

My brother will say the rest of the story. When Vijayadatta had finished saying Aśokadatta continued the story.

Long ago when we were Vidyādhara both of us were going through the sky and we saw the hermit maids of the hermitage of Gālava, bathing in the Ganges. We wished to get those girls. The hermits who saw this with their divine eyes cursed that we would take birth as men and in that birth we would be separated in a wonderful way and both of us would unite again in a place where man could not reach and we would be liberated from the curse and learn everything from the teacher, and would become the old Vidyādhara with our people. And according to this curse we took birth as men and separation was effected. You all have heard it. Today I went to the lake of the King of the giants, with the help of my mother-in-law the giantess for plucking the golden lotus flowers and recovered my brother, this Vijayadatta. There we learned everything from our teacher Prajñāpti Kauśika and became Vidyādhara and have arrived here as fast as we could." Thus he informed them everything that had occurred. Afterwards by the learning he received from his teacher he changed his parents and the daughter of the King into Vidyādhara and then bidding adieu to the King Aśokadatta, with his two wives, parents and brother went to the emperor of the Vidyādhara through the sky. When they reached there Aśokadatta and Vijayadatta changed their names into Aśokavega and Vijayavega. According to the orders of the emperor those Vidyādhara youths went to the mountain of Govindakūṭa with their people as it was their abode, and lived with happiness and joy. King Pratāpamukuta with wonder took one of the golden lotus flowers and placed it in the temple and with the rest he made oblations to god and considered his family to have made wonderful achievements. (Kathāsaritsāgara, Caturdārikālamba, Taraṅga 2).

AŚOKASUNDARĪ. See the word Nahuṣa.

AŚOKATĪRTHA. A holy place near the temple of Śūrpāraka. (Mahābhārata, Vana Parva, Chapter 88, Stanza 13).

AŚOKAVANIKĀ. A famous park in Laukā. It was in this park that Rāvaṇa kept Sitā having stolen her from Śrī Rāma. It is described in Vālmiki Rāmāyaṇa, Sundarakāṇḍa, Sarga 14 and Araṇyakāṇḍa, Saiga 56 and in Mahābhārata also :—

"Thinking of her husband alone, clad in the garments of a hermit woman, eating only roots and fruits, in prayer and fast, in sorrow and sadness, she of the wide eyes lived in the Aśoka park which seemed as a hermitage." (Bhāṣā Bhārata, Araṇya Parva Chapter 280, Stanzas 42 and 43).

AṢṬABANDHA. A kind of plaster used for fixing idols in temples. The following eight things are mixed and ground consecutively for fortyone days and made ready to be put in the cavity around the idol when it is fixed there finally, (1) conch-powder (2) powdered myrobalam (3) resin (4) Kolipparal (a kind of rock) (5) river sand (6) powder of emblic myrobalam (7) lac and (8) cotton.

AṢṬABHĀRYĀ(S). The eight wives of Śrī Kṛṣṇa. (1) Rukmiṇī (2) Jāmbavatī (3) Satyabhāmā (4) Kāliṇḍī

(5) Mitravindā (6) Satyā (7) Bhadrā and (8) Lakṣaṇā.

AṢṬABUDDHIGUṆA(S). Eight qualities of the intellect. Śuśrūṣā, Śravaṇa, Grahaṇa, Dhāraṇa, Ūha, Apoha, Arthavijñāna, and Tattvajñāna.

AṢṬACŪRNA. A mixture of eight powders. The eight things are : Cukku (dry ginger), Mulaku (chilli) Tippali (long pepper) Ayamodaka (celery seed) Jiraka (baraway seed) Karinjiraka (black caraway seed) Intuppu (sodium chloride) and Kāyam (asafoetida).

AṢṬĀDAŚAPURĀṆA(S). The eighteen purāṇas. See under Purāṇa.

AṢṬADHARMAMĀRGA(S). Eight ways of attaining mokṣa : Yāga, Vedābhyāsa, Dāna, Tapas, Satya, Kṣamā, Dayā, lack of desire.

AṢṬADHĀTU(S). Eight minerals : gold, silver, copper, tin, zinc, black lead, iron and mercury.

AṢṬADIGGAJAS and AṢṬADIKKARINĪS. There are eight male and eight female elephants standing guard over the eight zones. They are :

<i>Zone</i>	<i>Male</i>	<i>Female</i>
East	Airāvata	Abhramu
South-east	Puṇḍarika	Kapilā
South	Vāmana	Piṅgalā
South-west	Kumuda	Anupamā
West	Añjana	Tāmrakarṇī
North-west	Puṣpadanta	Śubhradanti
North	Sārvabhauma	Aṅganā
North-east	Supratika	Añjanāvati (Amarakoṣa)

Besides these, there are four diggajas (elephants of the universe) who bear the earth standing below in the nether world. It is stated that the sons of Sagara who went into the nether land in search of the lost horse of his father saw these elephants. As they went to the east they saw the huge elephant Virūpākṣa, holding the earth on its head. It is said an earthquake occurs when for a change it shakes its head. Going to the left of it they saw the elephant Mahāpadmasama holding the earth on its head on the south. Going again to the left of it they saw Saumanasa holding the earth on its head on the west and going to the left of it on the north they saw Bhadra holding the earth on its head. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 40).

AṢṬADIK(S). (Eight zones). East, South-east, South, South-west, West, North-west, North and North-east.

AṢṬADIKPĀLAKA(S). The Devī Bhāgavata states like this about the eight zones and their guardians. Situated in the eight different zones of the Brahmāloka are eight big cities of the eight guardians of these zones each covering an area of 2500 yojanas. All these are on the top of Mahāmeru and Brahmā sits in the centre in his city called Manovatī. Around his city are the others as follows :

- (1) On the east is Amarāvati, city of Indra.
- (2) On South-east is Tejovati, city of Agni.
- (3) On the South is Saṃyamanī, city of Yama.
- (4) On the South-west is Kṛṣṇāñjanā, city of Nirṛti.
- (5) On the West is Śraddhāvati, city of Varuṇa.
- (6) On the North-west is Gandhāvati, city of Vāyu.
- (7) On the North is Mahodaya, city of Kubera.
- (8) On the North-east is Yaśovati, city of Śiva.

(Aṣṭama Skandha, Devī Bhāgavata).

AṢṬADRAVYA(S). Eight substances of great medicinal value.