

god consecrated there called Nambi, for a son. Reply was given through the priests that the god himself would take birth as their son. Accordingly Udayamañkayār gave birth to Nammālvār. Scholars say that the birth of Nammālvār was on the 43rd day of Kailyuga—that is in B.C.3102.

Nammālvār had another name Parāñkuśa. Some believe that he was the incarnation of portions of Seneśa and the jewel Kaustubha. Some say that there are portions of Mahāviṣṇu, Pañcāyudha, Ādiśeṣa and Seneśa in Nammālvār. The Vaiṣṇavites have given Nammālvār a lofty place. The infant born to Kāriyār and Udayamañkayār was not an ordinary one. Generally infants at birth are covered with a case of air called 'Śaṭha'. Because of this they lose the memory of previous birth. But Nammālvār had no Śaṭha. So he got the name 'Śaṭhakopa'. The parents were amazed at the infant which lay still without beating its legs, and crying or sucking its mother's breasts. The bright infant was taken to the Vaiṣṇavite temple on the twelfth day. Because of his difference from ordinary infants he was named Māra. A golden cradle studded with jewels was hung on the branch of a tamarind tree and laying the child in it, the parents went home. That tamarind tree still stands there. The devotees believe that that tree also is a portion of Ādiśeṣa.

Nammālvār spent sixteen years under the tamarind tree without opening the eyes or uttering a single word. In the sixteenth year a wise man who could understand the dignity of Nammālvār came there. The person was the Madhura Kavi Ālvār. After this Nammālvār sat under the tamarind tree and sang songs of praise of Nārāyaṇa. Madhura Kavi set tunes for them and sang them. Everybody who heard them was struck with wonder and stood still. Nammālvār spent his days under the tamarind tree in meditation and contemplation. At the age of 35 he entered heaven.

NAMUCI I. A fierce Rākṣasa (giant). It is stated in Mahābhārata, Ādi Parva, Chapter 65, Stanza 22, that this giant was the son of Prajāpati Kaśyapa by his wife Danu. This fierce giant was killed by Indra. There is a story in the Purāṇas describing how Namuci was killed.

Under the leadership of Namuci a great army of the giants invaded the realm of the gods. Indra came with an army of devas. Though the giants were defeated in the battle Indra was not able to kill Namuci. To save himself from the attack of Indra, Namuci got into the radiance of the Sun and hid himself there. Indra found him out and made a treaty with him, the conditions of which were as said by Indra:—

"Oh, noble giant, I will not kill you by wet thing or dry thing, in the night or in the day. What I say is true."

According to this treaty it became impossible for Indra to kill Namuci either with wet things or with dry things and either in the day time or in the night. Only when Indra had agreed to these conditions did Namuci come out.

The battle continued and Indra drove away Śumbha and Niśumbha the elder brothers of Namuci, who went to Pātāla. Indra ran after Namuci and in the evening Indra found him hiding on the sea shore and killed him

with the foam of the sea. As Indra had violated the condition of the treaty the severed head of Namuci followed Indra. With this Indra incurred the sin of Brahma-hatyā (killing a Brahmin). To get remission from this sin Indra approached Brahmā. He was advised to bathe in Aruṇāsaṅgama and doing so Indra got remission of his sin. From that day onwards Aruṇāsaṅgama became a holy bath (tīrtha). (M.B. Śalya Parva, Chapter 40).

NAMUCI II. An army-captain of Hiranyākṣa. In the battle with Indra, Namuci made him unconscious and the elephant Airāvata thrust its tusks on the ground. After that by his magic and sorcery he created many creatures. But Viṣṇu destroyed all those creatures with his discus Sudarśana. At last Indra killed Namuci. (Padma Purāṇa, Sṛṣṭikhaṇḍa).

NAMUCI III. Another valiant captain of Hiranyākṣa. He sent five arrows against Indra in a fierce battle. But Indra cut all the five arrows in the midway. Then by his magic and sorcery Namuci spread darkness everywhere. Indra defeated that strategy also. Then Namuci dashed forward and taking hold of the tusks of Airāvata shook Indra down. Indra stood up and cut off the head of Namuci with his sword. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

NANAGĀBHU. A King of the family of Yayāti. (Bhāgavata Skandha 9).

NANDA I. (NANDAKA). See under Nandagopa.

NANDA II. (See under Vararuci).

NANDA III. A son of Dhṛtarāṣṭra. In the battle of Kurukṣetra, Bhīmasena killed him. (M.B. Karṇa Parva, Chapter 51, Stanza 19).

NANDA IV. A serpent born in the family of Kaśyapa (Mahābhārata, Udyoga Parva, Chapter 103, Stanza 12).

NANDA V. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 64).

NANDA VI. A synonym of Bhagavān Viṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 69).

NANDĀ I. Wife of Harṣa the third son of Dharmadeva. (M.B. Ādi Parva, Chapter 66, Stanza 33).

NANDĀ II. A river. Mention is made in Mahābhārata, Ādi Parva, Chapter 214, Stanza 6, that while Arjuna had been engaged in a pilgrimage visiting the holy places in the east, he reached the banks of the rivers Nandā and Aparanandā. Many of the scholars are of opinion that this river flowed through the eastern side of the forest Naimiṣaraṇya. When the hermit Dhaumya talks about the holy places of the east to Yudhiṣṭhira, he says as follows about the river Nandā. "The beautiful mountain 'Kuṇḍoda' is a place which abounds in roots, fruits and water. Nala the King of Niśadha, who was weary of thirst rested here. There is a holy temple here called Devavana which is thronged by hermits. Near this temple there is a mountain through the top of which, two rivers Bāhudā and Nandā flow." (M.B. Vana Parva, Chapter 87).

During the time of the forest life of the Pāṇḍavas, Yudhiṣṭhira travelled with the hermit Lomaśa, through the basin of the rivers Nandā, and Aparanandā. During the Paurāṇic times some deities had lived in the basin of the river Nandā, and men began to come there to visit the deities. The devas (gods) did not like this and so they rendered the place inaccessible to men. From that time onwards the river basin of Nandā and the