Chapter 111

Content of the episodes

The Mahābhārata is not a single story, though it is mainly concerned with the Pāṇḍavas and the Kauravas. For illustrative and instructive purpose the poet has suitably inserted stories or episodes which add to the delight stories or epic. To assess their propriety and untextual suitability, the context of each of them has to be analysed. This chapter attempts the contest analysis of the upakhyanas of the there categories, in the order in which they occur in the text.

A, Major Upākhyānas

Yayāthupākhyāna

The episode (Upākhyāna) is mentioned chapter 70-80 of Ādiparva of the Mahābhārata. The story of Yayāti and his two queens, Devayāni and Sarmiṣṭha, is one of the most interesting episodes in the Mahābhārata. As such it deserves to be gone through in detail. Sarmiṣṭha was the daughter of Vṛṣaparva, the king of Iran, and Devayāni was the daughter of Yayāti's preceptor 'Sukra. The two girls once went out on a forest excursion, and while bathing in a well fell out in consequence of an accidental interchange of clothes. The imperious Brāhmin girl abused the daughter of her master as if she were a slave. Thereupon Sarmiṣṭha, in the heat of anger, pursed her into well. Yayāti came there by chance and, being alarmed by the cries of Devayāni, he saved her life by helping her out of the well. She offered herself to him in reward for his gallant act and Yayāti married Devayāni with the consent of her father. She had yet to take revenge on her friend and insisted that Sarmiṣṭha should be bestowed upon her as a slave. Vṛṣaparva had no recourse but to accept this humiliating demand of Devayāni and handed over his guilty daughter to the married couple as their slave.
Devayāni confined her rival for years in the palace of Yayāti, but little did she dream that the vengeance she had taken was in reality a boon conferred on 'Sarmiṣṭha. One day, she was rudely awakened from her dream by the sight of two handsome young boys curiously resembling her husband and she learnt on inquiry that they were that sons of Yayāti himself by her rival, 'Sarmiṣṭha. In her rage she flew to her father for vengeance upon her own husband and 'Sukra cursed him by declaring that he would be prematurely old. The senseless Devayāni thus harmed herself in seeking to harm her rival and in the end had to implore her father to assuage his curse. 'Sukra added that the old age was transferable. Yayāti now asked his sons one by one to take his infirmity, but everyone of them declined to do so with the exception of Puru. For years, Yayāti enjoyed the pleasure of this world with the youth borrowed from Paru.

Yayāti called his son Puru and transferring to him his youth, took up on himself the age he had lent him. Taking his two queens with him, he retired to the forest like all the great kings of ancient India. He blessed Puru for his filial act and told him that sovereignty would continue in his line.

**Nalopākhyana**

One day when the Pandavas were grieving for Arjuna, Bhima asked Yu- dhisthira to permit him to go and slay Duryodhana, because the term of their exile was complete, but he did not prevail upon Yudhiṣṭhira while they were conversing, the great Rsi Brhadāsva came before them and Yudhiṣṭhira asked him if there was on earth a king more unfortunate than himself. He said that he would narrate the history of a prince more miserable than Yudhiṣṭhira, Viz., Nala (the son of the Niṣadha king Vīrasena) who defeated deceitfully by his brother Puṣkara, dwelt in the forest with his spouse, having neither slaves nor chariots not brothers nor friends with him.
Bṛhadāsva narrated the story, this. The Naiśadha king Nala, son of Vīrasena, was, like most king and aristocrats, fond of dice. The Vīdarbha king Bhīma was granted by the Brahmarsi Dāman, a daughter called Damayanti and three excellent sons Dama, Danta and Damana. Both Nala and Damayanti had no equals in beauty, and continually hearing of each other's virtues, they developed attachment to each other, though they had never seen each other. One day, Nala happens to visit a garden where he comes across a flock of golden swans, and, tempted by curiosity, he catches hold of one of them. This swan plays an important part in the love affairs of Nala and Damayanti. The swan wails and the king releases it out of mercy. It informs Nala of Damayanti's charming beauty and her strong love for Nala, and promises to act as a messenger between him and Damayanti. The swan reaches abode of Damayanti and accosts her when she was sitting in her garden along with her friends. It attracts her and cleverly separates her from her maids. It describes the notable qualities of Nala to Damayanti, and carries Nala's message of love to her. After a short period, king Bhima makes arrangements for a Svayamvara ceremony to give his daughter a chance for choosing a suitable husband. The news is carried to Indra by Narada and soon all the four gods Indra, Varuṇa, Agni, and Yama decide to try their luck in the Svayamvara with the intention of winning Damayanti the gods approach Nala to make him agree to act as their messenger. Nala is now on the horns of a dilemma, but his goodness prompts him to fulfil the wish of the gods, when Nala asks her to choose one among the gods, she reveals her mind and informs that she will choose him in the presence of the gods before the open assembly. Nala returns to the gods conveying this decision of Damayanti.

The svayamvara is arranged in the Vīdarbha country. Because of their previous knowledge of Damayanti's love for Nala, the gods assume the form of
Nala in the hall set apart for the Svayamvara ceremony, inorder to test her charity and skill. But highly satisfied to hear the laudatory verses recited by Damayanti in their honour, they appear in their won forms. The marriage of Damayanti to Nala is duly celebrated after he has placed her wedding garland on the neck of Nala ignoring completely the presence of their reputed kings. Before they depart, the Gods bestow several boons on the couple. On the way back, Indra meets Kali who was hurrying on his way to attend the marriage of Damayanti. From Indra Kali learn that the ceremony is already over and that Damayanti has chosen Nala for her husband. Kali, however, getting exasperated at thin happy and blissful life of Nala, wants to throw him in dire troubles.

At a game of dice Nala is defeated by his brother Puškara. Against the requests and pleadings of Damayanti Nala takes part in the game and defeated in by the connivance of the villainous Kali. At the end he is forced to leave for the forest with his wife Damayanti despatches her son Indrasena and daughter Indraseana to the house of her father and follows Nala even loses his garments while attempting to catch for food. Now Nala decides to separate himself from her in the hope that she might go to the side of her father. Under the influence of Kali Nala loses the power of right thinking and judgment. One day when his faithful wife is fast asleep in the dreadful forest, he forsakes her there without thinking of her possible difficulties Damayanti wakes upto find that Nala has left her in the forest alone. Suddenly she is accosted by a dark-skinned forester who incidentally saves her from a serpent. But to her horror, he tries to take her away to him house by force with a view to making her his wife. Damayanti is angry and as a result he is reduced to ashes by the fire of her anger. Damayanti, after a futile and frantic search for her husband, takes shelter in the capital of the country named Cedi with the help of some merchants.
Meanwhile, Nala who was roaming about the forest finds serpent Karakotaka caught in the clutches of a forest conflagration and saves him from the danger. But to his surprises Nala is bitten by him and his form at once becomes black and ugly. Following the advice of Kārkotaka, Nala goes to the side of king Rātapāṇa of Ayodhya and serves him as his cook assuming the name of Bāhuka.

In the meantime, Bhīma, the father of Damayanti despatches his messengers to search for both Nala and Damayanti. At last he succeeds in finding the whereabouts of Damayanti and she is taken to his home. With a view to finding out the identity of Bāhuka, Damayanti, with the permission of her mother, sends Svayamvara of Damayanti is to be held on the very next day that he should attend the ceremony. Damayanti knows well that only Nala could reach her city within such a time and that it will confirm her suspicion that Bāhuka is really Nala.

With Nala disguised as Bhauka as his charioteer, Rātapāṇa reaches Vidarbha in time. During the journey both Rātapāṇa and Nala exchanges their knowledge of Akṣahṛdaya and Asvahṛdaya, two rare mantras which prove beneficial to both of them. By this Nala could escape from the hold of Kali. Nala discards him disguise once the finds out the real intention of Damayanti and at last he is glad to be united with him wife and children. All the citizens and subjects rejoiced at Nala's return. Nala then challenges Puṣkara plays dice or to wage a war with him. Puṣkara play dice and is defeated this time, since Kali is no longer there to help him. Nala magnanimously spares the life of Puṣkara and sends away with presents.

Then Nala with a large force brought Damayanti and his children home and passed his days in joy and performed numerous sacrifices with abundant gifts to Brahmans. "So thou also, O Yudhisthira, will blaze forth in effulgence soon.
They that will repeated recite thin history of Nala and they that will hear it recited will never be touched by adversity" As Yudhisthira feared that some one skilled in dice might summon him, Bṛhadārsava taught him the science of dice and then went to Aśvāsiras for a bathe. Yudhiṣṭhira learnt from Brahmanas and ascetics from various directions that Arjuna was still engaged in ascetic penance and grieved for him.

*Agastvopākhyaṇa.*

This episode mentioned in the Vana Parva of the Mahabharata from chapter 94 to 108. It consists of 315 slokas or verses. When the Pāndavas went to Agastya's, hermitage Yudhiṣṭhira questions Vaisampayana for what reason did Agastya immolate Vātāpi and what was the power of Daitya.

Vaisampayana says that a daitya named Illvala was residing in a city named Manimati. His younger brother was known as Vatapi. Illvala had the power to revive the dead. He would change his brother Vatapi is to a *doṣa*, feed him to a Brahmin, and then Vatapi to life by killing his eater. Agastya sees his ancestors hanging is a cave.

They demand offspring, which Agastya promises. Not finding a suitable woman, he creates one and gives her as daughter to the king of vidarbha. She is called Lopamudra. He reluctantly *leśha* her. Agastya has forsake her and she has become an ascetic. Finally she summons her to cohabitation. She asks him fine adornment. Agastya pleads poverty but promises to find some.

First he visits king Srutavarman and asks him a share of his wealth. The king shows that his income and expense just balance. Agastya desists. With 'Srutavarman he goes to king Vāḍhyasva. There also he has the same experience. All then go to Illvala.
Illvala receives them. He cooks his brother for a meal of mutton. Agastya eats and digests him before he can be revived. Agastya demands treasure, which Illvala reluctantly bestows. He returns with it to Lopamudra. She asks for a son. After seven years Drdhasyu is born.

In the Kṛtayuga, the Dānavas are headed by Vṛtra. The Gods resort to Brahma, who tells them to beg the bones of the seer Dadhica and to fashion a thunderbolt with them. Dadhica complies and falls dead. Brahma makes a thunderbolt out of his bones. The gods attack Vṛtra and the demons. The gods have to retreat and Indra despairs. Visnu’s splendor enters the thunderbolt. Full of fear, Indra kills Vṛtra, then jumps into a lake. The demons retreat to the ocean. They decide to murder the ascetics and there by destroy the world.

The Kāleya demons kill off the ascetics in their hermitages and the Gods are in distress. They resort to Nārāyaṇa. The Vidhya mountain wanted the sun to circumulate it too, as it does the Menu. Fate would not have it. The vindhya then began to grow in size to obstruct the sun, even the gods did not prevail upon it, They then went to Agastya. Agastya approached the mountain and told it to stop growing until he returned from a journey to the south. He has not yet returned- The Gods now ask Agastya to drink up the ocean. He agrees and goes to the ocean.

Agastya drinks the Ocean and the Gods kill the Kaleyas. They tell Agastya to restore the ocean, but it was already digested. They reported the matter to Brahma.

Brahma promised that eventually the ocean will be restored on account of king Bhagīrathas Kinsmen. King Sagara has no son. After austerities he sees Siva whom he and his wives beg for a son. The Lord promises him sixty
thousand sons by on one wife, and one by the other. The wife about of Pumpkin the seeds of which are kept in incubators.

Sixty thousand sons are born to her, who oppress the earth. Brahma predicts their downfall. King Sagara holds a horse sacrifices. The horses strays is to the dry ocean bed. Sagara sends his sons to find it they fail. They try again and dig up the earth at great cost of life. In the netherworld they see the sage Kapila.

In their urgency the ignore Kapila, who irately bups all of them with a glance. Narada tells Sagara The king summons Amsuman, the son of Asamanjas the king's son by his second wife. He has banished this son since he molested the citizens. Sagara asks his grandson Amusman to find and fetch the sacrificial house. Amsuman placates Kapila who releases the horse and promises the deliverance of the sixty thousand sagras through. Amsuman's grandson, Bhagiratha; Sagara concludes his sacrifice Amsuman succeeds him is succeeded himself by Dilipa, who has the son, Bhagiratha.

Bhagiratha, a Cak ravarthi, turns to austerities and propitiates the Ganges. The Goddess appears. Bhagirtha tells her about the unlved ashes of his ancestors, the Sagras, and asks the river to come down,head. Bhagiratha so persuades Siva. In response to Bhagiratha's prayers where to go? He guides her to the Sagara's ashes in the ocean bed. The river fills up the Ocean.

Rāmopkaḥyana.

Yudhiṣṭhira asked Māraṇdeya if he knew any more unfertuate than he was Māraṇdeya related the story of Rāma Dāṣartha:—

King Aja of Ikṣvākus race had a son Daśaratha, who had four virtuous sons: Rama (son of Kausalya) Laksmana and Satrughna(sons of Sumitra) and Bharata.
(son of Kikeyi). Sita the daughter of the Videha king Janaka, was created by Tvastṛ himself to become the wife of Rama. Prajapati had a mind-born son Pulastya, who with a cow begat a son Vaisravana (ie Kubera). Leaving his father, Vaiśravana went to his grandfather, and, angered at this, his father with half of his own became born as Viśravas for wreaking vengeance on Vaisravana. But Pitamaha, pleased with Vaiśravan gave him immortality and made him the sovereign of wealth, a lokapala and friend of Isana, and gave son Nalkubara and Lanka for his capital, guarded by hosts of Rakṣasas and the Vimānapuṣpaka capable of going everywhere the kingship of the Yakṣas, etc. The Muni Viśravas was greatly enraged against Vaiśravana. Kubera, the king of the Rakṣasas, always sought to please his father, and living in Lanka, sent three Rakṣasas women skilled in singing and dancing to wait upon him. Pulastya granted them boons to Puspotkta two sons. Kumbhakarna and Dasagrīva. Malini bore one son, Vībhīṣana. Rāka became the mother of the twins Khara and Surpanakha. Vībhīṣana surpassed everybody in beauty and was every pious. Dasagrīva was energetic in battle and strong. Kumbhakarna was the most powerful in battle and a master in illusion. Khara was proficient in archery and hostile to Brahmins. 'Surpanakha troubled the ascetics. Learned in the vedas, they lived with their father on Gandhamadana. And there they beheld Vaiśravana seated with their father, and seized with jealousy they gratified Brahman with severe penances, while Khara and 'Surpanakha protected and attended on them. After 1000 years Dasagrīva cut off his head and offered it in the fire, and Brahman appeared and made them desist from their austerities, granting them boon except immortality. Now Dasagrīva defeated Kubera in battle and drove him from Lanka Kubera then followed by Gandharvan, Yakṣas, Rakṣasās and Kinnaras, went to live on Gandhamadana. Rāvaṇa took from him Puṣpaka, up on which Vaiśravana cursed him saying. This chariot shall never carry thee,
but him who will slay thee in battle and thou hast insulted thy elder brother
thou shalt soon die". Vibhisana followed Kubera, who invested him with the
command of the Yakṣa and Rakṣasas hosts. On the other hand, the man eating
Rakṣasas and Pisacas anointed Dasagriva as their sovereign. Dasagriva de-
prived the gods and Daityas of their valuable possessions and because he terri-
fied all the creatures, he was called Rāvaṇa. The Brahmarṣis, sought, and
Devarsis with Agni as their spokesman, sought the protection of Brahman,
who said that the four-armed Visnu had already been incarnate for this object
and caused Indra and the gods, Gandharvās and Dānavās to beget strong sons,
capable of assuming any form at will as monkeys end bears. The Gandhari
Dundubhi he caused to be born on earth as the hunch-backed Manthara, who
instructed by Brahman went here and there ever engaged in fomenting quar-
rels. Asked by Yudhiṣṭhira Markandeya related: The sons of Dasaratha were
conversant with Vedas and the Dhanurveda. Rama equalled Indra and Brhaspti.
At night the Puṣaya being in a lucky conjecture, Rama was to be invested as
Yuvaraja. Manthara aroused upon Dāsaratha that Bharata should be anointed
and Rama be in exile in the forest of Dandaka for fourteen years. Rama was
accompanied by Laksmana and Sita. Dasaratha died. Bharata rebuked Kaikeyi
and set off to find Rama was accompanied by Kausalya, Kaikeyi, Sumitra,
Satrughana on the mountain Citrakuta, but Rama would adhere to the order of
his father. Bharata then ruled in Nandigrama, keeping before him the shoes of
Rama. Having bathed in the lake Pampa, Rama and Laksmana on the moun-
tain Rsyamuka beheld the monkey-king Sugriva (whom his brother Bali had
deprived of his wife Tara and his kingdom) and his four counsellors, Hanu-
man etc. Sugriva showed Rama a piece of cloth that had been dropped by Sita.
Sugriva promised to bring back Sita. Rama installed Sugriva as king of all the
monkey and promised to slay Bali. Then they all repaired to Kīṣkindha Bali
came out, Tāra (who understood the voice of every creature) told him that it was Rama, Laksmana, Mainda, Dvivida, Hanuman, Jāmbavan (the king of the bears) and Sugriva who had come to destroy him. Bali suspected Tara. Near the mountain Malyavan he had an encounter with Sugriva. Hanuman placed a garland round Sugriva's neck and Rama recognized Sugriva by that sign and killed Bali with an arrow. Sugriva thus regained Kiṣkinadha and Tara. Rama dwell on Mlayavan for four months.

**Indravijavopākhyana**

When Yudhistira questioned about the misery endured by Indra and Saci, Salya related—Once the Prajapati Tvasṭr, from antipathy to Indra, created a son called Visvarupa, who had three heads (one for reading the Vedas, the second for drinking wine, the third for looking at) if he were about to absorb the four quarters. Beholding his austerities, Indra became alarmed and in vain caused the Apsarases to tempt him. Then he slew him with his thunderbolt (thinking, 'I shall afterwards perform some religious ceremony'). But he was yet afraid of his appearance and prevailed upon a carpenter to cut off the heads (promising: "In sacrifices men will give you the head of the sacrificial animal as your share"). Then Tvasṭṛ created Vṛtra, who swallowed up Indra. The gods created Ṛmbhaka (Yawning). Vṛtra yawned (therefore, 'yawn' attaches itself to the living breath of animated beings) and Indra emerged. Tvasṭṛ strengthened Vṛtra, Indra returned, the gods consulted the mains and sitting on mount Mandara they thought of Viṣṇu. Indra with Devas and Rakshasas repaired to Viṣṇu, who taught them with Rākshasas and Gandharvās, to make eternal friendship between Indra and Vṛtra, Indra then slew him in the evening with froth and blended with the thunderbolt, in which Viṣṇu had entered. Devas, Gandharvās, Yakṣās, Rakṣhasās, Mahorāgās and Rakṣhasās as glorified Indra. But Indra
was overpowered by falsehood and brahmanicide and became bereft of his consciousness and lay concealed in water. The earth became treeless. The rivers were interrupted. The rains ceased. The Rākshasas and Devas crowned Nahusa as king of the Devas, giving him their tapas, "Whatever being may stand within your sight. Deva, Dānava, Yaksha, Rākshasa, Pitr, Gandharva, Bhuta, you shall absorb his power". Nahusa then assumed a sensual turn of mind, assuming himself with Apsaras. He ordained that 'Saci should wait up on him. Saci repaired to Brhaspati, who promised soon to unite her with Indra. Nahusa became enraged; the earth, Asuras, Gandhawas, Kinnaras, Mahoragas, trembled. Nahusa was remained of Indra's behavious towards Ahalya etc. At last the Gods promised to bring him Saci. But Brhaspati, as a Brāhmīn, would not abandon her, quoting a saying of Brāhman. He told her to ask for time from Nahuṣa, and so did the goes, led by Agni. Saci obtained the boon form Nahuṣa and returned to Brhaspati. The Devas with Agni, repaired to Visnu, who said: "Let Indira after sacrifice to me, having performed a horse-sacrifice he will regain his dignity". Devan and Rākshasa and Brhapasti proceeded to the spot where Indira performed a house-sacrifice and divided the Brachmahatya among trees and rivers, mountains, earth and women. Indra was free from fear, but vanished again from fear of Nahāsa. 'Saci worshipped Nisa (Night), who caused Upasruti to appear and 'Saci prayed to Upasruti. Upasruti, followed by Saci, crossed the heavenly groves and many mountains and came to the northern side of Himavan. In an Island there was a large lake with an assemblage of lotuses. There they found Indra in the fibres of a lotus-stalk and praising him. 'Saci implored his help against Nahusa. Indra said that Nahusa had been strengthened by the Rākshasa with the merits of offerings to Devās and Pitr. 'Saci should tell Nahusa to visit her on a vehicle borne by Rakshasas. Nahusa consented. 'Saci prevailed upon Brhaspate to find out Indra, which he
did by means of sacrifice, prevailing upon Agni to search for him. Agni came back within the twinkling of an eye, having searched everywhere except in the waters, which he dared not enter ("Fire rose from water, the kshatriya caste from the Brāhma caste, and iron from store, the power of these which can penetrate all other things, has no operation upon the sources from which they sprang"). Bṛhaspati praised Agni and strengthened him with hymns of the Veda.

Agni then found out Indra and soon returned and informed Bṛhaspati. This came with Devarsi and Gandharva and praised Indra by referring to his former deeds. Indra increased in size little by little, and having assumed his original form he grew strong, and asked what business yet remained, as he had killed Visvarūpa and Vṛtra. Bṛharpati told him of Nahusa who had been strengthened by the power of the Devarśīs etc., and how Nahusa carried by Mahameru journeyed from world to world. Lokapāla Kubera and Yama Vaivasvata and Soma and Varuṇa came rejoiced that Visvaupara and Vṛtra had been killed. They and Agni promised him their assistance against Nahusa on the condition that they and Agni should have their should that day be crowned along with Indra. While Indra with Lokapala and the Devas was considering the means of slaying Nahusa the Mahīmeru. Agastya came and rejoiced that Visvaurpa and Vṛtra had been killed, and relate how Nahuṣa had been hurled from heaven. The Devarśīs and Brahmarshis, weary with carrying him, had questioned him if certain mantras pronounced by Brahman were authentic, to which, Nahuṣa, bewildered by the dark principle, had answered in the negative. Raksasas reproached him. Maharis had formerly declared then to be authentic. Nahusha touched Agastya's head with his foot, and instantly lost his power and luck and was agitated with fear. Then Agastya caused him: "Fall you from heaven, the effect of all your good deeds has been exhausted. For 10,000 years you shall be a snake upon earth. Then you must came back to Savarga". Devas Maharis,
Pitrs, Yakshas, Serpents, Raksasas, Gandharvas, Devakanyah, and the bands of Apsaras, tanks, rivers, mountains, and the sea came and rejoiced. Indra, glorified by Gandhavās and Apsaras, mounted Airavata. Agni, Mahameru, Brhaspati, Yama, Varuna and Kubera accompanied him. Indra went to the three Worlds with Devās, Gandhavās and Apsarases and was praised by Angirās with hymns of the Atharva Veda. Then he granted Atharvangirās the boon that his name would be connected with this Veda and that he would get a share in sacrifices. United with 'Saci' he protected the world virtuously.

_Ambopākhvāna_

Duryodhana asked Bhiṣma why he would not slay Sikhandi even if he met him as a foe. He then related the history of Sikhandi:-

Bhiṣma had installed his younger brother Vicitrācīrya as king of the Kurus. To obtain wives for him, he went to the Svayamvara of Amba, Ambika and Ambālika daughter of the ruler Kāsi. Bhiṣma went there in a single Car, and after challenging all the assembled kings, carried the maidens

When the maidens were about to be married to Vicitrāviryā, Amba told Bhiṣma that she had chosen the king of the Salwās as her lord and she asked permission to depart. When this was allowed, she went to the king of the Salwas. But he would not receive her because she had been ravished by Bhiṣma. When the king said to her repeatedly 'go go' she went lamenting and causing everyone especially Bhiṣma. She then resolved to become an ascetic and go to the forest. A Rṣi, named Hotravāhana, then advised her to apply to Rāma, son of Jamadagni, who would slay Bhiṣma if he did not comply with the behest. Next day Rāmā appeared with matted locks, but armed also with a bow, sword and battle axe. Amba was the granddaughter of Hotravahana, and
he introduced her to Rāma. Her request was that he would slay Bhīṣma. This he promised to do if he would not obey his commands.

Rāma went to Kuruksetra and sent a message to Bhīṣma. Bhīṣma came joyfully, with a cow to see this old preceptor. Rama asked him to marry Amba. Bhīṣma gave reasons why he could not do so, but Rama would not listen to him, and threatened to slay him that very day. Bhīṣma pleaded his unwillingness to fight with his Brahman preceptor, but under the circumstance he was prepared to give battle. Rama then challenged him to fight at Kuruksetra and told him to bring his mother that she might see this dead body become the food of vultures. When about to begin the contest, the Goddess Ganga, the mother of Bhīṣma begged both of them not to fight but they would not listen to her. Shortly after the commencement of the fight, Bhīṣma came down from his car and worshipped Rama, asking him to bless him and wish him victory. A terrible battle, lasting for several days, ensued, in which the combatants in turn became insensible. Bhīṣma's charioteer was killed, and then Ganga took the reins. At last Rama's ancestors appeared on the scene and urged him to desist from the fight. He yielded, acknowledged his defeat and advised Amba to seek the protection of Bhīṣma. Instead of that, she asked for Bhīṣma's death, Siva said "You shall slay him" Amba asked how she could she, a woman slay Bhīṣma. To this Siva replied that she was to be born as a man of the race of Draupada, and become Maharantha. Upon this, Amba ascended the funeral pile, wishing to be born for Bhīṣma's destruction.

Amba was born as a daughter to King Drupada. Her sex was concealed, and she was married to king Hiranya Vraman's daughter. When the imposture was discovered Hiranya Varman set out with a large army to attack Drupada. Sikhandi then went into a forest to destroy herself, but a Yaksha, having pity
on her, agreed to exchange sexes for a time, and she became a man. Hiranayvarman was now satisfied and went away. Bhisma said that he could not slay a woman or one that was a woman before.

**Unchavrttyupākhyāna**

Bhisma said—Narada wanders through all the worlds like Vayu, not obstructed by anything. Once he repaired to the abode of India, who asked him if he had perceived any wonderful incident. Nārada recited the following story. In the town of Mahapadma, on the southern bank of the Ganga, there lived a Brahman of the soma lineage, endowed with amiability etc. He was in great trouble with regard to the value of following the ordinances of the Vedas or the dharma sastras or the duties that eminent men of former times have performed, Sistacīrāṇa. Then there came to him a wise Brahman as a quest. He asked what he, having entrusted do in order to perform the highest duty of men, as he had no respect for the religion of the Yatis, who depend upon alms. The guest said that he was himself perplexed, as heaven had many doors. He told him (according to what he learnt from his preceptor) to repair to Padma, the Nagas in Naimsa forest, on the banks of the Gomati. In a former creation (purvabhisarge) the wheel of righteousness was set in motion (dharmacakram Pavartitam).and where all the Gods had in days of old, performed a great sacrifice, and where king Mandhatr neglected India. The host became delighted, and passed the night happily conversing with his guest about the fourth mode of life. The next morning, having dismissed his quest, he set out for the abode of the Nāga. He was shown the way by an ascetic, and received by the beautiful wife of the Nāga. As the Nāga had gone to draw the chariot of Surya for a month, and would be back in seven or eight days, he passed this time on the banks of the Gomati. On the sixth day the Nāga’s of the city, seeing him
abstaining from food and only reciting mantras, came and asked him to eat. But he wanted to keep his fast for eight days. If the Naga chief had not come back then, he would break his fast. Then the Nagas returned. When the Naga chief came home, he was informed by his wife about the Brahman's arrival. The Naga doubted whether that Brahman was a human being as the Nagas even by Daityas, Asuras and Dānāvās are considered to be endowed with great energy. His wife told him to go and speak to the guest without the wrath which is natural to Nagas. The Naga himself also blamed wrath, citing Ravana (who became the rival of sakra, and was slain by Rama) and the sons of Kartavīrya (who were slain by Rama Jāmadagnya) and Kārtavīrya himself. The Naga met the Brahman (who characterised himself as a righteous being) on the banks of the Gomati, engaged in Yoga and reciting the vedas inorder to dispel all evil from the Naga. He asked the Naga whether he had seen anything wonderful in those regions where he had drown the one wheeled chariot of Vivasvan. The Naga described the wonders of which the sun is the source. The most wonderful was that one day, in former times, at the hour of noon, a being came through the sky like a second sun end entered Sūrya. Sūrya declared it to be a Brahman, who had attained to heaven on account of his having been crowned with success in the gleaning now and because he had gratified Bhava (Siva) by praising him with Samhitah and now he "goes round the earth staying in the dive of Surya, neither........are superior to those creatures that attain to this excellent end". The Brahman then betook himself formally to the practice of the Uncha-vow and having saluted the Naga, he went to Cyavana Bhārgava, who initiated him and recited the story of the Brahman in king Janakas place to D-r Nārada Indra the foremost Brahman, " during my battle with Rama, the vasus told it to me". The Brachman processed to another forest.
Janamejaya asks Vaisampayana about the origin of the Keru dynasty. Vaisampayana replies, telling the story of Duṣhyanta Paruva and his ideal reign. One day Duṣyanta goes hunting. In the depths of the forest Duṣyanta finds still another wood of idyllic aspect and in it, on the bank of the river Mālini, he sees a hermitage. He desires to enter it and visit the hermit Kaṇva Kasyapa. He leaves his armed force behind: Dismissing his councillors, Duṣyanta goes on alone. In search of Kanva, he comes to his hermitage. But finding it empty, he calls for attention. Then a girl comes out and she does him the due honours and tells him that Kaṇva is momentarily gone. Duṣyanta admires her and asks her about her parentage. She answers that she is Sakuntala, the chaste daughter of the Kaṇva. These words puzzled the king. She describes her history. Sakuntala says that she was the daughter of Visāmitra by the Apsara Mēnaka. When she was born her mother deserted her in a forest. There she was nourished by birds until found by the Rṣi Kanva and hence he names Sakuntala. Kaṇva brought her up in his hermitage as his daughter. Dushanta was captivated her beauty.

After leaving her history Dushanta wished to marry her at once. During the absence of Kaṇva, Duṣyanta weds Sakuntala according to the Gāndharva system, promising her that her son should be the heirapparent. At the time of departure, he told her that he would send troops to take her to his capital. Kanva by his spiritual knowledge knew what she had done. He approved of it and bestowed on her the boon that the Paruva monarchs might ever be virtuous and never be deprived of their thrones. After three years Sakuntala gave birth to a beautiful boy, for whom Kanva caused all the religious rites to be performed. When the boy was only 6 years old, he used to size and bind to the
trees, lions etc. Therefore he was called Sarvdamana. Then Kanva called his
disciples to bring Sakuntala and the boy to Hastinapura and introduced them to
Dusyanta. Then they returned to the hermitage. Dusyanta feigned not to
remember anything. Then Sakuntala became angry.

Then she left his palace. But a voice from the sky commanded Dusyanta to
cherish (bhara) his son who should therefore be called Bharata. It was this
voice of the Devaduta that Dusyanta had waited for, that, the people should not
regard his son as of impure birth. Bharata reduced to subjection all the kings of
the earth and become a Sārvabhauma- Cakravarthin. He performed many sac­
rifices with Kanva as the chief priest. From him has come the Bharata race.

**TAPATYOPKHYANA**

Arjuna asks the Gandharva about the origin of the name Tapatya. He said
"You have been calling me Tapatya, therefore I want to know what Tapatya
exactly means. Who was the woman named Tapati after whom are called Tapatyas
as we are called Kaunteyas after Kunti?".

The sun had a lovely daughter Tapati, a younger sister of Savitri. She
attained maiden hood, but the sun could not find a suitable match for her.

Samvarana was a pious king and a great devotee of the Sun. He was well­
known on the earth for his devotion to the Sun. Once when king Samvarana
was hunting in the forest, he saw Tapati and fell-in-love. He accosted her and
enquired who she was. Seeing him smitten by love, the lady vanished from
before his sight and the kings condition became pitiable. Tears welled out
from his eyes and he fell on the ground almost lifeless. The woman, however
took pity on him and appeared before him again. She said that it was no good that the great king, who was a terror to his enemies, should stoop so low before a woman. When he regained consciousness he proposed a Gandharva marriage. The woman told him that it was her father, who alone could give her in marriage. She asked him to win her father over by salutations and by observance of the strict rules of penance. Thus speaking she again disappeared for before him.

When she vanished, he swooned again. His minister and the retinue were searching for the king and at last they found him in that condition. The minister felt very sad to see the brave king in that plight. He brought him back to consciousness. When the king came to his sense, he asked all the retinue to leave him.

He decide to worship the Sun and the thought of his priest Vasistha, who appeared before the Sun. He prayed with folded hands, and the sun appeared before him and asked him what he wanted. The sage Vasiṣṭha pleaded for king Samvarana and persuaded the sun to offer this daughter Tapati to him. The Sun granted him Tapati. The king with the permission of Vasiṣṭha continued to stay on the mountain with his newly wedded wife. He enjoyed all the pleasures of a married life for twelve years, leaving the management of his kingdom to his minister.

As the king was not in the capital and as proper sacrifices were not performed, Indra stopped the rains in the domains of Samvarana. There was a drought or as many years. Vasiṣṭha was pained at this. He asked Samvarana to return to the capital with his wife. The king did so. The usual sacrifices were resumed and the god of rain, Viz, Indra, drenched the land with showers. The king continued to reign for twelve years and sacrifices were performed
regularly. King Samvarana and Tapti were the parents of Karu hence Arjuna was a Tapatyā.

**Vasistopākhyaṇam**

This episode is introduced in the Adiparva by the gandharva chitraratha, upon direct questioning by Arjuna. This story is regarded as a purana. Vasistha was a venerable Brahmana sage known for his piety and virtue. Once king Visvāmitra stayed in his hermitage in the course of his hunting expedition. Vasistha entertained him and his whole entourage with the help of the celestial cow Nandini which yielded every desired to have the cow for excited the cupidity of the king, who wanted to have the cow for himself. On the refusal of Vasistha to hand over this veritable treasure to him, the king tried to seize the unwilling cow by force. To the entreaties of the cow to help her out of the plight, Vasistha pleaded that he could not do anything in the matter for he was a forgiving Brahmana. He further enunciated the essentials of the nature of a Brahmana distinguishing him from a Kṣatriya. "The Kṣatriyas might lies in physical strength, the Brahmana's in forgiveness. Because I cannot cast off forgiveness, you should go, O, Nandine, if you choose to do so". Hearing this the cow became violent and exhibited such supernatural prowess that the entire army of Visvāmitra was worsted. All this wonder could be possible owing to the Brāhmanic powers of Vasistha, and Viśvāmitra was made to realize the importance of the Brāhmana's powers. He said, O file on Kṣatriya prowess! Brahmana prowess is true prowess. In judging of strength and weakness, I see that asceticism is true strength. Here we find the acceptance of Brahmanic supremacy by a Kṣatriya

**Aurvopākhyaṇa**

This episode occurs in the Chaithraradha-Parva, a subdivision of Adi Parva.
It is told by Vasistha. This story occupies 5 chapters.

Aurva was the son of Chyavana and the grandson of Bhrgu. There was a sovereign king by the name of Kṛtavirya. He patronized the Bhrgu race. He had performed Somayaga and had given gifts of Gold and grains to all the Brahmins of that race. After his death, his successors were in need of money. They approached these Brāhmins, viz, the Bhargavas some Bhargavas had buried whatever money they had. Some had squandered it already and a few other refused to part with it. When the demanding kings came to know that some of the Brāhmins had buried their treasure, they hunted it out and were annoyed with the Brāhmins. They started killing the Brāhmins mercilessly for refusing to pay the money to the Kārtavirya kings. This frightened all the Bhrgus. The kings, however, spared none. Even the unborn children were killed along with their pregnant mothers. One Bhārgavi who was pregnant ran towards the Himalayas. She hid her embryo in her thigh. When she was pursued, the embryo ripped open the thigh and a boy came out of it. Because he was born from the thighs the boy was named Aurva. (Uru-thigh; and so, born of a thigh) (Capt.: 179, Adi Parva). The baby as the midday-sun and it radiated a dazzling light. The pursuing Kārtavīrya kings, therefore, become stone-blind. They began to grope here and there in that mountainous region. At last they approached the mother and besought her to restore their eyesight.

The mother said that it was not she that had deprived them of their eyesight; nor was she annoyed with them in any way. The child, born out of her thigh, was angry and had deprived them of their eyesight. When they started killing the children of the Bhargus even those in wombs, she tried to hide her child in her thigh. She could hide him for one hundred years. The child had learnt the Vedas along with death of his father and brother and out of anger had deprived
them of their eyesight. Of they desired to get back their eyesight, they should appear the child. So the Kṣatriyas began to praise

Aurva. He condescended and restored their eyesight to them. But since that day he thought of destroying the whole of mankind at avenge the death of his forefathers. For that purpose he heat scorched the abodes of men, Gods and Auras. At that stage the Pitrs appeared before him and persuaded him to withdraw from his penance. Aurva then told them thus: "Pitrs, while I was lying in the thigh-wombs of my mother I heard hideous groans from outside and they were of our mothers, when they saw the heads of our fathers being cut off by the sword of the Kṣatriyas. Even from the womb itself I natured a fierce hatred towards the Kṣatriyas. No helping hand was raised before the pitiable waits of our mothers".

The pitṛs were astounded at the firmness of the row of Aurva and horrified at the thought of what would happen if the penance was continued. They pleaded again to cease his austerities and then submitting to their request Aurva withdrew the fire of the penance and forced it down into the sea. It is now believed that this fire, taking the shape of a horse-head, is still living underneath the sea vomiting heat at all time. This fire is called Badavangni.

**Sundopasundopakhyan.**

Sunda and Upasunda are brothers and their father was Nisumbha. They were very cruel Asuras. These two brothers performed tapes on the Vindhya mountains with the object of conquering the thre words. All attempts made by the Devas to break up their penance failed and ultimately Brahma appeared before them. They secured from Brahma a boon to the effect that they would be killed not by anyone else, but only mutually by themselves. Swollen-headed by the boon, the brothers conquered the three worlds and none could kill them.
Ultimately the Devas sent Tilottama, the celestial damsel to them and she made them quarrel with each other. Both of them fell in with Tilottama and wanted her as wife; they fought with each other and got killed.

*Sārngakopākhyāna*

Janamejaya said: "Why did the 'Sarngakas escape" Vaśampayana said: "When the Maharshi Mandapala, who was as urdhvaretas, had finished his tapas, he left his body and went to Pitrloka. But he did not obtain the expected result of his acts and learned from the gods sitting around Dharmaraja that it was because he had no offspring. He then reflected how he could obtain numerous offspring in the shortest time possible. He learnt that the birds were peculiarly prolific; and becoming a 'Sarngika, he married the 'Sarngika Jarita and begot by her four sons, who were all reciters of the Vedas. Then he left her and married Lapita. When Agni came to the forest of Khāndava to burn him to spare him children. Jarita told her sons, who would have her to rescue herself by abandoning them, to conceal themselves in the hole of a mouse. But they were afraid of the mouse. Finally Jarita was prevailed upon by her sons to abandon them and Agni approached the spot where the sons were. The four young rsis praised Agni, who promised them safety and granted them a boon. Drona asked him to consume the cats that troubled them everyday. Meanwhile Mandapāla addressed Lapita, being anxious about his children. Lapita from jealousy, told him to got to Jarita, who she said, she spared the children, Jarita came and embraced them. Agni had spared the children, Jarita came and embraced them. When Mandapāla came, they did not speak to him, and Jarita, from jealousy, told him to go to Lapita. Mandapala declared that nothing was so destructive to the happiness of women as a concubine, except a lover; witness Arundhati. Then all his children came forward to worship him, and he
also spoke kindly to them all Mandapala told them that he had asked Agni to protect them, and therefore he had not come earlier. Then he took his wives and sons with him and went away to some other country.

**Saubhavadhopākhyaṇa.**

In eight chapters (15-23) this episode is narrated in the Vana Parva of the Mahabharata. It includes 255 slokas. Yudhisthira asks Kṛṣṇa, "Why were you absent, Kṛṣṇa, scion of Vṛṣṇi? Where did you travel and what did you do on your travels?"

Kṛṣṇa relates that 'Salva attacked Dvaraka in revenge of his killing Sisupala and abused Kṛṣṇa. Enraged by his attack, Kṛṣṇa sets out to kill Salva. Yudhisthira asks for more details. Kṛṣṇa says that salva besieged Dvarake which was heavily fortified and guarded Salva attacks. Samba engages in a duel with the Sentapati Ksemavrdhi. He is attacked by Vegavat whom he subdues. Carudesna kills Vindhya. Salva comes in to action with his sky-going chariot. Pradyumna promises to defeat him.

Pradyumna attacks salva, who with stands him. Salva is hit and collapse. He recovers and strikes down Pradyumna. Pradyamna's charioteer drives him. Pradyamna berates him and is answered that is a charioteer's duty when the warrior is in danger. Pradyamna protests that is not the law of Vrsnis: all people will speck ill of him. The charioteer defends which could move from Dvāraka on the Arabian sea to Assam in the far both east in hardly anytime at all himself and takes the chariot back of the battlefield. Salva resumes his attack. Pradyuma is about to kill him when the Gods worn him that Kṛṣṇa is to be his killer. On his return from Indraprastha, Kṛṣṇa finds Dvāraka devastated and is told the cause. He promises to kill salva and departs for Martikavati. He finds salva and saubha fortress by the ocean. Saubha was the arial city of
Salva, he kills many demons. Salva employs magic and pets Kṛṣṇa with all kinds of weapons. Kṛṣṇa with stands him.

The battle continues. A messenger arrives from Dvāraka saying that Salva had come to Dvāraka and had slain Vāsudeva. Kṛṣṇa is disputed but concludes that it is wizardry. Kṛṣṇa with chariot and horses is buried under rocks, but reappears. His charioteer urges his on. Kṛṣṇa razes saubha with his discus and kills salva. Kṛṣṇa returns to Dvāraka Dhṛṣṭadyumna, Dhṛṣṭaketu and the Kekayas leave yudhisthira. But the Brāhmaṇas, Vaiśyās and inhabitants of the country would not leave the Pandavas. Yudhiṣṭhira in due time ordered him to make the chariots ready.

Rṣvaśrṅgopakhyanah

The episode of Rṣyaśṛṅga is mentioned in the Vana Parva of the Mahābhārata in chapter 110 to 113.

While the Pāṇḍavas live in the forest, once when Arjuna is so long absent, they are most anxious about him. Then Rṣi Lomaśa comes to console the brothers of Arjuna. Then he narrates this story.

Rṣyaśṛṅga born miraculously of an antelope, is the son of a saint. He grows up in a hermitage in a forest without ever having seen any person besides his father. Above all, he has never seen a woman. Now there was once a great drought in the kingdom of king Lomapāda. The Gods are angry, and the rain will fall only if the king succeeds in bringing Rṣyaśṛṅga into his country. A courtesan undertakes the task of enticing the young saint into the land. A floating hermitage is constructed of artificial trees and shrubs, and in this the courtesan sails to the dwelling place of Rṣyaśṛṅga. Arriving in the vicinity of the forest hermitage, the courtesan steps ashore and takes advantage of the
absence of the father of Ṛṣyaśṛiṅga inorder to approach the youthful ascetic. She gives him magnificent fruit and delicious wine, plays contentiously with a ball and clings in a tender embrace to the youth. He thinks he sees before him a hermit had like himself. There upon the maiden returns to the ship, as the father of Ṛṣyaśṛiṅga approaches the hermitage.

The old man notices the excitement of his son and asks him what has happened. The latter then describes his adventure with the beautiful youth and his rapture at meeting him, in glowing terms. And he says that he would gain practise the same ascetic discipline as yonder youth for he yearns to see him again. But the father warns him that these are evil demons who go about in that shape to disturb the asceticism of pious men.

But no sooner has the father departed again, then Ṛṣyaśṛiṅga goes in search of his young friend. He finds the beautiful courtesan, is enticed by her into the floating hermitage, and is carried away into Lomapada's kingdom. The moment the young saint enters the land, the rain begins to fall in torrents. The king maker him his son-in-law, after he has conciliated the old father by means of rich gifts.

**Kārthavīryopākhyāna**

The story of Kārthavīrya is mentioned in chapter 115 to 117. Yudhisthira asks a hermit Akṛṭavṛaṇa about the coming of Rama Bhargava. He relates the following story. King Gadhi of Kanyakubja retired to the forest. While he was there, a daughter named Satyavati was born to him. She is wooed by Rcīka Bhārgava. The father demands a thousand special horses as bride price. Rcīka promises them and in turn asks them from Varuṇa who gives them at the Ford of the Horses Rcīka marries Satyavati and is visited by Bhṛgu, who grants her a boon. She asks a son each for herself and her
mother. Bhṛgu tells them to embrace certain trees after the Pumsavāna rite. They mix up the trees. As a result Satyavati will have a Brahmin sin who will behave like a baron and her mother will have a baron son who will act like a Brahmin. Satyavati demands that this be true not of her son, but of her grandson, which he granted. She gave birth to her son Jāmadagni. Jāmadagni marries king Prasenajit's daughter Rēnkuka. They have five sons, Rama being the fifth.

Rēnkuka sees king Citraratha at play and is moist with desire. Jāmadagni reviles her. He orders his first four sons to kill their mother. When they refuse, he curses them. Jāmadagni then tells Rama to kill her. He cuts off her head. Jāmadagni grants him a boon. He asks for his mother's life, obviousness and guiltlessness for himself, and normality for him brothers.

King Kārthavirya arrives and ransacks Jāmadagni's hermitage. When Rama returns he is enraged and battles Kārthavirya and kills him. The king's heirs now kill Jāmadagni and Rama finds him dead.

Rama blames himself and performs the funeral rites. He swears to kill off the baronage, which he does twenty-one times. He fills five lakes with their blood to offer to his ancestors. Rēkika stops him. Rama's sacrifices and gives the earth to the Brahmans and the golden altar, which represents the earth, to Kāsyapa. The Brahmans break up the altar into fragments. Rama appears and is honoured. Yudhisthira sojourns on Mount Mahendra and then goes south.

Sukanvopākhvāna

Chapter 122 to 125, extending to 73 verses, describes the story of Sukanya. During the time of Pandavas' tirthayatra, Lomasa tells the story to Yudhisthira.

On the river Payoṣṇi there is an old sacrificial site where king Gaja per-
formed magnificent rituals. They bathe and proceed to mount Vaidurya and the river Narmata at the joint of the Tretha and Dvapara ages. Here Cyavana drank the soma with Asvins and married Sukanyā.

Bhrigu's son Cyavana performs austerities by the Narmada, sitting long in the same posture until an ant-hill grows over him. King Saryati comes there with the daughter Sukanyā and many women. Sukanyā plays in front of the ant-hill, and Cyavana falls in love. He cannot make himself heard. Sukanyā sees him glittering eyes and pokes at them. Irately Cyavana constipates the king's escort. The king questions who has wronged Cyavana. Sukanyā admits she had poked at a firefly in an anthill. King Saryati hastens to Cyavana and asks forgiveness. Cyavana demands Sukanyā in marriage and receives her. She waits on him hand and foot.

The Asvins see Sukanya nude and desires her. She declares that she is Cyavana's wife. Laughing the two ask why such a lovely young women should wait on a decrepit man. They wanted her to choose one among them. They promised to rejuvenate Cyavana is to plunge into the river. Then all arise from the water young and identical. But Sukanyā, guided by her heart, chooses her husband. Cyavana promises to admit the Asvins to the Soma.

King Saryati visits him Cyavana will perform a sacrifice for him. At the rite Cyavana draws a cup of soma for the Asvins, but Indra stops it, for the Asvins are not worthy of it. Cyavana remonstrates, but Indra remains firm. Cyavana draws the cup of some. Indra threatens him with the thunderbolt. When Indra is about to strike, Cyavana paralyzes his arm. Cyavana's wizarding brings the Asura Madana, who rushes on Indra to devour him. Indra to devour him. Indra now admits the Asvins and Cyavana releases him. Cyavana portions
Madana out over women, liquor, dice and the hunt. Cyavana lives happily with Sukanya.

**Māndhātryupākhyāna**

The episode of Mandhata includes 43 verses and it is narrated in the Tirthayatra Parva of Van Parva.

Yudhisthira asks for Māndhata's story. King Yudhīṣṭhīra is childless and rites to the forest. In the dead of night he visits Bhṛgu's hermitage. There Bhūrgava had prepared a potion for Yuvanasva's wife and gone to sleep. Yuva-nāsva drinks the potion thirstily, in the dark and berated for it the next morning. Now he himself becomes pregnant. After a hundred years the king's side opens and a son is born. Indra appears and puts him finger in the child's mouth saying 'Mām dhata' (He shall suck me). Hence he is known as Māndhata. He becomes a great Cakravartis and sacrifice, who forces the rains down after a twelve-year drought. He protected him subject inclusive of all the four classes.

In the present story Māndhata is born from the father directly, without the help of the female counterpart. The man of such birth is technically known as ayonija.

**Ya va kṛītopākhyāna**

The story of Yavakrīta occurs in the Mahābhārata in chapter 135-139 of VanaParvas. It covers 123 versers.

During the time of the Tirthayaitra, the Pāṇḍavas see the river Samanga. Then Lomasa narrates the story of the Yavakrīta.

Yudhisthira asks Lomasa, what discipline did the majestic seer Bharadvaja
Lomas pointed at the hermitage of Bharadvaja, who had a friend Raibhya. Being an ascetic, Bharadvaja, Yavakrita undertakes austerities to master the Vedas; Indra appears and advises Yavakrita to learn from a guru. So he takes a new route for acquiring the knowledge of the Vedas. Indra tells him that this is not the right path. To teach him Indra attempts damming the Ganges with a handful of sand. Yavakīta's efforts are equally futile. In the end Indra grants Yavakīta and his father.

Bharadvaja is not pleased with his son's pride. He narrates to him story of Baladhi, who obtained a son, Medhavin, who would live as long as a mountains range stood. He became very rude to other sages. Once he insulted the seer Dhanusaka and cursed him to die. But the curse did not work. Thereafter the seer caused the mountains to be crushed by buffaloes. Though this Medhavin lost his life.

Bharadvaja asks his son Yavakīta not to get puffed up with pride, as pride would after cause death. Yavakīta tells his father that he will abide by his advice.

Once Yavakīta comes to Raibhya's hermitage. There he rapes the wife of Raibhya's son Paravasu. Raibhya creates a bewitching woman and a Rakasa by offering tow strands of hair into the fire, and he orders them to kill Yavakīta. When the woman causes Yavakīta to become polluted, the Rakasa kills him in Bharadvaja's hermitage.

When Bharadvaja hears about the death of his son he becomes very sad and weeps bitterly. He bemoans his son and curses Raibhya to be killed by his eldest son. He also gives up his life.

King Brhaddyumna holds a sacrifice with Raibhya's two sons Paravasu and Arvavasu as priests. At an interval, Paravasu visits his father's hermitage and
weeps bitterly. He bemoans his son and curses Raibhya to be killed by his eldest son. He also gives up his life.

King Bṛhaddyumna holds a sacrifice with Raibhya's two sons Paravasu and Arvavasu as priests. At an interval, Paravasu visits his father's hermitage and at night mistakes his father in the forest for an animal and kills him. After the funeral rite he tells his brother Arvavasu to take over his guilt so that he can complete the sacrifice. When he is absolved of the guilt, Arvavasu returns to the sacrifice. Paravasu has him thrown out as the murderer of a Brahmin. The Gods intervene to re-instate Arvavasu, who asks as his boon that his father Raibhya, Bharadaja and Yavakrīṭa be returned to life and his brother be innocent of his parricide. Yavakrīṭa asks the gods how Raibhya could kill him who knew the vedas. They explain that Raibhya had learned the vedas properly through his guru after pleasing him through hard service.

The penance of Arvavasu is significant of his efforts for atonement of the sin of the killing of the father by his brother. From this episode it appears that there was a belief that sin could be transferred by one to another.

Dhundhumāropākvyāna

This episode is described in Chapter from 192 to 195 of Vana Parva. Yudhistrhira asks Martandeya about Kuvalasva's change of name to Dundhumara. Mrakandeya narrates the story.

There was a sage named Uttānika. With his severe penance he pleased Viṣṇu, who appeared before him and offered him a boon. Uttānika then said that he should be given a boon of setting his mind on righteousness, truth and continence. Viṣṇu granted the boon. Viṣṇu said that Uttanka would be a yogi and would perform great deeds for the benefit of the World. Uttanka would punish a
demon Dundhu. He would achieve this through Kuvalasva, the son of the Brhadasva of the line of Iksvaku. So when Brhadarva wanted to retire to the forest after enthroning his son Kuvalasvato whom was a father of 21,000 sons). Uttanka tires to prevent his retirement by pointing to his duties. In the desert Uttanka lives the Danva Dundhu, who causes earthquakes and disturbs Uttanka. Brhadasva should kill Dundhu, so that Viṣṇu would enhance his glory.

Brhadasva told Uttanka that he had already abandoned arms and as such it would not be proper on his part to give up his determination and fight with the demon. He would ask his son Kuvalasva to do the job with the help of his 21,000 sons.

After that Viṣṇu sleeps on 'sesa in the Ocean, after sprouts from his navel, his which Brhma is born. The demon Madhu and Kaitabha see Brhma and intimidate him. Viṣṇu wakes up and grants the two a boon. But they would rather give him a boon. Viṣṇu chooses that he kill them. They agree on the condition that the site of the killing be covered. The only place is his own covered lions, and he kills them with his discuses.

Madhu's and Kaitabha's son Dundhu practises austenities. Brhma gives him a boon that the would not be killed by any god, devil, yakṣa, serpent, grandharva or raksara. He assaults Viṣṇu in revenge for his prant's death. He lives underground in the desert Ujānaka and puts pressure on Uttanka's heritage. King Kuvalasva rides out to kill him. His sons dig up the desert and find Dundhu, who sets them on fire. With his Yoga maya, he quenches the fire with water and kills Dundhu with Brhmastras. Kuvalasva therefore comes to be called Dundhumara. The Gods grants him a boon. He chooses Viṣṇu's friendship.

It is believed that he who hears this holy tale, which is a narrative in praise
of Viṣṇu, will become law-spitited. Listening to it on the moon-phase days he becomes long lived and preserving; he will suffer no disease and will remain beyond danger.

**Dharmavyādhopākhvāna**

This episode is mentioned in the Mahabharata in chapter 196-97 of Vana Parva.

Yudhishṭhira asks Mārkandeya about the glory of faithful wives. Mārkandeya affirms that sons are the glory of a woman and so is obedience to her husband.

He narrates this story. A Brhamin asectic named Kauśika was one day reciting Vedas, sitting under a tree. He was learned in all the Vedas with Anger and Upaniṣads. There sat a female crane on the top of that tree and she befoul on the remorse. He begins food at a house where the minstress tells him to wait. She has first to serve her husband. The Brhamin protests, the woman explains that her husband is her greatest God and discourses on Brhaminhood. A hunter in Mithila will tell the Brahmin the law.

The Brahmin goes to Mithila and asks for the hunter, whom he finds in the slaughter house. the hunter greets him and takes his home. The Brhāmins asks why he follows his vile occutation. The hunter explains that it is his family occupation which has come down to him from his father and grandfather. The hunter teaches him the law and virtue. He tells the Brāhmin first to practise strict conduct.

He speaks about law and Karma. At the hunter's invitation the Brāhmin visits the hunter's parents and is welcomed. His greatest Gods are his parents.

The proper treatment of parents is the duty of a son. The hunter gave the
good advice to the Brhamin to go back to his house and nurse his parents. The Brahmin gives his promise. He asks the hunter how he become what he is. The hunter tells his story. In a previous life he had been a Brahmin. Once he shot a hermit by mistake and was caused to become a hunter. He prayed to the hermit to revoke the curse. But the hermit said that the curse could not be changed. But by his natural kindliness, he changed the curse and said "You will be born as a hunter and you shall be a sage of the law and undoubtedly pay obedience to your great father and mother. Through these obediences you shall attain great success."

On hearing the hunter's life, Kauśika need not be worried about it. He further said that performing wicked deeds. The Brhamin who is enslaved to wickedness and degrading practices is like a surda. On the contrary, a Sudra who follows righteousness self-restraint and truthfulness is considered a Brahmin. It is one's character that makes one a Brahmin.

The Brahmin said that the fowler was wise, spiritually learned and profound in intelligence. He possessed the highest spiritual knowledge and virture.

Thus the Brahmin kausika is instructed by Dharmavyādha, the pious hunter and dealer in meat upon philosophy and morality, and especially on the theory that not birth, but virtuous life makes one a Brahmin.

**Sāvitrīupākhvāna**

This episode is narrated in 5 chapters, 293 to 297 of Vana Parva. This episode known as Pativratamahatmya or the song in praise of the faithful wife, is told by the sage Markandeya to Yudhistira in order to comfort him with regard to the fate of Draupadi. Yudhistira asks Mārkandeya whether any woman has ever been such a devoted wife as Drupadi.
The story goes that King Asvapati of Madradesa was childless. This pious king used to perform a japa of Gayatri mantra lakh times a day. He used to offer oblations in the five used to give alms. After a lapse of eighteen years, Goddess Savitri was pleased with him. Emerging for the sacrificial fire, she told him to ask for a boon. The king had no son. So he asked for a son. But Goddess Savitri said that she would bless him with a daughter. Subsequently, a daughter was born to him. The king named her after Savitri.

King Asvapati expressed his inability to find a suitable match for Savitri and permitted her to seek a husband herself. She was accompanied by his best ministers and she went round, seated in a golden Chariot. She visited many places, but could not find her match. While she was going through one of the forest, she saw Satyavan, the son of King Dyumatsena. The king was blind and was deposed. He was residing in the forest his old queen and their son. Dyumatsena was pious man and so was the queen. Their son Satyavan also was well-behaved handsome and truthful. Savitri fell in love with him at first sight. She had no mind to go further in her search. She returned home and told her father about her choice of a husband. Narada who had been accidentally present there expressed his regrets over the choice of the king's daughter, as he knew that it was ordained that Satyavan was to die within one year. Asvapati tried to persuade her to change her mind. But she was firm and determined, and would not think of choosing any one else as her husband. The marriage took place. She went to her in-laws and began to serve them. The parents in-law were happy with her because she was a loving daughter in-law and was perfect in her womanly duties. All the year she praying for a long life for her husband, but knew that the day would soon come when her husband would depart from this world. On the basis of the prophecy of Narada, she calculated the day and watched it with anxiety. She was, however, determined to make
Yama reverse his decision to take away the life of her husband. When the fateful day dawned she woke up early in the morning, and after finishing her chores, asked her parents-in-law to permit her to accompany her husband to the forest. In the forest, while Satyavān was cutting the wood, he perspired profusely and felt a severe headache. He told so to his wife. She knew that the evil moment had come and she must have courage to give a determined fight to Yama, who was there ready to take away the life of her dear husband. She was aware of Yama's strength. She knew that the only way to regain the life of her persuade him to release her husband. She followed Yama and the latter offered her three boons. At last Sāvitri succeeded in getting back the life of her dear husband. This episode as the last described in the Vana Parva of the Mahabharata.

The glorification of the devoted wife in the story of Savitri is one of the most celebrated episodes of the Vana Parva. In the Indian context, the story carries a greater pignancy.

Krataghnagautamopākyāna

Bhisma related the following story to......

Gautama, a Brahmin, belonging to the middle country, devoid of Vedic learning, entered a village, desirous of obtaining charity. In that village lived a robber(dasyu) possessed of great wealth, devoted to Brhāmin etc. He gave Gautama a piece of new cloth, a widowed young woman and a house. Gautama lived happily in that village of oborigines(Sabaralaya) for many years, helping the relatives of his wife, the female slave (dasi). He began to practise archery and went into the woods and killed wild cranes etc. in abundance, and became like one of the robbers. One day a Brhāmin devoted to the study of the vedas who did never accept any food if given by a 'Sudra' came to the house of his
ancient firend Gautama. Seeing Gautama, who resembled a cannibal, he exchorted him to leave this village next morning with his guest, who passed the night there, refraining from touching anything. Next morning when the guest had left the house, Gautama proceeded towards the sea, having met with a caravan of merchants. The caravan was assailed by an infuniated elephant, but Gautama managed to escape and fled towards the north, not knowing shere he was proceeding. He was wandering alone in the forest like a kimpursa. At last, he reached a delightful forest, resembling the very woods of Nandana and inhabited by Yakṣās and Kinnarās, adorned with salas etc, with Bharundas (having faces resembling those of human beings), Bhulingas etc. Under a delightful banyan tree, he fell asleep. When the sun had set, the king of cranes, Nadijangha and Rajadharman, Kasyāpas son, the child of a celestial maiden (devakanyakasutah), one of the daughter of Daksha and possessed of great wisdom and a friend of brahman, came from Brahmaloka. Exchusted with hunger and thirst, Gautama thought of slaying him. Nadijangha welcomed Gautama and asked him to stay with him till the next morning. He who equalled Yama himself in his knowledge of duties, made for him a bed of the "Sala flowers, and offered his large fishes from the Bhāgirathi. Learning that he was desirous of going to the sea inorder to earn weath, directed him in the morning to his friend, Virupaksa chief of the Rākshasas, about 3 yojanas away. Gautama leached the city of Meruvraja and was welocomed by Virūpākṣa, become Gautama was a Brahmin and for the sake of Rājadharma entertained him with 1,000 Brahmins that were to be entertained in his house on the day of full moon of the Karttika month. Some amongst them were selected to represent the Vasu Deva, Pitr and the deities of fire. This he did every year on the Ashadhi and Maghi, and especially of on the Karttiki after the expiry of the autumn, giving away gold, Jewlels, etc. On this one day, there was no fear of Rākshāsas.
Gautama came away with much wealth, and returned to Rajadharman, who welcomed him. Having no feed to live on by the way, he roasted the flesh and taking it up together with the gold he had brought, he quickly fled the spot. The next day, Virūpaks became anxious because he had not for two mornings and nights seen Rājadharman, who, when returning from Brahmaloka every morning, never went home without paying him a visit. He suspected that Gautama had slain him. Gautama was caught and brought to Meruvraja. As the Rakshasa refused to eat the flesh of that great sinner, he was hacked to pieces, which were given away to the robbers. But the very robbers, though cannibals, refused to eat the flesh of that vikman. Virupaksa caused a funeral pyre to be made of Rajadharman. At that time the goddess surabhi, the daughter of Daksha, appeared in the sky above the pyre. From her mouth forth mixed with milk fell upon the funeral pyre and Rājadhāman became received. Indra came and related that once Rājadharman had absented himself from Brahmaloka and was cursed by Brahman who said that he should not die soon. "Therefore he has come back to life." Asked by Rājadharman on behalf of his dear friend of his dear Gautama, and restored him to life. Rājadharman embraced him with great joy, dismissed him with his wealth, and returned home, At the due hour he repaired to Brahmaloka and was honoured by Brahman. Gautama begot many sinful curse east upon him by the gods, he after wards had to sink into a terrible hell for many years.

Jāpakopākhyāṇa

This is the episode about a reciter of sacred mantras, a Brahmin, who was conversant with the six Angas of the Kausika race, and son of pippalada. He acquired spiritual insight into the Angas. At the foot of Himavat he was devoted to the vedas. Silently reciting Gāyatri, he practised austerities for 1,000
yeats in order to attain Brahman. This Gayatri (Sāvītri) appeared and granted him the boon that his wish for recitation should go on increasing and his absorption into meditation be more complete. She added that he should not have go to hell, but to the region of Brahman and that Dharma etc would come to him in person. He continued to engage in recitation for 1,000 celestial years. Then Dharma came to him and told him to cast off his body in order to win regions of bliss. But he did not wish to reside in recitation. Time, Mṛtyu and Yama are and told him the same. The Brāhmin gave them arghya and Padya. Ikṣvaku, who had set out on a tirthayātra, came and was gives arghya and Padya. The Brāhmin wished to give him something. Ikṣvaku as a Kṣatriya would not take anything except battle, but only himself give. At last, however, he asked to be allowed to enjoy the fruits of the Brāhmin's recitations. But when the Brāhmin consented, he would not take them and asked the Brāhmin what those fruits were. The Brāhmin did not know, as his recitations had never been connected with any special purpose. He told the king that Truth required that he should take them as he had asked for them. Dharma and Heaven seconded the Brahman. Ikṣvaku wished to give his own merits instead, but in vain. Then he agreed to accept half the Brāhmin's marit on the condition that the Brāhmin should take half of his own, but he was refused. At this time two ungainly individuals came there—Virupa and Vikṛta (afterwards disclosed to be Desire and Wrath). Virupa said that he owed Vikṛta refused to take repayment (in the form of the merit of having given two kapila cows with calves to an uucchavṛtti). Vikṛta declared that Virupa owed him nothing; they asked Ikṣvaku to decide the question. Ikṣvaku hesitated. The Brāhmin threatened to cause him. Ikṣvaku would give him some drops of water that had fallen upon his hand. Virupa approved of this arrangement and said that Vikṛta really did not owe him anything. We appealed to you for your Agni, or Sūrya, whose at-
tributes he catches, stupefied by attachment and so also if he goes to Soma etc. If, however, he goes to those regions after having freed himself from attachment, he enters the supreme and Imperishable and becomes Brahman. The Brahmin accepts, worshipped Dharma etc, and set himself to his recitations again. Asked by Ikṣvāku, he agreed that he should go half with the king. Indra came there with Deva, Lokapala, Visva, etc: and said to the Brahmin and the king that they had attained to success. Those two withdrew their senses from the objects of the world, fixing Paraṇa and Apana united together. Brahman welcomed the fiery flame that had issued from the head of the Brāhmin saying. Recites attain to the same and as the yogins, but as regards recites, the honour is ordained for them that Brahman himself shall advance to receive them. Then he once more imparted consciousness into that splendour. The Brahmin then entered the mouth of Brahman and so did the king. The deities rejoiced. Brahman said that so also would he that reads "the great smṛti and the Anusmṛti" in this way attain to the same region with Brahman disappeared, and the deities having honoured Dharma, returned to their respective abodes.

Visvāmitropākyāna

Bhism said:- King Ajamidhi (of Bhaata's race), who being childless and desiring to have a son, repaired to the forest, where the beautiful satyavati was born to him. Cyavana's son Rcika, Gandhi required of him as a dower 1,000 while horse having one black ear, which he obtained from Varuṇa (by thinking of them at Asvatirtha). Rcika granted her a boon, that she should have a son. She related this to her mother, who prevailed upon her to obtain a son also for her. Having promised them both a son, he told the mother to embrace an asvatha tree, and Satyavati as udumbara true, and each of them to eat a certain caru (Sacrificial offering), consecrated with hymns. The mother ex-
changed both the trees and the carus. Rcika had placed the entire Brahman energy in satyavat's caru and the Kṣatriya-energy in that of her mother, Telling satyavati Your mother will give birth to an excellent Brahman and you to a terrible Kṣatriya". Satyavati prevailed upon him, that not her son, but her son's son, should be such. Then, by the favour of Rcika, she gave birth to Jamadagni, versed in the vedas. Viśvāmitra attained to the state of a Brahmin, and become the founder of a race of Brahmins. Mucukunda etc were all sons of Visvamitra.

**Upamanyūpākhyaṇa**

In the Kṛtayuga, there lived a hermit named Vyaghrapade who had two sons. They were called Upamanyu and Dhaumya. Some learned men are of opinion that this Upamanyu and Upamanyu the disciple of Ayodha dhaumya, were one and the same. Once Upamanyu visited another hermitage along with his father. He happened to drink the milk of the cow there. After that they returned to their own hermitage. Upamanyu went to his mother and asked her to make milk pudding and gave it to him. Upamanyu did not accept it. His mother told him that there was no way to get milk and that men could get wealth, crops etc; only by the grace of Śiva. Upamanyu, who was of a wilful nature, did penance with meditation and contemplation on Śiva. Finally, Śiva appeared before him in the shape of Indra and told him to ask for his boon. Upamanya boldly replied that he wanted no boon from anybody except Śiva. Śiva made his appearance in his own form and made Upamanyu a deva Upamanya narrated this story during his talk with Śrīkṛṣṇa.

**Vipulopākhyaṇa**

Vipula, a hermit, was born in the dynasty of Bhṛgu. There is a story show-
ing how this hermit protected the wife of his teacher from Indra while he was the disciple of the hermit Deva'srama. The story runs this:

Ruci, the wife of the hermit Deva'srama, was extremely beautiful. Deva'srama was aware of the fact that Indra had often looked at his wife with covetous eyes. He had to perform a sacrifice. But he feared that if he went away from the hermitage, his wife would be carried away by Indra. At last he called his beloved disciple Vipula and revealed the secret to him. The teacher told his disciple that Indra was a libertine as well as a magician, and that he would appear in various forms to entice Ruci, and asked him to protect Ruci even at the cost of his life. Then, Deva'srama left the hermitage for the sacrifice.

Vipula followed the wife of his teacher, where ever she went. He feared that Indra might come even unseen by anybody. So he decided to get inside Ruci by supernatural powers of Yoga. He made Ruci to sit in front of him and stare into his eyes and through the rays of her eyes he entered inside her.

Knowing that Deva'srama had left the hermitage, Indra came in front of Ruci. By the power of stambhana, Vipula made Ruci stand motionless staring into the face of Indra. She did not give any reply to the questions of Indra. At last Indra looked into Ruci with inward eyes and saw as in a mirror Vipula sitting inside her. With shama Indra left the place instantly. When the teacher returned on completion of the sacrifice, Vipula told him all that had taken place. The teacher was pleased and told his disciple that he might ask for any boon. He got the boon to be a righteous man throughout his life and left the hermitage.
Kītopākhyaṇa

Bhismā said: In days of old, when the emancipated (Brahmabhulah) Brahmān Vyāsa roamed over the World, he saw a worm speedily moving on a chariot-road. Asked by Vyāsa who was omniscient and knew the language of every animal, the worm said that it was running away from a large cart, lest if should be killed. Every creature, in whatever situation it may be placed, becomes attached to it "in even this order of being I am happy. I think and wish to live". In his former life he was a cruel 'Sudra, a usurer, etc; never dedicating food to Devas and Pīṭr. He was now filled with repentance and grief. He had, however, worshipped his old mother, and once showed hospitality to a Brahmin. In consequence thereof memory had not forsaken his and he thought he showed once more regain happiness. Vyāsa said "It is the consequence of a meritious act of mine that you are not stupefied. In consequence of my penances I am able to rescue a beging of demerit by simply granting him sight of my person. There is no stronger power than that of penances. You must again attain to righteousness and merit. The stale of a worm is really fraught with great misery. The superior Brahman worships the sin and the attering mantras. When you have attained to that state, I shall impart to the Brahman". The worm remained and was killed by the cart. He was reborn in deverse orders of being, such as a porcupine, iguana, boar, deer, bird, candala, 'Sudra and Vaisya. Born at last as a Ksatriya through the grace of Vyāsa, he came and worshipped him. Vyāsa said that the sin of his former life had yet not been destroyed. He should become a brahmin by giving up his life on the field of battle for the sake of cows or heaven. After emancipation he should enjoy eternal happiness. The asending order transmigrations is: animal> Sudra > Ksatriya > Brahman > Svarga. (AnusaraParva 118). He betook himself to severe austerities. Vyāsa
went to him and said that the penances of the Kṣatriyas consist in the protection of all creatures, and thereby he should attain to the state of a Brāhmin. There he protected his subjects righteously and after death but only the loss of righteousness. He caused the earth to be marked with 100 sacrificial stakes and then obtained a residence in the egion of Brahma himself, and obtained the eternal Brahman by his own acts, according to the words of Vyāsa. Also the Kṣatriyas, who had been slain (on their field of Kurakṣetra) have attained to a meritorious and. Therefore, do not mourn on their account."

**Uttankopākyāna**

Uttanka was a disciple of Gautama, the husband of Ahalya. The guru had more love for Uttanka than for his other disciples, and therefore did not permit the latter to leave the Asram even after the other disciples had been sent away. Uttanka became old; wrinkles attacked his body and greyness his head.

Uttanka once returned form the woods with firewood, in a very tired condition. The daughter of the guru shed tears at the sight. Gautama called Uttanka to him and asked him about the cause of his grief and sorrow. Uttanka replied that the hairs on his head had turned grey on account of the sorrow that he was not permitted to leave the Asram although it was a hundred years since he had gone there first as disciple. Then Gautama permitted Uttanka to quit the Asram. Uttanka asked Gautama what he should offer as tuition fee. Gautama consulted his wife on the matter and she suggested as tuition fee the two ear-rings of gems worn by the wife of King Saudasa, who used to eat the flesh of man. Immediately, Uttanka set out to flesh the ear-rings and on his way met Saudasa in the forest and told the latter about his mission. Saudasa tried to eat Uttanka, who told him that he was in duty bound to obtain the ear-rings for his gurues
wife and that, after fulfilling the mission, he would return to Saudasa to be eaten up by him. Saudasa agreed to the porposition. He directed Uttanka to his wife Madayanti, who spoke to him thus- Devas and Maharṣis covet these ear-rings. If I place them on the ground, serpents will steal them. If handed over to Ucehista, Yaksas will steal them, and if the watchman sleeps, Devas will snatch them off. Therefore you should bring some token for me to believe that you are deputed by my husband”. Accordingly, Uttanka went back to Saudasa and returned to his wife with a token taken from him and Madayanti handed over her ear-rings to Uttarika. Being told by Saudasa that Uttanka need not return again to him, Uttanka started for Gautama’s asrama with the ear-rings. Feeling hungry on the way, Uttarika lied to the brach of Vilva tree the ear-rings bundle in deer skin and ate Vilva fruits. Just then, the bundle of deer skin got untied and the ear-rings kept in it fell on the ground. A serpent carried off the rings between its teeth and concealed is a mole-hill. Highly grieved and upset by the sight, Uttanka fell down from the tree. For 35 days, Uttarika dug the mole-hill. Then Indra felt great sympathy for him, appeared on the spot, and passed his Vajrayudha through the mole-hill. Then the earth burst open and Uttarika entered patala through the opening and a horse, its tail white and rest of the body black is colour, presented itself to him. It asked Uttarika to blow though its anus. Uttarika did so and the Nāgaloka was filled with flames of fire. (The horse was Agnideva). Then did the serpents return the ear-rings to Uttarika who returned with them to Gautama and presented them to him (Gautama) as tuition fee.

Nakulopākhyaṇa

At the conclusion of Yudhiṣṭhira’s house-sacrifice, after everybody had been gratified, a blue eyed mongoose, with one side of its body changed into gold,
came and spoke to Yudhisthira in voice as loud and deep as thunder. He said that this great sacrifice was not equal to a prastha of powdered barley given away by a liberal Brahmin of Kurukshetra, who was observing the Uncha (the pigem) vow. Asked by the Brahmins, the mongoose related: A Brahman, lived with his wife-son and daughter-in-law and practiced penances. He used to eat every day at the sixth division of the day. During a famine he had nothing to eat day after day. One day, in the month of Jistha, while the sun was in the meridian, he was picking up grains of corn, he obtained a prastha of barely, which they reduced to powder for making saktu. Having finished their recitations and liberations etc, they divided the powdered barely among themselves. So that each got a Kudava. Then there came a guest, who ate all the portions, the wife son and daughter-in-law with difficulty prevailing up on the brahmin to give their portions as well. The guest turned out to be Dharma. Flowers were rained down from heaven. Devarśis, Devās, Gandharvās, Devadutas, etc, and Brahmarśis standing in vimanas and dwelling in Brahmaloke were struck with wonder. "I have been rescued, and others who have not yet come (anagātah) have been rescued for countless yugas. He that gives away 100 having 1,000, 10 having 100, and a handful of water having no 'Sibi Ausinara "you have conquered Brahmaloka". The Brāhmin, with his wife, son, and daughter-in-law proceeded to heaven on a celestial chariot. The mongoose continued. I came out of my hole, and by contact with the powder of barely etc, My head and my body became gold. Inorder to convert the rest my body into gold I repeatedly repair to the hermilages of ascetics and to the sacrifices of kings. I came there with high hopes but I have not been made into gold". Then the mongoose disappeared. That mongoose was Dharma, who having injured Jamadagni, had been caused by the Pitrs. But he become freed from the cause by disparaging himself in the form of Yudhisthira.
Panccandropakhvana (Episode relating to the five Indras)

Vyasa said to Drupada: "On days of yore the Gods were celebrating a great sacrifice in the forest Naimisa. Then Yama holding the office of 'Samitr' did not slay the creatures, so that their numbers increased very greatly. Soma, Sakra, Varuna, Kubera, the Sadhyas, the Rudras comforted them, saying that when the sacrifice was over Yama would again sweep away the inhabitants of the earth. Then the Gods returned to the place of the Bhagirathi. Indra proceeded to the spot where the Ganga issues, and saw a beautiful woman (it was Siri) whose tears were being transformed into golden lotus. She led him to Mahadeva, who, as a handsome youth, was seated with a young lady on a throne on one of the peaks of the Himavat, playing dice when Indra spoke haughtily of himself, Mahadeva caused 'Siri' to paralyze him and lead him into a hole, where four Indras of old were confined in order to be reborn in the world of men, there to slay a large number of men, and then to regain the region of Indra. Their fathers should be Dharma, Vayu, Maghavat, and Asvins, Indra creating a person from himself to be the fifth among them. Their name were Visvabhij, Bhuta, Sibi, Santi and Thejasve. The weeping woman Siri was appointed to be their common wife in the world of men. The five Indras were reborn as the Pāndavas, and Sri, as Draupadi. A white hair of Narayana become Baladeva, and a black Kṛṣṇa, after having entered the wombs of Devaki and Rohini. Having related this story to Drupada, Vyāsa granted him celestial sight so that he beheld the Pandavas endowed with their former bodies.

Janthūpkāhvāna

This episode occurs in the Tirthayatra section, the sub-Parva of Vanaparva

There was a pious and religious king by name Somaka. He had one hundred
wives who were equal in all respects. The king could not beget a son for many years although he had performed many rituals. In his oldage he got a son. He named him Jantu. All the wives thereafter used to play with Jantu all the time. One day Jantu was bitten by an ant below his rib. He shrieked. All his mothers stood around him and wept. The king sent a nentry to the haren to enquire what had happened. They returned and told the king what had happened. So the king went to console the son and his mothers. Somaka complained that a single son was too great a worry. He said that having one son was almost having none. How could he obtain more sons? A priest knew a rite. The priest said that he would perform a homa in which the king should sacrifice Jantu. This would result in the birth of one hundred sons. Somaka agreed and Jantu was scarified against the women's protests. The rtvija palled Jantu by his left hand and killed him. When the Vapa was being put in to the fire, Somaka entered the nostrils of the wives. They all became pregnant and bore sons at the end of ten months. Jantu was the eldest and was born of same mother. All those women loved him more than their own sons. Jantu surpassed all his brothers in virtue and he had the golden mark above his ribs.

After some years the priest died and Somaka soon followed him. Somaka found that the Priest was suffering severe penalties in hell for his evil rite. Somaka agreed to take over the priest's guilt. But Yama said that it was not fair that the Priest should suffer for him, since both the king son together. If they were to suffer both would do so together.

Yama agreed. Both of them consumed the effects of the ill actions and were released later to enjoy the good fruits of their actions. Lomasa pointed out the hermitage of Somaka to Yudhisthira and advised him to stay there for six nights, fasting and with a kind disposition.
This episode is mentioned in chapter 185 of the Vana Parva. This story told by Markandeya when Yudhisthira asks him the life history of Vaivasvata Manu.

Markandeya said the manu was the son of the Sun. He was very valorous and brave and surpassed his grandfather, Viz, Brahma. He performed severe penance, standing on one leg for about ten thousand years. When he was standing in the Cirine river, one significant fish came to him and said that he was afraid of big fishes, as they would devour him. Vaivasvata Manu felt sympathy for him and placed him in a white earthen pot. Manu loved the fish like his own son. After some days the fish could not move in the earthen pot and asked Manu for a better habitat. Manu placed him in a well. The well was two Yojanas in length and one yojana in width. After some days the fish became as big as that well. So he asked Manu to put him elsewhere, where upon Manu placed him in the Ganga. He became as broad as the bed of the Ganga and so again requested Manu to place him in the ocean. Manu did so. The fish was pleased and told manu that after some days there would be deluge. So he advised Manu to prepare a big boat with a long and strong rope. He asked Manu to get into that boat with seven sages and with grains of all varieties. He would come to Manu then. He would having one horn from which he could be identified. Manu agreed to do so. Then he took the grains of all the required varieties and set out in the boat. The fish with a horn came to him and Manu threw the rope round the horn. The fish drew the boat into a big ocean and there was water everywhere. Even the sky and heaven also appeared as an ocean. Only the Saptarshis, Manu and the Matsya could be seen. This lasted for many years. Then the fish took the boat to the Himalayas and asked the sage to the boat to the cliff of the Himalayas. There after the fish said to the sage that
he was Brahma, the Prajapati. There was nothing more powerful than he. He bade Manu create all the creatures including the Gods, daityas, men and other sentient and non-sentient objects.

Mandūkopkhyāna

The episode of Mandukaraja is mentioned in the Mahābhārata in the chapter 193 of Vana Parva. This story is told by Mārkandeya to the Pandavas.

Pariksit, the king of Ayodhya, once went on hunt. In the forest he was luced away by a deer. He was tired and hungry. He saw a dense and blue forest track. There was a large lake with limpid water on it. He plucked a few lotuses and placed the lotus stalks before the horse and rested on the shore. He heard a melodious song. He wondered as no human figure could be seen. After some time he saw a girl plucking flowers and singing. He enquired of her and asked her hand. The girl said that she would be his on certain conditions. The girl said that she should not be shown water. The king agreed and remained these in her company.

After some time the king's retinue came where he was seated. All of them returned to the capital. The king ordered that no water should be brought in. The woman in the harem were astonished to see that no water was carried into the harem.

The ministers created a forest consisting of a number of trees therein. He told the king that the forest was ready and the king would be happy to sport there. The king went there with his new bride. When he was tired he saw the well full of water he sat with his bride and asked her to enter the well. She entered it and never come up again.
The king then was disturbed and cause the well to be drained and killed all the frogs. He issued orders that whosoever would be desirous of seeing the king should present him with a dead frog.

All the frogs were terrified and approached their king. The king of frogs assumed the form of a hermit and approached the king. He prayed that the king should not kill the frogs. The king said that he would kill the forges they had swallowed his spouse.

Thereafter, the king frog said that he was Ayu and the King's spouse was his daughter, Subsobhana. She had tempted a number of kings. The king frog called her and asked her to serve the king. He cursed her that she would not be virtuous.

The king was, however, extremely pleased to recover his spouse, and became enamored of her. He thought that he had won the glory of the three Worlds. He then thanked the king frog.

**Indrāvyumoghavāna**

The Pandavas asked Markandeya, "Is there anybody that older than you"?. Then he related the story of the rajarsi, Indradyamna. The saintly king once descended form heaven to earth, and approached sage Markandeya. But the sage did not recognize him. The king and the sage went to Pravirakarna, on owl living on the top of the Himalayas. It also did not recognize the king. Then they went to Nādijamgha, a stork very much older than the owl and living in the lake known as Indradyumna. Nādijamgha also could not recognize the king. In another part of the lade was living a tortoise called Akupra who was older than Nādijamgha. At last the king, the sage Pravikarana and Nādijamgha approached Akupara told sage Märkandeya that Indradyāmna was
a famous king, quite liberal and munificent in distributing gifts, and that the lake Indradyamna was formed by the passage of the cows gifted by the king. Having heard those details regarding the king, the sage sent him back to heaven. The pool lay near mount Gandhamadana and the Pandavas once visited it.

**Tripuravadhopākhvāna (The story of the triple city of the Asuras)**

The Asuras had three cities in heaven. One of iron (belonging to Vidyunmatin) One of silver (belonging to Tarakaska) and one of gold (belonging to Kamataksha) Indra could not vanquish them. The Gods repaired to Rudra and promised him the creatures slain in every sacrifice. Siva then made Ghandhamadana and Vindhya the two bamboo poles of his chariot, the two wheels, Elapatra and Puspandanta the moon and the sun the two pins of the yoke, the malaya mountain the yoke, Taksaka the string for typing the yoke to the pole, and the creatures (Sattvani) the traces of the steeds, the four vedas his fours steeds, the Upavedas bridle bits, Gāyatri and Sāvitri the reins, Om the whip (protode), Brhaman the driver, Yama Vaivasvali the feathers of its tail, lighting the whetting stone, Meru the standard. Adored by Gods and rsis he adopted a posture called after his won name and stood immovable for 1000 years. When, however, the three cities came together in the firmament he shot that terrible shaft of three knots inspired with the Yuga find and composed of Visnu and soma. While the triple city to burn, Parvati repaired him thither to behold the sight. She had on her lap a child having a bald head with five tuffs of hair on it. Indra endeavored to strike the child with the thunderbolt. But Mahadeva paralyzed his arm. Indra with the Gods, repaired to Brhaman, who understanding that it was Siva, came with them and recited a hymn. Mahadeva became gratified and the arm of Indra reassumed its natural stale.
This episode occurs in the Karna Parva. It is told by 'Salya to tease Krsna who boasted about his velour. The tale in short is as follows:-

There lived a certain Vaisya in the kingdom of a certain king near the sea. He performed many sacrifices. His little boys daily used to give the remnants of their food and began such as curds, milk, etc to a crow. The crow grew fat on the food and hence began to insult other members of his own clan and also other birds. Once certain swans, swift as Garuda in flight, came to the shore of that sea. Now, the crow went to these swans and challenged them to compete with him in flight. The swans laughed and replied that it would not be possible for the crow to complete with them in flight. The crow on the other hand, boasted of his knowledge in the various forms of flight and began to describe them. One of the swans, however, told the crow that the latter might know all these flights, but that he himself knew only one such flight and would fly according to it if he were really to compete. On hearing this speech of the swan, other crows that were there began to laugh at the lack of knowledge on the part of the swan. Then that swan and the crow began their competition. The crow began to surprise the spectators by various modes of his flight while the swan flew only in the one made of flight that he said he knew. His speed also was not much as that of the crow. Seeing that, the Crow said that this swan had indeed flown; but his flight was quite a poor one as compared to that of himself. Hearing this, the swan gradually increased his speed and turned to the west to fly over the sea. The crow after a short time, got completely exhausted. He could not find any tree to perch up on for rest. Ultimately, being afraid, best he should fall into the sea, he flew to the Swan. The Swan
asked him retortingly as to what sort of flight the latter was showing with his beak and his wings constantly touching the water of the sea. The Crow then let in a low tone- "Brother Swan! we indeed are crows. In vain we go on boasting. My life is in you power". Saying this he dropped down into the sea. The swan then took pity on the crow and catching him in his claws, and placing him on the back, brought him the same place from where they started on their flight.

The purpose of this tale is to bring out how the mean would ultimately suffer in their competition with the high-born. 'Salya advises Karna to leave off his vanity and to resort to Krsna, as the crow ultimately resorted to the kind swan superior to him in might.

_Tritopākhyāna_

Trita was an ancient sage. He was the son of the Maharsi Gautama. He had two brothers, Dvita and Ekata. This story describes how Ekata and Dvita duped Trita. When Gautama died, Trita became the chief of the three. Dvita and Ekata did not like this. Once all the three were passing by a forest with a herd of cows for a Yaga. Trita was walking ahead and the other two were following him with the cows. At a strategic point on the way, the brothers carried away he cows by a separate route with out the knowledge of Trita. When Trita came to know of the loss he was greatly distressed. On reaching the shores of the river sarasvati, from the animal fell into a dilapidated well. He performed a Yaga from where he lay. Assuming a creeper inside the well to be somalatha, Trita recited the Rks and the Devas responded to his prayer. Devas like Bhaspati graciously appeared before him and asked him to demand a boon from them. Trita replied that his desire was to worship the gods standing on the waves of the river Sarasvati. Accordingly, the river was made to
flow that way, and standing on the waves, Trita worshipped the gods. After that he went home and cursed his brothers and changed Ekata and Dvita into wolves.

Jaigisavyopākhayāṇa

Jaigisavya was a hermit. He attained Salvation by the strength of his penance. This story describes how this hermit Jaigisavya attained the World of Brahma.

Once Jaigisavya reached the hermitage of Devala, who showed the necessary hospitalities. After a few days, this hermit disappeared. After that he used to be seen only at the time of meals. Once Devala took his water pot and went by air to the sea, to fetch water. When he reached the sea he saw Jaigishavya bathing there. Devala had gone when Jaigisavya was in the hermitage. How did he reach the sea before Devala? Devala filled the pot and returned thoughtful. When he reached the hermitage Jaigisavya was there. After this Devala travelled through the World of the inspired sages. Wherever he went, he saw Jaigisavya. He asked the inspired sages how it was possible. They praised the attainments Jaigishaya had obtained by his 'tapas' (penance). Finally in the sight of everybody Jaigisavya flew to the world of Brahma.

Vṛdhakanyopākhayāṇa

The Rṣi Kuni Garga by penances created a fair daughter from his mind and then went to heaven. She worshipped the pitrs and the Gods with fasts and practised penances in a solitary forest, not wishing to marry, as she did not see a husband worthy of her. When she could no longer move, she set her heart upon departing from the other world. Nārada told her that she had no regions of blessedness to obtain, not having cleansed herself by the rite of marriage. She then went to a concourse of Rṣis, and said that she would give half her
penances to him who would accept her hand in marriage. Gatalva's son, the Rsi Prasrngavat, accepted her hand on condition that she should live with him only one night. On that night she became a young lady of the finest complexion and Galava's son become very happy. At morn she said: "He that will, with rapt attention, pass one night in this tirtha after having gratified the Gods with ablations of water, shall obtain the merit of the row of brahmacarya for 58 years". Then she departed for heaven. He soon followed her, moved by sorrow.

*Sankhalikhitopákhyaña*

Likhita was an ancient sage. The king of that land cut off his hands on a charge of that. But they grew into their original from by the power of the penance of his brother.

It was a time when the celebrated king Sudyumna was ruling over the country. On the banks of the river Bahuda in that country, there lived two sages, Sankha and Likhita in two separate hermitages of their own. Once Likhita went to the asram of his elder brother Sankha and finding none, but feeling hungry, took some vegetables from there and started eating them. While he was eating, his brother walked in and he deemed the action of his brother taking the vegetables without his permission as an act of theft. Cutting the hands of the culprit was the punishment accorded by the king at that time to the offender. Sankha sent Likhila to the king. The king received the sage respectfully and gave him a seat. The sage then told him all that had happened and Sudyamna ordered the hands of Likhita to be cut off. Blood was oozing from him hands when Likhita went and bowed before his brother. The brother congratulated him on his accepting the punishment for his crime and asked Likhila to go and take a dip in the Bahuda river. Likhita bathed in that holy
river and then he found both the hands growing like lotus-buds from his body. He rushed to his bother and showed him the hands and then Sankha said that it was due to the power of his penance that Likhita got his hands. Then Likhita asked his brother why he did not purify him by his power before. Sankha replied that the power of punishing was vested in the king and the king Sudyamna had become great by executing the law correctly

**Hayagrīvapākhyaṇa**

Hayagriva was an ancient king. After having slain a large number of his foes in battle, he was himself defeated and slain, being once without a follower at his side. He acquired great fame from the battles he fought. This was his sacrifice, and, having completed it by yielding up his life-breath, he is now sporting in the regions of the gods. He protected his kingdom, performed sacrifices, was possessed of learning, its. He drank soma in the sacrifices. gratified the Brāhmīns etc. Therefore he won heaven.

**Soda’sarajakīvopākhyaṇa**

On the thirteenth day of the Great war during Arjuna's temporary absence, Abhimanyu, with a small following pierces the Kaurava ring-formation (Cakra-Vyaha), and Abhimanyu is slain after a brave fight.

To console Yudīṣṭhira on the untimely death of Abhimanyu, Vyāsa tells him many stories illustrating the transistorizes of human life. At that time, he relates how Nārada comforted Śrīnjayas in a time of bereavement by telling him of the sixteen kings of great merit, who, nevertheless, all died when their time came. These kings were, as a matter of fact, all sovereigns who had conquered surrounding kingdoms or brought them under their sway. They established a paramount position on more or less extensive regions around their own king-
doms. This episode recounts the heroic deeds and meritorious actions of sixteen of such famous kings of antiquity. The sixteen kings are:


**Suvarṇasthīvyupākana**

Suvarṇasthīvi was the son of Śrṣnjaya. While the sages Narada and Parvata were living in that king’s palace, the following incidents took place. Śrṣnjaya expressed his sorrow of issuelessness to Narada. He then blessed him to have a son called Suvarṇaśṭhi, and be became as ascetic even as a boy. Indra got alarmed by the penance of Suvarṇaśṭhi and tried to frighten him by assuming the forms of various cruel beasts. He also sent his Vajrayudha against the ascetic, but all to no purpose.

The boy became four or five years old, One day, while strolling is the company of his mother on the banks of the Gaṅga, a tiger jumped up on him. The tiger of illusion had been sent by Indra and it killed the boy. His mother wept aloud and people in the palace gathered around her. Śrṣnjaya wept bitterly. Ultimately, Narada appeared, consoled the king and the permission of Indra brought the boy back to life.
Jamadagni, a celebrated anchorite, was one of the seven sages. He is said to be the author of a hymn and is associated with Viswamitra as his friend and a rival of Vasistha. He became prosperous after performing the four-night ritual (caturatra). He has also been associated with other sages like Atri, Kāṇva, Asvita and Vitahavya. He was intended to officiate as the priest (adhvāsya) at the sacrifice of Sunah'sepha. He has been claimed to be a descendant of the sage Bhṛgu. He was the son of Ācīka and Satyavati. He had five sons, and the Youngest of them Parasurama was the most celebrated. He is mentioned in the Vedas. He was present at the birth of Arjuna and performed many sacrifices at Palasaka. He was one of the sages who by the proper observation of fasts, had attained heaven.

Once Kārtavirarjuna, with his minister Changragupta and attendants, had been hunting in the forest on the banks of the river Narmada. It was noon. The hunters grew tired hungry and thirsty. They came to the hermitage of Jamadagni. The hermit called his divine cow Susila and ordered her to give food to the king and his party. Within a few seconds meals were got ready for thousands of people. The king and his attendants had a feast. On their return journey, the wonderful cow Susīla was the subject of their talk. The king wanted to get the cow. Which possessed divine power. So he sent his minister Changragupta to the hermitage of Jamadagni with instructions to get the cow susila, in exchange for a crore of cows or even half of the kingdom.

But the hermit was not prepared to give the cow. The minister and his men caught the cow by force and went away. The hermit, filled with grief, followed the party a long way through the forest and requested Changragupta to
return the cow. Changragupta got angry and struck him to death and took the cow to the palace in the capital city of Mahismati.

After waiting for a long time, Renuka started in search of her husband. She saw Jamaagni lying almost dead in a pool of blood. She fell down, and beating her breast, cried aloud. Parasurama, with Akrtavrana and other disciples, came there. When she saw her son Parasurama she beat her breast twenty-one times and cried. Parasurama took an oath that since his mother best her breast twenty-one times he would attack the Kṣatriys kings twenty-one times and put an end to them. took the dead body of Jamadagni and placed it. On fire, and began to sing the song of Viṣṇu. Then the hermit 'Sukra came that way and, with the help of Mṛtasanγivani, brought Jamadagni to life again. The lost cow Susila also returned without her calf.

**Kundadhāropākhyāna:—**

Kundadhāra was the name of a cloud. None of the Devas condenscended to bless a poor Brahmin who, once performed penance in the forest. Then a cloud called Kundadhara appeared before him and told him that, if the Devas would permit he (the cloud) would bless him. Immediately, the Deva called Mānibhadra requested the cloud to bless the Brāhmin. The cloud did so and the Brāhmin attained salvation.

**Mucukundopākyāna**

King Muncukunda, having subjugated the whole earth, repaired to Kubera in order to test his strength. Kubera created a large force of Raksharas who annihilate the forces of Mucukunda. Mucukanda rebuked his preist Vaishītha, who then by panaceas caused those Rākṣharas to be slain.
**Kālakaṇḍa**

He was an ancient Saint. During the reign of King Kṣemadarsin in the
country of Kosala, his subjects were put to great sufferings under the misrule
and corruption of his Kṣemadarsin, and a reputed sage, came to Kosala with a
caged crow. The sage went about the country claiming to know "Kakavidya"
(Vayasi Vidya) by which a crow could be made to tell past events. Actually,
the sage was going round the court by inorder to gather first-hand information
about the corrupt practices of the king's men. After acquiring knowledge of
the exact state of affairs in the country, Kālakaṇḍya reached the palace.
Under the cloak of the crows's words he exposed some of the improprieties of
the king minister. Naturally, the minister was furious, and by his secret in­
structions, his servants shot the crow to death that same night. On the next
day, the sage himself went to the king and convinced him of the minister's
guilt. The king accepted the sage's suggestions and brought about a through
overhaul of the administration by punishing or dismissing the culprits.

In chapter 106 of Santi Parva we find that this sage once advised Drupada to
make a treaty with king Kṣemadarsin. Kālakaṇḍya was a sage who flour­
ished in Indra's assembly (mbh.II Chapter 7)

**Cirakāṇḍa**

Cirakāri was a son of Gautama Maharsi. He used to think deeply before
doing any deed and so he earned the name Cirakāri.

Once the sage Gautama found out proof against the chastity of his own wife,
and enraged at this, commanded his on Cirakāri to chop off the head of his
mother. Giving his command, Gautama went into the forest. In obedience to
his father's orders, he came before his mother with a weapon. He did not kill
her immediately but pondered over the consequences of the dead. Matricide is a great sin. he mused. Then, again, who would be there to took after the father if the mother died? Perhaps his father, when he cools down, might regret his command and come back repentant. Thus he was sitting undecided when Gauntama returned full of remorse for his hasty order. On seeing his wife alive, he as greatly relieved and happy, and blessed cirakani.

**Kāavyopākhyaṇa**

Kāavya was born to a Candala woman as the son of a Kṣatriya. But the Candalas who were impressed by Kāavya's moral conduct, made him the headman of the village. He taught other that all people should honour Brahmans and love their country. His political creed was that those who prospered by the rain of a country were just like the worms living in a dead body.

**Sudarsanopākhyaṇa**

Sudarsana was the son of Agni and the Princess Sudarsana, the daughter of the king of Mahismati. He was married to Aughavati, the daughter of Aughavat, and was living with his wife in Kurukṣetra. His determination was to conquer Death even while pursuing the life of a house-holder. He told his wife not to disobey the desire of any quest, howsoever improper it might be and even if it involved the surrender of her body. Now, once a Brāhmin came to his house when he was out. The wife of Sudarsana received him well and asked him how she should treat him. The Brahmin asked of her nothing other than her own self to satisfy his desire. She again requested him to ask for anything else and desist from that strange desire of his, but he would not. The lady, ultimately remembering the words of her husband, accepted his request and they both
entered into the house. A short time afterwards, Sudarsana arrived at his house and shouted for his wife. But she did not reply. She was ashamed and thought herself to be impure due to the touch of another man. The Brahmin then replied from inside the house saying that Sudarsana's wife had accepted his request to satisfy him and was at the moment engaged in serving him. But Sudarsana's wife had accepted his request to satisfy him and was at the moment engaged in serving him. But Sudarsana was free from all wrath and smilingly replied that he was satisfied with what his wife was doing in the service of the guest. "Everything of mine-wife, wealth and whatever I have got-is for the quest", he said. On hearing these words of Sudarsana, the Brahmin came out of the hut and test him. "You have conquered death that follows you every moment of your life", said the Brahmin and went his way.

**Bhāmgāsvanopkhyaṇa**

There was a king named Bhamgasva. Once he performed a sacrifice called "Indradvista:, which was believed to have the power of blessing him with children. Indra, being not invited, was displeased with and was waiting for an opportunity to wreak vengeance on him. One hundred sons were born to Bhamgasva. Once he went to the forest after entrusting the affairs of the kingdom to his sons, Indra cunningly misguided him and made him lose his way in the forest. Wandering alone with his horse with the forest, he reached the bank of a river. Weary and thirsty, he steeped down in to the river. To his amazement, he was instantly transformed in to a woman. The bewildered "woman" some how reached Bhamgasva's palace. All the members of his family were deeply grieved over his change of sex. To avoid embarrassment to himself and others, Bhamagasva returned as a woman to the forest and there
lived as the wife of a sage and become the mother of a hundred sons. After some years "she' went back to the palace with the sons and leaving them there returned again to the forest.

Indra went to the palace at this time and made the two sets of hundred sons quarrel with another until all of them perished fighting. Hearing about this, the mother who was in the forest, wept bitterly. Indra visited her (Bhamagasva) there and she told him the whole story of her misfortunes and begged his pardon for performing the Indradvista sacrifice without inviting Indra. Pleased with her repentance Indra promised to resuscitate one set of her hundred sons. She wanted all the hundred sons, who were born when she was a woman, to be restored to life. Indra was ready to restore her manhood too, but she preferred to continue as a woman. Indra restored to life all the 200 sons of Bhamagasva and leaving Bhāmfasva as a woman, returned to Devaloka.

Matangopākhyaṇa

Mātanga was a Maharsi born to a barber of a Brahmin woman. This clandestine birth was not known either to the Brahmin husband or to Mataga for a long time. Once his Brahmin father sent him to the fields for ploughing. He put a donkey to the yoke and ploughed. When the donkey slowed down its work, Mātanga beat it hard. The mother of the donkey saw it and wept. She called Mātanga to her side and told him that he was the son of a barber and that was why he behaved like a candala showing on kindness towards the animal. Matanga ran to his house and told his parents what the mother donkey had said. After that, he left his house and did penance to become a Brahmin. Indra was pleased and he asked Mātanga what he wanted and replied he wanted to become a Brahmin. Indra made him a Brāhmin and sent him back.
Vitahavyopakhyan

Bhishma said: While Manu in days of yore was righteously ruling his subjects, he obtained a righteous son 'Saryati', in whose race were born Vatsas sons, the king Haihaya and Talajangha. Haihaya had ten wives and 100 heroic sons, who all studied the Vedas. In Kasi was king Karyasva, the grand father of Divosada. The sons of king Haihaya (Vitahavya-dayadain) invaded Kasi and slew king Haryasva in a battle between the Ganga and the Yamuna. Then they went back to their own delightful city in the Vastasa country. Meanwhile Haryasva's son Sudeva was installed as king of Kasi. The hundred sons of Vitahavya once more came and defeat him in battle, and then returned to their own city. After this, Sudeva's son Divodasa became installed as Kasi king. At the command of Indra he built the city of Varanasi between the Ganga and the Southern bank of the Gomati. The Haihayas again attacked Divodasa. He fought for 1,000 days, lost his army, left his capital and fled away to the retreat of Bharadvaja, who was his priest. He performed a sacrifice, in consequence of which pratardana was born to him. On the same day, when Pratardana was born, he grew as great as a boy of 13 years and mustard the Vedas. Bharadvaja(aided by yoga), entered in to the prince and caused all the energy of the universe to enter his body. Divadasa installed Pratardana as Yuvaraja and ordered him to march against the sons of Vīta havya. Pratardana seedily crossed the Ganga and proceeded against the city of the Vitahavyas and slew them all. King Vitahavya fled away to the retreat of Bhrgu. Pratardana followed in his footsteps and ordered Bhrgu to surrender king Vitahavya. Bhargu said "There is no Kṣatriya in this retreat; they who are here are all Brahmins" Pratardana returned home, and Vitahavya became a Bramarshi in consequence of Bhrgu's statement.
Cyavanopākhyaṇa (The episode relating to Cyavana)

Bhishma said: in days past, Maharṣi Cyavana Bhargava set himself for twelve years to Udavasa (dwelling in water) at the confluence of the Ganga and the Yamuna. He stood there like a wooden post. He was caught in the net of some fishermen (Kaivartah) along with a large number of fishes. They were afraid. Cyavana said that he would either die with the fisher or be sold with them. With pale faces, the fishermen repaired to king Nahusa, who immediately went to cyavana with his ministers and priest. Nahuṣa ordered large sums to be paid to the Nishadas for Cyavana. But the latter declared that these could not represent his price, even his whole kingdom. Nahuṣa deliberated with his ministers and priests. Then there came an ascetic living in the woods, born of a cow, and said that the cow was equal in value to a Brahmin. Cyavana accepted the cow from the fishermen and caused them along with the fishes to proceed to heaven. The two Rṣis gladdened king Nahusa by granting him many boons. He accepted the boon that he should himself remain firm in virtue. The two Rṣis returned each to his own asylum and Nahuṣa to his city.

Nṛgopākhyaṇa

Nṛga was an extremely righteous and generous king. Once, at Puskara, he gifted away thousands of cows to Brahmins. There was a Brāhmin called Parvata living near Puṣkara. He too was gives a cow and it was thereafter that the Brahmin named Anarata came. By then, there remained no cow to be gifted. Anarata came after Parvata had gone into the forest after leaving the cow at the pond (Puṣkara). Nṛga had forgotten the fact that the cow had already been gifted away to Parvata had finding it there owner-less he gave it to Anarata, who went away with the cow very much pleased. The King and his ministers also returned to the palace.
A very short time afterwards, Pravata returned to the pond and left very sorry to miss his cow. He searched for it here and there and at last found it at Anarata's house. Quarrel ensued between the two, Pravata alleging that Anarata had stolen his cow while the latter contended that it had been to him by the king for arbitration to the king, and the contending parties went to the capital to meet the king. At the palace, they asked the gate-keepers to tell the king about their arrival. But they did not tell the king nor did come.

Angered at this, the Brāhmins caused that Nṛga be converted into a chameleon and live as such for a thousand years. The king heard about the curse and ran up to the Brāhmins and requested for absolution from it.

The Brāhmins then said that after one thousand years Mśaṛvaīśu would incarnate as Śri Kṛṣṇa and that his touch Nṛga, the chameleon, would resume his former form as king. According to this cause, Nṛga was born as a chameleon is a neglected well at Dvaraka. One day Samba and others who happened to go near the well tried their best to take the chameleon out to it, to no purpose. At last, by Kṛṣṇa's touch, it resumed its form as king Nṛga, and related the story of his curse to the onlookers who stood there wondering.

Kṛṣṇa granted salvation to Nṛga who changed, at his touch, from chameleon to his former from as king Nṛga.

**Nāciketopākyāna**

Nāciketa was a sage of olden days. He lived for a long time in the asrama, serving his father, Uddālaki who devoted him time to performing Yajnas. Nāciketa was once sent into the forest for flowers. He did not find them anywhere there, and returned to the asram without. Angry at this, his father
cursed him to taken to Yamaloka. Accordingly he went to Yamaloka. He waited at the gate for a long time to see Yama, who appeared at last when he sang the praises of Yama. The advice then given by Yama to Nāciketa forms the kathopanisad. After studying the advice he returned to his father, who was pleased to find him a great scholar.