

jaya who performed Sarpasatra. (A yāga) Śatānika was the son of Janamejaya. Śatānika had a son named Sahasrānika. King Udayana, the jewel of the Candra Vainśa (Lunar dynasty) was born to Sahasrānika by the goddess Mrgāvati (See 'Udayana', stories about this Udayana are very famous. Kālidāsa has mentioned in his "Meghadūta" about the old rustics who thronged the country-sides to tell and listen to Udayana stories). (Kathāsaritsāgara, Madana Kañcukalāmbaka, 4th Taraṅga).

ABHIMANYU II. One of the sons of Manu. The ten sons born to Manu by Nadvalā were: Kuru, Puru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Adhirātra, Sudyumna and Abhimanyu. (Viṣṇu Purāṇa, Section 1, Chapter 13).

ABHIMANYU VADHA PARVA. A part (branch) of Droṇa Parva. (See "Mahābhārata").

ABHINAYA. In Agni Purāṇa, Chapter 342, Abhinaya has been defined as follows: Abhinaya is the art of presenting before the people the ideas that are to be communicated to them. There are four divisions of this art known as Sāttvika, Vācika, Āṅgika and Āhārya depending on Sattva, Vāk, Aṅga and Āhārya. Besides these, another division known as Abhimānika (Abhimānottha) may also be mentioned. This signifies the expression of rasas like Śrṅgāra. There are two kinds of Śrṅgāra known as Saṁbhoga and Vipralambha. Four varieties of Vipralambha called Pūrvānurāga Vipralambha, Māna Vipralambha, Pravāsa Vipralambha and Karuṇa Vipralambha are mentioned. The union after Vipralambha is Saṁbhoga-Śrṅgāra. All Sāttvika bhāvas are included in Śrṅgāra. All these have to be expressed through Abhinaya.

ABHIRU. A Rājarsi who was born of the sixth Kālakeya. (M.B. Ādi Parva, Chapter 67, Verse 53).

ABHIŚĀKAM. A Janapada (Village) of ancient India. The warriors of this Janapada were called Abhiśākas. (M.B. Bhīṣma Parva, Chapter 18, Verse 12; Chapter 93, Verse 2).

ABHISĀRAM. A Janapada of ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 94).

ABHISĀRI. Arjuna conquered this city, which was one of the ancient cities of India, in the course of his Digvijaya (conquest of the world).

ABHIŚYANTA. A son born to Mahārāja Kuru by Vāhini. He had three brothers named Caitraratha, Muni and Janamejaya. Abhiśyanta was the younger brother of Aśvavān and elder brother of Caitraratha. (M.B. Ādi Parva, Chapter 94, Verses 50-51).

ACALA I. 1) General. Acala was the son of Subala, a King of Gāndhāra. He was Śakuni's brother and a heroic Charioteer on the side of the Kauravas. (M.B. Udyoga Parva, Chapter 168, Verse 1).

2) Acala had also taken part in Yudhiṣṭhira's Rājāsūya. (A very expensive sacrifice—yāga—performed by an emperor.) (M.B. Sabhā Parva, Chapter 34, Verse 7).

3) Acala had a brother named Vṛṣaka. In the battle between the Kauravas and Pāṇḍavas, Arjuna killed Acala and Vṛṣaka. (M.B. Droṇa Parva, Chapter 30, Verse 11).

4) One night Vyāsa summoned the departed holy souls and Acala also was among them. (M.B. Āśva-medhika Parva, Chapter 32, Verse 12).

ACALA II. Name of a bull. Among the pārśadas of Skanda we see the bull named Acala. (M.B. Śalya Parva, Chapter 85, Verse 74).

ACALA III. An epithet of Mahāviṣṇu. Among the thousand names of Mahāviṣṇu we see the name Acala also. (M.B. Anuśāsana Parva, Chapter 149, Verse 92).

ACALA. Subrahmaṇya, who was born from Śiva's semen which fell into the fire, was made Commander-in-Chief (Generalissimo) by the gods to kill Tārakāsura. A large number of warriors and mothers were assigned to assist him. A woman named Acalā was included among those mothers. (M.B. Śalya Parva, Chapter 40, Verse 14).

ACCHODĀ. A spiritual daughter of the Pitṛs. (For further details see "Amāvasu").

ACCHODASARAS. A river, who was the daughter of the Pitṛs called Agniṣvāttas. (Hari Vamśa, Chapter 18, Verse 26).

ACYUTA. (See Viṣṇu).

ACYUTĀYU. He was a heroic warrior on the Kaurava side. Śrutāyu was the brother of Acyutāyu. Both of them were killed by Arjuna in the Kaurava-Pāṇḍava battle. These heroes attacked Arjuna and Śrī Kṛṣṇa furiously with their arrows and Arjuna had some difficulty in killing them. (M.B. Droṇa Parva, Chapter 93, Verses 7-42).

ACYUTA STHALA. This is an ancient village in India. In ancient times Śūdras of mixed castes inhabited this region. (M.B. Vana Parva, Chapter 129, Verse 9).

ADHARMA. A description of the lineage of Adharma is found in Agni Purāṇa. Himsā (violence) is the consort of Adharma. The couple procreated two children, Anṛta and Nikṛti, and from them sprang up Bhaya (fear), Naraka (Hell), Māyā (illusion), Vedanā (pain) etc. And, out of them Māyā brought forth Death, the destroyer of (all) objects. Vedanā, in its turn produced Sorrow and Grief out of Raurava. From Death were born Disease, Senility, Sorrow, Intense desire and Anger. (Agni Purāṇa, Chapter 20).

ADHARMA. Adharma is a person who is an embodiment of Adharmas. (M.B. Ādi Parva, Chapter 66, Verse 53). Adharma's wife Nirṛti delivered 3 children; Bhaya, Mahābhaya and Mṛtyu. Adharma had another son, Darpa (conceit) born of Wealth. (M.B. Śānti Parva, Chapter 90, Verse 27).

ADHAŚŚIRAS I was a great sage. Śrī Kṛṣṇa is said to have met the sage on his way to Hastināpura. (M.B. Udyoga Parva, Chapter 33, Verse 64).

ADHAŚŚIRAS II. There is a reference in Viṣṇu Purāṇa to a hell called Adhaśśiras. (Viṣṇu Purāṇa, Part 2, Chapter 6).

ADHĪRA. A King; also a great devotee of Lord Śiva. Once he decreed death penalty on an innocent woman. He also destroyed with his own hands a temple of Śiva. As a consequence of those two sinful deeds he became a devil after death. Ultimately by the grace of Śiva he cast off the devil's form and became an attendant of Śiva. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 111).

ADHIRĀJYA. A Kingdom in ancient India, described in Bhīṣma Parva, Chapter 9, Verse 44. Today this place is known as Rewa.

ADHIRATHA. Foster father of Karṇa.

1) *Lineage.* Descended from Viṣṇu thus : Brahmā-Atri-Candra-Purūravas-Āyus - Nahuṣa - Yayāti - Anudruhyu-