

3) *Daily thunderbolt*. In *Viṣṇu Purāṇa*, *Amśa* 1, Chapter 5 and *Amśa* 2, Chapter 8, a process by which thunderbolt is made daily in the evening from the water particles thrown by Brahmīns when they recite the spell *Gāyatrī*, is described.

In the evening, the fierce giants called the *Mandehas* wish to eat the Sun. *Prajāpati* had given them a curse that though their bodies would not perish they would daily meet with death. So there is a fight between these giants and the sun daily in the evening. At that time the Brahmīns recite the spell *Gāyatrī* with the Brahma-pervading syllable 'OM', and throw up water. This water becomes the *Vajra* weapon, and burns the giant.

4) *The thunderbolt became a tiger*. The hermits *Nārada* and *Parvata* once went to the palace of the King *Sṛjaya*. The King worshipped them and served them for a long time, as a result of which a son was born to him. *Indra* decided to lessen the superior power of these hermits. Once the son of the King, who was a mere boy, was playing in the forest. At the instruction of *Indra*, the thunderbolt took the form of a tiger and went to the forest and killed the boy. *Sṛjaya* became very sad. *Nārada* and *Parvata* brought the boy to life again and gave him to the King. (M.B. *Śānti Parva*, Chapter 30).

VAJRĪ I. *Indra* who wields the weapon *Vajra* (q.v)

VAJRĪ II. An eternal god concerned in offering to the manes. (*Mahābhārata*, *Anuśāna Parva*, Chapter 91, Stanza 33).

VAKA (BAKA). See under *Baka*.

VĀKĀ. The daughter of the giant *Mālyavān*. *Viśravas* married her. Three sons *Triśiras*, *Dūṣaṇa* and *Vidyujihva* and a daughter *Anupālīkā* were born to the couple (*Brahmāṇḍa Purāṇa*, 3: 8: 39-56; *Vāyu Purāṇa*, 70 34-50). But in *mahā Bhārata*, mention is made only about three wives of *Viśravas*, named *Puṣpotkatā*, *Rākā* and *Mālinī*

VAKA DĀLBHYA (BAKA DĀLBHYA). A hermit of Ancient India. The information obtained from *Mahābhārata* about this hermit is given below.

(He was a member of the council of *Yudhiṣṭhira*. (M.B. *Sabhā Parva*, Chapter 4, Stanza 11).

(ii) Once *Vaka Dālbhya* lectured to *Yudhiṣṭhira* about the greatness of *Brāhmaṇas*. (M.B. *Vana Parva*, Chapter 26, Stanza 6).

(iii) On another occasion he described the welfare of eternal beings to *Indra*. (M.B. *Vana Parva*, Chapter 193).

(iv) Once he stopped *Śrī Kṛṣṇa*, who was going to *Hastināpura*, and conversed with him on the way. (M.B. *Udyoga Parva*, Chapter 83, Stanza 65).

(v) The hermit *Baka Dālbhya* once talked about how the kingdom of *Dhṛtarāṣṭra* would be made burnt offering to fire. (M.B. *Sālyā Parva*, Chapter 41, Stanza 5).

VAKANAKHA (BAKANAKHA). One of *Viśvāmītra*'s sons who were expounders of the Vedas. (*Mahā Bhārata Anuśāna Parva*, Chapter 4, Stanza 58).

VĀKPĀRUṢYA (Using harsh words). One of the wrongs brought under the rule of chastisement in ancient India. Without caring for the truth or falsity, a man praising another with a view to tease or offend him, is *Vākpāruṣya*. The teasing may be aimed at somebody with disabled members of the body or disabled organs of sense. Besides, using heart-rending words also

comes under this crime. In olden days kings issued orders to fine anybody found guilty of this crime. Ordinarily the fine was 25 *Paṇas*. If the crime was committed against one who was below the level of the culprit the fine to be paid was only half. If harsh words were used against other women or people of a higher level the fine was double. (*Agni Purāṇa*, Chapter 258).

VAKRA. A King in Ancient India. He is known by the name *Dantavakra*. (For further details see under *Dantavakra*).

VAKṢOGRĪVA. *Viśvāmītra*'s son, who was an expounder of Vedas. (M.B. *Anuśāna Parva*, Chapter 4, Stanza 53).

VALA (BALA). An asura. It is stated in *Padma Purāṇa*, *Bhūmikhaṇḍa*, how *Indra* killed this asura.

One day *Vala* went to the sea for his evening worship. *Devendra* saw the asura, shining with the radiance of celibacy and the divine rod and deer-hide, praying on the sea-shore. Instantly *Indra* cut him into two with his weapon, the thunderbolt. *Vala* fell down motionless. Mention is made about this asura in *Ṛgveda*, *Maṇḍala* 1, *Anuvāka* 4. (For further details see under *Bala*).

VALĀKA (BALĀKA). A forester. (For further details see under *Balāka*).

VALĀKĀŚVA. See under *Balākāśva*.

VĀLAKHILYAS. See under *Bālakhilyas*.

VALALA. See under *Ballava*.

VALGUJAṄGHA. A son of *Viśvāmītra*. He was a *Brahmavādin*. (See under *Viśvāmītra*).

VALĪMUKHA. A famous monkey in the army of *Śrī Rāma*. (*Vālmiki Rāmāyaṇa*, *Yuddha Kāṇḍa*, *Sarga* 4, Verse 52).

VĀLIŚIKHA. See under *Bālīśikha*.

VALKALA. See under *Balvala*.

VALLABHA I. The husband of *Hemaprabhā*, an unchaste woman. (See under *Hemaprabhā*).

VALLABHA II. Son of *Balākāśva*. He was a righteous King. *Vallabha* had a son named *Kuśika*. (M.B. *Anuśāna Parva*, Chapter 4, Stanza 5).

VĀLMĪKI I. A hermit who was the first among poets and the author of *Rāmāyaṇa*.

1) *General information*. Knowledge about this hermit who was the first among the poets of *Bhārata*, is scanty. So we have to depend mainly on some hearsay for the life history of this sage.

It is said that *Vālmiki* was the tenth son of *Varuṇa*. But in his younger age he fell into the hands of wicked people and became a wicked man, like his friends. Then his name was not *Vālmiki*. Being a father, he had to support his family. For this purpose he used to plunder travellers. Once he happened to catch the *Saptarṣis* (the seven hermits) who passed by that way. The hermits asked him whether his wife and children would share the sins he had incurred by plundering. The plunderer could not answer that unexpected question. He ran home and asked his wife and children if they would share the sins incurred by him. They were not prepared to do so. In a moment his life underwent a thorough change. He ran to the *Saptarṣis* and knelt before them. They imparted to the forester, knowledge of the Vedas. The forester sat under a tree and began to sing 'Rāma Rāma'. Days and months and years passed, unknown to him. He did not know that white ants had built a shelter above him. After several years the *Saptarṣis* returned by that way. They broke the