

Sadānara-Kālanara-Srñjaya-Titikṣa-Kṛśadratha-Homa-Sutapas - Bali - Aṅga - Dadhivāhana - Draviratha-Dharmaratha - Citraratha - Satyaratha - Romapāda-Caturaṅga-Prthu - Camba - Haryaṅga - Bhadraratha-Bṛhadratha-Bṛhanmanas-Jayadratha - Dhṛtavṛta - Satyakarmā-Adhiratha-Karṇa (foster son).

2) *Foster father of Karṇa.* Sage Durvāsas had taught Kuntī some mantras to get children, and Kuntī, then unmarried, tested the first mantra with the Sun-god as her object. The Sun-god appeared before Kuntī and from his power she conceived and duly delivered a child, Karṇa. Fearing obloquy Kuntī concealed the child in a box and floated it on the river, Ganges. At the time Adhiratha, a great comrade of Dhṛtarāṣṭra came to the river for a bath. His wife was one grieving over not having a child of her own. So, when Adhiratha found a child in the floating box, he took it home, and himself and his wife Rādhā brought up the child with pleasure. The child was named Vasusena, and the child grew up to become the famous Karṇa and favourite friend of Duryodhana. (M.B. Ādi Parva, Chapters 67 and 130; Vana Parva, Chapter 309; Devībhāgavata, Skandha 2).

3) *Some particulars.* Adhiratha was King of Aṅga. He was a Sūta (charioteer) and Karṇa grew up as his son. Karṇa was sent to Hastināpura to be trained in the use of weapons, and it was here that Duryodhana and Karṇa developed their friendship and alliance. (M.B. Ādi Parva, Chapter 147, Verse 3). Śrī Mahādevībhāgavata, in Chapter 3 relates the following incident : "Thus lamenting Kuntī sent the box concealing Karṇa, by the nurse, to be floated in the river, and after bath, food etc. she spent the hours in the normal way within the inner apartment. Rājā Adhiratha bathing in the river saw the box floating in the river". These facts prove that Adhiratha was not only the King of Aṅga but a good charioteer as well, and further a very good friend of Dhṛtarāṣṭra.

4) We come across Adhiratha on the occasion of the trial of skill in the use of arms between the Kauravas and the Pāṇḍavas. When Karṇa entered the lists the Pāṇḍavas questioned his nobility of birth. Seeing Karṇa's great humiliation and discomfiture Duryodhana enthroned him immediately as King of Aṅga. Vyāsa, who witnessed the scene has given a picturesque description of it.

ADHOKṢAJA. A synonym of Mahā Viṣṇu. (Kāmsāri-radhokṣajah—Amarakośa).

ADHRIGU. A great sage (Maharṣi) who lived during the Rgvedic period. (Rgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

ADHRṢYĀ. A river. (M.B. Bhīṣma Parva, Chapter 9, Verse 24).

ADHYAPĀYANA. A disciple of the great preceptor of Atharvaveda, Sumantu. He divided Atharvaveda into two parts and gave one to Utatthya and the other to Vedadarśana. (Bhāgavata, Skandha 12).

ADITI. 1) *Genealogy.* Kaśyapa, grandson of Brahmā and son of Marīci married Aditi, daughter of Dakṣaprajāpati. Aditi had twelve sisters: Diti, Kālā, Danāyus, Danu, Sindhikā, Krodhā, Prthā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. (Mahābhārata, Ādi Parva, Chapter 65, Verse 12). Devas are sons born to Kaśyapa by Aditi and hence they are known as Āditeyas also. Kaśyapa married all the thirteen sisters including Aditi, and

all living beings owe their origin to them. (See Kaśyapa).

2) *Descendants.* 33 sons were born to Aditi. 12 of them are called Dvādaśādityas, viz. Dhātā, Aryamā, Mitra, Śakra, Varuṇa, Aṁśa, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. Amongst the other 21 sons are the 11 Rudras and 8 Vasus. (See M.B. Ādi Parva, Chapter 65, Verse 15).

3) *Main incidents.* 1. *How Mahāviṣṇu was born as the son of Aditi.* The Mahābhārata and the Rāmāyaṇa refer to a story about the birth of Mahāviṣṇu as the son of Aditi. Viṣṇu entered the womb of Aditi as Vāmana (Dwarf). This story was related by the sage Viśvāmitra to the boys Rāma and Lakṣmaṇa while they were accompanying the sage in the forest. When they entered Siddhāśrama Viśvāmitra pointed to the latter that the Āśrama was sacred, because Mahāviṣṇu had stayed there for long as Vāmana. The Devas induced Mahāviṣṇu to obstruct the sacrifice (yāga) being performed by Emperor Mahābali, son of Virocana. At that time Aditi, the wife of Kaśyapa was doing penance so that Mahāviṣṇu might be born as her son, and accordingly he entered her womb. 1000 years later she gave birth to Viṣṇu, and that child was known as Vāmana. (See Vāmana; also M.B. Vana Parva, Chapter 272, Verse 62, Anuśāsana Parva, Chapter 83, Verses 25 and 26, as also Vālmiki Rāmāyaṇa, Canto 29).

2. *Rebirth of Aditi.* Once Kaśyapa made all arrangements to perform a sacrifice (yāga). Having failed to get the suitable cow for it, he stole Varuṇa's cow and conducted the yāga. Not only that, Kaśyapa refused to return the cow even after the yāga was over. Varuṇa in hot anger rushed to Kaśyapa's hermitage. Kaśyapa was absent, and his wives, Aditi and Surasā did not treat Varuṇa with due respect. The enraged Varuṇa cursed them to be born in Gokula. He also complained about the matter to Brahmā. Brahmā told Kaśyapa : "Since you, a learned person, have stolen the cow, may you along with your wives be born in Gokula and tend cows". Accordingly Kaśyapa and his wives, Aditi and Surasā, were born respectively as Vasudeva, Devakī and Rohiṇī in Gokula in the 28th Dvāpara yuga. (This story has been told by Vyāsa to Rājā Janamejaya). (Devībhāgavata, Skandha 4).

3. *Aditi in prison.* Devakī is Aditi reborn. There was reason for Devakī being imprisoned on the orders of Kāmsa. When Kaśyapa was living in an Āśrama with Aditi and Diti he was so much pleased with the services of Aditi that he asked her to beg for any boon she wished. Accordingly she prayed for an ideal son. The boon was readily granted, and Indra was the son thus born to her. The birth of Indra engendered jealousy in Diti towards Aditi, and she also demanded a son equal to Indra. Kaśyapa obliged Diti also. As Diti advanced in pregnancy and her beauty also increased Aditi got jealous of the former and she called her son Indra and told him that unless something was done in time, Diti would deliver a child equal to him (Indra) thus relegating him probably to the place of second Deva. Thus admonished by his mother the artful Indra approached Diti and told her: "Mother, I have come to serve you". Diti was greatly pleased. Indra's services drove Diti to sleep very quickly, and Indra used the opportunity