

- Rshabha**¹, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8152 (Tirtham . . . Koçalāyām).
- Rshabha**², one or more mountains. § 370 (Tirthayātrāp.): III, 85, 8163 (parvatam).—§ 565 (Gūlavacarita): V, 112, 3872 (°o nāma parvatāḥ sāgarāntiko); 113, 3873 (°oya . . . gr̥gām, there Çāṇḍilī dwelt).
- Rshabha**³, an ancient king. § 574 (Jambūkh.): VI, 9aa, 315 (priyam . . . R°ya, sc. Bhāratavarsha).—§ 673b (Bali-Vāsavaśamv.): XII, 227a, 8263 (among the ancient rulers of the earth, an Asura?).
- Rshabha**⁴, a prince. § 592 (Samçaptakavadhap.): VII, 20q, 804 (only B., in Droṇa's gāruḍavyāha).
- Rshabha**⁵ = Çiva: VII, 9453.
- Rshabha**⁶, a dvīpa. § 615i (Saptasārusvata): IX, 38, 2211 (dvīpa, with the river Sureṇu, q.v.). Cf. next.
- Rshabhadvīpa**, name of a place. § 370 (Tirthayātrāp.): III, 84, 8138 (krauñcanisādakam (°nīshādanam, B.)).
- Rshabhaketu** ("having a bull in his banner") = Çiva: XII, 6164 (Rudraya).
- Rshabhakūṭa** = Hemakūṭa: III, 9975.
- Rshadgu**, a prince. § 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6834 (son of Vṛjīvat and father of Citraratha⁶; B. reads Ushangu).
- rshayah sapta**, v. Saptarshi, pl.
- Rshigiri**, name of a mountain. § 277 (Jarāsandhavadhāp.): II, 21, 799 (one of the five hills near Girivraja).
- Rshika**, a king. § 130 (Amçavat.): I, 67, 2669 (incarnation of the Asura Arka).
- Rshika**, pl. (°aḥ), a people. § 279 (Arjuna): II, 27, 1033 (uttarān), 1034, 1035 (in the north, vanquished by Arjuna on his digvijaya).—§ 554 (Sainyodyogap.): V, 4r, 81 (rājānaḥ, adj.?).—§ 574 (Jambūkh.): VI, 9v, 372 (only B., in the south).—§ 604 (Karna): VIII, 8, 237 (had formerly been vanquished by Karna and caused to pay tribute to Duryodhana).
- Rshikulyā**, pl. (°aḥ) and sg., name of several sacred waters. § 279 (Arjuna): II, 28, 1041 (pl., in the north).—§ 370 (Tirthayātrāp.): III, 84, 8026, 8027 (sg., a tirtha).—§ 574 (Jambūkh.): VI, 9a, 343 (sg., a river in Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, 166a, 7652 (pl.).
- Rshiloka** ("the world of the rshis"). § 364 (Tirthayātrāp.): III, 83, 6060 (by bathing in Pāṇikhāta one attains to R.).—§ 370 (do.): III, 84, 8027 (by bathing in Rshikulyā one attains to R.).—§ 758 (Ānuçāsanik.): XIII, 103, 4910.
- Rshyaçr̥ṅga** (B. R°ya^o), a muni, son of Vibhāṇḍaka. § 11 (Parvasaṅgr.): I, 2, 443 (°oya caritrām, cf. § 391).—§ 270 (Brahmasabhāv.): II, 11, 440 (in the pulace of Brahman).—§ 390d (Tirthayātrāp.): R., the son of Kāçyapa (i.e. Vibhāṇḍaka) born by a hind, caused Indra to rain during a drought in the territory of Lomapāda, who gave him his daughter Çāntā: III, 110, 9991.—§ 391 (do.): III, 110, 9994.—§ 391 (cf. do.). The viprakṛṣṭi Vibhāṇḍaka Kāçyapa practising austerities near a great lake saw the Apsaras Urvāçī, whence his semen fell into the water and was lapped up by a hind, that was drinking. That hind was a daughter of the gods (devakanyā). Brahman had transformed her into a hind, and when she had given birth to a muni she would be freed. She now gave birth to a son, who was named Rshyaçr̥ṅga, because there was a horn on his head. He passed his days in the forest, devoted to brahmacarya, and he had never seen any human being except his father. At that time the king of the Aṅgas, Lomapāda, a friend of Daçaratha, had been shunned by the brahmins and was without a purohita, because he had been

guilty of falsehood towards a brahman and therefore Indra did not give rain in his territory. At the advice of a wise brahman he did atonement for his sins and appeased the brahmins. Thereafter he assembled his ministers in order to discuss means for bringing R. to his land. According to their counsel a courtesan with a number of women, etc., was sent to R. (III, 110). She had constructed a floating hermitage which she moored at a short distance from Vibhāṇḍaka's hermitage, and then sent her daughter, a courtesan, to Rshyaçr̥ṅga. She refused the fruits, foot-washing, etc., saying that her religious vows consisted in not receiving such things, but implied that she might embrace him. By giving him unsuitable food, garlands, beautiful garments, and drinks, and by playing and clasping him in her arms, she made him overpowered with love, and as she went away under the pretext of performing the agnihotra, he became sad. When Vibhāṇḍaka (b) returned he wondered that R. was not splitting the logs for fuel, etc., and asked who had been there (III, 111). R. said that a religious student (brahmacārin) had come to him; he had a mass of hair (jaṭilāḥ) and a pair of ornaments upon his wrist like his rosary (akṣhamālā); his matted hair (jaṭāḥ) was neatly tied up and adhered to the forehead and was divided in two, etc. He (R.) wished to go to him and see him every day (III, 112). Vibhāṇḍaka declared that it was a Rākshasa, and in vain spent three days in searching for this one. When Vibhāṇḍaka had gone out to collect fruits the courtesans allured R. to enter the bark, which they unmoored, and in this way they brought him to Lomapāda, who prepared a beautiful forest named Nāvyaçrama ("Floating hermitage") and kept R. in the female apartments. Suddenly rain poured down. Lomapāda gave his daughter Çāntā to R. When Vibhāṇḍaka was going to Campā in order to burn the king, the city, and his whole territory, the king let kine be placed and fields ploughed along the road, and ordered the cowherds to honour Vibhāṇḍaka with hospitality when he was fatigued and hungry, and to say that all this belonged to his son and that they were his slaves. Thus Vibhāṇḍaka was appeased. According to the command of his father R., as soon as a son had been born to him, returned to his father in the wood, and Çāntā followed and obeyed him, as Indrasenā Nārāyaṇī was ever obedient to Mudgala, etc. (III, 113): III, 110, 9999, 10000, 10006, 10007 (origin of the name), 10014, 10018, 10021, 10024 (rṣheḥ sutaḥ); III, †10034, (†10035), (†10039), †10041, †10043, †10044, †10045; 112, (†10051); 113, †10075 (munim), †10076, †10080, †10091, †10093.—§ 677 (Mokshadh.): XII, 235, 8609 (Lomapādaç ca rājārshih Çāntāṃ dattvā sutaṃ prabhūḥ | R°ya vipulāḥ sarvakāmair ayujyata, all. to § 391).—§ 702 (do.): XII, 297b, 10874 (Kāçyapaḥ? (so B., C. has Ka°)).—§ 767 (Ānuçāsanik.): XIII, 137a, 6269 (= XII, 8609, with a slight variation). Cf. Kāçyapa, Kāçyapaputra, Kāçyapātma.

Rshyamūka, name of a mountain. § 323 (Dvaitavanapr.): III, 25, †953 (Mārkaṇḍeya had seen Rāma Daçarathi on R.).—§ 425 (Hanūmad-Bhīmasamv.): III, 147, 11196 (the abode of Sugriva, when deprived of his kingdom, there Rāma met him).—§ 530 (Viçvāsumoksh.): III, 279, 16088 (çailasya, near [the lake] Pampā).—§ 531 (Rāmapākyāṇap.): III, 280; 16101 (giryagṛa, on R. Rāma made alliance with Sugriva).

Rta, name of a Rudra. § 770 (Ānuçāsanik.): XIII, 151b, 7090.

Rta(m) = Kṛṣṇa: XII, 1622.