

VAISĀLINI. The daughter of King Viśāla. She was married by Avikṣit, the son of Karandhama. The famous Marutta was the son born to this couple. (Mārkaṇḍeya Purāṇa, Chapters 119-126).

VAISĀMPĀYANA.

1) *General information.* A prominent disciple of Vyāsa. It is mentioned in Devī Bhāgavata, Skandha I, that the main disciples of Vyāsa were Asita, Devala, Vaiśampāyana, Sumantu, Jaimini, Paila and some others. (See under Bhārata).

2) *Other details.*

(i) It was Vaiśampāyana who told the story of Bhārata composed by Vyāsa, to King Janamejaya. (M.B. Ādi Parva, Chapter 1, Stanza 20).

(ii) Vaiśampāyana told Janamejaya the story of Bhārata at the instruction of Vyāsa. (M.B. Ādi Parva, Chapter 60, Verse 22).

(iii) Vaiśampāyana praised Mahābhārata and spoke of its greatness. (M.B. Ādi Parva, Chapter 62, Stanza 12).

(iv) Once Vaiśampāyana was overpowered by ignorance, and he killed a Brahmin. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 6, Stanza 36, that in spite of it he attained heaven.

VAIṢṆAVACĀPA. The bow of Viṣṇu. (For further details see under Viṣṇu, para 7, sub-section 7).

VAIṢṆAVADHARMAPARVA. A sub-section of Āśvamedhika Parva in Mahābhārata.

VAISRAVANA. Kubera. (See under Kubera).

VAIṢVADEVA (M). A sacrifice. It is mentioned in Devī Bhāgavata, Skandha II, that a brahmin should perform this sacrifice to protect himself from hurts caused by oven, threshing stone, axe, cutting knife, and other weapons. This sacrifice could be performed in a cavity for kindling fire on the floor besmeared with cowdung and mud. It should not be done in an ordinary oven meant for cooking, in iron oven, in earthenware or on ordinary floor. As all the deities are having faces of fire, the sacrificial fire should not be kindled by fanning the flame with hand, winnow, hide of black antelope or cloth. By fanning the flame with cloth, the sacrificer will contract disease; by winnowing he would sustain loss of wealth; and death, by fanning with hand. Plums, fruits, roots, curd, ghee etc. could be used as burnt offerings. When these are not available, firewood, roots of herbs, grass etc. could be used instead. Things to be offered as burnt-offerings should be purified, first by sprinkling ghee on them. In the absence of ghee, milk, curd and water may be used. Using things which are unfit as burnt-offerings will invite bad results.

In Vaiśvadeva-sacrifice, half-burnt firewood used in cooking, should never be used. So also salts of any kind. After finishing Vaiśvadeva, Gogrāsa (giving rice to cow) also should be done.

VAIṢVĀNARA I. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 7 Verse 18, that this hermit stays in the palace of Indra. (R̥gveda, Maṇḍala 1, Anuvāka 11, Sūkta 59).

VAIṢVĀNARA II. The first son of Agni called Bhānu. In Cāturmāsya-sacrifice, this fire Vaiśvānara also is worshipped along with the fire Parjanya. (M.B. Vana Parva, Chapter 221, Stanza 16).

VAIṢVĀNARA III. One of the sons born to Kaśyapa by his wife Manu. (Bhāgavata, Skandha 6).

VAIVĀHIKAPARVA I. A sub-section of Ādi Parva in Mahābhārata. This Comprises chapters 192 to 198 of Ādi Parva.

VAIVĀHIKAPARVA II. A sub-section of Virāṭa Parva. This comprises Chapters 70 to 72 of Virāṭa Parva.

VAIVASVATA MANU. The seventh Manu. There is a description of Manu Vaivasvata under Manvantara.

1) *Genealogy.* Descended from Viṣṇu in the following order:—Brahmā-Marīci-Kaśyapa-Vivasvān-Vaivasvata Manu.

2) *The incarnation of Matsya and Vaivasvata Manu.* See under Avatāra, Section "Matsya."

3) *Wife and children.* The wife of Vaivasvata Manu was Śradhā. Many sons were born to the couple. Prominent among them were, Yama, Yamī, Aśvinikumāras, Revanta, Sudyumna, Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karuṣa, Nariṣyanta, Nābhāga, Pṛṣadhra and Kavi.

VAIVASVATA TĪRTHA. A holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 39, that he who bathes in this holy bath would become himself a holy tirtha.

VAIṢYA. One of the four castes. (For further details see under Varṇa and Cāturvarṇya).

VAITĀLĪ. A warrior of Subrahmanya. (M.B. Śalya Parva, Chapter 45, Stanza 67).

VAITANḌA. Son of Āpa, one of the eight Vasus. Āpa had four sons named, Vaitanḍa, Śrama, Śānta and Dhvani. (Viṣṇu Purāṇa, Amśa 1, Chapter 15).

VAITARANĪ I. A hell. (See under Kāla, the Section Naraka).

VAITARANĪ II. The name of river Ganges when it flows through the world of the Manes. (M.B. Ādi Parva, Chapter 169, Stanza 22).

VAITARANĪ III. A river. The prominence of this river is given below :

(i) This river stays in the court of Varuṇa and glorifies him. (Mahābhārata, Sabhā Parva, Chapter 9, Stanza 20).

(ii) This river gives remission of sins. There is a spot called Virajatīrtha, in this river. He who bathes in this holy place would shine like the moon. (M.B. Vana Parva, Chapter 85, Stanza 6).

VĀJA. A son of Sudhanvā, whose father was Aṅgiras. It is mentioned in R̥gveda, Maṇḍala 1, Aṣṭaka, 1, Sūkta III, that Sudhanvā had three sons named R̥bhu, Vibhvan and Vāja.

VĀJAPEYA. A sacrifice.

VĀJASANEYA. A religion or religious book (scripture). At the end of Kaliyuga, people will become thieves and lose all good qualities, and moreover fifteen branches of the Veda Vājasaneyā alone will be accepted as Regulations of life. (Agni Purāṇa, Chapter 16).

VĀJASANEYĪ (VĀJASANEYAS). A group of Priests. Priest Yājñavalkya was one of the disciples of Yajur Veda-group of Vyāsa. Of the line of disciples, Yājñavalkya had fifteen disciples. They were called Vājasaneyins or Vājasaneyas.

The Yajus—collection received from the god Sun were divided into fifteen groups by Yājñavalkya and given to each of his disciples. From that day onwards, his disciples became famous by the name Vājasaneyas. (Br. U 7-3-7).