

3) *Marriage*. Ruru happened to see the exceedingly beautiful Pramadvārā the daughter of Viśvāvasu by Menakā. The moment he saw her he fell in love with her. The father of Pramadvārā came to know of this and he decided to give her in marriage to Ruru. Preparations for the marriage were being made. One day during that time Pramadvārā who had been running here and there joyfully, was bitten by a snake and she fell down dead. Ruru instantly reached the spot.

Ruru who was greatly sad and disappointed, got down to the Ganges and bathed. Then rinsing his mouth he took some water in his hand and said "By the favour of God I have acquired by my devotion and worship of gods, devotion and service to my teacher, by my scripture-study, my worship with Gāyatrī, my prayer, and meditation, my penance, my offerings to the holy fire, and my oblations, let her come to life. If she does not come to life, I will die in this Ganges water." Making this prayer, making the gods witnesses he poured the water down.

Immediately a messenger from heaven appeared in the sky and said that she would come to life again provided Ruru was prepared to give half of his life to her. Ruru agreed to it. Thus Pramadvārā came to life again and Ruru married her. (Devī Bhāgavata, Skandha 2).

4) *Hatred towards Serpents*. A relentless hatred grew up in the heart of Ruru against serpents, because a serpent had killed his wife. He wandered about destroying every serpent he came across. Finally when he confronted Duṇḍubha he was given exhortations and good advices regarding righteousness by Duṇḍubha. (M.B. Ādi Parva Chapter 9, Stanza 19). Moreover it is mentioned in Mahābhārata, Ādi Parva, Chapter 12, that Ruru had taken a lively interest in the sacrifice of Janamejaya meant for the extermination of serpents.

RURU II. A mighty and valiant Asura. After procuring a boon from Brahmā, Ruru became arrogant and attacked the realm of gods. The Devas who were defeated by Ruru ran to the Blue mountain and prostrated before the goddess Śakti, who had been doing penance there. This goddess Śakti had been born from the matted hair of Śiva.

Ruru followed the Devas and reached the Blue mountain. When Devī saw Ruru and his mighty army a loud laugh burst out from her. From that laugh thousands of devilish figures came into existence. They completely annihilated the army of Ruru. After this Devī killed Ruru with the nail of her toe. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

RURUKA. A King of the Ikṣvāku dynasty. This King was a scholar in economics and administration. (Harivaṁśa, 1 ; 13 ; 29).

RUṢABHĀNU. Wife of Hiranyākṣa, an asura. (Bhāgavata, Skandha 7).

RUṢADRATHA. A King of the Aṅga family. He was the son of Titikṣu and the father of Paila, a member of the line of Vyāsa's disciples. (Agni Purāṇa, Chapter 277).

RUṢADRU. A King in ancient India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 13, that this King stays in the palace of Yama.

RUṢAMĀ. A Priest who had studied the Vedas well. A story occurs in the 'Pañcaviṁśabrāhmaṇa', about his priest.

Once Indra and Ruṣamā bet on going round the world. Both got ready and started. But Ruṣamā walked round Kurukṣetra and returned, while Indra travelled the whole of the way round the world and kept the conditions. The question arose as to who won the bet. The devas gave the decision, "Kurukṣetra is the dais of Brahmā, and so Kurukṣetra contains the entire world. Therefore both Indra and Ruṣamā were declared to have won the bet."

RUṢAṅGU. An ancient hermit. Once the great hermit Ṛṣiṣeṇa came to the hermitage of Ruṣaṅgu and did severe penance. Viśvāmītra obtained Brāhmaṇatva (Brahminhood) by doing penance in this place. Towards the end of his life Ruṣaṅgu and his sons came to Pṛthūdakatīrtha and sang laudatory songs about Pṛthūdakatīrtha. Ruṣaṅgu said that those who did penance and died in this holy bath would not have to undergo miseries after death. (M.B. Śalya Parva, Chapter 39, Stanza 24).

RUṢĀRDDHIKA. A wicked King of the Saurāṣṭra dynasty. Mention is made about this King in Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14.

RUYAKA (RUCIKA). A Sanskrit playwright who lived in the 12th century. He has another name 'Rucika' also. The book of criticism called "Alaṅkārasarvasva" is written by him. He was the teacher of Mañkha, the author of Śrīkaṇṭhacarita'. Some are of opinion that Ruyyaka had written only the Sūtras in the book 'Alaṅkārasarvasva' and that the gloss or commentary was given by Mañkha. Some of the other works of Rucika are Sahṛdayalīlā, Alaṅkāraṇusaraṇī etc.

## S

ŚA (ऌ). The letter Śa means to lie down and also Śamkara. 'Sam' means comfort or happiness. (Agni Purāṇa, Chapter 348).

ṢA (ऴ). Ṣa means noble, sublime. (Agni Purāṇa, Chapter 348).

SA (ऌ). The sound 'Sa' means indirect; 'Sā, Lakṣmī (Goddess of wealth and prosperity) and 'sam' means hair. (Agni Purāṇa, Chapter 348).

ŚABALA. A nāga born to Kaśyapaprajāpati of his wife Kadrū. (Ādi Parva, Chapter 85, Verse 7).

ŚABALĀKṢA. A divine maharṣi. He once visited Bhīṣma. (Anuśāna Parva, Chapter 26, Verse 7).

ŚABALĀŚVA I. The thousand sons born to Dakṣa of his wife Virāṇī, are known as Śabalāśvas. To procreate man-kind Dakṣa first created five hundred sons by his wife Asiknī and named them Haryaśvas. Dakṣa had to create the Śabalāśvas as the Haryaśvas were misled by Nārada. But, Nārada approached and told the Śabalāśvas also that it was not correct on their part to procreate children before they had studied the interior, exterior, bottom and top of the earth. Believing Nārada's advice the Śabalāśvas also set out to measure the extent of the earth and they have not yet returned. Because of this Brahmā cursed that Nārada, instead of living at one place, should always be on the move. (Viṣṇu Purāṇa, Part 1, Chapter 15).

ŚABALĀŚVA II. A King born in the dynasty of King Kuru. His father, Avikṣit or Aśvavān was the grandson of King Kuru. Avikṣit had, besides Śabalāśva, seven sons called Parikṣit, Ādirāja Virāja, Śālmali, Uccaiśravas, Bhaṅgakāra and Jitāri. (Ādi Parva, Chapter 94, Verse 52).