

monogamy prevailed in the country. He took the yājñic horse of Yudhiṣṭhira captive, and in the fight to release the horse Arjuna killed Sudhanvā and Suratha, sons of Hamsadhvaja. Grieved and enraged at their death Hamsadhvaja took the field against Arjuna, and Śrī Kṛṣṇa finding that Arjuna's life was in danger pacified them both. Also Kṛṣṇa requested Hamsadhvaja to be a supporter of Arjuna in future. Hamsadhvaja had five sons called Suratha, Sudhanvā, Sudarśa, Subala and Sama. (Jaimini, Aśvamedha Parva, 17, 21).

HAMSĀJA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 68).

HAMSAKĀYA. A Kṣatriya by caste, Hamsakāya was present at the rājasūya of Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 14).

HAMSAKŪṬA (M). A mountain lying between Hastināpura and the Śataśṛṅga mountain. On his way to Śataśṛṅga Pāṇḍu crossed Hamsakūṭam. (Ādi Parva, Chapter 118, Verse 50). Śrī Kṛṣṇa once tore off a peak of the mountain and established it in Dvārakā. (Bhārata, Southern text, Chapter 38).

HAMSĀPATHA (M). A region famous in the Purāṇas. The armies from this place fought in the great war. They fought taking their position at the grīvāsthāna (neck position) of the Garuḍa vyūha (A particular array of soldiers) set up by Droṇa. (Droṇa Parva, Chapter 20, Verse 7).

HAMSA PRAPATANA TĪRTHA. A sacred place at Prayāga on the banks of the Gaṅgā. (Vana Parva, Chapter 85, Verse 87).

HAMSAVAKTRA. A warrior who fought on the side of Subrahmaṇya and defeated the Asurās. (Śalya Parva, Chapter 45, Verse 75).

HAMSĪ. A daughter of Bhagīratha whom sage Kautsa married. (Anuśāsana Parva, Chapter 137, Verse 26).

HAMSIKĀ. A daughter of Surabhi. This cow is said to be supporting the southern region. (Udyoga Parva, Chapter 102, Verse 7).

HANŪMĀN. A monkey born of the elements and aspects of Devas. In the epics of no other country could be found a character that belongs to the animal kingdom who is as powerful, erudite and philosophic as Hanūmān.

1) *Birth.* Many and different are the stories about the birth of Hanūmān told in Purāṇic literature, and they are briefly noted below.

(1) The semen discharged by Śiva, whose erotic feelings were excited by the sight of Viṣṇu disguised as Mohinī was received by the Saptarṣis and deposited in the womb of Añjanā, and Hanūmān was born out of it. (Śiva Purāṇa, Śatarudrasaṁhitā).

(2) Daśaratha divided among his wives the divine pāyasa (pudding) got from the putrakāmeṣṭi yajña which was performed so that he might be blessed with children. Somehow or other a kite snatched some pudding and flew off with it. On its way the pudding fell down from the beaks of the kite on the fingers of Añjanā doing tapas in the forest. She ate that pudding and Hanūmān was born as the son of Añjanā due to the extraordinary powers of the pudding. (Ānanda Rāmāyaṇa).

(3) Śiva, once in his fierce and effulgent form (aspect) entered Kesarī, the husband of Añjanā and had coitus

with her. After that Vāyu (Wind-god) also had coitus with her. Thus as a result of the sexual act by both the Devas Añjanā got pregnant. Later, Añjanā was about to throw into the valley of the mountain her new-born child as it was an ugly one when Vāyu (Wind god) intervened and saved the child. Hanūmān was the child thus born of Śiva and Vāyu. (Bhaviṣya Purāṇa, Pratisarga Parva).

(4) Hanūmān's actual father was Śiva. Gaṇapati was born to Śiva and Pārvatī as they played in the forest disguised as elephants. After that Śiva and Pārvatī played about in the forest disguised as monkeys as a result of which Pārvatī got pregnant. Since Pārvatī did not like the idea of being the mother of a monkey, Śiva, by his yogic power entrusted the child, (in embryo) that was in the womb of Pārvatī to Vāyu (Wind god), who carried it with him hither and thither till it became mature, when it was deposited in Añjanā, the monkey woman. The monkey called Kesarī was her husband. Thus Hanūmān was born as the son of Añjanā.

Añjanā also has a story of her own. Once upon a time she was the maid-servant called Puñjikasthalā of Bṛhaspati. One day she went out to gather flowers when the love-makings of other young women attracted her so much that, without gathering flowers, and her erotic sentiments being aroused much, she returned home and covered Bṛhaspati with kisses. Bṛhaspati got really angry with the misbehaviour of his maid-servant and cursed her into a female monkey. She was told that, after she had lived for sometime with a monkey-husband she would get a child from the vitality of Śiva, after which she would return to him as maid servant as of old. And, accordingly, Puñjikasthalā became a female monkey under the name Añjanā and lived at Añjanā forest with a handsome monkey called Kesarī as her husband.

It was while Añjanā was doing tapas so that she might become pregnant by Śiva that Śiva and Pārvatī played in that forest disguised as monkeys, and Pārvatī conceived and the child ultimately came out as the son of Añjanā.

Even while Añjanā was pregnant the child in her womb had much to suffer at the hands of Bāli. Hearing from Nārada that Śiva's son had been born in Añjanā's womb Bāli feared that the actual birth of such a son would jeopardise his lordship over the monkeys. To ward off the threatened contingency, Bāli, as advised by Nārada, let in the five metals (gold, copper, iron, tin and zinc) in watery form into the stomach of Añjanā. (This is a means of causing abortion). But, the attempt misfired. Instead of the five metals killing the child in Añjanā's womb, they became ear-ornaments for it, and Hanūmān was thus born with ornaments in his ears. (Kāmba Rāmāyaṇa Pūrvakāṇḍa).

2) *Naming and boons.* As soon as Hanūmān was born Añjanā was released from the curse, and she wanted to return to heaven. The monkey child asked its mother what its future would be and how it was to earn its living. She assured him that he would never be destroyed and that fruits as ripe as the rising sun (she pointed the sun out to him) would form his food. And, Añjanā returned to heaven.