

GUNAVARĀ. A heroine, devoted to her husband, in the ancient literature of India. There is a story in Kathāsaritsāgara describing the depth of her devotion to her husband.

Guṇavarā was the queen of Virabhuja, King of the country of Vardhamāna. He had besides Guṇavarā ninety-nine other wives. But none had any children. So, the King asked the chief physician of the state to suggest a way to remedy this. The physician asked for a white and horned goat to be brought and he then made with its flesh a preparation. Then sprinkling over it a special medicinal dust, he gave it to the wives to eat. But Guṇavarā who never left her husband for a moment came late to take the preparation and by the time she came the others had already consumed the whole lot. Then by an order of the King the horns of the goat were made into a similar preparation and Guṇavarā took it with the dust sprinkled over it. All the wives got a child each. Guṇavarā's son was named Śṛṅgabhuja.

All the other wives of Virabhuja became jealous of Guṇavarā. They told the King that Guṇavarā was in love with a servant of the palace. The King did not believe it. But he thought he would test her. The King called the servant in question and accusing him of having committed the murder of a brahmin sent him away from the state on a pilgrimage. Sorrow-stricken the servant set out for the pilgrimage. The King then approached Guṇavarā and said that a sannyāsin had declared that he, the King, would lose his crown if one of his wives was not put in a cell underground. Guṇavarā who adored her husband readily agreed to live underground.

The other wives were satisfied and yet they wanted to send away her son, Śṛṅgabhuja also from the palace. One day when all the children were playing in the court-yard a stork came and sat perched on the top of the palace. The princes attempted to catch hold of it. A sannyāsin who came there then informed the children that the stork was none other than Agniśikha, a demon, who had come there to capture and take away the children. All the children then tried to drop it down by arrows. But none succeeded. Then Śṛṅgabhuja took a golden arrow from the palace and sent it against the bird. The arrow struck the demon but the bird flew away carrying the golden arrow.

The other princes found it as an opportunity to rebuke Śṛṅgabhuja and they, led by Nirvāsabhuja, reproached him for losing the golden arrow. Unable to bear their insult Śṛṅgabhuja went after the stork following the path of the blood drops which fell on the ground from the wound. At last he reached Dhūmapura, the land of Agniśikha. There he fell in love with Rūpaśikhā, the daughter of Agniśikha. They were soon married and yet Agniśikha gave Śṛṅgabhuja great trouble. At last Śṛṅgabhuja and Rūpaśikhā took the golden arrow and eloped from the place one night and reached the city of Vardhamāna. Agniśikha followed them but the magic powers of Rūpaśikhā made him turn back. When King Virabhuja saw his son Śṛṅgabhuja he was extremely happy. The King then released Guṇavarā from the dungeon and praised her for her devotion to her husband. He loved her more and treated her with greater

affection than before. At that time the servant who had been sent away also returned. (Taraṅga 5, Ratnaprabhāmbaka, Kathāsaritsāgara).

GUNAVARĀ. A celestial lady. This lady was present at the birthday celebration of Arjuna and gave there then a performance in dancing. (Śloka 61, Chapter 122, Ādi Parva).

GUNAVARMAN. Ādityasena, King of Ujjayinī, had a wife named Tejasvatī. Guṇavarmān was the father of Tejasvatī. (Taraṅga 4, Lāvānakalāmbaka, Kathāsaritsāgara).

GUNAVATĪ I. Mother of Mandodarī (See under Mandodarī).

GUNAVATĪ II. Daughter born to Sunābha, younger brother of Vajranābha. She had an elder sister named Candramatī. Prabhāvatī, daughter of Vajranābha, was married to Pradyumna, son of Śrī Kṛṣṇa. One day when Prabhāvatī and Pradyumna were engaged in amorous conversation Guṇavatī and Candramatī came to them and they expressed a desire to get husbands for themselves from among the Yādavas. Prabhāvatī advised Candramatī to marry Gada, brother of Kṛṣṇa and Guṇavatī to marry Sāmba, son of Kṛṣṇa. (Chapter 94, Harivaṁśa).

GUNAĀVATĪ. A river. Once Parāsurāma slew some Kṣatriyas on the northern banks of this river. (Śloka 8, Chapter 70, Droṇa Parva).

GUPTA. A caste appellation. In ancient India appellations to the names were put to distinguish one caste from another. So 'Śarmā' was added to a brahmin name, 'Varmā' to a Kṣatriya name 'Gupta' to a Vaiśya name and 'Dāsa' to a Śūdra name. Such appellations were considered to be a mark of nobility in those olden days. (Chapter 153, Agni Purāṇa).

GUPTAKA. A prince of the country of Sauvīra. He was a friend of the famous Jayadratha. In the great battle he was killed by Arjuna. (Śloka 27, Chapter 271, Vana Parva).

GURŪNIKĀ. A companion of Devayānī. (Chapter 78, Ādi Parva).

GURU. The following five persons are to be considered as gurus: Father, mother, Preceptor, Agni (Fire) and Ātman (soul), (Śloka 27, Chapter 214, Vana Parva).

GURUDĀRA. A son of Garuḍa. (Śloka 13, Chapter 101, Udyoga Parva).

GURUPARAMPARĀ. The origin of the Vedas and the lineage of Gurus is given below:

1) *Origin of the Vedas.* At the time of creation the Veda was born from the face of God. It contained a lakṣi of granthas with four pādas like Rk. From the Veda were born the ten yajñas. The Veda was originally one. It was Vyāsa who divided it into four divisions resulting in the four Vedas.

Vyāsa divided the Vedas thus: When Brahmā commanded Vyāsa to divide the Vedas into divisions he first selected four disciples who could see the end of the Vedas. He accepted Paila to study Ṛgveda, Vaiśampāyana to study Yajurveda, Jaimini to study Sāmaveda and Sumantu to study Atharvaveda. Besides these he selected the highly intelligent Romaharṣaṇa alias Sūta to study the Itihāsas and Purāṇas.

At first, the Veda was one. Vyāsa divided it into four. He based the division on the cāturotra, performance of