

The Yādavas once celebrated a great festival on the Raivataka mountain. It was during this festival that Arjuna carried away Subhadrā, the sister of Śrī Kṛṣṇa. (M.B. Ādi Parva, Chapter 219; Bhāgavata, Skandha 10).

**RAIVATAKA II.** A mountain in Śāka Island. Mention is made about this mountain in Mahābhārata, Bhīṣma Parva, Chapter 11, Stanza 18.

**RAIVATAKA (RAIVATA).** Son of Priyavrata, the brother of Uttānapāda. Priyavrata had two wives Surūpā and Barhiṣmatī. Surūpā gave birth to ten sons beginning with Agnidhira. Three sons Uttama, Tāmasa and Raivata were born to Barhiṣmatī. These three sons became Lords of Manvantara, in course of time. (See under Manvantara).

**RAJA I.** A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 78).

**RAJA II.** A Sage. He was one of the sons born to Vasiṣṭha of Ūrjā.

**RĀJĀ.** One of the two gate-keepers of Sūryadeva. (Bhaviṣya Purāṇa, Brāhmakāṇḍa).

**RĀJĀ (N).** All the important Purāṇas have laid special emphasis on the importance of rule by Kings. All living beings will have Kings of their own. It was Brahmā who first assigned or ordained Kingship. After the creation of the Prajāpatis, Brahmā made Candra the King of the stars and medicines; Varuṇa was appointed King of waters like sea, river etc; Vaiśravaṇa was appointed King of Kings; Viṣṇu, King of Devas; Agni, King of Vasus; Indra King of Maruts; Dakṣa King of the Prajāpatis; Prahlāda King of the dānavas; Himavān, King of mountains; Citraratha, King of Gandharvas; Vāsuki, King of nāgas; Garuḍa, King of birds; Airāvata, King of elephants; Ox, King of cattle, Tiger, King of animals, Peepal tree, King of trees and Uccaiśravas, that of horses. (Agni Purāṇa).

As to what type the King of man-kind should be and what should form his duties it is ordained as follows. The Rājā should appoint either a Kṣatriya or a brahmin as his Commander-in-chief. The Commander-in-chief should be of noble birth and well-versed in law. Only a strong man who can speak boldly and openly should be appointed emissary or ambassador. Either a male or a female may be appointed to carry chewing materials. But, that person should be loyal, friendly and capable of putting up with hardships. The body-guard of the King should be a good swordsmen. Ministers should be conversant with dharmaśāstras (moral and ethical codes).

Also, the King should be surrounded by the royal physician, chief of the elephant division of the army, the mahout, chief of the cavalry force, master of the forts, the architect, preceptor in archery and the chief of the internal administration of the palace.

When it is yet three hours for the dawn, the King should wake up from sleep. Music, praises by courtiers etc. should herald his waking up. As soon as he has woken up, the King should hold talks with his spies. Then he should examine accounts and only after this should he begin the ablutions. After his pūjā (worship) is over, cows with gold should be gifted to brahmins. With their blessings he must look first into the mirror and then in ghee along with gold. Then he must look up the almanac for the day's star etc. And after having taken the medicine prescribed by the physician and

also the blessings of the preceptor the King should attend court. (Agni Purāṇa, Chapter 235).

According to Chapter 8 of the Manusmṛti (a great authority on law and ethics) Kings are born from the shoulders of Indra, Vāyu, Yama, Sūrya, Agni, Varuṇa, Candra and Kubera.

**RAJA (S).** One of the seven sons of Vasiṣṭha by Ūrjā, the other six being Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas, and Śukra. Holy souls, these seven were Saptarṣis in the third Manvantara. (Viṣṇu Purāṇa, Part 1, Chapter 10).

**RĀJADHARMĀ.** A stork, which was a friend of Brahmā and a son of Kaśyapaprajāpati. This stork was known as Nāḍijaṅgha also. (See under Nāḍijaṅgha).

**RĀJADHARMĀNUŚĀSANA PARVA.** A sub-Parva of Śānti Parva, Chapters 1-130).

**RĀJĀDHIDEVĪ.** The youngest of the five daughters of the solar King Sūra by Mārīṣā. King Jayasena of Avantī married Rājādhidevī. (Bhāgavata, 9th Skandha).

**RĀJAGRHA (GIRIVRAJA).** An ancient city in India, capital of Magadha. Dirgha King of Girivraja was killed by King Pāṇḍu. (Ādi Parva, Chapter 112, Verse 27). Another King, Ambuvica, had for a time ruled over the city. (Ādi Parva, Chapter 203, Verse 17). Afterwards Jarāsandha became its King. Girivraja is a holy place as well. He who bathes here will become as pleasant-looking as King Kakṣivān. (Vana Parva, Chapter 84, Verse 104).

**RĀJAMUKHĪ.** A celestial woman. (Skanda Purāṇa).

**RĀJANĪ.** A holy river in ancient India. (Bhīṣma Parva, Chapter 9, Verse 21).

**RĀJANĪTĪ.** (Politics and administration).

Politics and administration or administrative politics in ancient India is dealt with in Manusmṛti and Agni Purāṇa. A very brief summary of it is given below :

The King should organise six kinds of army formations, worship the Devas duly and then set out for war. Mūlabala, Bhūtabala, Śreṇībala, Suhrdbala, Śatrubala and Ātavikabala are the six kinds of army formations. The list is given in order of the comparative importance of the bala. The army has six parts i.e. Mantra (advisers), Koṣa (treasury), Padāui (infantry), Turaga (Cavalry), Gaja (elephant) and Ratha (chariot).

If an attack is feared either against the forts or across rivers or trenches, the army should be marched for their protection. The Army Chieftains surrounded by mighty warriors should lead the divisions. The King and his wife should be at the centre of the army-division along with the treasury and first class soldiers. On both sides of the King should march the cavalry and the chariots should form the farther wings. Elephants should proceed on the two sides of the chariot and soldiers recruited from forests must march on the sides of the elephants. The supreme commander will march behind all the others guiding the army.

If there is cause for fear in front of the army during the march, three Vyūhas (Phalanxes) Makara, Śyena or Sūcī should be put in the Vanguard. The Śakaṭa Vyūha is more suited to meet an attack from behind. If attack is feared from the flanks then also the Śakaṭa-vyūha is advisable. When attack from all the sides is feared sarvatobhadravyūha is indicated. It is the duty of the Supreme Commander to safe-guard his army and suppress reactionary forces whenever the army gets weakened, when it marches through caves, mountains or