

to enter the womb of Diti and cut into 49 pieces the child with his weapon, the Vajra. The child in the womb began crying on receiving cuts with Vajra when Indra asked it not to cry. (Mā ruda, don't cry) and so the child got out of Diti's womb as 49 Mārutas (winds). Then did Diti wake up and cursed Aditi as follows : "Your son did treacherously kill my offspring in the womb itself. So he will forfeit the three worlds. You were responsible for the murder of my child. You will, therefore, have to spend days in prison grieving over your children. Your children also will be annihilated". Because of this curse of Diti, Indra once lost Devaloka and had to live elsewhere, and Nahuṣa functioned, for a time as Indra. (See Nahuṣa). In the 28th Dvāpara yuga Aditi transformed as Devakī had to be a captive of Kāṁsa, and Kāṁsa killed her children by dashing them on the ground. (Devibhāgavata, Skandha 4).

4. *Narakāśura stole the earrings of Aditi.* Narakāśura, who turned out to be a curse and menace to the three worlds consequent on the boon he got from Viṣṇu, attacked Devaloka once, and carried off Indra's royal umbrella and Aditi's earrings. Mahāviṣṇu incarnated himself as Śrī Kṛṣṇa, killed Narakāśura in battle and got back the earrings etc. (M.B. Udyoga Parva, Chapter 48, Verse 80; Sabhā Parva, Chapter 38, Verse 29; Bhāgavata Daśama Skandha).
  5. *Mahāviṣṇu became seven times son to Aditi.* Once, desirous of having children Aditi cooked food (rice) sitting herself in the entrails of Mount Mynaka (M.B. Āraṇya Parva, Chapter 135, Verse 3). Dharmaputra, in the course of singing the glories of Lord Kṛṣṇa after the great war refers to Viṣṇu having taken birth seven times in the womb of Aditi. (M.B. Śānti Parva, Chapter 43, Verse 6).
  6. *Budha cursed Aditi.* A story in the Mahābhārata refers to Budha's once cursing Aditi. The ever increasing power of Asuras made the Devas anxious. Aditi, the mother of the Devas decided to send them all to annihilate the Asuras. She had finished cooking food for her sons, and lo ! there appeared before her Budha and asked for food. Aditi asked him to wait pending her sons taking their food hoping that there would be some food left after that. This caused Budha to lose his temper and he cursed her that (Aditi) she would become the mother of Vivasvān in his second birth as Aṇḍa, when she would suffer pain in her abdomen. (M.B. Śānti Parva, Chapter 34, Verses 96-98).
  7. *Former birth of Aditi.* During the former years (period) of Svāyambhuva Manu the Prajāpati called Sutapas, along with his wife Prṣṇi did Tapas for 12000 years. Then Mahāviṣṇu appeared before them, and Prṣṇi prayed for a son like Viṣṇu himself, and Mahāviṣṇu was born as her son named Prṣṇigarbha. This story is related by Śrī Kṛṣṇa to his mother on his birth as the son of Vasudeva. (Bhāgavata, Daśama Skandha, Chapter 3).  
She, who became the wife of Prajāpati as Prṣṇi before Svāyambhuva Manu, and was born again as Devakī, the wife of Vasudeva is one and the same person.
- ADRA. A King of the Solar dynasty. (See Sūrya Varṇa).
- ADRI was a King, the son of Viṣvagaśvā and father of Yuvanāśvā. (M.B. Vana Parva, Chapter 202, Verse 3).

ADRIKĀ. A nymph (devastrī). There is a story in Devibhāgavata about her being cursed by a Brahmin and turned into a fish.

ADRṢṬABHAYA is the curse put on King Janamejaya by Saramā, the dog of the Devas. While Janamejaya, son of Parīkṣit was conducting, along with his brothers, a yāga of long duration at Kurukṣetra the son of Saramā went to the place and was thrashed by the brothers of Janamejaya. Seeing her weeping child Saramā naturally got angry. She cursed the king thus : "My son did not commit any offence; he did not even look at the havis (oblations), nor did he lick it. For having thrashed the innocent child you will experience Adrṣṭabhaya. When the yāga was over Janamejaya got rid of the curse by getting sage Somaśravas do certain proper rites.

ADRṢYANTĪ, wife of sage Śakti, the son of Vasiṣṭha and mother of sage Parāśara.

Kalmāṣapāda, a king of the Ikṣvāku dynasty reached the hermitage of Vasiṣṭha during a hunting expedition when Śakti, eldest of the hundred sons of Vasiṣṭha came walking towards him. False pride prevented either of them from giving way to the other. The King got angry and whipped Śakti. Śakti cursed the king and he was converted into a demon. This happened at a period when sages Vasiṣṭha and Viśvāmitra were at logger-heads. Viśvāmitra got admitted into the body of King Kalmāṣapāda a demon called Kimkara, and the king set out to take revenge upon Śakti, the son of Vasiṣṭha. The King was further promised all support by Viśvāmitra. Kalmāṣapāda ate up all the hundred sons of Vasiṣṭha. Overcome with grief Vasiṣṭha attempted suicide many a time. But the spirit (Ātman) did not quit the body. Thus sunken in grief Vasiṣṭha lived in his hermitage with Adrṣyantī, wife of Śakti. One day Vasiṣṭha heard distinct sounds of the chanting of the Vedas and Adrṣyantī told him that a child of his son, Śakti, was developing in her womb and that the vedic sounds heard were sounds produced by that son chanting the vedic hymns. Vasiṣṭha thus was happy to hear that the dynasty will not become extinct and, so, gave up all ideas of suicide. Another day Kalmāṣapāda in the guise of the demon hurriedly came to devour Adrṣyantī and Vasiṣṭha gave him redemption from the curse. He was restored to his old state and form. Adrṣyantī duly gave birth to a son, and the child grew up to become Parāśara, father of Vyāsa.

While the Pāṇḍavas, in the course of their forest life, were passing the banks of river Gaṅgā at midnight, a Gandharva named Aṅgārāparṇa enjoying in the river-water clashed with Arjuna, and he was defeated. The story of Adrṣyantī is one of the many stories told by Aṅgārāparṇa to the Pāṇḍavas. (M.B. Ādi Parva, Chapters 175-178).

AGASTYA.

1) *Genealogy.* Descended from Viṣṇu in this order Brahmā-Marici-Kaśyapa-Sūrya-Agastya.

2) *Birth.* A story occurs in Uttara-Rāma-Carita about the birth of Agastya. Nimi was the son of Ikṣvāku of the Sūrya dynasty. When he ascended the throne he decided to celebrate a sacrifice of long duration. He invited Vasiṣṭha to perform the sacrifice. But Vasiṣṭha, who had to participate in the sacrifice