

**RKṢĀMBIKĀ.** A woman follower of Lord Skanda. (M.B. Sālyā Parva, Chapter 46, Verse 12).

**RKṢĀRAJAS.** A monkey who was the foster-father of Bāli and Sugrīva. He was the king of Kiṣkindhā. He had no issue for a long time. Bāli and Sugrīva were brought up by Ahalyā at Gautama's āśrama. Rkṣarajas, with the permission of Indra, went to the āśrama and took Bāli and Sugrīva with him to Kiṣkindhā. From that time, Bāli and Sugrīva remained with him as his foster-sons. (Uttara Rāmāyaṇa).

There is a story in Vālmiki Rāmāyaṇa, Prakṣipta Sarga, about the origin of this monkey.

Once when Brahmā was in a state of meditation on the Meru mountain, tears rolled down from his eyes and he gathered the tears in his own hands. From those tears, a monkey came into being. Rkṣarajas was that monkey.

One day, Rkṣarajas went to a lake to quench his thirst. Seeing his own image reflected in the water, he thought it was some enemy and jumped into the lake, to attack him. But he soon realized his mistake and returned to the shore. As soon as he came out of the water, he felt that he had become a woman. Seeing her fascinating beauty, Indra and Sūrya were filled with lustful passion. Both of them had involuntary emission of semen. Bāli was born from Indra's semen which fell on the head and Sugrīva was born from Sūrya's semen which fell on the neck of Rkṣarajas. Towards the end of the night, Rkṣarajas lost his female form and regained his former shape as a male. At once he took the two children with him to Brahmā and told him the whole story. Brahmā sent a messenger with Rkṣarajas and had him anointed king of Kiṣkindhā. After the time of Rkṣarajas, Bāli became king of Kiṣkindhā.

**RKṢĀŚRĠGA.** The younger son of Dīrghatapas who was performing tapas in Mandāravana on the northern part of Kāśī. Since he was killed by Citrasena, all others committed suicide. But Dīrghatapas who was left behind collected their bones, and deposited them in the sacred Śūlabhedatirtha. Skanda Purāṇa says that consequently they attained Heaven.

**RKṢAVĀN.** One of the seven mountains in India. (M.B. Bhīṣma Parva, Chapter 9, Verse 11).

**ROCAMĀNĀ.** An attendant of Skandadeva. (M.B. Sālyā Parva, Chapter 45, Stanza 28).

**ROCAMĀNA I.** A Kṣatriya King. The following information is available from Mahābhārata about him.

(i) Rocamāna was born from a portion of an asura named Aśvagrīva. (M.B. Ādi Parva, Chapter 67, Stanza 18).

(ii) Rocamāna also was present at the Svayamvara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 10).

(iii) Rocamāna was the King of the country Aśva-medha. Bhīmasena, at the time of his regional conquest, defeated this King. (Mahābhārata, Sabhā Parva, Chapter 29, Stanza 8).

(iv) At the beginning of the battle of Kurukṣetra, the Pāṇḍavas sent an invitation to this King to join the battle. (M.B. Udyoga Parva, Chapter 4, Stanza 12).

(v) Rocamāna was a mighty warrior on the side of the Pāṇḍavas in the battle of Kurukṣetra. (M.B. Droṇa Parva, Chapter 70, Stanza 47).

(vi) Rocamāna was killed by Karṇa in a combat. (M.B. Karṇa Parva, Chapter 56, Stanza 49).

**ROCAMĀNA II.** Mahābhārata, Sabhā Parva, Chapter 27, Stanza 19, mentions another Rocamāna who had been defeated by Arjuna in his regional conquest.

**ROCAMĀNA III.** Mention is made in the Mahābhārata, Karṇa Parva, Chapter 6, Stanza 20, that teacher Droṇa had killed two brothers with the name Rocamāna in the Bhārata-battle.

**ROCANĀ I.** The daughter of the King Devaka. Vasudeva married Rocanā. Two sons Hema and Hemāṅgada were born to her. (Bhāgavata, Skandha 9).

**ROCANĀ II.** Grand-daughter of Rukmī, the King of Vidarbha. Aniruddha the grandson of Śrī Kṛṣṇa married her at Bhojakāṭa, (Bhāgavata, Skandha 10).

**ROCANĀMUKHA.** An asura. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 105, Stanza 12 that Garuḍa killed this Asura.

**RODHA.** A hell. See the part Naraka under the word Kāla.

**ROHIṆĪ I.** The mother of all the cows. The following is a story about the origin of Rohiṇī, given in Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14.

Prajāpati Kāśyapa married Surabhi the seventh daughter of Dakṣa. Two daughters Rohiṇī and Gandharvī, were born to Surabhi. In later years cows and oxen were born in the world from Rohiṇī and horses from Gandharvī. In the Mahābhārata, Sabhā Parva, Chapter 66, it is mentioned that two daughters Vimalā and Analā were born to Rohiṇī and that from these two, in later years cattle were born.

**ROHIṆĪ II.**

1) *General information.* One of the wives of Candra (Moon). The twentyseven stars are the wives of Candra. Of these twentyseven wives, Rohiṇī was loved most by Candra. (See under Candra).

2) *Rohiṇī and Daśaratha.* (See under Daśaratha, Para 10).

**ROHIṆĪ III.** The mother of Balabhadrarāma.

1) *General information.* Vasudeva had two wives Devakī and Rohiṇī. Śrī Kṛṣṇa was born from Devakī and Balabhadrarāma from Rohiṇī.

2) *Previous Birth of Rohiṇī.* Vasudeva was the rebirth of Prajāpati Kāśyapa. When Kāśyapa took birth as Vasudeva, his two wives Aditi and Surasā took birth as Devakī and Rohiṇī respectively. (They took birth thus, because of the curse of Varuṇa. For details of the curse see under Kāśyapa, para 6).

3) *The birth of Balabhadra.* The seventh child of Devakī was placed in the womb of Rohiṇī and Balabhadrarāma was born. (For this story see under Kṛṣṇa, para 6, Kāṁsa, para 6 and Śaḍarbhaka).

4) *Death.* As soon as a messenger named Dārūka brought the news that the entire race of the Yādavas had perished in Dvārakā,

"because of grief, Vasudeva, Devakī and Rohiṇī forsook their bodies." (Bhāgavata, Skandha 11).

**ROHIṆĪ IV.** Nisā the third wife of the Agni (fire) called Manu or Bhānu gave birth to a daughter named Rohiṇī. Because she had done some misdeeds, she became the wife of Hiranyakaśipu. (M.B. Vana Parva, Chapter 221).