

of Ugrasena, King of Vidarbha, bathing in a pond along with her companions. The very sight of the enchanting Padmāvati roused carnal passions in him and the Yakṣa took the form of Ugrasena and started singing from the top of a hillock nearby. Padmāvati went to him because she mistook him for her husband. Embracing her passionately the Yakṣa outraged her modesty. Subtle differences in the act created doubts in Padmāvati and, on being questioned, the Yakṣa told the truth and left the place. (Chapter 49, Padma Purāṇa).

**GOHARAṆAPARVA.** A sub-divisional Parva of Mahābhārata. See under 'Mahābhārata'.

**GOHATYĀ.** In ancient India killing of cows was considered to be a great sin. It is interesting to note the punishment prescribed for this crime in the Agni Purāṇa. For one month he should drink barley water only. He should live in a cow-shed wearing the hide of the cow he has killed. He can have some supper and that too without salt. He must bathe for two months in cow's urine. During day time he should follow the cows looking after their comfort. He should drink the menstrual discharge with his face lifted upwards. Fasting, he should give away as charity ten cows and a bull. If not, he should give as charity all his wealth to god-fearing brahmins. If a man only stops the cow for others to kill he should bear a fourth of the punishment; if he stops and ties it for killing he should bear half of the punishment and if he stops it, ties it and gives the weapon for killing he should bear three-fourths of the punishment. (Agni Purāṇa, Chapter 159),

**GOKHALI.** One of the disciples in the tradition of Vyāsa. He was the direct disciple of Śākalya. Śākalya divided the branch of Veda he received into six and gave one to each of the following six disciples: Vālgāyana, Maudgalya, Śāli, Ādiśiśira, Gokhali, and Yātukarṇa. (Skandha 12, Bhāgavata).

**GOKARṆA I.** See under Gokarṇa.

**GOKARṆA II.** An incarnation of Śiva. In the seventh Varāhakaḷpa Śiva was born as Gokarṇa and he then got four sons named, Kaśyapa, Uśanas, Cyavana and Bṛhaspati. (Śatarudrasaṃhitā, Śiva Purāṇa).

**GOKARṆĀ.** In the great battle Karṇa sent a serpent-missile against Arjuna. The serpent named Aśvasena was the power behind the missile and Gokarṇā was the mother of that serpent. (Śloka 42, Chapter 90, Karṇa Parva).

**GOKARṆA.** A sacred place of Purāṇic importance situated on the extreme north of Kerala.

(1) *Origin.* There was once on the banks of the river, Tuṅgabhadrā, a village made sacred and prosperous by the brahmins who lived there. In that village lived a noble brahmin named Ātmadeva. His wife was a quarrelsome woman named Dhundhulī. Even after many years of married life they got no children and Ātmadeva, greatly grief-stricken, left his home and went to the forests. He was sitting on the shore of a lake after quenching his thirst from it when a Sannyāsin came that way. Ātmadeva told him about his domestic life and pleaded that he should suggest a way to get a son for him. The sannyāsin sat in meditation for some time and contemplated on the horoscope of Ātmadeva and regretfully informed him that according to his horoscope he was to have no children for seven successive births. He, therefore, advised Ātmadeva to

abandon all his worldly pleasures and accept sannyāsa for the rest of his life. But Ātmadeva was not to be discouraged by this prophecy and he urged the sannyāsin to help him somehow to get a child. The sannyāsin then gave him a fruit and asked him to give it to his wife and ask her to observe a life of fasting for a period of one year.

Greatly pleased with this boon Ātmadeva returned to his house and told his wife all that had happened and gave her the fruit. She liked to eat the fruit but a year's fasting seemed troublesome to her. She was thinking of how to get over this difficulty when her younger sister came to her and suggested a plan. She said "Sister, I am pregnant. I shall give you the child I deliver. You can declare it as your child and make your husband believe so. You can announce in public that you have eaten the fruit and have consequently become pregnant. We can, to test its merit, give the fruit to a cow." Dhundhulī liked the plan very much and so did everything like that.

The news that Dhundhulī was pregnant spread in the city. Very soon her sister gave birth to a child and that child was proclaimed as the child of Dhundhulī. On the pretext that Dhundhulī was short of breast-milk her sister started doing the breast-feeding. The child was named Dhundhukāri.

After three months the cow that ate the fruit delivered a child. The ear of the child was like that of a cow and so he was called Gokarṇa. Dhundhukāri and Gokarṇa grew together. Dhundhukāri became a very evil-natured boy while Gokarṇa grew into a scholarly one. Dhundhukāri who was the very seat of everything bad made the life of their parents wretched and the disappointed Ātmadeva renounced all and went to the forests and did penance and attained mokṣa. Unable to bear the torture by her son, Dhundhulī committed suicide by jumping into a well. Gokarṇa started on a pilgrimage.

Dhundhukāri lived in his own house surrounded by prostitutes. Thieving was his only means of livelihood. Knowing this the servants of the king started to capture Dhundhukāri and the prostitutes who lived with him, for their safety, bound Dhundhukāri with ropes and put him into fire and killed him. The soul of Dhundhukāri became a great phantom. Hearing the news of the death of his brother, Gokarṇa returned home. He conducted a śrāddha at Gayā to give peace to the soul of his departed brother. But the phantom of Dhundhukāri was not pacified. This phantom troubled him always. Gokarṇa was not afraid of it and asked him what he wanted and the phantom pleaded that in some way Gokarṇa should get him absolved of all his sins. Gokarṇa then consulted Pandits to know what method should be adopted to save a soul which could not be saved even by a Gayā-Śrāddha. The Pandits advised him to do penance to propitiate the Sun. The Sun who appeared before Gokarṇa as a result of his penance declared that if he did read the entire Bhāgavata in seven days Dhundhukāri would get mokṣa. So Gokarṇa performed a Saptāha and among those who assembled to hear it was the phantom of Dhundhukāri also. The phantom finding no place to sit crept into a seven-layered bamboo and sat there listening to Gokarṇa. When the first day was over the first layer broke and it went on like that every day and on the seventh day the