

ARUṆA II. A king of the solar dynasty, and father of Triśaṅku. (Devī Bhāgavata, Saptama Skandha).

ARUṆA III. A sage in ancient India. A community of Ṛṣis was denoted by this name. Those Ṛṣis were called Aruṇas. The Ajas, Pṛśnis, Sikatas, Ketus and Aruṇas—they attained Svarga by self study. (M.B., Śānti Parva, Chapter 26, Verse 7).

ARUṆA IV. A serpent. Karkkoṭaka, Vāsuki, Takṣaka, Pṛthuśravas, Aruṇa, Kuṅjara, Mitra, Śaṅkha, Kunuda, Puṇḍarīka, and the chief of serpents, Dhṛtarāṣṭra. (M.B., Mausala Parva, Chapter 4, Verse 15).

ARUṆA V. A Ṛṣi. Taittirīya Āraṇyaka refers to him as born from the flesh of Brahmā at the time of creation.

ARUṆA VI. A Dānava (Asura) born in the dynasty of Vipracitti. He did tapas for long years repeating the Gāyatrī mantra, and got from Brahmā the boon not to die in war. Becoming very arrogant on account of this boon he left Pātāla (nether region) for the earth and deputed a messenger to challenge Indra for war. At that time a heavenly voice called out that as long as Aruṇa did not give up the Gāyatrī he could not be worsted in war. Then the Devas sent Bṛhaspati to Aruṇa to make him give up Gāyatrī. Aruṇa questioned Bṛhaspati as to why he of the enemy camp had come to him (Aruṇa). Bṛhaspati replied : “You and I are not different; both of us are worshippers of Gāyatrī Devī. Being told so Aruṇa gave up worship of Gāyatrī Devī, and she felt offended at this and sent thousands of beetles against him. Thus, without fighting Aruṇa and his army were extinguished. (Devī Bhāgavata).

ARUṆA VII. A son of Narakāsura. When Narakāsura was killed Aruṇa along with his six brothers fought against Śrī Kṛṣṇa and was killed.

ARUṆĀ I. An Apsarā woman born of Pradhā, wife of Kaśyapa. Pradhā and Kaśyapa had the following children. Alambuṣā, Miśrakesī, Vidyutparṇā, Tilottamā, Rakṣitā, Rambhā and Manoramā. (M.B., Ādi Parva, Chapter 65, Verses 50, 51).

ARUṆĀ II. A tributary of the river Sarasvatī. (M.B., Vana Parva, Chapter 83, Verse 15).

ARUṆASAMGAMAM. The place where Aruṇā falls into Sarasvatī. (M.B., Śālyā Parva, Chapter 43, Verses 30-45).

ARUNDHATĪ I. Wife of Sage Vasiṣṭha.

(1) *Birth.* She was born as the daughter of Karddama Prajāpati and Devahūti. (See Vasiṣṭha).

(2) *Other information.* (1) Once Arundhatī got suspicious about the character of Vasiṣṭha and as a result of misunderstanding her chaste husband her beauty suffered a set-back. (M.B., Ādi Parva, Chapter 232, Verses 27-29).

(2) Arundhatī shone forth in Brahmā’s assembly with other Devis like, Pṛthvī, Hṛī, Svāhākīrtī, Surā and Śacī. (M.B., Sabhā Parva, Chapter 11, Verse 41).

(3) She outshone all other chaste women in devotion to her husband. She owed her great power to her chastity and service of her husband. (M.B., Aranya Parva, Chapter 225, Verse 15).

(4) The seven great Ṛṣis once offered her an honourable seat. (M.B., Vana Parva, Chapter 226, Verse 8).

(5) There is a story in the Mahābhārata of how Śiva once blessed Arundhatī. While the seven great Ṛṣis were staying at the Himālayas it did not rain consecutively for twelve years, and the Munis suffered much without either roots or fruits to eat. Then Arundhatī

began a rigorous tapas, and Śiva appeared before her disguised as a brahmin. Since, due to the failure of rains, Arundhatī had no food with her. She cooked food with some cheap roots and served the guest with it, and with that it rained profusely all over the land. Śiva then assumed his own form and blessed Arundhatī, and from that day onwards it became a sacred spot. (M.B., Śālyā Parva, Chapter 43, Verses 38-54).

(6) Arundhatī once pointed out to Vṛṣṭdarbhi the evils of receiving remuneration (fee). (M.B., Anuśāsana Parva, Chapter 10, Verse 45).

(7) On another occasion she spoke about the secret principles of ethics among others. (M.B., Anuśāsana Parva, Chapter 130, Verses 3-11).

(8) Once all the Devas eulogized Arundhatī and Brahmā blessed her. (M.B., Anuśāsana Parva, Chapter 130, Verses 12 and 13).

(9) Arundhatī and Vasiṣṭha did tapas at the sacred Sarasvatī tīrtha and entered into Samādhi. (M.B., Vana Parva, Chapter 130, Verse 17).

ARUNDHATĪ II. A wife of Kāla (God of death). Arundhatī, Vasu, Yamī, Lambā, Bhānu, Marutvatī, Saṁkalpā, Muhurtā, Sādhyā and Viśvā are the ten wives of Kāla. (Viṣṇu Purāna, Part I, Chapter 15).

ARUNDHATIVATĀM. A holy place. If one takes one’s bath during three days in the Sāmudraka tīrtha nearby and also starves one will get the results of Aśvamedha yāga. (M.B., Vana Parva, Chapter 84, Verse 41).

ARUṆĪ. Name given to Aruṇa when he attended Indra’s assembly disguised as female. (See Aruṇa).

ARUṆODĀ. A river flowing through the island of Plakṣa, one of the seven islands of ancient times. The wind around ten yojanas of Plakṣa is very fragrant because it carries the divine fragrance being emitted always from the bodies of Pārvatī and her attendants, who drink water from river Aruṇodā. (Devī Bhāgavata, Aṣṭama Skandha).

ARŪPĀ. One of Dakṣa’s daughters. (M.B., Ādi Parva, Chapter 65, Verse 46).

ARUPATTIMŪVAR. (*The sixty-three’s*). In ancient times there were sixty-three devotees of Śiva in the south. They were called Nāyanāras and they have composed many famous sacred songs. Prominent among them were Tirujñānasambandha, Tirunāvukkaraśa and Sundaramūrti

ARVA. The son of Ripuṁjaya. (Viṣṇu Purāna).

ARVĀVASU. An ancient Ascetic who had been a luminary in the Durbar hall of King Yudhiṣṭhira. There is a story in the Mahābhārata showing the merits of penance of Arvāvasu. This story was told by the hermit Lomaśa to the Pāṇḍavas, when they arrived at the holy bath Madhugilasamaṅga, during their exile in the forest. “Long ago two ascetics Raibhya and Bharadvāja had built their hermitages and lived here. A son named Yavakṛita was born to Bharadvāja. To Raibhya, two sons called Arvāvasu and Parāvasu were born. Raibhya and his sons were learned men. Bharadvāja and Yavakṛita became ascetics. Yavakṛita started doing penance with a view to get the boon of learning coming to him automatically without getting it directly from Brahmins. When his penance became severe Indra appeared and told him that the boon he asked for was an impossibility and tried to dissuade him from his attempt. Yavakṛita was not willing to give up penance. Later Indra came in the guise of a Brahmin to the