

might have known that the reason for your separation is a curse. When you were returning from heaven with Tilottamā, you were so much engrossed in the thought of Mṛgāvati that you did not pay any heed to the conversation of Tilottamā. She was displeased with your behaviour and cursed you. In future, if ever you happen to get into a position which will cause you mental trouble you can be assured of the presence of this Jamadagni." The King said, "I am extremely grateful to your Eminence for this great boon. I am fully aware of the fact that the presence of the holy hermits who have under their control the eightfold prosperities, is always a harbinger of peace and prosperity. I am very sorry to say that the exigency of my presence at the capital due to the pressure of work in connection with the ruling of the country compels me to cut short my visit to this holy hermitage. I shall be looking forward with pleasure to occasions which will enable me to pay visits to this Holy abode."

Much pleased at the speech of the King the hermit said to Mṛgāvati: "My daughter! Not only myself, but all the inmates of this hermitage are highly pleased at having got you in our midst for so long. We are sorry to part from you. Now look! the animals of the hermitage are standing round you and shedding tears. Still we are consoled at your reunion with your husband. Naturally you are of a very good character and your life in this hermitage has given you a nice training and so there is no need for any more advice from me at this time."

Saying this he drew Udayana to his side, kissed him on his head and said to the King again: "This son is a decoration to your dynasty. This handsome boy has been taught everything becoming a royal prince. Let him be a costly gem to you".

Thus blessing the boy the hermit led him to the King. The joy at her reunion with husband, her shyness at being near him, her sorrow at having to depart from the hermitage and the surging feeling in her mind—all these made her dumb and so being unable to say anything she expressed her love and regard for the hermit whom she loved as her father, by some motions of her body and took leave of him with her son. The blessed King and his train, looking at the men, beasts and birds which accompanied them for a while, took leave of them and proceeded to the capital city. On reaching there the King anointed his son Udayana as King. Sahasrānika then went to the Himālayas to practise asceticism with his wife. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 2).

(b) *Enticing Tṛṇabindu.* A story is seen in the Bhāgavata of how Alambuṣā enticed the King Tṛṇabindu. He married Alambuṣā and a daughter named Idavidā (Ilabilī) was born to them. This Ilabilī was married to Viśravas, to whom a son named Kubera (the Lord of wealth) was born. By Alambuṣā Tṛṇabindu had three sons called Viśāla, Śūnyabandhu and Dhūmraketu.

"Tam bhejelambuṣā devī  
Bhajanīyaguṇālayam  
Varāpsarāyāste, putrāḥ  
Kanyā ceḍabidābhavat  
Tasyāmutpādayāmāsa  
Vīravā dhanadam sutaṁ  
Prādāya vidyām paramā-

Mṛṣiryogeśvarāt pituḥ  
Viśālaḥ śūnyabandhuḥ ca  
Dhūmraketuḥ catatsutāḥ  
Viśālo vaṁśakṛdrājā  
Vaiśālīm nirmame purim".

"He who is the seat of all laudable qualities (Tṛṇabindu) was honoured by Alambuṣā (as husband). Idavidā their daughter was given in marriage to Viśravas and to them was born Dhanada (Kubera). His father who was a great hermit taught him everything required. Three sons Viśāla, Śūnyabandhu and Dhūmraketu, were born to them. Viśāla who was the founder of the Dynasty, built a city called Vaiśālī." (Bhāgavatam, Navama Skandham, Chapter 2, Stanzas 31-33).

Alambuṣā took part in the birthday celebration of Arjuna.\*

(Mahābhārata, Ādi Parva, Chapter 65, Stanza 49) (See Footnote)

ALANĀKĀRAGRANTHA. (A book on rhetorics and figures of speech). See the word Pattu.

ALANĀKĀRAVATĪ. Wife of King Naravāhanadatta. It is seen in the Kathāsaritsāgara where a Vidyādhara woman tells the story of Alanākāravati to the King.

Once a vidyādhara named Alanākāraśila ruled over a city called Śrī Sundarapura in the Himālayas. His wife was called Kāñcanaprabhā. A son was born to them. They named him Dharmāśila because Devī Kātyāyanī told them in a dream that the son would become Dharmapara (who performs duties well). To the prince, knowledge in every branch of studies was imparted and then he was anointed heir to the throne. He executed regal functions to perfection and ruled his subjects better than his father. Kāñcanaprabhā, wife of Alanākāraśila, gave birth to a daughter. At the time of her birth a heavenly voice said that she would become the wife of Naravāhanadatta the emperor of the Vidyādharas. They named her Alanākāravati. She grew into a very beautiful maiden. She learned arts and sciences from her father. She went on a pilgrimage to the Śiva temples far and wide. One day she heard a celestial voice: "Go to the Svayambhu temple in Kaśmīra and worship there and you will get as your husband Naravāhanadatta." Finally Naravāhanadatta the emperor of Vidyādharas married her. (Kathāsaritsāgara, Lambaka 9, Taraṅga 1).

ALOLUPA. A son of Dhṛtarāṣṭra.

ALPAKĀLA (M). A short time. (Alpa = short and Kāla = time). In the Bhāgavata the following definition is given of alpakāla: "Take two tender leaves of a lotus and place one on the other. Let a strong man take a sharp needle and thrust it hard at the leaves. The time taken for the needle to pierce one leaf and reach the other is alpakāla". [Bhāgavata (Malayalam version), Skandha 3].

ALARKA (M) I. The name of an insect. It was in the form of this insect that Indra went and bore a hole on the leg of Karṇa while Paraśurāma was sleeping on his lap. The blood that flowed from Karṇa's foot wetted the body of the preceptor.

ALARKA II. A king of the states of Kāśī and Karūṣa. He was a very honest man. Forsaking all riches and his kingdom he accepted Dharmamārga. (Śloka 64, Chapter 115, Anuśāsana Parva, M.B.). He was a member of

\*Alambuṣā was the mother of the Celestial maid Kalāvati. See the word Tīnṭhā Karāla.