

born in the dynasty of Agni became the wife of Havir-dhāna. Six sons named Prācinabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina were born to the couple. (Viṣṇu Purāṇa, Arṁśa 1, Chapter 14).

**VĀGBHATA.** A Sanskrit scholar who lived in the 12th century A.D. He is the author of the two medical books 'Aṣṭāṅga-saṅgraha' and 'Aṣṭāṅga-hṛdaya'. Another work called 'Neminirvāṇa' is also written by Vāgbhata. This work deals with the story of Neminātha, a Jain hermit.

Not much is known about Vāgbhata. He was a scholar in rhetorical science. There are certain stories about his writing the medical books. It was a period when the Muslims had beaten down the Brahmins. They had taken away the medical science also from them. The Brahmins considered this to be a disgrace to them. They decided to select an intelligent boy and send him to a Muslim physician. They selected Vāgbhata. The Brahmins disguised Vāgbhata as a Muslim boy and sent him to the Muslim Physician on the other side of the river. The boy went to the physician and told him that he was coming from far away with the intention of learning medical science. The teacher put certain questions and understood that the boy possessed extraordinary intelligence. He began to teach the boy the science of medicine. Seeing the interest of the boy the teacher asked the boy to eat food from his house and to learn day and night. The Brahmin boy did not like to eat the food of Muslims. The boy said that he had a relative on the other side of the river and that he would go there and have his supper and return for the night study. The teacher agreed and thenceforward Vāgbhata began to learn day and night. Within a short time he completed learning.

One day the teacher was sleeping on the seventh storey of the building and his disciple Vāgbhata was massaging his legs. The boy soliloquised that fate had destined him to massage the legs of a Muslim. Instantly he cried bitterly, and the teacher awoke and understood that the boy was not a Muslim, and tried to cut his head. The boy thought: "The four Vedas and the six Śāstras say that there is a god. If it is true no harm will come to me." Then he jumped out of the window. In consequence of this jump, he became a little lame and no other harm befell him. He swam across the river and reached the other side and told the Brahmins everything. The Brahmins asked him what he imagined when he jumped from the seventh storey. He replied "I jumped with this imagination. The four Vedas and the six Śāstras say that there is a god. If it is true no harm will come to me." As soon as the boy had finished the Brahmins became angry and they all got up. They said "You went wrong in using the doubtful 'if', instead of the affirmative 'As'. The Brahmins joined together and expelled him from the society. The boy thought of going away somewhere. "But there won't be another chance for somebody else to go and learn medical science from the Muslim physicians. So before going away from here I must make the fruits of my efforts available to these people." Thinking so he lived there for a little longer. He lived there without mingling with the Brahmins, cooking his food. It is believed that Vāgbhata wrote 'Aṣṭāṅgasāṅgraha' and 'Aṣṭāṅga-hṛdaya', during this period.

**VĀGDUṢṬA.** One of the seven sons of hermit Kauśika. (Matsya Purāṇa, 20: 3). The famous Piṭṛvartti was the youngest brother of Vāgduṣṭa.

**VĀGINDRA.** Son of the king Prakāśaka born in the family of Gṛtsamada. It is stated in Mahābhārata, Anuśāsana Parva, Chapter 30, Stanza 63 that he was the father of King Pramiti.

**VĀGMI.** A son born to Manasyu, the grandson of emperor Puru, by his wife Sauvīrī. This son had two brothers Śakta and Saṁhanana. (M.B. Ādi Parva, Chapter 24, Stanza 45).

**VĀHANA (CONVEYANCE).** To know about the conveyances of Rudra, Yama and so on, see under Jaladhi.

**VAHI.** A devil living in the river Vipāsā. The devil had a friend called Hika. Their sons are called the Vāhikas. The Vāhikas are not considered to be the creation of the Prajāpatīs. (M.B. Karṇa Parva, Chapter 44, Stanza 1).

**VĀHIKA.** A Brahmin who was well-versed in the Vedas. This Brahmin earned his bread by selling salt. In his life, he had committed sins. At last he was killed by a lion. The flesh of his dead body fell in the Gaṅgā in consequence of which he got remission of his sins. (Skanda Purāṇa 2: 4: 1-28).

**VAHINARA.** A king who lives in the palace of Yama. (Mahābhārata, Sabhā Parva, Chapter 8, Stanza 15).

**VĀHINĪ I.** A division of army. (See under Akṣauhiṇī).

**VĀHINĪ II.** Wife of Kuru, a king of the Lunar dynasty. Five sons such as Aśvavān and others were born to Kuru by his wife Vāhinī. (M.B. Ādi Parva, Chapter 94, Stanza 50).

**VAHNI I.** An asura. It is mentioned in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52 that this asura had been a lokapāla (Indra, Agni, Yama and Varuṇa were called lokapālas) in olden days.

**VAHNI II.** The son of the King Turvasu. Vahni had a son named Bharga who became very famous. (Bhāgavata, Skandha 9; Brahmāṇḍa Purāṇa, 3: 74. 1).

**VAHNI III.** One of the sons born to Kṛṣṇa by Mitra-vindā. (Bhāgavata, Skandha 10).

**VAHNIJVALAM.** A hell. (See the portion Naraka under Kāla).

**VĀHYAKĀ.** The two daughters of King Srījaya. They were married by Bhajamāna, a Yādava king. Three sons named Nimi, Kṛmila and Vṛṣṇi were born to them. (Matsya Purāṇa, 44: 49-50).

**VAIBHRĀJAKA.** A garden. It is stated in Bhāgavata, Skandha 5, that this garden is situated on the top of the mountain Śupārśva which stands as a prop to Mahāmeru.

**VAIDARBHĪ I.** A wife of King Sagara. This king born of the Solar dynasty, had two wives named Vaidarbhī and Śaibyā. Vaidarbhī was also called Sumati and Śaibyā had another name Keśinī. Of these two, Vaidarbhī gave birth to sixty thousand sons and Śaibyā to one son named Asamañjasa. (See under Sagara).

**VAIDARBHĪ II.** Wife of the King Kuśa. Four sons named Kuśāmba, Kuśanābha, Asūrtarajas and Vasu were born to Kuśa by Vaidarbhī. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 32).

**VAIDARBHI III.** A king. This King gave his daughter Lopāmudrā in marriage to Agastya. (M.B. Anuśāsana Parva, Chapter 137: Verse 11).