

(iii) Nahuša once came down to the world in the aerial chariot of Indra to see the battle of Arjuna. (M.B., Virāta Parva, Chapter 56, Stanza 9).

(iv) Nahuša got a famous sword from his father Āyus. (M.B. Śānti Parva, Chapter 266, Stanza 7).

(v) Nahuša had once a talk with the hermit Cyavana about the wealth of cows. (M.B. Anuśāsana Parva, Chapter 51).

(vi) On another occasion the hermit Cyavana granted Nahuša a boon. (M.B. Anuśāsana Parva, Chapter 51, Stanza 44).

(vii) Once Nahuša gave to Brahmins lakhs of cows as alms. (M.B. Anuśāsana Parva, Chapter 81, Stanza 5).

(viii) It is stated in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 8, that Nahuša, after death, stays in the palace of King Yama (God of death).

(ix) Mention is made in the Rgveda, Maṇḍala 1, Anuvāka 7, Sūkta 31, about Nahuša's becoming Indra.

(x) The names Devarāja, Devarāt Devendra, Jagatpati, Nāga, Nāgendra, Surādhipati, Surapati etc. are used in Bhārata as synonyms for Nahuša.

NAHUŠA II. A famous nāga (serpent) born to Kaśyapa-prajāpati by his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 9).

NAIDHRUVA. A gotra-originator of the Kaśyapa dynasty. He was the grandson of Maharṣi Kaśyapa and son of Avatsara maharṣi. He was one of the six Brahmavādins of the family of Kaśyapa the other five being Kaśyapa, Avatsara, Raibhya, Asita and Devala. (Vāyu Purāṇa, Chapter 52; Matsyapurāṇa, Chapter 145).

NAIGAMEYA. A younger brother of Subrahmaṇya. He had three younger brothers, i.e., Śākha, Viśākha and Naigameya. (Viṣṇu Purāṇa, Part 1. Chapter 15).

NAIKABĀHU. A synonym of Pārvatī. (Agni Purāṇa, Chapter 11).

NAIKAPRSTHA. A particular region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 41).

NAIMIṢA. (NAIMIṢĀRĀNYA).

1) *General.* Naimiṣa is very famous in the Purāṇas. It is considered to be a sacred place. Nimasar is the modern name for the place, and it is in the Sītāpur zilla of North India.

Śaunaka conducted a yajña here which lasted for twelve years. All the reputed Ṛṣis participated in it, and there Sūta (Sauti) the son of Vyāsa recited to the Maharṣis Mahābhārata composed by Vyāsa. (Ādi Parva, Chapter 1; also see under Sūta).

2) *Other information.*

Devas once came to this place and conducted a yajña there. (Ādi Parva, Chapter 196, Verse 1).

(ii) Arjuna once visited here the river called Utpalini. (Ādi Parva, Chapter 214, Verse 6).

(iii) Half of the sin of those who visit Naimiṣa will at once be dispelled. The remaining portion of the sin also will be removed before they return from the place. He who stays for a month and bathes here will derive all the results of Gomeda yajña. He who quits his life here by fasting will attain all the sacred lokas. (Vana Parva, Chapter 84, Verse 59).

(iv) River Gomati, Yajñabhūmi of the Devas and the yājñic vessel of Sūrya are found at this place. (Vana Parva, Chapter 87, Verse 6).

(v) Dharmaputra once came to this place with his

brothers and bathed here and made gifts of cows. (Vana Parva, Chapter 95, Verse 1).

NAIMIṢAKUṆJA. An ancient sacred place on the borders of Kurukṣetra. The Ṛṣis of Naimiṣārānya built this place. A bath here gives the same results as an agniṣṭomayajña. (Vana Parva, Chapter 83, Verse 108).

NAIMIṢEYA. A sacred place. River Sarasvatī which flowed westwards changed its course here towards the east so that it (river) might see the sages of Naimiṣārānya. There is a story about it in Mahābhārata as follows:—

The Yajña conducted by Śaunaka at Naimiṣārānya ended in the twelfth year. The Ṛṣis who came from various parts of the country were put up in āśramas built on the banks of river Sarasvatī. But, many Ṛṣis did not get accommodation there and they moved eastwards. The River Sarasvatī which felt sorry that the Ṛṣis could not be accommodated also turned and moved eastwards, and thus afforded space for āśramas to be built on her banks. (Śalya Parva, Chapter 37).

NAIRĪTA. An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 51).

NAIRĪTI. A Rākṣasa. His name also occurs in the list of the ancient guards or protectors of the world. (Śānti Parva, Chapter 227, Verse 52).

NAKṢA. The son born to Pṛthuṣeṇa by his wife Ākūti. Mention is made in Bhāgavata, Skandha 5, that he had a son named Gaya of his wife Druti.

NAKṢATRAKALPA. A part of the Atharvaveda. The great hermit Muñjakeśa had divided the Atharvaveda into five parts called Nakṣatrakalpa, Vedakalpa, Saṁhitākalpa, Āngirasakalpa and Śānti Kalpa. Nakṣatra Kalpa deals with the order of worshipping the Nakṣatras (stars), Veda Kalpa deals with the activities of Brahmā as a Ṛtvik (family priest), the Saṁhitā Kalpa, the mantras (spells and incantations). In Āngirasa Kalpa sorcery and enchantment and in Śāntikalpa, Śāntis (Alleviation or cure) of horse, elephant etc. are given. (Viṣṇu Purāṇa, Amśa 3, Chapter 6).

NAKṢATRAYOGA. It is ordained in the Purāṇas that alms-giving on each star or day will be rewarded by particular attainments. This is called Nakṣatrayoga. The Nakṣatrayoga of each star is given below:—

1) *Aśvayuk:*— Those who give horses and chariots as alms on this day, would be born again in a noble family.

2) *Bharaṇi:*— If lands and cows are given to Brahmins on this day, one would get a large number of cows and will become famous in heaven.

3) *Kṛttikā:*— If rice-pudding is given to Brahmins to their satisfaction on this day the giver will attain the prominent worlds after death.

4) *Rohiṇi:*— If milk-rice and venison mingled with ghee is given to Brahmins on this day, his indebtedness to the manes would end.

5) *Mṛgaśiras:*— (Candra nakṣatra). If a milch-cow is given as alms on this day, one would attain heaven.

6) *Ārdrā:*— If fast is taken and gingelly oil is given as alms on this day, the giver will become capable of crossing mountains and trenches.

7) *Punarvasu:*— He who gives bread on this day will be born again in a good family.

8) *Puṣya:*— He who gives gold as alms on this day will enter the world of bright planets.