

asuras milked the earth Virocana stood as the calf. (M.B. Droṇa Parva, Chapter 69, Stanza 20).

(iii) Virocana is included among the ancient Kings of prominence. (M.B. Śānti Parva, Chapter 227, Stanza 50).

(iv) There is a story about the quest for knowledge about universal and individual souls, by Indra and Virocana, in Chāndogyaopaniṣad, as given below.

Once the Devas and the asuras approached Prajāpati to learn about Brahman, the impersonal God. Prajāpati told them : "Ātman (soul) is the first tattva (Essential being) which is sinless, eternal, desireless and unimaginable in the earth." Having heard this philosophy about the soul, the Devas selected Indra, and the asuras selected Virocana and to know the details, they sent them to Prajāpati as his disciples.

Indra and Virocana stayed with Prajāpati for several years to know more about Ātman. But Prajāpati did not reveal to them the secret about Brahman. At last to test them Prajāpati said "Your reflection that you see in water or mirror is the Ātman (soul)."

Virocana, who mistook what the Prajāpati said as truth immediately took his bath, put on costly dress and ornaments and stood near water and saw his reflection in water. After that, taking the reflection for soul, he spread this doctrine among his people. With this the asuras accepted body as soul. But the Devas did not recognize this philosophy. They accepted the doctrine that Ātman is that essence of Nature which is alien to body and mind and which is pure.

(v) There are two different statements about the death of Virocana in the Purāṇas.

(1) In the battle with Tārakāsura, Virocana was killed by Devendra. (M.B. Śānti Parva, Chapter 99. Brahmāṇḍa 1.20.35; Matsya: 10: 11; Padma Purāṇa, Sṛṣṭi Khaṇḍa 16).

(2) The Sun God was pleased with Virocana and had given him a crown. The sun told him that death would come only if that crown was removed from the head by some body. Because of this boon Virocana became arrogant. So Mahāviṣṇu took the form of a beautiful woman and enticed Virocana towards him and taking away the crown killed him. (Ganeśa Purāṇa 2, 29).

According to Nārada Purāṇa, Mahāviṣṇu took the form of a Brahmin and reached the palace of Virocana. There changing the righteous wife of Virocana into a mad woman he killed Virocana.

(vi) Virocana had two wives called Viśālākṣī and Devī. Two children, Bala and Yaśodharā were born by them. The wife of the famous Tvaṣṭā was this Yaśodharā. (Brahmāṇḍa. 3: 1: 86; Nārada Purāṇa 2: 32 : Bhāgavata, Skandha 9).

(vii) Virocana had five brothers named Kumbha, Nikumbha, Āyusmān, Śibi and Bāṣkalī and a sister named Virocānā. (Vāyu Purāṇa. 84, 19).

VIROCANA II. A son of Dhṛtarāṣṭra. He was also called Durvirocana. This Virocana was present at the Svayamvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 2).

VIROCANĀ I. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 30).

VIROCANĀ II. Daughter of Prahlāda the asura king. Tvaṣṭā married her. A son named Virāja was born to this couple. (Bhāgavata, Skandha 5). In Vāyu Purāṇa,

it is stated that the hermit Trīśiras also was born to Tvaṣṭā by Virocānā.

VIROHAṆA. A nāga (serpent) born in the family of Takṣaka. This serpent was burnt to death in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 9).

VIRUDHĀ. One of the three daughters of Surasā, the mother of the nāgas (serpents). The two other daughters were Analā and Ruhā. It is mentioned in Mahābhārata, Ādi Parva, Dākṣiṇātya Pāṭha, Chapter 66, that from this daughter Virudhā, the Viruts such as Latā, Gulma, Vallī etc were born.

VIRŪPA I. A son of Ambarīṣa, a king of the Solar dynasty. It is stated in Bhāgavata, Skandha 9, that Ambarīṣa had three sons called Ketumān, Śambhu and Virūpa.

VIRŪPA II. It is mentioned in Mahābhārata, Śānti Parva, Chapter 199, Stanza 88, that once Krodha (anger) changed its form and assumed the name Virūpa and conversed with Ikṣvāku.

VIRŪPA III. An asura (demon) Śrī Kṛṣṇa killed this asura. (M.B. Sabhā Parva, Dākṣiṇātya Pāṭha, Chapter 38).

VIRŪPA IV. One of the eight sons of Aṅgiras. The eight sons of Aṅgiras were Virūpa, Brhaspati, Utathya, Payasya, Śānti, Ghora, Saṁvarta and Sudhanvā. These sons are called the Vāruṇas or the Āgneyas. (M.B. Anuśāsana Parva, Chapter 85, Stanzas 130-131).

VIRŪPAKA. An asura. In days of old this asura had ruled over the world. (Mahābhārata, Śānti Parva, Chapter 227, Stanza 51).

VIRŪPAKṢA I. One of the elephants which hold up the earth from Pātāla (underworld). It is said that earthquake occurs when this elephant shakes its head. (For details see under Aṣṭadiggajas).

VIRŪPAKṢA II. A Rākṣasa (giant) who fought on the side of Rāvaṇa against Śrī Rāma and Lakṣmaṇa. It is mentioned in Uttara Rāmāyaṇa that this giant was born to Mālyavān by a Gandharva damsel called Sundarī. Seven sons named Vajramuṣṭi, Virūpākṣa, Durmukha, Suptagha, Yajñakośa, Matta and Unmatta and a daughter named Nalā were born to Mālyavān by Sundarī.

All these sons held prominent places in the army of Rāvaṇa. It is mentioned in Agni Purāṇa, Chapter 10, that in the battle between Rāma and Rāvaṇa, when Kumbhakarna was killed, the army was commanded by Kumbha, Nikumbha, Makarākṣa, Mahodara, Mahāpārśva, Matta, Unmatta, Praghasa, Bhāsakarna, Virūpākṣa, Devāntaka, Narāntaka, Trīśiras and Atikāya.

When Sugrīva devastated the army of Rāvaṇa and caused havoc among the giants, Virūpākṣa, who was an archer got on an elephant and entered the battlefield. He confronted Sugrīva first. He thwarted the stone flung at him by Sugrīva, and struck him. For a time Sugrīva found it difficult to withstand him. But in the battle which followed, Sugrīva struck Virūpākṣa down and killed him. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 97).

VIRŪPAKṢA III. One of the thirtythree notorious Dānavas (demons) born to Prajāpati Kaśyapa by his wife Danu. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 22, that it was this asura called Virūpākṣa, who had, later, taken rebirth as King Citravarmā.