. The girl was Satyavatī mother of Vyāsa. (10th Skandha, Devī Bhāgavata).

GIRINĀTHADĪKṢITA. See under Guṇanidhi.

GIRIPRASTHA. A mountain of the country of Niṣadha. Indra once hid himself on this mountain. (Śloka 13, Chapter 315, Vana Parva).

GIRIVRAJA. A city which has gained great importance in all the Purāṇas of India.

1) *Origin.* There was once a King named Kuśa in the Pūru dynasty. (For genealogy see under 'Gādhi'). This Kuśa begot of his wife, Vaidarbhī, four sons named Kuśāmba, Kuśanābha, Asūtarajasa and Vasu. Each of them built a city of his own and started his rule there. Girivraja is the magnificent city built by Vasu. (Sarga 32, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

2) *Jarāsandha's rule.* Vasu had a son named Bṛhadratha and Jarāsandha was the son of Bṛhadratha. During the rule of Jarāsandha Girivraja became glorious like Nandanodyāna. This city lying in the midst of five mountains was the seat of prosperity then. (Chapter 21, Sabhā Parva). Jarāsandha kept many mighty kings of his time, as prisoners in this city. Unable to control his wrath against Kṛṣṇa once he hurled his mace a hundred times and threw it from Girivraja to Mathurā. Śrī Kṛṣṇa, Bhīmasena and Arjuna entered Girivraja in

disguise and engaging Jarāsandha in a duel killed him and crowned his son as King. (Chapter 24, Sabhā Parva). Once King Duṁdhumāra abandoning the gifts offered by the devas came and slept in Girivraja. (Śloka 39, Chapter 6, Anuśāsana Parva).

GĪTĀ. See under Bhagavad Gītā.

GĪTAPRIYĀ. A follower of Skandadeva. (Śloka 7, Chapter 46, Śalya Parva).

GĪTAVIDYĀDHARA. A great musician among the gandharvas. When he found that sage Pulastya had no liking for music he teased the sage by making the sounds of a boar. The enraged sage cursed him and turned him into a boar. He got relief from the curse when Ikṣvāku killed him and Gītavidyādhara became his old self again. (Chapter 46, Sṛṣṭi Khaṇḍa, Padma Purāṇa).

GĪTHĀ. A King of the Bharata dynasty. (5th Skandha, Bhāgavata).

GO. (GAU). A wife of sage Pulastya. Vaiśravaṇa was born of her. The son left his father and went to Brahmā. (Śloka 12, Chapter 274, Vana Parva).

GOBHĀNU. A King who was the grandson of Turvasu of the Pūru dynasty and son of King Varga. Gobhānu had a son named Traisāni. (Chapter 277, Agni Purāṇa).

GODĀ. A follower of Skandadeva. (Śloka 28, Chapter 46, Śalya Parva).

GODĀNA. In ancient India it was believed to be a very great deed of moral merit to give cows as gifts. If one buys cows with the hereditary wealth and gives them as gifts one would reach an ever prosperous world and even one who buys cows with the money received by gambling and gives them as gifts would live for several years enjoying prosperity. (Chapter 73, Anuśāsana Parva).

GODĀVARI. A river of South India. This river has been glorified much in the Purāṇas.

(1) Godāvarī is a member of the court of Varuṇa. (Śloka 20, Chapter 9, Sabhā Parva).

(2) This river originates from Brahmagiri, situated near Tryambakajyotirlinga of Nasik district in South India. The river is very deep and is a giver of prosperity to those who worship her. Many sages worshipped this river. (Śloka 2, Chapter 88, Vana Parva).

(3) If one bathes in this river one will get the benefit of conducting a Gomedha yajña. Not only that, after his death he will go to the land of Vāsuki. (Śloka 33, Chapter 85, Vana Parva).

(4) The origin of Agni is from Godāvarī. (Śloka, 24, Chapter 222, Vana Parva).

(5) Śrī Rāma, Lakṣmaṇa and Sitā stayed for a long time during their exile in Pañcavaṭī on the shores of this river Godāvarī. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 16).

(6) Godāvarī is one of the most important rivers of India. (Śloka 14, Chapter 9, Bhīṣma Parva).

(7) He who bathes in Godāvarī will be prosperous. (Śloka 29, Chapter 25, Anuśāsana Parva).

GODHA. A village in the north-east part of ancient India. (Śloka 42, Chapter 9, Bhīṣma Parva).

GODILA I. A Sāmavedamūrti. By his curse Utatthya became a dunce and later became famous as Satyatapas. (For details see under Satyatapas).

GODILA II. A servant of Vaiśravaṇa. Once when Godila was travelling by air he saw Padmavatī, wife