

Triśaṅku; from him Hariścandra; from Hariścandra, Rohitāśva; from Rohitāśvā, Harita; from Harita, Cuñcu; from Cuñcu, Sudeva; from Sudeva, Bharuka and from Bharuka Sagara was born. Sagara had two wives—Sumati and Keśinī. Sumati gave birth to 60,000 children, while Keśinī had a single son, Asamañjasa. Anīśumān was the son of Asamañjasa; Bhagīratha was the son of Anīśumān; Śrutānābha was the son of Bhagīratha; Sindhuvīpa was the son of Śrutānābha; Ayutāyus was the son of Sindhuvīpa; Rtuvarṇa was the son of Ayutāyus; Sarvakāma was the son of Rtuvarṇa; Sudās was the son of Sarvakāma; Mitrāsaha, the son of Sudās; Kalmāṣapāda was the son of Mitrāsaha; Aśmaka was the son of Kalmāṣapāda; Mūlaka was the son of Aśmaka; Khaṭvāṅga was the son of Mūlaka; Dīrghabāhu (Dilīpa) was the son of Khaṭvāṅga; Raghu was the son of Dīrghabāhu; Aja was the son of Raghu; Daśaratha was the son of Aja. Daśaratha had three wives. Kausalyā, Kaikeyī and Sumitrā. Śrī Rāma was born to Kausalyā, Bharata, was the son of Kaikeyī and Sumitrā had two sons, Lakṣmaṇa and Śatrughṇa. Lava and Kuśa were Śrī Rāma's sons by Sītā. (See the word Kāla-brāhmaṇa)¹

ILĀ The name taken by Sudyumna when, after becoming woman, he became man again. (See under ILĀ I).

ILĀ I. Daughter of Vaivasvata Manu.

1) *Genealogy.* Descended from Viṣṇu in this order :—Brahmā—Marīci—Kaśyapa—Vaivasvata Manu—Ilā. Vaivasvata Manu was the son of Kaśyapa by his wife Aditi, and Ilā the daughter of Vaivasvata Manu by his wife, Śraddhā. Ikṣvāku, the ancestral father of the solar dynasty of Kings was brother of Ilā.

2) Vaivasvata Manu and Śraddhā had, for a long time no children. Manu got performed once by Agastya a yajña to propitiate the Mitrāvaruṇas so that a son might be born to him (Manu). Soon a daughter was born to him and she was called Ilā. Then Manu asked Vasiṣṭha why a daughter was born to him instead of a son for whom the yajña was performed by Agastya. At once, Vasiṣṭha by his will-power turned the girl Ilā into a boy, and the boy was named Sudyumna. (Bhāgavata).

3) *Sudyumna again turned into woman.* Once Śunaka and some other sages went to the great forest Kumāra Vana near Kailāsa to salute Śrī Parameśvara ignorant of the fact that just then Pārvatī and Parameśvara were enjoying themselves. The sudden appearance of Śunaka and others was not relished by the divine couple, who were then naked. They therefore, pronounced the curse that anybody who entered the forest in future would be turned into a woman. (Bhāgavata).

Sudyumna, now a young man, went for hunting one day. Sudyumna who was ignorant of this curse entered this forest with his friends while hunting. At once all of them were transformed into women. Grief-stricken, they stayed in the forest for some days, and then started for the palace. Sudyumna bearing the name Ilā walked at the head of the party as a beautiful woman. On the way Budha met Ilā, they fell in love with each other and got married. A son, Purūravas was born to Budha by Ilā. (Bhāgavata).

4) *Transformation again ;* Ilā expressed to Vasiṣṭha, her grief at having been turned into a woman, the sage requested Śrī Parameśvara to restore her to her former form as a man. Śiva said that Ilā would be a man and a woman every alternate month, throughout life. During the month when she was a man he would engage himself in matters of Government, and the next month, when a woman, she would stay in the inner apartments in the palace. Brahmāṇḍa Purāṇa, Chapter 32 says that Ikṣvāku, brother of Purūravas ruled the state till the latter became a major. As soon as Purūravas attained majority Sudyumna handed over to him the reins of Government and retired to the forest for tapas, and during this period he was taught the Navākṣara mantra by sage Nārada. Sudyumna adored Devī with this Mantra. She appeared to him and blessed him with the state of salvation. (Bhāgavata).

Purūravas married Urvaśī, and ruled the country. (Bhāgavata, 9th Skandha; Devī Bhāgavata, First Skandha; M.B. Ādi Parva, Chapter 75 and Anuśāsana Parva, Chapter 147, Verse 26).

ILĀ II. A river. At the birth of Subrahmaṇya this river paid homage to him with fruits and roots. (M.B. Anuśāsana Parva, Chapter 86, Verse 24). Dharmaputra along with the brahmins bathed in this river. (M.B. Vana Parva, Chapter 156, Verse 8).

ILĀSPADA. An ancient holy bathing ghat. A dip in the holy waters wards off ill-fate and confers the benefits of the Vājapeya yajña. (M.B. Vana Parva, Chapter 83, Verses 77, 78).

ILĀVARTA (ILĀVRTA). A King in the line of Priyavrata, son of Svāyambhuva Manu, (See Genealogy).

ILĀVRTA (ILĀVRTTA). A locality. (See Bhūguṇita).

ILĀVRTA VARṢA. That part of the country in the centre of Jambūdvīpa. (M.B. Sabhā Parva, Chapter 28).

ILAVU. See Vāyu, Para 6.

ILIBILĀ. The wife of Viśravas and mother of Kubera. Viśravas was born as the son of Pulastya, one of the Prajāpatis by Mānini. Viśravas had two wives, Kaikasī and Ilibilā alias Devavarṇinī and Vaiśravaṇa (Kubera) was born of Ilibilā. Hence Kubera is called Ālibili also; To Viśravas was born by Kaikasī, Rāvaṇa, Vibhīṣaṇa, Kumbhakarna and Śūrpaṅakhā.

ILILA. A King of Pūruvaṅśa; father of King Duṣyanta. (M.B. Ādi Parva, Chapter 71). Rathantari was Ilila's wife. (Ādi Parva, Chapter 74). Some Purāṇas call Ilila by the name Ilina and Rathantari as Rathandari also.

Matināra, the most righteous of Kings had four sons endowed with great prowess named Taṁsu, Mahān, Atiratha and Druhyu. Taṁsu was responsible for the growth of the Pūru dynasty. He conquered the whole of earth and won fame. Ilina was Taṁsu's son. He also conquered the whole world, and he had five sons. (M.B. Ādi Parva, Chapter 94, Verses 14-18).

ILINA. Son of king Taṁsu of the Pūru dynasty. His wife was Rathantari. Ilina had five sons by her. They were: Duṣyanta, Śūra, Bhīma, Pravasū and Vasu. (M.B. Ādi Parva, Chapters 16-18. See also under the word Ilila).

1. There are certain variations in the genealogy according to some Purāṇas. The genealogy given above is based on Bhāgavata and Agni Purāṇa.