

- this king. Girikā was their mother. (Agni Purāṇa, Chapter 278).
- VIRĀ. The wife of the Agni (fire) named Bharadvāja, the son of Śamīyu. The Agni Virā was the son of this Virā. (M.B. Vana Parva, Chapter 219, Stanza 9).
- VIRĀ II. A river of India, very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 22).
- VIRĀ III. The wife of King Karandhama. She was the mother of Avikṣit. Once, when serpents began to do harm to all the living and non-living things in the world, Virā approached her grandson Marutta and advised him to conduct a serpent-sacrifice. Marutta began the sacrifice. The serpents were terrified and sought protection from the wife of Avikṣit. She being kind-hearted, made her husband intervene and stop the sacrifice. (Mārkaṇḍeya Purāṇa, Chapter 126).
- VIRABĀHU I. A brother of Subrahmaṇya. It is stated in Skanda Purāṇa, that this Virabāhu stood with Subrahmaṇya and fought bravely.
- VIRABĀHU III. One of the hundred sons of Dhṛtarāṣṭra. In the battle of Bhārata he fought with Uttara and Bhīmasena. Bhīmasena killed him with his club. (Mahābhārata, Bhīṣma Parva, Chapter 64, Stanza 35).
- VIRABĀHU III. A king of the country of Cedi. The daughter of Sudāmā the king of Daśārṇa was his wife. It was this king of Cedi who gave protection to Damayanti when she was forsaken by her husband Nala. (M.B. Vana Parva, Chapter 69, Stanza 13).
- VIRABHADRA. One of the guards of Śiva.
- 1) *Origin.* There are two different opinions in the Purāṇas, regarding the origin of Virabhadra. There is no doubt that his birth was due to the anger of Śiva. When Śiva knew that his wife Pārvatī jumped into the fire and died at the sacrifice of Dakṣa, he struck his matted hair on the ground and from that, Virabhadra and Bhadrakālī came into being. This is the version given in Devī Bhāgavata, Skandha 7. According to Mahābhārata, Śānti Parva, Chapter 284, Virabhadra was born from the mouth of Śiva. From each of the hairpores of Virabhadra, who was born from the mouth of Śiva to destroy the sacrifice of Dakṣa a fearful monster was born, all of whom, formed a group of ghosts called the Raumyas.
  - 2) *The Destruction of the sacrifice of Dakṣa.* See under Dakṣa.
  - 3) *Attainment of boon.* After the destruction of the sacrifice of Dakṣa, the fearful monster Virabhadra, began to exterminate the entire creation. Then Śiva appeared and pacified him and said "You shall become a planet in the sky called Aṅgarakṣaka (Bodyguard) or Maṅgaḷa (well being). Everybody will worship you. Those who thus exalt you, will get health, wealth and long life." (Bhāgavata, Skandha 7; Vāyu Purāṇa, 101, 209; Padma Purāṇa, Śrṣṭi Khaṇḍa, 24).
  - After the destruction of the sacrifice of Dakṣa, Virabhadra severed a portion of his radiance, and from that radiance, later Ādiśaṅkara (Śaṅkarācārya) was born. This story occurs in Bhaviṣya Purāṇa, Pratisarga Parva.
  - 4) *Prowess.* Virabhadra was not only a follower of Śiva. He was a prominent general of the army. In the battle of the burning of Tripura and the Jalandhara fight, Virabhadra stood with Śiva and fought fiercely. (Padma Purāṇa, Pātāla Khaṇḍa and Uttara Khaṇḍa).
  - 5) *Protector of the Devas.* Virabhadra was the destroyer of the Asuras and the protector of the Devas. Once

Kaśyapa and all the other hermits and sages with him were burnt to ashes in the wild fire that occurred in the Śaukaṭa mountain. Instantly Virabhadra swallowed that wild fire and by the power of incantation, he brought to life from the ashes all the Ṛṣis (hermits) who were burnt to death.

On another occasion a serpent swallowed all the gods. Virabhadra killed the snake and rescued all the Devas. Once an asura called Pañcamedhira put into his mouth all the gods, all the hermits and Bāli and Sugriva. Those who escaped from the danger stood agape being powerless to confront the Asura. At last Virabhadra attacked the asura. That great and fierce battle lasted for years. At the end Virabhadra killed the Asura and rescued all.

Because Virabhadra had thus protected the Devas and the others on three occasions, Śiva became immensely pleased with him and gave him several boons. (Padma Purāṇa, Pātāla Khaṇḍa, 107).

VIRĀDHA. A fierce Rākṣasa (giant) whom Rāma and Lakṣmaṇa killed in the Daṇḍaka forest. Virādha was the rebirth of Tumburu, a Gandharva who had been cursed to become a Rākṣasa. The story about Śrī Rāma's liberating the Gandharva from the curse and sending him back to the world of Gandharvas, occurs in Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sargas 2 to 4, as follows.

In days of old, Tumburu, a Gandharva had been serving Kubera. Once Tumburu was asked by Kubera to bring Rambhā. Tumburu failed in bringing Rambhā at the stipulated time. Kubera got angry and cursed Tumburu to become a Rākṣasa. Tumburu requested for liberation from the curse. Kubera granted his request and said "In Tretāyuga, Mahāviṣṇu will incarnate as Śrī Rāma, who with his sword will change your Rākṣasa form. You will regain your former form and will come back to the world of Gandharvas."

Accordingly Tumburu took birth as the son of giant Jaya. This child born to Jaya by his wife Śatahradā, grew up and came to be known by the name Virādha. Two extra-ordinarily long hands and the outward appearances of a giant aroused fear in every living creature. He lived in the forest Daṇḍaka. It was at this time that Śrī Rāma and Lakṣmaṇa came with Sītā, to live in this forest. As soon as Virādha saw them he ran to them with a loud cry.

"With sunken eyes and swollen stomach, widened mouth and an enormous body, with a fierce appearance, of very great height an uncouth figure, body wet with fat, clad in the hide of a leopard, looking like Yama with open mouth, with three lions, two wolves, four leopards, ten spotted deer and the head of a big tusker with tusks smeared with fat, all these caught pierced in an iron trident, and shouting in a roaring sound", he ran to them and after taking Sītā, he began to run. Rāma and Lakṣmaṇa followed him. Virādha placed Sītā down and, taking Rāma and Lakṣmaṇa on each of his shoulders he began running. Rāma and Lakṣmaṇa cut off each of his hands. But Virādha did not die. Rāma and Lakṣmaṇa decided to bury him alive. Virādha recognized Śrī Rāma and told him his story. Instantly his demoniac form changed and he regained his original form of a Gandharva. Thus Tumburu returned to the world of Devas. (See under Tumburu).

VIRADHANVĀ I. A warrior of the kingdom of Tri-