

Banks of the Ganges and began to build a dam with sand particles. Yavakrīta said that it was an impossible task. Indra said that the desire of Yavakrīta also was as impossible as that. Still Yavakrīta did not show any intention of drawing back. Finally Indra granted him the boon.

Yavakrīta returned to the hermitage. Full of arrogance he hankered after the daughter-in-law of Raibhya. Raibhya plucked a tuft of hair from his head and put it as oblation in fire and created a giant who killed Yavakrīta. Bharadvāja felt sad and cursed Raibhya that he would be killed by his son. Then with Yavakrīta he jumped into the fire and died.

At that time Bṛhaddymna, a Brahmin performed a sacrifice. He invited Arvāvasu and Parāvasu as helpers. As Parāvasu was going along the forest he saw his father covered with the hide of a deer and shot at him thinking him to be a deer. He stealthily informed the matter to Arvāvasu. Arvāvasu went to the forest completed the funeral rites of his father and returned. Parāvasu spread the rumour everywhere that Arvāvasu had murdered his father. In the innocence of Arvāvasu, nobody believed. Everyone avoided him. He became sad and forlorn and went to the forest and did penance to the Sun. The Sun appeared before him and blessed him. He returned and brought Yavakrīta, Bharadvāja and Raibhya to life again.

All these occurrences happened in this bath called Madhubilasamgama. (Mahābhārata, Araṇya Parva, Chapters 135, 136, 137, 138).

The report of a conversation between this hermit, and Śrī Kṛṣṇa who had been on his way to Hastināpura, is given in the Mahābhārata, Śānti Parva, Chapter 336, Stanza 7. Arvāvasu also is counted among the hermits who possessed the Brightness of Brahmā like Rudra.

“Hermit Vasiṣṭha ! Now I shall give their names in order. Yavakrīta, Raibhya, Arvāvasu, Parāvasu, Kakṣivān, Aurṣija, Bala, Aṅgiras, Rṣimedha, Tithisuta, Kaṇva, these are the Bright hermits, having the brightness of Brahmā, lauded by the world and as bright as Rudra, Fire and Vasu”. (M.B., Anuśāsana Parva, Chapter 150, Stanzas 30, 31 & 32).

Arvāvasu did penance to the Sun for getting children. The Sun-God came down from his way in the sky and gave him through Aruṇa directions mentioned in the Kalpa (one of the six Śāstras or Sciences) regarding Saptamī rituals. Arvāvasu observed them strictly and as a result he got children and wealth. This story is given in Bhaviṣya Purāṇa, Brahma Parva).

**ARYAMĀ.** One of the twelve Ādityas born to Kaśyapa and Aditi. (Ādityas=sons of Aditi). The twelve Ādityas are, Dhītā, Aryamā, Mitra, Śakra, Varuṇa, Amśa, Bhaga Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. (M.B., Ādi Parva, Chapter 65, Stanza 15). Amśa is sometimes called AMŚU.

**ARYAŚVA.** A King of the Sūrya vaṁśa (Solar dynasty). See the word VAMŚĀVALĪ (Genealogy).

**ASAMAṆJASA (ASAMAṆJA).** A King of the Solar dynasty born to Sagara. For genealogy see under SAGARA.

1) *Birth.* There is a story about his birth in the Rāmāyaṇa. Once there was a king called Sagara in Ayodhyā. He married two women named Keśinī and Sumati. For

a long time they had no sons and so they went to the Himālayas and started penance there in the mount of Bṛṅguprasavaṇa. After a hundred years Bṛṅgumaha-rṣi appeared before them and pleased them thus : “Your elder wife Keśinī will give birth to a son who will continue your dynasty and your second wife will give birth to sixty thousand children”. After a few years Keśinī gave birth to Asamaṅjas and Sumati to a big ball of flesh. That ball broke and sixty thousand babes came out from it. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 83).

2) *Character of Asamaṅjas.* He was a very cruel man always tormenting people. He used to throw little children into the Sarayū river and stand on the banks of the river enjoying the sight of the children dying drowning. People hated him. His father, therefore, drove him out of his palace. To this bad man was born Amśumān, a King who became the favourite of the people. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 38).

**ASAMPREKṢYAKĀRITVA.** See under DEVASARMA IV.

**ĀSĀNI.** A holy hermit. While Śrī Kṛṣṇa was going to Hastināpura this hermit met him on the way. (M.B., Udyoga Parva, Chapter 83).

**ASIDDHĀRTHA.** A minister of Daśaratha. (Vālmiki Rāmāyaṇa, Śloka 3, Sarga 7, Bālakāṇḍa).

**ASIKNĪ I.** A river flowing through the Punjab in India. This is called Candrabhāgā and also Cīnāb (Cīnā). The Ṛgveda also mentions about this. (M.B., Bhīṣma Parva).

**ASIKNĪ II.** A wife of Dakṣa. Dakṣaprajāpati, son of Brahmā, commenced creation with his own mind. When he found that it was not conducive to the propagation of the species he pondered over the subject once more and decided to effect it by the sexual union of the male and the female. He, therefore, married Asikni daughter of Virāṇaprajāpati. There is a version in the seventh Skandha of Devī Bhāgavata that Virāṇi was born of the left thumb of Brahmā.\* Then the virile Dakṣaprajāpati begot by Asikni five thousand Haryaśvas with a view to propagating his species and the Haryaśvas also evinced great desire to increase their number. Knowing this devarṣi Nārada of enchanting words approached them and said “Oh, Haryaśvas, I understand you, energetic young men, are going to continue creation. Phew ! You are children who have not cared to understand the ins and outs or ups and downs of this earth and then how do you think you can create people ? You are all endowed with the power to move about on all sides without any obstruction and you are only fools if you do not attempt so find out the limits of this earth”. Hearing this they started on a tour to different sides of the earth to find out its boundaries. Just like worms fallen into the ocean the Haryaśvas have never returned so far.

When he found that the Haryaśvas were lost the mighty Dakṣa begot in the daughter of Virāṇi a thousand sons called Śabalāśvas. They were also desirous of propagation but were also persuaded by the words of Nārada to follow the footsteps of their elder brothers. They discussed it among themselves and said “The words of the Mahārṣi are right. We must also follow the course taken by our brothers. It is wise to commence creation after

\*It was Mahāviṣṇu who gave Dakṣa his wife, Asikni, when Dakṣa was doing penance in Vindhya. (Śaṣṭa Skandha, Bhāgavata).