

ARAYANNAM. The swan (Haṁsa).

1) *General*. A bird (Haṁsa) in Devaloka. The prefix 'ara' denotes royalty, sublimity, greatness etc. Many purāṇas describe Arayannam as a bird of the Devas. Mānasasaras at the heights of the Himālayas is the permanent abode of these divine birds. They do not like the rainy season. So they come down to the earth when rain begins at the Mānasasaras, and go back to the Saras, when rain begins on the earth. This phenomenon explains Ceruṣṣeri's (Malayalam poet) statement in his Kṛṣṇagāthā that 'when rain set in haṁsas—Arayannams—began flying away'.

2) *Origin*. Kaśyapa, the son of Brahmā, married the eight daughters of Dakṣa, Tāmṛā being one of them. Tāmṛā bore five daughters Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Śyenī gave birth to the kite, Dhṛtarāṣṭrī, the Haṁsa and the Kokā and Śukī the Śukas (doves). Kokā or the Cakravākī bird is the sister of Haṁsa. This is how the Arayanna and the Cakravāka got Devatva (divinity). (Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Canto 14).

3) *Bhīṣma and the Arayanna*. Śiśupāla, before his death, blabbered a lot of unbecoming things about Bhīṣma, who was partial to his (Śiśupāla's) enemies. And, he related the story of an Arayanna to elaborate the stand taken by the aged Bhīṣma. An aged Haṁsa (Arayanna) which once dwelt on the sea-coast preached to all the other birds much about ethical actions. The birds felt great respect for the Arayanna. They flew across the sea in search of prey after entrusting their eggs to the Arayanna. The old Arayanna grew fat on those eggs. There was one intelligent bird among the lot, and when it looked for the eggs they were not to be found. That bird informed its colleagues about the treacherous conduct of the Arayanna. The birds organised themselves and attacked the Arayanna to death. Oh! Bhīṣma, the same will be your end also. (M.B., Sabhā Parva, Chapter 41, Verses 30-41).

4) *Nala and Arayanna*. While Nala, the prince of the Niṣadha kingdom was resting in a garden he saw an Arayanna in a tank there. Out of curious pleasure Nala caught it, but seeing its mental tremor he let it free. Out of gratitude for this generous act, the Arayanna played the role of the messenger for Nala to get as his wife Damayantī, the very beautiful daughter of the King of Vidarbha.

5) *How the Arayanna (Haṁsa) got the white colour*. Once king Marutta was conducting the Māheśvara Satra (a yāga) and Devas like Indra came down to receive their share of the Havis (oblations in the sacrificial fire). And, this was the time when Rāvaṇa with his attendants was on his triumphal tour. Hearing that the Devas were at the Āśrama of Marutta, Rāvaṇa also went there, and Indra and the other Devas, trembling with fear, assumed different disguises and hid themselves away. Indra assumed the guise of the peacock, Yama of the crow, Kubera of the chameleon and Varuṇa of the Arayanna. Thus beguiled Rāvaṇa went his own way. The Devas, who thus escaped blessed the family of those birds whose forms they assumed. Indra shaped the blue feathers of the peacock with mixed colours and eyes like his own. Moreover, he blessed them that they would never be affected with any disease, and that they would dance with their feathers spread when rain set in. Yamadharmā blessed the

crows that they would get the offerings made on earth by men to their departed ancestors. And Bhagavān Varuṇa told the Rāja-Haṁsas : "I escaped the clutches of Rāvaṇa by assuming your shape and form. Therefore, be thee, who are now black and white, in future as purely white as milk". Kubcrā blessed the Chameleon with capacity to change colour as and how it pleased, and also for its cheeks to appear golden in colour to the onlookers. After thus blessing the birds the Devas disappeared. (Uttara Rāmāyaṇa).

ARBUDA. An Asura. Indra killed this Asura. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 51).

ARBUDA I. A nāga (serpent) living in mountains. (Sabhā Parva, Chapter 21, Stanza 9).

ARBUDA II. The mountain Ābu. (Mahābhārata, Vana Parva, Chapter 82, Stanza 55).

ARCANĀNAS. A muni born in the Ātreya-gotra of the dynasty of Atri. He desired to marry Rathavīti. But her father had decided to give her in marriage only to a Mahārṣi, and, therefore Arcanānas became a Mahārṣi with the help of the Marutta and wedded Rathavīti. Mahārṣi Śyāvāśva was their son.

ARCISMATĪ. The fourth daughter of Mahārṣi Aṅgiras. (M.B., Vana Parva, Chapter 216, Verse 6).

ARCIS. Pṛthu and the Arcis were born from the arms of Vena. (Bhāgavata, 4th Skandha, Chapter 15). Pṛthu did tapas in forest and gave up his physical body in fire and attained Vaikuṇṭha (the abode of Viṣṇu) with the Arcis. (Bhāgavata, 4th Skandha). For details see Pṛthu.

ARCISMAT. A sect of Pitṛs. (M.B., Śānti Parva, Chapter 236, Verse 15).

ARDHĀDEVAS (SEMI-GODS). In temples hermits, ancestors, serpents, celestial maids and such others also are worshipped. Among these there are Vasus, Nāgas, Asuras, Pāśācas, Vetālas and many other classes. These are the semi-gods. (See Page 27 of Nāmvaṅgum Daivaṅgal).

ARDHAKĪLATĪRTHA. A holy ghāt or bath built by the hermit Darbhi. (Mahābhārata, Vana Parva, Chapter 83, Stanza 153).

ARDHASĀDHAKA. A minister of King Daśaratha. He had eight ministers.

"The great king had eight ministers who were pure and famous and experts in dealing with matters of their concern : Jayanta, Dhṛṣṭi, Vijaya, Siddha, Ardhasādhaka, Aśoka, Mantrapāla and Sumantra were they". (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 7, Stanzas 2 and 3 : Vallathol Translation).

ARGHĀBHĪHANAPARVA. A parva in the Mahābhārata. (See M.B.).

ARIHA. A King of the lunar dynasty. He was a son born to Arvācīna (a king of the Pūru dynasty) and Maryādā, a princess of Vidarbha. Ariha had a son, Mahābhauma, born of his wife, a princess of Aṅga. (M.B., Ādi Parva, Chapter 19, Verses 18-19).

ARIMEJAYA. A Rājā of the Pūru dynasty. (See Pūru dynasty). (Agni Purāṇa, Chapter 278).

ARIṢṬĀ. Wife of Kaśyapa. The Gandharvas were born of her. (Agni Purāṇa, Chapter 19, M.B., Ādi Parva, Chapter 67, Verse 83).

ARIṢṬA (ARIṢṬAKA). Anasura, a servant of Kaiśa. Once, at the instance of Kaiśa he went to Gokula disguised as an ox to kill Śrī Kṛṣṇa. The ox instilled terror in people by tearing to pieces hills and mountains