

of Śiṣṭi gave birth to five sinless sons named Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. (Viṣṇu Purāṇa, Amśa 1, Chapter 13).

VRKATEJAS. A brother of Vṛkala. (See under Vṛkala).

VRKṢA (S). (TREES). It is stated in Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14, Stanza 29, as follows about the origin of Vṛkṣas (trees).

Prajāpati Kaśyapa married Analā, the daughter of Dakṣa. Trees yielding good fruits were given birth to by Analā.

VRKṢAPRATIṢṬHĀ. The ancient Indians believed that consecration of Trees and gardens (parks) were means of remission of sins and attainment of heaven. As the consecration of trees is a divine ritual it has to be performed as ordained in the Vedas. The rites are given below:

As the first item of the consecration ceremony of a tree, besmear it with all kinds of medicinal herbs, and adorn it with flour and flowergarlands and make it wear good clothes. Then make on it perforations for the ears with golden needle, and anoint ointment for eyes with golden wire. Place on the dais prepared at the foot of each tree, seven fruits and pots (Kalaśas) and make invocations. After this, offerings and sacrifices to Indra and the other gods should be given. Again invocation should be made with burnt offerings to Vanaspati. From the middle of the trees alms of cows should be given. Brahmins should bathe the trees with pots placed on the dais, reciting spells and incantations of anointment, and of Ṛg, Yajur and Sāma Vedas along with instrumental music. The owner of the trees should be given bathing water by himself. Then the owner should give cows, lands, ornaments and clothes as gift.

After having done so much, food with milk should be given for four days and burnt offerings should be made with gingelly etc. and butea. The gift to the priest should be double the gifts given to others. (Agni Purāṇa Chapter 70).

VRKṢAVĀSĪ. A Yakṣa. Mention is made in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 11, that this Yakṣa lives in the palace of Kubera.

VRKṢĀYURVEDA. The name Vṛkṣāyurveda is used for the conventional rules about planting trees near dwelling places. According to Vṛkṣāyurveda it is good to plant Itti (wave-leaved fig-tree) on the North side of the house. Ficus Indica (banyan) should be planted on the east. Mango tree on the south and Ficus Religiosa (banyan) on the west of the house. Thorny trees should grow up by themselves on the south side of the house. Garden should be close to the house. Svātī, Hasta, Rohiṇī, Śravaṇa and Mūla are considered to be good stars for planting trees. Stars good for taking trees, across river or in vehicle and to take down into ponds, are Hasta, Maghā, Ārdrā, Aśvinī, Puṣyam and Jyēṣṭhā. The stars mentioned above are good for planting Neem tree, Jonesia Asoca, Calophyllum, Mimosasirisha, Acacia Priyaṅgu, Syzygium, Mimosa and pomegranate tree. The distance between trees should be twenty rods. This distance is the best. Sixteen rods is medium. But it should never be less than twelve rods. If the tree does not bear fruit, the stem should be examined by cutting with a knife. Then mix powdered vermifuge seeds with ghee and smear it on the cut. Then water the tree. If fruits are destroyed before they ripen, mix the powders

of horse-gram, black-gram, green-gram, barley and sesam with ghee and smear the tree and water it. Watering the tree with water and ghee will make the tree flower and yield fruits quickly. Mix powdered dung of sheep, powdered Barley, sesam, and cow's flesh with water and keep it for seven days. Then water the tree with this water. This will make any tree yield more fruits and flowers. Watering the trees with fish-water will make them yield fruits more quickly. Mixture of Vermifuge seed, fish and rice is a good manure. This manure is a good remedy for all diseases of trees. (Agni Purāṇa Chapter 281).

VRNDĀ I. Wife of the asura named Jalandhara. (See under Māyāśiva).

VRNDĀ II. See under Svarṇā.

VRNDĀRAKA I. One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 127, Stanza 33, that he was killed by Bhīmasena in the battle of Bhārata.

VRNDĀRAKA II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. Abhimanyu killed this warrior. (M.B. Droṇa Parva, Chapter 47, Stanza 12).

VRṢA I. A warrior of Subrahmaṇya. (M.B. Śalya Parva Chapter 45, Stanza 64).

VRṢA II. An asura (demon). He is included among those who ruled over this earth in days of old. (M.B. Śānti Parva, Chapter 227, Stanza 51).

VRṢA III. A King of the family of Bharata who was the son of Śakuntalā. It is stated that he had a brother called Durmarṣaṇa. (Bhāgavata, Skandha 9).

VRṢA IV. An incarnation of Śiva in the form of an ox. The following is a story that occurs in Śiva Purāṇa, Śatarudasaṃhitā, about this incarnation.

When the Devas and the Asuras united together and churned the sea of milk, ever so many noble objects rose up to the surface of the sea. Several beautiful damsels also came up. Viṣṇu grew amorous of them and thus thousands of sons were born by them. These sons who were born in the Pātāla (Nether world), by and by, came up and began to do harm to the dwellers of the earth. At this time Śiva took the incarnation in the form of an ox to study the situation properly. In this disguise Śiva entered Pātāla and took by stealth the Sudarśana (the weapon of Viṣṇu) and drove him to heaven. When Viṣṇu had gone from Pātāla, he had advised his sons to stay in Pātāla. Vṛṣa who came to know of this, cursed them:— "Any man, other than the peaceful hermits and Dānavas (asuras) who are born from my portion, who enters Pātāla shall die." From that day onwards, the world of Pātāla became a forbidden place for men.

VRṢA V. One of the sons of Kārtavīryārjuna. It is mentioned in Brahmāṇḍa Purāṇa, that this prince escaped from the Kṣatriya extermination of Paraśurāma.

VRṢĀ. An Indian river famous in the Purāṇas. (M.B. Bhīṣma Parva, Chapter 9, Stanza 35).

VRṢABHA I. Son of Subala, the King of Gāndhāra. He was the brother of Śakuni. In the battle of Bhārata, this Vṛṣabha, with his five brothers, attacked Irāvān, who killed the five brothers. Vṛṣabha alone escaped death. (M.B. Bhīṣma Parva, Chapter 90, Stanza 33).

VRṢABHA II. An asura. Ariṣṭa was another name of this asura (See under Ariṣṭa).