

Devas and the asuras about the Amṛtam (nectar) got from the churning of Kṣīrābdhi (the milk ocean) and Mahāviṣṇu appeared in the form of Mohinī and enticed the asuras away from the subject and gave the nectar to the Devas. Attracted by the great beauty of Mohinī, Śiva made love to her, and the sweet produced at the time of their embrace flowed as river Gaṇḍakī through the earth. (Skandha Purāna, Āsura Khaṇḍa).

3) *It became a holy river.* While the worms on the banks of Gaṇḍakī were once collecting soil they fell into the river, and all at once they attained salvation, the reason being that the water in the river had been formed by the sweet of Viṣṇu and Śiva. And, from that day onwards people began worshipping Gaṇḍakī as a holy river. (Skandha Purāna, Āsura Khaṇḍa).

4) *Other information.*

(i) He who drinks the water of the river is freed from sins. (Ādi Parva, Chapter 169, Verse 20).

(ii) The river is also known as Nārāyaṇī, Śālagrāmī, Hiraṇvatī and Hiraṇyavatī. (Bhīṣma Parva, Chapter 9, Verse 25).

(iii) Śrī Kṛṣṇa Arjuna and Bhīmasena once on their way from Indraprastha to Girivraja crossed this river. (Sabhā Parva, Chapter 20, Verse 27).

(iv) The water in Gaṇḍakī is a mixture of the waters of all holy rivers. Therefore, a bath in Gaṇḍakī is of equal value as an Aśvamedha yajña and he who bathes in it will attain Sūryaloka. (Vana Parva, Chapter 84, Verse 113).

(v) Gaṇḍakī is one of the rivers which were responsible for the origin of Agni (fire). (Vana Parva, Chapter 84, Verse 113).

GANDHAKĀLĪ. Another name of Satyavatī. (Ādi Parva, Chapter 95, Verse 48).

GANDHAMĀDANA I. A monkey, who had been helpful to Śrī Rāma, was the son of Kubera. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Canto 17, Verse 11). This monkey usually stayed on Mount Gandhamādana. During the Rāma-Rāvaṇa war he led a contingent of monkeys. (Vana Parva, Chapter 283, Verse 5).

GANDHAMĀDANA II. A Rākṣasa King, who stays in Kubera's assembly : (Sabhā Parva, Chapter 10).

GANDHAMĀDANA(M). A mountain famed in the Purānas and lying to the east of the Himālayas. (Bhāgavata, Pañcama Skandha). The purānic importance of the mountain may be summarised as follows :—

(1) Kaśyapaprajāpati did tapas at this mountain. (Ādi Parva, Chapter 30, Verse 10).

(2) Ananta (Ādiśeṣa) had once done tapas here. (Ādi Parva, Chapter 36, Verse 3).

(3) Once Pāṇḍu went to the Śataśṛiṅga mountain along with his wives Kuntī and Mādrī for doing tapas, and on that occasion they visited Gandhamādana also. (Ādi Parva, Chapter 118, Verse 48).

(4) This mountain assumes the form of a divine person, attends Kubera's assembly and worships him. (Sabhā Parva, Chapter 10, Verse 32).

(5) Śrī Kṛṣṇa in the company of Nārāyaṇarṣi spent 10,000 years on this mountain as an anchorite. (Vana Parva, Chapter 12, Verse 11).

(6) Arjuna on his way to Mount Kailāsa to do tapas crossed the Gandhamādana mountain. (Vana Parva, Chapter 37, Verse 41).

(7) Only those who possess power got by tapas will

be able to climb this mountain. (Vana Parva, Chapter 140, Verse 22).

(8) There is the Badari tree and under it there is an āśrama of Naranārāyaṇas on the heights of this mountain, and Yakṣas stay there always. (Vana Parva, Chapter 141, Verse 22).

(9) Once the Pāṇḍavas, with the aid of Ghaṭotkaca mounted this mountain. (Vana Parva, Chapter 145).

(10) It was here, at this mountain that Bhīma killed Mañimān, a friend of Kubera. (Vana Parva, Chapter 160, Verse 76).

(11) Kubera, who was driven out of Laikā stayed at this mountain during the initial periods. (Vana Parva, Chapter 275, Verse 33).

GĀNDHĀRĀ. A stretch of land of ancient Bhārata. It is believed that this land stretched from the shores of river Sindhu to Kābul. Subala was a mighty ruler of this country. His daughter Gāndhārī was the wife of Dhṛtarāṣṭra. (Śloka 11, Chapter 111, Ādi Parva).

Agni Purāna points out a relationship between the Gāndhāras and the Drāviḍas. Descending in order from Viṣṇu were Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Turvasu. In order from Turvasu were Varga—Gobhānu—Traiśāni—Karandhama—Marutta—Duṣyanta—Varūtha—Gāṇḍīra—Gāndhāra. From Gāndhāra arose the five different provincialists: Gāndhāras, Keralas, Colas, Pāṇḍyas and Kolas. (Chapter 277, Agni Purāna).

GĀNDHĀRĪ. Wife of Dhṛtarāṣṭra.

1) *Birth.* There was a King called Subala in the family of Turvasu, brother of Yadu. (For genealogy see under Subala). Subala became the King of the land of Gāndhāra. This land extended from the river Sindhu to Kābul. Gāndhārī was the daughter of Subala. (Chapter 111, Ādi Parva).

2) *Marriage.* Gāndhārī became a devotee of Śiva even from her childhood. Śiva became pleased with her and blessed her saying that she would bear a hundred sons. Bhīṣma came to know of this and he planned to get her married to Dhṛtarāṣṭra. One day he sent a messenger to Subala making a proposal. Subala knew that Dhṛtarāṣṭra was born blind but considering his lineage and the powerful alliance it would make, consented to the proposal of Bhīṣma. Śakuni, brother of Gāndhārī, then by the order of his father took Gāndhārī to Hastināpura and Dhṛtarāṣṭra accepted her as his wife. Gāndhārī obeying his father's instructions without a demur accepted her blind husband with such devotion that she made herself blind by tightly covering her eyes with a silk shawl. (Chapter 110, Ādi Parva).

3) *Birth of Sons.* Once Vyāsa came to her exhausted with hunger and thirst. Gāndhārī appeased his hunger and thirst with tasty things to eat and drink. Vyāsa was immensely pleased and he also blessed her and said she would get a hundred sons. Very soon she became pregnant. But even after two years she did not deliver, while Kuntī, wife of Pāṇḍu, gave birth to a son. Grief-stricken, she hit hardly on her womb secretly and then a great mass of flesh came out. Then Vyāsa appeared before her and advised her to cut the lump of flesh into a hundred pieces and deposit one each in a jar of ghee. Vyāsa himself cut it into pieces. Gāndhārī expressed a desire to have a girl also. Vyāsa cut it into hundred and one pieces and put them in hundred