

the Vasus. Along with these Brahmā made Airāvata the lord of all elephants. (Chapter 22, Viṣṇu Purāṇa).

6) *The breaking of Airāvata's tusks.* There is a story of how the tusks of Airāvata were broken narrated in the Āsurakāṇḍa of Skanda Purāṇa. Once an asura (demon) named Sūrapadma attacked devaloka. A fierce battle ensued between the gods and asuras. In the course of this battle, Jayanta, Indra's son, was hit by an arrow and at once he fell dead. Enraged by this Airāvata rushed at Sūrapadma's chariot and shattered it to pieces. Airāvata then attacked Sūrapadma who broke his tusks and hurled him down to the earth. Airāvata lay paralysed for a long time; then he got up, retired to a forest and prayed to Lord Śiva. With the grace of Śiva Airāvata regained his lost tusks and was able to return to devaloka.

7) *Other details about Airāvata.* (1) There is a belief that Airāvata is one of the eight elephants guarding the eight zones of the universe. These eight elephants are called the Aṣṭadiggajas. Airāvata is supposed to guard the eastern zone. (Chapter 66, Ādi Parva, Mahābhārata).

(2) Airāvata and three other diggajas are supposed to reside in Puṣkara Island. (Chapter 12, Bhīṣma Parva, M.B.).

AIRĀVATA II. Name of a serpent born to Kaśyapa and his wife Kadru. This is mentioned in Śloka 5, Chapter 35, Ādi Parva of the Mahābhārata. Arjuna's father-in-law and Ulūpi's father, Kauravya belonged to the family of this serpent. (See Śloka 18, Chapter 213, Ādi Parva).

AIRĀVATA. An asura who was killed by Śrī Kṛṣṇa. (See Chapter 38, Sabhā Parva, Mahābhārata).

AIRĀVATAGHAṬṬA. Name of a place near the seashore, lying to the north of the mountain, Śṛṅgavān. (See Śloka 37, Chapter 6, Bhīṣma Parva).

AIṢĪKAM. Name of a small division of a parva of the Mahābhārata. (See under Mahābhārata).

AITAREYA I. A great scholar with profound knowledge of the Vedas. Being a non-brahmin he was not able to learn the Vedas from a guru. In spite of this handicap he acquired considerable scholarship and wrote a learned commentary on the Ṛgveda. This commentary ranks high among the various commentaries on the Vedas.

AITAREYA II. Son of Sage, Māṇḍuki by his first wife, Itarā. Being the son of Itarā he came to be called Aitareya. As a boy he was very pious and used to chant the mantra "Namo Bhagavate Vāsudevāya" frequently. But he was a shy and silent boy and his father mistook his silence to be a sign of stupidity. Dissatisfied with him and being desirous of having learned sons, Māṇḍuki married another woman named Piṅgā and had four sons by her who all became very learned. Once Itarā called her son and told him that his father regarded him as an unworthy son and was often twitting her using insulting words for having given birth to so unworthy a son. She then told him of her resolve to sacrifice her life. Aitareya then made an enlightening discourse to her and dissuaded her from her determination to commit suicide. Some time later Lord Viṣṇu appeared before them and blessed the mother and son. On the advice of Viṣṇu Aitareya participated in the yajña conducted by Hari-

medhya at Koṭṭīrtha and there he made a learned speech on the Vedas. Harimedhya was so pleased with him that he gave his daughter in marriage to him. (See Skanda Purāṇa, Chapters 1, 2 and 42).

AJA I. A king of the Solar dynasty.

1) *Genealogy.* From Viṣṇu were descended in order: Brahmā, Marīci-Kaśyapa-Vivasvān - Vaivasvata - Ikṣvāku-Vikukṣi - Saśāda - Purañjaya - Kukutstha - Anenas-Pr̥thulāśvā - Prasenajit - Yuvanāśva - Mandhātā - Purukutsa-Trasadasyu - Anarāya - Aryaśva - Vasumanas-Sudhanvā - Traiyāruṇa - Satyavrata - Triśaṅku - Hariścandra - Rohitāśva - Harita - Cuñcu - Sudeva - Bharuka-Bāhuka - Sagara - Asamañjas - Amśumān - Dilīpa - Bhagiratha - Śrutanābha - Sindhudvīpa - Ayutāyus - R̥tuparṇa - Sarvakāma - Sudāsana - Mitraksha - Kalmāṣapāda - Aśmaka - Mūlaka - Dilīpa - Dīrghabāhu - Raghu - Aja - Aja's son Daśaratha-Daśaratha's son, Śrī Rāma.

M.B., Anuśāsana Parva, Chapter 115, Verse 75 says that Aja never used to take meat.

AJA II. Among the different kinds of Ṛṣis mentioned by Yudhiṣṭhira, we find a class of Ṛṣis called Ajas. (M.B., Śānti Parva, Chapter 26). These Ajas had attained Heaven by Svādhyāya (self discipline) alone.

AJA III. King Jahnu had a son named Aja. Uśika was the son of this Aja. King Uśika prayed to Indra for a son. Indra himself was born as the son of Uśika assuming the name Gādhi. Satyavatī was born as the daughter of Gādhi. She was married to Ṛcika. Paraśurāma's father, Jamadagni was the son of Ṛcika. (M.B., Śānti Parva, Chapter 49).

AJA IV. By the grace of Śiva Surabhī was able to purify herself by penance. She then gave birth to Aja, Ekapāt, Ahirbudhnya, Tvaṣṭā and Rudra. (Agni Purāṇa, Chapter 18).

AJA V. In the first Manvantara* Svāyambhuva, in the second Manvantara Svārociṣa and in the third Manvantara Uttama, were Manu. To the third Manu, Uttama, were born as sons Aja, Paraśu, Dīpta and others. (Viṣṇu Purāṇa, Part 3, Chapter 1).

Besides the above, the term Aja has been used to mean Sūrya, Śiva, Brahmā, Viṣṇu, Śrī Kṛṣṇa and Bija (seed).

AJAGAVA. Ajagava is a bow made of the horns of a goat and a cow. Brahmins tormented the right hand of the King Vena. From it the brilliant Pr̥thu who shone brightly like the God Agni, appeared as the son of Vena. At that time the very first Ajagava bow, divine arrows and armours dropped from the sky. (Viṣṇu Purāṇa, Part I, Chapter 13).

AJAIKAPĀT I. He was one of the eleven Rudras, who were born to Sthāpudeva, the son of Brahmā. The eleven Rudras are:—

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|----------------|-------------|
| 1. Mṛgavyādha | 7. Dahana |
| 2. Nirṛti | 8. Īśvara |
| 3. Ahirbudhnya | 9. Kapāli |
| 4. Pināki | 10. Bharga |
| 5. Sarpa | 11. Sthāṇu. |
| 6. Ajaikapāt | |

(M.B., Ādi Parva, Chapter 66, Verse 2). **

AJAIKAPĀT II. Among the sons of Viśvakarmā, we find one Ajaikapāt. Brahmā created Viśvakarmā. Viśvakarmā had four sons—Ajaikapāt, Ahirbudhnya,

* One Manvantara is a period equal to 4,320,000 human years or equal to 1/4th day of Brahmā.

** The names of the Eleven Rudras given in the Viṣṇu Purāṇa, Part I, Chapter 5 are: Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardi, Raivata, Mṛgavyādha, Sarva, Kapāli. A total number of 100 Rudras are mentioned in the Purāṇas.