

killed it and packed the flesh along with the load of gold and went his way.

Virūpākṣa did not see Nāḍijamṅha for two days and he was worried. He, therefore, sent his son to the banyan tree to look for Nāḍijamṅha. When he reached the base of the tree he found to his grief only the bones and feathers of his father's friend. He knew what had happened and he immediately followed the ungrateful brahmin and capturing him brought him to his father bound hand and foot. Virūpākṣa without any mercy cut him into pieces and threw them for the crows to eat. But even the crows would not eat the flesh of such an ungrateful man.

Virūpākṣa burnt the remains of Nāḍijamṅha in a funeral pyre. Devas assembled in the skies to watch the funeral. Then Surabhi sprinkled milk on the funeral pyre and brought back Nāḍijamṅha to life. The reborn vulture felt sorry for Gautama and requested Surabhi to restore to life the wretched Gautama also. Gautama also was brought back to life and he embraced Nāḍijamṅha. Gautama then went away with his load of gold.

Gautama returned to Śabarālaya and there married a Śūdra lady and begot evil sons. The devas were offended at this and cursing him condemned him to hell. (Chapters 168 to 173, Śānti Parva).

GAUTAMĪ I. Another name of Kṛpi, wife of Droṇa. (See under Kṛpi).

GAUTAMĪ II. The woman called Jaṭilā belonging to the family of Gautama is known as Gautamī also. (See under Jaṭilā).

GAUTAMĪ III. A brāhmaṇi whose son succumbed to snake-bite. (See Arjuna).

GAUTAMĪ IV. A river referred to in verse 71, Chapter 165 of Anuśāsana Parva.

GAVĀKṢA I. A monkey king. A terrific warrior, he helped Śrī Rāma with 60,000 monkeys. (Vana Parva, Chapter 283, Verse 4).

GAVĀKṢA II. Younger brother of Śakuni, the son of Subala. In the great war he broke into the military set up of the Pāṇḍavas. (Bhīṣma Parva, Chapter 90). He was killed by Irāvān, son of Arjuna. (Bhīṣma Parva, Chapter 90).

GAVALGAṆA. Father of Sañjaya of Mahābhārata fame. (Ādi Parva, Chapter 63, Verse 97).

GAVAYA. A very powerful monkey King. As captain of a regiment he fought on the side of Śrī Rāma in the Rāma-Rāvaṇa war. (Vana Parva, Chapter 233, Verse 3).

GAVĀYANA. (GAVĀMAYANAM). A yajña. (Vana Parva, Chapter 84, Verse 107).

GAVIJĀTA. (ŚRṆGĪ). The son of a sage named Nāgabhūṣaṇa, Gavijāta cursed that King Parikṣit should die of snake-bite. The curse was made under the following circumstances.

King Parikṣit went hunting one day in the forest and he who had chased a deer in hot haste for some distance felt naturally very weak and tired, and requested a sage he saw there in the forest for some water. Immersed in meditation the sage did not hear the King, and mistaking him to be a haughty fellow, the King, with his stick, lifted a dead snake and placed it round the neck of the sage. Yet he did not stir. The King returned to his palace.

Gavijāta, son of the sage and a devotee of Devī heard of the insult heaped on his father's head while he was merry-making in the forest with his companions. The companions derided him by saying that though his father was Nāgabhūṣaṇa (having snakes as ornament) the nāga was lifeless. Enraged at this and not waiting to study details about the incident he pronounced the following curse. "Whoever might be the person who threw a dead snake about my father's neck, he will be bitten to death by Takṣaka within seven days from today." Only after the curse was pronounced did he understand that it was King Parikṣit who had become the object of the curse. And, he despatched his disciple immediately to Parikṣit to inform him about the curse. The King's reaction was, "when the time for death comes let me die." (Devī Bhāgavata, Dvītiya Skandha).

GAVIṢṬHA. A famous asura. It was he who descended on earth as king Drumasena. (Ādi Parva, Chapter 67).

GAYĀ. A particular locality in North India (Nepal). Here there is Gaya mountain and a holy centre also. There is legend to the effect that Buddha did tapas here. People of this locality gave many presents to Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 16).

GAYA I. See Gayātīrtha.

1) *General.* A King of ancient India Gaya was a Rājarsi and son of Amūrtarayas. The Rājarsi had conducted many yajñas. A very well-known yajña of his is described in verse 18, Chapter 75 of Vana Parva.

2) *Particular Information.* (1) Gaya was a member in Yamarāja's assembly. (Sabhā Parva, Chapter 8, Verse 18).

(2) He had earned reputation and wealth by visiting the sacred temples in India. (Vana Parva, Chapter 94, Verse 18).

(3) The Rājarsi had come in his vimāna (aeroplane) to witness the fighting between Arjuna and Kṛpācārya in the war, which broke out as a result of the Kauravas lifting the cows of the Virāṭa King. (Virāṭa Parva, Chapter 56, Verse 9).

(4) Śrī Kṛṣṇa met Gaya on his (Kṛṣṇa's) way to Hastināpura from Dvārakā. (Udyoga Parva, Chapter 83, Verse 27).

(5) Once King Māndhātā subjugated Gaya. (Droṇa Parva, Chapter 62, Verse 10).

(6) Sarasvatī devī once attended a yajña conducted by Gaya, assuming for herself the name Viśālā.

(7) He once gifted away land to Brahmins. (Śānti Parva, Chapter 234, Verse 25).

(8) Gaya did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 59).

GAYA II. A king born to Āyus, the son of King Purūravas by his (Āyus's) wife Svarbhānu (Svarbhānavī). This Gaya was the brother of Nahuṣa. (Ādi Parva, Chapter 65, Verse 25).

GAYA III. An asura. (See Gayātīrtha).

GAYA IV. A King born in the dynasty of the famous emperor Pṛthu. Pṛthu had two sons called Antardhāna and Vādi. A son called Havirdhāna was born to Antardhāna by Śikhāṇḍī; he (Havirdhāna) married Dhiṣaṇā born in the family of Agni and they had six sons called Prācinabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Harivamśa, Chapter 2, Verse 31).

GAYA V. A King, a descendant of Dhruva. (Agni Purāṇa, Chapter 18).