

beauty kidnapped from Alakāpuri when the girl cried loudly attracting the attention of Sampāti, a vulture King. Sampāti attacked Rāvaṇa with his fierce beak and powerful claws. Rāvaṇa's weapons proved futile against Sampāti and the bird broke the Puṣpaka into pieces. But the Vimāna was a divine one and it regained the original shape and utility soon. All the weapons of Rāvaṇa were destroyed, the great weapon Candrahāsa was thrown away. The crown of Rāvaṇa was struck down and trampled upon. With his sharp beak and piercing claws Sampāti made bruises on the face of Rāvaṇa. Unable to bear the attack of the mighty bird Rāvaṇa begged for peace. Sampāti asked Rāvaṇa to release the Yākṣa girl which Rāvaṇa did at once. Rāvaṇa then returned to Laṅkā in the Puṣpaka (Kiṣkindhā Kāṇḍa, Kamba Rāmāyaṇa). It was in this Puṣpaka plane that Rāvaṇa kidnapped Sītā. In the battle that followed, Rāvaṇa was killed and the Puṣpaka Vimāna came into the possession of Vibhīṣaṇa who gave it as a gift to Śrī Rāma. Śrī Rāma sent it back to its original owner, Kubera. But Śrī Rāma used it again for once.

A śūdra named Śambūka started performing penance in Rāmarājya as a consequence of which there started a series of infant deaths in the country. Śrī Rāma knew the cause and he got down by meditation the Puṣpaka Vimāna from Kubera. When the plane came from Kubera Śrī Rāma got into it and flew to the place where Śambūka was doing penance and on reaching there killed the Śūdra and saved the country from a calamity. The Vimāna was then sent back to Kubera. (Uttara Rāmāyaṇa).

PUŠPAKA II. The great forest lying on one side of the mountain Latāveṣṭa situated to the south of Dvārakāpurī. (Chapter 38, Dākṣiṇāṭya Pāṭha, Sabhā Parva).

PUŠPĀNANA. A Yākṣa. He lives in the court of Kubera. (Śloka 17, Chapter 10, Sabhā Parva).

PUŠPARĀGAPRĀKĀRA. (RATNAŚĀLĀ). The Purāṇas state about a fort made of diamonds called Puṣparāga shining red above the heavenly place called Maṇidvīpa above Brahmāloka. This fort is seven yojanas high. All things inside it, the ground, the trees, the birds, the animals, plants, creepers and gardens are puṣparāga-studded and look red like saffron. Therefore the fort is called Ratnaśālā also. All the dikpālakas of the universe live with their family and attendants in this fort. (12th Skandha, Devī Bhāgavata).

PUŠPARATHA. The chariot of the King called Vasu-manas. This chariot was capable of travelling through air, mountains and oceans. (Chapter 198, Vana Parva).

PUŠPĀRṆA. A King born of the family of Dhruva. He married a girl named Prabhā. (Skandha 4, Bhāgavata).

PUŠPAVĀHANA. A King of Rathantarakalpa. He got ten thousand sons of his wife Lāvāṇyavatī. Puṣpavāhana was a hunter in his previous birth. He used to give daily lotus flowers to a harlot who was doing worship of Viṣṇu observing the Dvādaśivrata. He was doing this service with such devotion that in the next birth he was born under the name Puṣpavāhana (carrier of flowers). The sage Bhṛgu once told him about his previous birth and asked him to observe dvādaśivrata. Puṣpavāhana observed the vrata and attained bliss. (Sṛṣṭi khaṇḍa, Padma Purāṇa).

PUŠPAVĀN. A King. This King who ruled supreme over all the three worlds also met with his death. The story of this King was quoted by Bhīṣma to illustrate that everything is transitory in this world. (Chapter 277, Śānti Parva).

PUŠPAVATĪ. A sacred place. If one stays here for three nights fasting and bathes in the holy pond there one would get the benefit of making a thousand godānas (cow-gifts) and his family will be absolved of all sins. (Śloka 12, Chapter 85, Vana Parva).

PUŠPOTKATĀ. Mother of Kubera.

1) *Genealogy.* From Brahmā were born two demons Heti and Praheti. Heti married Bhayā, daughter of Kāla and to them was born a son named Vidyutkeśa. Vidyutkeśa married Sālakaṭaṅkā daughter of Śandhyā and to them was born a son named Sukeśa. They abandoned the child in a forest and went away. Śiva took care of the child Sukeśa who married Daivavatī daughter of the Gandharva called Maṇimaya and she delivered three sons named Mālyavān, Sumālī and Mālī and all the three started living in the crystal palace built at Laṅkā by Viśvakarmā.

At that time a Gandharva woman called Narmadā delivered three daughters named Sundarī, Ketumatī and Vasudhā. When they came of age Sundarī was married to Mālyavān, Ketumatī to Sumālī and Vasudhā to Mālī. Mālyavān got of Sundarī seven demons named Vajrapuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yajñakeśa, Matta and Unmatta and a demoness of name Nalā. Sumālī got of Ketumatī ten sons named Prahasta, Akampana, Vikaṭa, Kālākā-mukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prakvāta and Bhāsakarṇa and four daughters named Vekā, Puṣpotkaṭā, Kaikasī and Kumbhinasī. Mālī got of Vasudhā four sons named Anala, Anila, Aha and Sampāti.

Sumālī wandered in the forests with his daughters. He gave all the four daughters in marriage to Viśravas, son of Pulastya. Viśravas got of Kaikasī three sons named Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa and a daughter named Śūrpaṅkhā. Viśravas got of Puṣpotkaṭā a son named Vaiśravaṇa or Kubera. (Chapter 11, Agni Purāṇa; Chapter 275, Vana Parva, Uttara Rāmāyaṇa).

PUŠṬI. A daughter born to Dakṣaprajāpati of his wife Prasūti. Dharma married her. Puṣṭi had twelve sisters. Dharma married them also. Besides these thirteen daughters Dakṣa got of Prasūti another eleven daughters. They were Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Santati, Anasūyā, Ūrjā, Svāhādevī and Svadhā. They were married in order to Bhṛgu, Śiva, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Agni and the Piṭṛs. (Chapter 7, Amṣa 1, Viṣṇu Purāṇa).

PUŠṬIMATI. Another name for the agni called Bharata. If this agni is appeased there will be health. (Chapter 221, Vana Parva).

PŪTANĀ I. A demoness who was killed by Kṛṣṇa at Ambāḍi. Her previous birth, her relationship with Kāmsa and such other details are found differently in different Purāṇas.

1) *Kāmsa and Pūtanā.*

(i) Pūtanā was the daughter of a demoness called Kaitavī and was the servant maid of the wife of