

go on a pilgrimage for one year. Numerous brahmins accompanied Arjuna and while spending the night on the banks of the Gaṅgā, Arjuna entered its waters for bathing. There he saw the Nāga damsel, Ulūpī. They fell in love with each other and got married. And, a son named Irāvān was born to them. Ulūpī granted Arjuna the boon that all water-animals would obey him and that in water he would be invincible. Leaving Ulūpī and Irāvān behind, Arjuna continued his stay in the forest.

2) *Further Information.* (1) In the great war Irāvān fought on the side of the Pāṇḍavas. During the first day's fighting Irāvān and Śrutāyu fought a duel. (M.B. Bhīṣma Parva, Chapter 45, Verses 69-71).

(2) Irāvān defeated Vinda and Anuvinda in fight. (Bhīṣma Parva, Chapter 83, Verses 18-22).

(3) Irāvān killed five brothers of Śakuni. (Bhīṣma Parva, Chapter 90, Verses 27-46).

(4) Irāvān fought against Alambuṣa and was killed by the latter. (Bhīṣma Parva, Chapter 90, Verses 56-76).

IRĀVATĪ I. Grand daughter of Kaśyapa. Ten daughters were born to Kaśyapa by his wife Krodhavaśā, viz. Mrgī, Mrgamandā, Hari, Bhadratā, Mātarmgī, Śārdūlī, Śvetā, Surabhi and Kadrū, and Irāvati was Kadrū's daughter. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa).

IRĀVATĪ II. A sacred river. (M.B. Anuśāsana Parva, Chapter 146, Verse 18).

IRJIKA. A locality. (M.B. Bhīṣma Parva, Chapter 9, Verse 52).

IRI. There are hundred Kings in the palace of Yama worshipping him, and they are called the Iris. (M.B. Sabhā Parva, Chapter 8, Verse 23).

IRIMPU. A Malayalam word meaning 'iron'. The metal iron originated in the following way. The Devas sought Brahmā's protection against the onslaughts of Tārakāsura, who had obtained a boon to the effect that he could be killed only by a son born to Śiva. And, implored by Brahmā and others Śiva entered into the sex act with Pārvatī. The impact shook the universe. Agni separated them from the process and the semen of Śiva dropped in Agni. Agni deposited it in the Gaṅgā. The Gaṅgā could not bear it and it coursed through her (Gaṅgā's) arteries and out of it was born Subrahmaṇya. Also from the particles of the semen gold and silver were produced. From the intensity of the heat were produced iron and copper. See under Subrahmaṇya. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Canto 37).

ĪŚA. A Viśvadeva. (Universal deva). (M.B. Anuśāsana Parva, Chapter 91, Verse 31).

ĪŚĀNA (ŚIVA). Īśāna, with matted hair rides on the ox. See under Śiva. (Agni Purāṇa, Chapter 51).

ĪŚĀNĀDHYUŚĪTA TĪRTHA. An ancient tīrtha. Tasting the water of this tīrtha will give all the benefits of the horse sacrifice. (M.B. Vana Parva, Chapter 84, Verses 8, 9).

ĪṢṬARAŚMI. A King mentioned in the R̥gveda. He performed many yajñas. (R̥gveda, Maṇḍala 1, Anuvāka 13, Sūkta 123).

ĪṢṬĀŚVA. A King mentioned in the R̥gveda. He performed many yajñas. (R̥gveda, Maṇḍala 1, Anuvāka 19, Sūkta 124).

ĪṢUPĀDA. An Asura born to Kaśyapa and his wife, Danu. (M.B. Ādi Parva, Chapter 65, Verse 25). This

Īṣupāda was reborn in his next life as the very heroic and powerful King Nagnajit. (M.B. Ādi Parva, Chapter 67, Verses 20, 21).

ĪSVARA. Once Devī told Himavān who, according to the Hindu religion, God is, and how creation takes place from Īśvara (God). The famous discussion about Godhood, called Devīgītā is quoted hereunder.

(1) Ahamevāsa pūrvaṃ tu
nānyad kimcit nagādhipa /
Tadātmarūpaṃ cit saṃvit
Parabrahmaikanānakam. //

(Before the creation of the universe commenced, I alone was ; there was nothing else. Then I was called Parabrahman, Citsvarūpī, Saṃvitsvarūpī and Ātmarūpī).

(2) Apratarkyamanirdeśya-
manaupamyamanāmayam /
Tasya kācit svataḥ siddhā
śaktirmāyeti viśrutā //

(That form is beyond discussion (Apratarkyam); beyond description (Anirdeśyam); incapable of being compared (Anaupamyam); beyond birth, death youth, old age etc. (Anāmayam). In this form of mine resides māyāśakti.

(3) Na satī śā nāsati sā-
nobhayātmā virodhataḥ /
Etadvilakṣaṇā kācid-
vastubhūtāstī sarvadā //

(That māyāśakti cannot be said to be existing or not existing. Thus it is neither existing nor not existing. The statement existing and not existing is subject to the error, paradox. That great force exists always in me with the pair of aspects.

(4) Pāvakasyośnateveya-
muṣṇāṃśoriva dīdhitīḥ /
Candrasya candrikeveyaṃ
Mameyaṃ sahaḥ dhruvā //

(Fire does not exist without heat, nor Sun without light nor Moon without its rays. Just like this, that māyāśakti is coeval with me. It is permanent.

(5) Tasyāṃ karmāṇi jivānāṃ
Jivāḥ Kālāśca sañcare /
Abhedena vilināḥ syuḥ
Suśuptau vyavahāravat //

(Just as all actions, feelings and even the sense of time remain latent in deep sleep, even so all the actions and emotions of all living beings lie absorbed in Māyā).

(6) Svaśakteśca samāyogā-
dahaṃ bijātmatāṃ gatā /
Svādhārāvaraṇāttasya-
doṣatvaṃ ca samāgatam //

(I am myself the source of this Māyā; but it has a strange power called āvaraṇa which hides my real nature).

(7) Caitanyasya samāyogād
nimittatvaṃ ca kathyate /
Prapañcapariṇāmācca
Samavāyitvamucyate //

(Being joined to Caitanya (Brahman) Māyā becomes the material as well as the immediate cause of the universe (Prapañca).

(8) Kecittāṃ tapa ityāhu-
stamaḥ kecijjadāṃ pare /
Jñānaṃ māyāṃ pradhānaṃ ca
prakṛtīm śaktimapyajām //