

mount Hemakūṭa have become prohibited area for human beings. (M.B. Vana Parva, Chapter 110).

**NANDABHADRA.** A righteous Vaiśya. Having been childless for a long time this Vaiśya, who was an ardent devotee of God Kapileśvara, got a son in his old age. But he died after his marriage. With this calamity Nandabhadra became a man of abstinence and began to try to acquire spiritual knowledge. After a while a seven-year-old boy appeared before the Vaiśya and quenched his thirst for spiritual knowledge. Later with meditation on Śiva and the Sun, Nandabhadra attained heaven. (Skanda Purāṇa, Chapters 1, 2 and 46).

**NANDAGOPA.** Foster-father of Śrī Kṛṣṇa.

1) *Previous birth.* There are two stories about the previous birth of Nandagopa.

(i) Droṇa, one of the eight Vasus and his wife Dhārā once committed a mistake, not becoming the gods. Brahmā who found it out, cursed the couple to take birth in the family of cowherds. Droṇa and Dhārā prayed for remission. Brahmā told them that Mahāviṣṇu would incarnate as their son as Śrī Kṛṣṇa and that after that birth they would be liberated from the curse. Accordingly Droṇa took birth as Nandagopa and Dhārā as Yaśodā. (Bhāgavata, Skandha 10).

(ii) Once a King named Candrasena sat in the Mahākāla temple in Ujjayinī to perform penance. Śiva was pleased at his penance and gave him a jewel. That brilliant precious stone fulfilled all his desires. Other kings heard about this jewel and came to war to take possession of the jewel. The King came and took refuge in the temple.

At this time a son named Śrīkara was born to a cowherdess in Ujjayinī. He was god-fearing since childhood. Śrīkara came to Mahākāla temple and sat in worship and meditation and attained the goodwill of Śiva. The Kings who came in chase of Candrasena could not approach the temple because of the unearthly brilliance that radiated from Śrīkara. Not knowing the reason the kings stood staring and Hanūmān instantly appeared before them and said. "Hear this, oh Kings! Śrīkara is not a mere cowherd boy. The God is pleased with him. In his eighth birth from today he will be born in Ambāḍi under the name Nandagopa. Then Mahāviṣṇu will incarnate as the son of Nandagopa under the name Śrī Kṛṣṇa."

Nandagopa was the eighth birth of this Śrīkara. (Śiva Purāṇa, Śanipradośamāhātmya).

2) *Varuṇa carried away Nandagopa.* While Śrī Kṛṣṇa was living in Ambāḍi as the foster-son of Nandagopa, Nandagopa went to bathe in the river Yamunā. While he was taking a dip under the water a servant of Varuṇa carried him away to the realm of Varuṇa. As Nandagopa disappeared the people of Ambāḍi ran here and there in grief. At last Śrī Kṛṣṇa jumped into the water and reached the city of Varuṇa, who praised Śrī Kṛṣṇa and said that it was to see Śrī Kṛṣṇa that he had carried Nandagopa away, and requested for pardon. Śrī Kṛṣṇa pardoned Varuṇa and brought Nandagopa to Ambāḍi. (Bhāgavata, Skandha 10).

3) *Nandagopa swallowed by a great mountain-snake.* (See under Kṛṣṇa, Para 21).

**NANDAKA I.** A tabor. Whenever the flag of Yudhiṣṭhira was hoisted, two tabors called Nandaka and Upanandaka used to be beaten. (M.B. Vana Parva, Chapter 27, Stanza 7).

**NANDAKA II.** A sword of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 147, Stanza 15).

There is a story explaining how Mahāviṣṇu came by this sword Nandaka. In days of old Brahmā performed a sacrifice on the banks of the heavenly Gaṅgā on a peak of mount Mahāmeru. While Brahmā was sitting in deep meditation in the sacrifice Lohāsura was seen coming to cause disturbance to the sacrifice. Immediately a male being came into existence from the meditation of Brahmā. The male being paid homage to Brahmā and the devas (gods) became glad and they encouraged the male being. Because the gods greeted the male one, he was changed to a sword called Nandaka (that which is greeted or thanked for). That sword was received by Mahāviṣṇu at the request of the gods. When Mahāviṣṇu slowly took it Lohāsura came near. He was an asura of blue complexion, with thousand hands of adamantine fists. By wielding his club he drove away the gods. Mahāviṣṇu cut down his limbs one by one and those organs became metals by the touch of the sword. Then Mahāviṣṇu killed the asura. Then Mahāviṣṇu granted Nandaka a pure body and various boons. Afterwards Nandaka became the deity of weapons on the earth. Thus Brahmā, who got rid of the disturbance by the aid of Viṣṇu, completed the sacrifice. (Agni Purāṇa, Chapter 245).

**NANDANA I.** Son of Hiranyakaśipu. Nandana who had been ruling over the Śveta island had obtained boons from Śiva and had become invincible. He ruled over the kingdom for ten thousand years and then attained Kailāsa and became a gaṇa of Śiva. (Śiva Purāṇa, Uttara Khaṇḍa, Chapter 2).

**NANDANA II.** One of the two attendants given to Skandadeva by Aśvinikumāras. (M.B. Śānti Parva, Chapter 44).

**NANDANA III.** A divine park in the world of devas (gods). Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 45, that those who had brought the organs of senses under control and who had not killed any living being, would be permitted to enter this park.

**NANDĀŚRAMA.** A holy place. Ambā, the daughter of the King of Kāśī once performed penance in this holy place. (M.B. Udyoga Parva, Chapter 186, Stanza 26).

**NANDĪ I.** A Deva Gandharva. He was present at the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 12, Stanza 56).

**NANDĪ II.** One of the divine attendants of Śiva. (See under Nandikeśa).

**NANDIGRĀMA.** It is stated in Vālmīki Rāmāyaṇa, Ayodhyākāṇḍa that while Śrī Rāma had been leading forest life, Bharata lived in Nandigrāma for twelve years worshipping the sandals of Śrī Rāma. This Nandigrāma is situated nearly fourteen miles away from Ayodhyā. (Faizabad).

**NANDIKEŚA.** The chief of the Bhūta Gaṇas (the attendants) of Śiva. For the story of how Nandikeśa once took the form of a monkey and cursed Rāvaṇa, see under Rāvaṇa.

**NANDIKUṆḌA.** A holy place. In Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 60, it is mentioned that the sin incurred by causing abortion, will be washed away by taking a bath in this holy place.

**NANDINĪ I.** A cow of the world of the gods (Devas). (See under Kāmadhenu).