

room and saw the mole in the picture. The king asked his servant, who that person was who had put that mole in the picture. He replied that it was Vararuci. The king thought that Vararuci had nocturnal connections with the queen. Perhaps it was in this way that Vararuci found out men in the dress of women. The king called Śakaṭāla to him and told him to kill Vararuci secretly. Śakaṭāla felt pity on Vararuci and hid him in a place. Vararuci told Śakaṭāla "No body can kill me. My friend is a giant. He will come to me the moment I think of him. If I tell him he will swallow the whole world." When he heard this, Śakaṭāla desired to see the giant. Vararuci thought of him and the giant appeared. Śakaṭāla was terribly afraid of the giant. Vararuci made him disappear. Śakaṭāla asked him how he got the friendship of the giant. Vararuci replied, "While you were in the dungeon, a city chief was disappearing daily from this city. The king asked me to find out the reason. One night, while I was walking through the city, I saw this giant. He asked me, 'Who is the most beautiful woman in this city?' I replied 'Whoever falls in love with a woman, to him, that woman is the most beautiful. You who do not know this principle, are a fool.' The giant had no answer. He said 'You alone have defeated me. I am glad of it. The moment you think of me I will come and help you.' Saying this the giant disappeared. Thenceforward we became friends."

Śakaṭāla felt great respect for Vararuci. Hiranyagupta, the son of Yoga Nanda, went for hunting. His horse ran fast and he was separated from his army and got into a deep forest far away. He ate some fruits and plums and got on a tree to rest for the night. At that time a lion chased a bear, which climbed on the same tree. The prince trembled with fear. The bear said "Do not fear. I am your friend." Both talked for a while and became fast friends. Shortly, the prince began to sleep. The lion asked the bear to push that man down. The bear said that he would not deceive his friend. The disappointed lion sat under the tree. Then the bear slept and Hiranyagupta sat awake. The lion asked the prince to push the bear down. Thinking that he could save his life by complying with the request of the lion, he pushed the bear down. Fortunately the hold of the bear was firm and so it did not fall. The bear cursed Hiranyagupta. "May you become mad." The king was very sorry when his son returned a mad man. The king repented that he had killed Vararuci. For this was the time when the king needed him most.

Śakaṭāla went to the presence of the king and said that Vararuci was still alive. In accordance with the order of the king, Śakaṭāla brought Vararuci. The king showed him his mad son. By the blessing of Sarasvatī, Vararuci understood that the prince had deceived his friend, and informed the king of what had happened. Immediately the prince was cured of his madness. Yoga Nanda asked Vararuci, how he knew the cause of the madness of the prince. He replied, "A man of intelligence can understand anything by symptoms and inference." He also said that in this way he knew about the mole of the queen. When the king heard this he bowed down his head.

After this Vararuci left the palace. He did not stop to accept the favours of the king. Nor did he pay any heed to the compulsion of the king to stay. He reached his

house. Everybody who saw Vararuci began to cry. Not knowing the reason, he stood dumbfounded. Upavarṣa came to him and said that when the news about the slaughter of Vararuci reached home, Upakoṣā got into fire and his mother died of broken heart. The grief-stricken Vararuci went to the forest for penance.

After this Śakaṭāla waited for an opportunity to bring Indradatta (Yoga Nanda) down. Once he had been walking out side the city when he saw a Brahmin digging a pit. Śakaṭāla asked him why he was digging the pit. He replied "I stumbled on this Darbha grass. So I am rooting it out." Śakaṭāla resolved to make use of this Brahmin to achieve his purpose. His name was Cāṇakya. Śakaṭāla took Cāṇakya to the palace. A ceremony of offerings to the manes was being conducted in the Palace. Another Brahmin named Subandhu also came there. The king ordered 'agrabhojana' (first meal) to be given to Subandhu. Cāṇakya trembled with fury. At that time his lock of hair was loosened. He took a vow that only after pacifying his anger by killing Yoga Nanda within seven days, would he tie up his lock. Cāṇakya began practising sorcery against the king. The king caught burning fever and died on the seventh day. Śakaṭāla killed Hiranyagupta. After this Śakaṭāla made Candragupta, the son of the real Nanda who died earlier, the king. Making Cāṇakya his minister, Śakaṭāla went for penance.

7) *Sons.* See under Pākkanār.

8) *The end.* Vararuci began to perform penance in the Vindhya mountain. At that time a brahmin came to the hermitage of Vararuci. He informed Vararuci of the death of Yoga Nanda. Thinking about the littleness of the pleasures of the world, he began to walk through the Vindhya mountain when he saw the devil called Kāṇabhūti. Telling everything to the devil Kāṇabhūti, Vararuci started for Badaryāśrama to discard his body. On the way he saw a hermit who lived on water alone. In the meanwhile his finger was cut with the tip of Darbha grass and blood oozed from the wound. Vararuci, by his attainments, changed the blood into the juice of a pot-herb. The hermit cried out "Oh, I have become a man of attainments." With a laugh Vararuci said "You have not yet overcome your egoism. I did so to test you. First of all you must overcome your egoism and become wise."

After saying this Vararuci went to Badaryāśrama and reached there. He did penance there and Devī appeared. According to her advice he made a fire by contemplation and burned his body in it. Then Vararuci became the old Puṣpadanta and went to the presence of Śiva.

**VARASTRĪ.** A sister of Bṛhaspati. The Vasu named Prabhāsa married Varastrī. This woman who was an expounder of the Vedas, pervaded all the creations by the power of harmony with the Supreme Spirit. (M.B. Ādi Parva, Chapter 60, Stanza 96: Vāyu Purāṇa, 84, 15).

**VARATANTU.** The preceptor of a hermit called Kautsa. (See under Kautsa).

**VARATANU.** A King of the Kurus. Because of his sinful deeds in the previous birth he was denied the happiness of getting children in the next birth. In the rebirth his name was Śrīdhara. He lived with his wife Prabhāvatī for a long time, but did not get children. When the hermit Vyāsa came to his palace once, the King