

he stood perplexed when the hermit Śukra saw him. He told the hermit everything. Then Śukra told him, "Kāmoda is neither a tree nor a flower. She is goddess who came up from the sea of Milk at the time of the churning. She dwells at Gaṅgādvāra. When she laughs pure white fragrant flowers fall from her lips, on the water of Gaṅgā, every moment. When she is sad, the flowers that fall from her lips will be red."

Vihunḍa started for Gaṅgādvāra. Nārada knew this. He came to Vihunḍa and said, "It is difficult to reach Gaṅgādvāra and please Kāmodā, and obtain the flower. So the easiest way is to gather the flowers that come down through the water of Gaṅgā." Vihunḍa agreed. He took his seat on the bank of Gaṅgā and waited for the flowers to come.

Nārada decided to cause harm to Vihunḍa. So he went to Kāmodā and by way of telling her news, he informed her that the hermit Bhṛgu had cursed Mahāviṣṇu and changed him into a man. On hearing this Kāmodā began to cry. Red flowers fell from her lips. They were carried down in cluster by the water of Gaṅgā. Vihunḍa gathered them and went to the dwelling place of Śiva. Śiva and Pārvatī saw this by their inward eyes. Pārvatī did not like the idea of offering red flowers at the feet of her beloved husband. Śiva found out a remedy for it. He advised Pārvatī to offer pure white flowers at his feet standing as a boy. Vihunḍa came with red flowers Pārvatī appeared in the form of a boy. Both began to vie with each other in offering flowers at the feet of Śiva. Gradually it changed to a fight between the boy and Vihunḍa. In the fight Vihunḍa was killed. (Padma Purāṇa, Bhūmi khaṇḍa, some chapters from 119).

VIJAYA I. A minister of Daśaratha. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 7, Stanza 3).

VIJAYA II. A gate-keeper of Vaikuṅṭha. (See under Jaya).

VIJAYA III. A Son of Purūravas. It is mentioned in Bhāgavata, Skandha 9, that Āyus, Śrūtāyus, Satyāyus, Raya, Vijaya and Jaya were the sons born to Purūravas, by Urvaśī.

VIJAYA IV. A King of Kosala. It is stated in Brahmāṇḍa Purāṇa, Chapter 73, that this King Vijaya of Kosala confronted Paraśurāma and was defeated.

VIJAYA V. This was the secret name given to Arjuna by Dharmaputra during the time of their pseudonymity. (M.B. Virāṭa Parva, Chapter 5, Stanza 35).

VIJAYA VI. One of the hundred sons of Dhṛtarāṣṭra. He joined with Jaya and Durjaya, two Kauravas and fought with Nila, Kāśya and Jayatsena. (M.B. Droṇa Parva, Chapter 25, Stanza 45).

VIJAYA VII. The name Vijaya is used as a synonym of Śiva in Mahābhārata, Anuśāsana Parva, Chapter 17, Stanza 51.

VIJAYA VIII. The name Vijaya is used as a synonym of Viṣṇu in Mahābhārata, Anuśāsana Parva, Chapter 146, Stanza 21.

VIJAYA IX. A King who ruled over the city of Vārāṇasī. Vijaya destroyed the city of Khāṇḍavī and the forest Khāṇḍava rose there. Later he gave the forest to Indra. The most powerful King of this dynasty was Uparicara (Kālikā Purāṇa, Chapter 92).

VIJAYA X. A country of ancient India famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 45).

VIJAYA XI. The trident of Śiva. During the journey

to Bhadravaṭa, of Subrahmaṇya, this trident Vijaya of Śiva went behind King Yama. This trident had three prongs. (M.B. Vana Parva, Chapter 231, Stanza 37).

VIJAYA XII. A bow of Indra. This is as bright as Gāṇḍīva and as strong as the bow Śārṅgadhanus of Śrī Kṛṣṇa. The bows of the Devas, considered to be most divine, are Vijaya, Gāṇḍīva and Śārṅga. Vijaya belongs to Indra, Gāṇḍīva to Varuṇa and Śārṅga to Viṣṇu. Once Druma, a Kimpuruṣa (demi god) who lived in the mountain Gandhamādana got Vijaya from Indra. After that Rukmī, his disciple got this bow from Druma. (M.B. Udyoga Parva, Chapter 158, Stanza 3).

VIJAYA XIII. The divine bow of Karṇa. It is said that this bow was the most divine of all weapons. This bow which was made by Viśvakarmā, originally belonged to Indra. At that time Indra had defeated many asuras with the help of this bow. Indra gave this bow to his loved disciple Paraśurāma. Karṇa got it from Parasurāma. It is said that this bow was superior to Gāṇḍīva. It was with the help of this bow that Paraśurāma conquered the Kṣatriyas twentyone times. (M.B. Karṇa Parva, Chapter 31, Stanza 42).

VIJAYĀ I. The daughter of King Dāśārha. The emperor Bhumanyu married her. A son named Suhotra was born to the couple. (M.B. Ādi Parva, Chapter 95, Stanza 33)

VIJAYĀ II. Daughter of Dyutimān, the King of Madra-deśa. This Vijayā was the wife of Sahadeva the son of Pāṇḍu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 95, Stanza 80, that a son named Suhotra was born to Sahadeva by Vijayā.

VIJAYĀ III. A synonym of Devī Durgā. (M.B. Virāṭa Parva, Chapter 6, Stanza 16).

VIJAYADAŚAMĪ. A festival of Indians. As this festival is celebrated for nine nights from the 1st to the 9th in the bright lunar fortnight of the month of Kanni (September-October) it is known as Navarātri (Nine nights) and as it continues up to Daśamī (the tenth night) it is called Dasra. The Hindus believe that the Vijayadaśamī (the victorious tenth) was the day on which Devī Durgā killed Mahiṣāsura and got victory. So this day is considered to be a suitable moment to begin the learning of all the arts which would enable one to carry on a successful life. Sarasvatī is considered the transfiguration of Durgā. As people became less superstitious, they began to consider the story of killing Mahiṣāsura as a metaphorical saying, to mean the killing of ignorance. So the day of victory of Devī Durgā (the same as Sarasvatī) is considered to be the auspicious moment for the beginning of learning. The warrior places his weapons, the man of literature his books and pen, the musician his musical instruments, at the feet of Devī and with devotion and worship receives them back from Devī on the Vijayadaśamī day at an auspicious moment.

This is a festival celebrated everywhere in India. In several native states this festival used to be celebrated under the sponsorship of the royal family as a State festival. As it is believed that Mahiṣāsura had lived in Mysore the celebration of Dasra in that State generally is on a grand scale. In Kerala, from olden times this festival was celebrated under the patronage of the Vañci Royal family.

VIJAYALAKṢMĪ. One of the eight Lakṣmīs. The duty of Vijayalakṣmī was keeping the treasury of Brahmā. Once she showed carelessness in her duty. So Brahmā