

viii) *Samādhi*. In Samādhi the soul and mind unite, the mind merging into the soul. Samādhi is defined thus :—

When the mind and soul unite just as salt and water unite, that state is called Samādhi.

YOGAMĀYĀDEVĪ. The form of Devī in the state of Yoga. It was Yogamāyādevī who transferred the seventh child of Devakī (Balabhadrarāma) from her womb to that of Rohiṇī. (Devī Bhāgavata 4th, Skandha).

YOGAVATĪ. Third daughter of Menā. She was the wife of the sage Jaigīṣavya. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

YOGĪŚVARA (S). A community of famous yogins. Kavi, Hari, Antariṣṭha, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhajana belonged to this community. They were the sons of the sage Rṣabha and used to go about naked, everywhere. This community of yogins participated in the yajña of Nimi, King of Mithilā and gave him advice on Bhāgavata-dharma. (Bhāgavata, 4th Skandha).

YONIDVĀRA. A sacred place on the Udaya mountain. (Mahābhārata, Vana Parva, Chapter 84, Verse 95).

YONĪRTHA. A sacred place in North India. A bath in this place will make a person handsome and he will get the reward of a gift of 1000 cows. (M.B. Vana Parva, Chapter 82, Verse 84).

YOTIMATSAKA (POTIMATSAKA). A King in ancient India. There is a passage in Mahābhārata, Udyoga Parva, Chapter 4, Verse 20, which mentions that the Pāṇḍavas had sent an invitation to this King to take part in the war.

YUDDHA (WAR). (i) In ancient times in India war was considered a "Rājadharmā". A war declared under this law was known as "Dharmayuddha"

(ii) It is forbidden to use a weapon describing it falsely as another weapon. The use of arrows heated in fire, is also against Dharmayuddha.

(iii) It is also against the rules of Dharmayuddha to kill a person who gets down from the chariot, a eunuch, one with joined palms, one who squats on the ground, one who seeks refuge, one who is asleep, one who is naked, an unarmed person, one who has come to witness the fight, one who is fighting with another, one whose weapon is broken, one who is bereaved by the death of a son or other relative, one who is vanquished, one who flees from battle, and one who refuses to attack in return etc.

(iv) If a warrior fleeing from battlefield is killed by his enemy, he carries with him his master's sins.

(v) All the grace earned by the young man who flees from battle, passes to his master.

(vi) The soldier himself may take all booty in the battle except chariots, horses, elephants, umbrellas, wealth, corn, cows, women, weapons, silver and gold.

(vii) All costly articles, seized in battle, such as gold, silver, jewels etc. are to be handed over to the King, according to the Vedas. (Manusmṛti, Chapter 7).

YUDHĀJIT I. A Kekaya King. This Yudhājī was the brother of Kaikeyī, Daśaratha's wife, and the uncle of Bharata. Daśaratha's death took place at the time when Bharata was living in Kekaya country, at the invitation of Yudhājī. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 73rd Sarga).

YUDHĀJIT II. A King of Avantī. Līlāvati, the daughter of Yudhājī was married by Sudarśana of the

Ikṣvāku dynasty. In course of time their relations became hostile and they separated. At last Yudhājī exiled Sudarśana from his country and crowned his own brother, Śatrujit as King of Ayodhyā. (See under Dhruvasandhi).

YUDHĀJITA. A Yādava King. In Padma Purāṇa, Sṛṣṭikhaṇḍa and in Matsya Purāṇa, it is stated that Yudhājī was the son of Anamitra by Pṛthvī.

YUDHĀMANYU. A warrior who fought against the Kauravas from the side of the Pāṇḍavas. The following references are made to him in the Mahābhārata.

(i) Yudhāmanyu was a prince of the Pāṇḍava royal family. (M.B. Udyoga Parva, Chapter 17, Verse 5).

(ii) He took his position in the battle as the bodyguard of Arjuna. (M.B. Bhīṣma Parva, Chapter 15, Verse 19).

(iii) Yudhāmanyu's war-horse was a wonderful animal, both in spirit and shape. (M.B. Droṇa Parva, Chapter 23, Verse 3).

(iv) In Bhārata Yuddha he fought against Kṛtavarmā, Duryodhana, Kṛpācārya, Citrasena the brother of Karṇa, and Aśvatthāmā. Kṛpācārya defeated him. He (Yudhāmanyu) killed Karṇa's brother Citrasena. (Droṇa Parva, Chapters 92, 130; Karṇa Parva, Chapters 61, 83).

(v) Yudhāmanyu met with his death in his fight against Aśvatthāmā. (M.B. Sauptika Parva, Chapter 8, Verse 38).

YUDHIṢṬHIRA. See under Dharmaputra.

YUGA. See under Manvantara.

YUGANDHARA I (YUGANDHARAS). In the Purāṇas there are references to a mountain called Yugandhara. The inhabitants of that place were known as Yugandharas. In Mahābhārata, Vana Parva, Chapter 129, Verse 9, there is a statement that these people used to drink the milk of camels and donkeys.

YUGANDHARA II. A warrior who fought against the Kauravas from the Pāṇḍava party. He attacked Droṇācārya in the battle and was killed by him in the end. (M.B. Droṇa Parva, Chapter 16, Verse 30).

YUGAPA. A Deva Gandharva. Mahābhārata, Ādi Parva, Chapter 122, Verse 56, mentions that he participated in Arjuna's birth festival.

YUKTĀŚVA. A sage who was a Sāmavedin. There is a story about this sage in Pañcaviṃśa Brāhmaṇa :— Yuktāśva who was a scholar in Vedas and Śāstras once abducted two new-born babies and killed them. As a result of that sin, he lost all his Vedic knowledge. To recover his lost learning, he started an austere tapas. After many years of tapas, he got back the whole of his Vedic knowledge.

YŪPĀKṢA I. A military commander of Rāvaṇa. In the battle between Śrī Rāma and Rāvaṇa, he was killed by Hanūmān. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, 46 : 32).

YŪPĀKṢA II. A Rākṣasa. In the battle between Śrī Rāma and Rāvaṇa, this Rākṣasa was killed by the monkey Mainda. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa 76 : 34).

YUTAJIT. A son of King Bhoja of the Yaduvarṇa. King Bhoja had six sons, who were—Nimroci, Kiṅkaṇa, Vṛṣṇi, Sahasrajit, Śatajit and Yutajit. (Bhāgavata, 9th Skandha).

YUVANĀŚVA I. A King of the Ikṣvāku dynasty.

1) *Genealogy*. From Viṣṇu were descended in the following order :—Brahmā-Marīci-Kaśyapa - Vivasvān-