

VANDĪ (BANDĪ, VĀNDĪNA). A scholar and scientist in the palace of King Janaka. He defeated the hermit Kahodaka in an argument and dipped him in water. (For further details see under Aṣṭāvakra).

VĀNDĪNA. See under Vandī.

VANEYU. A King who was the grandson of emperor Pūru and the son of Rudrāśva. Vaneyu was born to Rudrāśva by a celestial woman named Mīśrakeśī. Ten sons named Vaneyu, Rceyu, Kakṣeyu, Kṛpaṇeyu, Sthaṇḍileyu, Jaleyu, Tejeyu, Satyeyu, Dharmeyu and Sautateyu, were born to this celestial woman. (M.B. Ādi Parva, Chapter 94, Stanza 8).

VANĠA. An important state in ancient India. The present name of this country is Bengal. Several statements occur in the Purāṇas about Vaṅga.

The following are the statements about Vaṅga given in the Mahābhārata.

(i) Arjuna visited this country during his pilgrimage. (M.B. Ādi Parva, Chapter 214, Stanza 9).

(ii) Bhīmasena attacked Vaṅga. (M.B. Sabhā Parva, Chapter 30, Stanza 23).

(iii) The Kings of Vaṅga visited Yudhiṣṭhira with presents. (M.B. Sabhā Parva, Chapter 52, Stanza 18).

(iv) Karṇa conquered this country during his regional conquest. (M.B. Vana Parva, Chapter 254, Stanza 8).

(v) In the Bhārata battle the King of Vaṅga confronted Ghaṭotkaca and was defeated. (M.B. Bhīṣma Parva, Chapter 92, Stanza 6).

(vi) Once Śrī Kṛṣṇa conquered the country of Vaṅga. (M.B. Droṇa Parva, Chapter 11, Stanza 15).

(vii) Paraśurāma exterminated the Kṣatriyas of Vaṅga. (M.B. Droṇa Parva, Chapter 70, Stanza 12).

(viii) The low castes of Vaṅga attacked the sacrificial horse led by Arjuna who killed every one of them. (M.B. Āśvamedha Parva, Chapter 82, Stanza 29).

VAṆGRDA. An asura. It is mentioned in Ṛgveda, Maṇḍala 1, Anuvāka 1, Sūkta 10, that the Kings Atithigva and Rjīśvā, with their armies surrounded the cities of the asuras Karañja, Paṇaya and Vaṅgrda and that Indra helped the two Kings.

VAṆJULA. See under Vidura II.

VAPUS I. A daughter of Dakṣa. Dharmadeva married her. (Viṣṇu Purāṇa, Amśa 1, Chapter 7).

VAPUS II. A celestial maid. She made a futile attempt to hinder the penance of the hermit Durvāsas, and by the curse of the hermit she had to take birth as the daughter of Kundhara by Menakā in the next birth. (Mārkaṇḍeya Purāṇa, 1, 49, 56; 2, 41).

VAPUṢMĀN. Son of Saṅkrandana, the King of Vidarbha. Dama, a famous King of Diṣṭa dynasty carried away by stealth Sumanā, the daughter of Cāruvarmā, the King of Daśārṇa, in consequence of which Vapuṣmān and Dama became enemies.

Vapuṣmān waited for an opportunity to take revenge and when a convenient moment came, he killed Nariṣyanta the father of Dama. Indrasenā the mother of Dama told him of his father's murder and then jumping into the funeral pyre of her husband, she died. Because of grief at the loss of his parents and anger towards the slayer, Dama started with a mighty army and engaged Vapuṣmān in a fierce battle. He killed Vapuṣmān in the battle and with his blood he made offerings to the spirits of his parents. (Mārkaṇḍeya Purāṇa, 133).

VAPUṢMATĪ. Daughter of the King of Sindhu. She became the wife of Mārutta. (Mārkaṇḍeya Purāṇa, 133).

VAPUṢTAMĀ. The prominent queen of King Janamejaya. She was the daughter of Suvarṇavarmā, the King of Kāśī. (Devī Bhāgavata, Skandha 2). Vapuṣtamā had two sons, Śatānika and Śaṅkukarṇa. (M.B. Ādi Parva, Chapter 95, Stanza 86).

VARADA. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 64).

VARADĀNA. A holy place near Dvārakā. It was here that Durvāsas gave Bhagavān Śrī Kṛṣṇa boons (Vara). From that day this became a holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that those who take bath in this holy place would obtain the fruits of giving a thousand cows as alms.

VARADĀSAṅGAMA. A holy place. Those who take bath in this holy place would obtain the fruits of giving a thousand cows as alms. (M.B. Vana Parva, Chapter 85, Stanza 35).

VARĀHA. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 17, that this hermit stayed in the palace of Yudhiṣṭhira.

VĀRĀHA II. A holy place in the middle of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 88, that Mahāviṣṇu stayed in this place for a while in the shape of Varāha (Boar) and that those who bathe in this holy bath would obtain the fruits of performing the sacrifice Agniṣṭoma.

VĀRĀHA III. (Boar). One of the ten incarnations of Mahāviṣṇu.

1) *Need for this incarnation.* Jaya and Vijaya, two doorkeepers of Mahāviṣṇu showed disrespect towards the famous hermits Śanaka and others who went to visit Mahāviṣṇu. The angry hermits cursed them to take birth as asuras. Accordingly Jaya and Vijaya took birth as the two asuras Hiraṇyākṣa and Hiraṇyakaśipu and were born from Prajāpati Kaśyapa by his wife Diti.

Even their birth itself was inauspicious. Once, while Kaśyapa was carrying on evening worship, his wife was filled with libid. She embraced Kaśyapa. Because she got pregnancy in an inauspicious moment, two asura sons were born. At the time of their birth darkness spread over the whole of the world, and some ill omens were seen. The Devas (gods) trembled.

The elder son was called Hiraṇyākṣa and the second son was called Hiraṇyakaśipu. As Hiraṇyākṣa grew up he began to quarrel with the Devas. When the fight grew fierce, he picked up the earth in his hands as a ball and went under water. There was left only water. The Devas went to Mahāviṣṇu and prayed to him in order to get the earth back.

At this time Manu Svāyambhuva, the son of Brahmā, was living with his father looking after his welfare. The father, who was pleased with the services of his son said, "My dear son, you should worship Devī, who will be pleased with your devotion and will bless you. If she is pleased with you, you will become a famous Prajāpati." Hearing the words of Brahmā, Svāyambhuva worshipped Devī with ardent devotion, deep meditation and severe vows and penance, at which Jagadambā was pleased. She appeared before him and asked him what boon he wanted. Manu requested that he should be permitted to carry on creation without any obstruction. Devī gave him permission. Manu