

of them became addicted to *Karma tantra*, and the remainder nine became sages.² Indra grew jealous of him and stopped rains in his kingdom Ajanābha. But Ṛṣabha, invoked rains by yogic powers.³ As king, married Jayantī, bestowed on him by Indra, who gave birth to 100 sons. Under Ṛṣabha, his kingdom flowed with milk and honey. Once he went to control Brahmāvarta and proclaimed the importance of self-control and discipline to his sons and to the world at large. Installed Bharata on the throne, renounced life and became a wandering mendicant. Finding the world opposed to his yoga practice he adopted the vow of a python (*ājagaram*) by which he ate, chewed, drank and passed water all lying down. By his yogic powers he wandered through Koṅka, Venka, Kuṭaka, S. Karnāṭa, and was consumed by forest-fire. By listening to his story, devotion to Hari was increased. His path was followed by Sumati,⁴ took to the third *āśrama* at Pulaha's hermitage and lived there until his death.⁵

¹ Br. II. 14. 60-62; Bhā. II. 7. 10; XI. 4. 17; Vi. II. 1. 27; Vā. 33. 50-51. ² Bhā. XI. 2. 15-20. ³ Ib. V. 3 (whole); 4. 1-3. ⁴ Ib. V. 4. 8-19; chap. 5 (whole); 6. 6-19; 15. 1; Vā. 33. 51. ⁵ Vi. II. 1. 28-31.

Ṛṣabha (ix)—a son of Aṅgiras, and a sage of the Svā-rociṣa epoch; a *mantrakṛt*.

Br. III. 36. 17; Vā. 59. 100.

Ṛṣabha (x)—a son of Sudhanvan.

Vā. 65. 102.

Ṛṣabha (xi)—a *dānava* with *manuṣya* dharma.

Vā. 68. 15.

Ṛṣabha (xii)—a *ṛtvik* at Brahmā's *yājña*.

Vā. 106. 37.