

Śiva added. "You should exterminate all the Barbarians and reinstate rituals and ceremonies. The Yakṣas, Rākṣasas, ghosts etc. will be under your control. You will be an emperor there with divine powers." Accordingly Mālyavān took birth as the son of Mahendrāditya. That infant was Vikramāditya who became a mighty emperor later. (Kathāsaritsāgara, Viṣamaśīla-lambaka, Taraṅga 1).

VIKRAMAŚĪLA. A King praised in the Mārkaṇḍeya Purāna. Kālindī was his wife and Durgama his son.

VIKRĀNTA. A King who was the father of Sudhṛti and the son of King Dama. It is mentioned in Vāyu Purāna, Chapter 86, that Vikrānta was an ideal King who loved and cared for his subjects.

VIKṚTA. It is mentioned in Mahābhārata, Śānti Parva, Chapter 196, that this was the name adopted by Kāmadeva (Cupid) when he argued with Ikṣvāku, in the form of a Brahmin.

VIKṚTI. A King of the family of Yayāti. This King's father was Jimūta, and his son was Bhīmaratha. (Bhāgavata, Skandha 9).

VIKṢARA. A noble asura born to Kaśyapa Prajāpati by his wife Danu. The most powerful of the Dānavas (asuras) given birth to by Danū, were Vikṣara, Bala, Vira and Vṛtra. (M.B. Ādi Parva, Chapter 65, Stanza 33). Of these Vikṣara took rebirth later as King Vasumitra. (M.B. Ādi Parva, Chapter 67, Stanza 41).

VIKUKṢI. A son of Ikṣvāku. It is said that Ikṣvāku was born from the spittle of Manu. It is stated in Devī Bhāgavata, Skandha 7, that after the death of Śaryāti, the Rākṣasas (giants) attacked Ayodhyā and the sons of the King having fled to different directions, Ikṣvāku continued the dynasty of Śaryāti in Ayodhyā. Hundred sons beginning with Vikukṣi, were born to Ikṣvāku. Of these hundred sons fifty were employed to rule over the regions of East and North and fortyeight, to rule over the regions in the south and the west. With the remaining two sons the King stayed in Ayodhyā, and carried on administration.

One day King Ikṣvāku resolved to conduct the great sacrifice of offering to the manes called Mahāpralaya-śrāddha, for which preparations were speedily made. The hermits such as Vasiṣṭha and others arrived according to invitation. He sent his son Vikukṣi to the forest to bring the required amount of flesh for the sacrifice. Vikukṣi entered the forest and hunted hare, hog, deer etc. and collected the required quantity of flesh; but on the way home, he became tired of hunger. To appease his hunger he took a small hare from the collection cooked it and ate it. He took the balance to the King who was much pleased with his son and gave the animals to Vasiṣṭha the family priest for prokṣaṇa (sprinkling of holy water on the animals before sacrifice). But Vasiṣṭha got angry and said, "flesh which constitutes remains is not acceptable." The king understood the truth only then. He was filled with anger and distress. He expelled Vikukṣi from his country for this misdeed. Thus because he had eaten a Śaśa (hare) Vikukṣi got another name Śaśāda. Śaśāda not at all caring about the misfortune that befell him, went to the forest and lived on fruits and roots and worshipped Devī, with ardent devotion. Ikṣvāku died. Śaśāda knew this and returned to Ayodhyā and assumed reign. He performed several

sacrifices on the banks of river Sarayū. The famous Kakutṣtha was the son of this Vikukṣi. (Devī Bhāgavata, Skandha 7).

VIKUNḌALA. A Vaiśya who obtained heaven by bathing during the month Māgha in the waters of Kālindī. This Vaiśya was a deplorable sinner. Still the men of Kāla (Yama) sent Vikunḍala to heaven without minding his sins. This story occurs in Padma Purāna, Ādi Khaṇḍa, Chapter 30, as follows:

In days of old there lived a Vaiśya named Hemakunḍala in the great kingdom of Niṣadha. He was a devotee and worshipper of devas and Brāhmaṇas. He carried on trade and agriculture and by plundering he amassed much wealth.

Hemakunḍala grew old. He thought about the frailty of life and spent a sixth part of his wealth for charitable purposes. For remission of the sins committed throughout the whole of his life, he gave alms as stipulated in the Purānas. After entrusting the family affairs to his sons Śrīkunḍala and Vikunḍala, he went to the forests for penance.

His sons were young. They turned away from righteous ways and followed a path of pleasures and wickedness. They refused to pay any heed to the advice of their elders. Drinking and going to other women became their routine.

Within a short time they lost their wealth. They had nothing to eat. Their friends and favourites all discarded them. Being forsaken by every body, they engaged themselves in theft or robbery. They were afraid of the king and the people, and so they shifted to the forest. They lived by hunting. At this time the elder brother was caught by a tiger. The younger brother was bitten by a snake. Thus, on the same day, both sinners met with death. The messengers of Yama took both of them to the world of Yama. According to the order of King Dharma, Vikunḍala got heaven and Śrī Kunḍala got hell.

Vikunḍala who was glad at obtaining heaven asked the men of Yama on the way, why he was given heaven. They replied, "There was a Brahmin who was well-versed in all branches of knowledge. He was the son of Harimitra. His hermitage was on the southern bank of Yamunā. Yourself and the Brahmin became friends in the forest. Because of that friendship you were enabled to take bath in two Māgha months in the holy waters of Kālindī which is capable of washing all the sins away. By the first Māgha bath you got remission of your sins. By the second Māgha-bath you became eligible for the attainment of heaven."

VIKUNḌJA. An ancient country in India. Mention is made in Mahābhārata, Bhīṣma Parva, Chapter 56, Stanza 9, that it was the warriors of this country who stood with the king Brhadbala on the left wing of the Garuḍa Vyūha of the army formed by Bhīṣma, in the battle of Bhārata.

VIKUNṬHA (VAIKUNṬHA). A group of Devas (gods) in the Manvantara of Raivata. There were fourteen Devas in this group. The mother of these gods was Vikunṭhā. (Brahmāṇḍa Purāna, 2, 36, 57).

VIKUNṬHANA. A son born to Hasti, a king of the Lunar dynasty by Yaśodharā the princess of Trigarta. Sudevā, a princess of the dynasty of Daśārṇa was his