

the time of his death, when the messengers of Yama were waiting to remove him to hell, he called out his last son by his name Nārāyaṇa. On this, the messengers of Viṣṇu were on the scene and prevented Yama's men from taking the Brāhman to hell. It was argued that pronouncing the name of Hari at his death redeemed him of all his sins, and that alone was the secret of Dharma. Yama heard this and approved it. Ajāmila, thus rescued from Death, felt penitent, and while making *tapas* at Gaṅgādvāra, he cast off his body and reached *Viṣṇuloka*.

Bhā. VI. 1. 20. to the end; Ib. VI. ch. 2 & 3.

Ajita (I)—a manifestation of Hari during the epoch of Manu Cākṣuṣa. In this period the *Kṣīroda* was churned and nectar was secured.¹ Praised by Brahmā.² Advised gods to befriend Asuras and then get *amṛta* by churning the ocean, with their co-operation, to be able ultimately to prevail against them;³ began to take part in *Amṛtamathana* when the efforts of others produced no results.⁴

¹ Bhā. II. 2. 5; VIII. 5. 9-10. ² Ib. VIII. 5. 25-50. ³ Ib. VIII. 6. 18-25. ⁴ Ib. VIII. 7. 16; X. 2. 20; X. 51. 48.

Ajita (II)—a Pṛthuka god.

Br. II. 36. 74.

Ajita (III)—the name of Hari born in Svārōciṣa epoch from Tuṣitā.

Br. III. 3. 114.

Ajitā (I)—the goddess following Bhavamālīnī.

M. 179. 71.

Ajitā (II)—the mother of devas known as Ajitas.

Vā. 67. 33.