

the several divisions of the Dasyus, the Śimyns, Kīkaṭas, Śigrus and Yakṣus ranked foremost in power. They are described as having black colour and flat noses and speaking a language different from that of the Āryas. We may surmise from these facts that they belonged to the Drāviḍa class of people. They never conducted yāga nor did they worship gods like Indra. They were idol worshippers for they have been abused as 'Śiśna-devas'. Later the Āryas learnt from the Dasyus the worship of Śiva, Devī and Liṅga.

Conquering these daring and cultured enemies the Āryas reached the banks of the Yamunā to find to their pleasant surprise a radical change in themselves. The Bharatas settled themselves in the land between the Yamunā and Gaṅgā and remained friendly with the Dasyus living to the east of Gaṅgā. The Āryas who settled down in Pañcanada were strong and to prevent them from coming and conquering them Bharata tried to keep them remain on the other side of Śutudri (Sutlej). This led to a war called Dāśarājña.

This war is to be considered as one of the most important of wars in the world. Those who opposed Sudās were Āryas though among the supporters of Sudās were also Āryas. It was the people under Sudās who came out victorious in that war and put a stop to further conquests by the Āryas. From thereafter the Āryas joined hands with the aborigines and laid the foundation for the great Hindu civilization. Thereafter the Ṛgveda states about prayers for help to combat 'our enemies of Āryas and Dasyus'. The gods who were recognised later were those who were not found in the vedas of the Āryas. The worship of Mahāyogī and Devī found in Mohenjodaro is an evidence of this change.

ĀRYĀ. One of the seven mothers who were present at the birth of Subrahmaṇya. (Śloka 13, Chapter 228, Vana Parva, M.B.).

ĀRYAKA. A famous serpent. (Śloka 7, Chapter 35, Ādi Parva, M.B.) Āryaka is associated with Bhīmasena in the following story. Once Duryodhana gave snake poison in his food to Bhīmasena. Unaware Bhīma took his food as usual and went to bathe in the river. After some time Bhīma became unconscious due to the effect of the poison and fell flat in the river. Immediately Duryodhana bound him by ropes and put him in more deep waters. Bhīma reaching the bottom was bitten by all the snakes there. This fortunately served as an antidote and the poison in Bhīma's body was neutralized and Bhīma became his old self again and killed all the serpents. Those serpents who escaped went and brought their chief, Vāsuki. At that time it was Āryaka who advised Vāsuki to give him 'rasapāna'. (Ślokas 64-68, Chapter 127, Ādi Parva, M.B.).

ĀRYAKU. Another name for Durgādevī. (Chapter 12, Agni Purāṇa).

ĀRYĀVARTĀ. Another name for Bhārata. There is also a place of that name. According to Smṛti the land lying between the Himālayas and the Vindhya is called Āryāvartā. (Śloka 15, Chapter 325, Śānti Parva, M.B.).

ĀRYĀVARTĀ. A king of the dynasty of Viśvakarmā. *Genealogy.* Descending in order from Viṣṇu are Brahmā, Dharma, Prabhāsa, Viśvakarmā, Priyavrata, Agnīdhra, Nābhi, Rṣabha and Āryāvartā.

Of these Rṣabha got of his wife Jayantī twenty sons: Bharata, Kuśivartā, Ilīvartā, Brahmāvartā, Āryāvartā, Malaya, Ketu, Bhīdrasena, Indrasprk, Vidarbha,

Kīkaṭa, Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Dramiḍa, Camasa and Karabhājana. Of these Bharata ruled over this land and gave it the name Bhārata. Brothers of Bharata ruled different parts of this land. Dramiḍa's land became known later as Drāviḍa (Dakṣiṇabhārata).

ĀṢĀDHA I. A Kṣatriya King. He was the incarnation of a Rākṣasa called Krodhavaśa. Kaśyapa was the son of Marīci, Brahmā's son. Kaśyapa married Krodhavaśī, daughter of Dakṣa. The Rākṣasa group called Krodhavaśas were the children of Krodhavaśa. Many Kṣatriya kings trace their descent from this group of Rākṣasas. The names of such Kṣatriya Kings are given below: Madraka, Karṇaveṣṭha, Siddhārtha, Kīṭa-kariddha, Subāhu, Bālīhika, Kratha, Vicitra, Suratha, Cīravāsa, Kauravya, Dantavakra, Durjaya, Rukmi, Janamejaya, Āṣādhā, Vāyuvega, Bhūrītejas, Ekalavya, Sumitra, Gomukha, Vātadhāna, and Kṣemadhūrti. (M.B., Ādi Parva, Chapter 6, Verses 59-64).

ĀṢĀDHA II. Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 121).

ĀṢĀDHABHŪTI. See under Pañcatantra.

ĀṢĀDHA. Name of a month. By feasting in this month, one will have many sons and much wealth. (M.B., Anuśāsana Parva, Chapter 106, Verse 26).

ĀṢĀDHA. Name of a star. After observing a fast on the day of this star, if curd is given to a Brahmin of noble birth, one can take rebirth in a family having many cows. (M.B., Anuśāsana Parva, Chapter 64, Verses 25-26).

ĀṢĀDHAKA. A mahout in the Udayana story. In Kathāsaritsāgara, Kathāmukhalambaka, 5th Taraṅga, we find a reference to an elephant called Bhadravati and a mahout named Āṣādhaka in the palace of the heroine, Vāsavadattā.

ĀSAMGA. See under ANAŚA.

ĀSAMGAPLĀYOGI. A King, who was generous by nature. In the Ṛgveda, there is a reference to this King who once lost his masculinity and was transformed into a woman but was restored to manhood by a Muni named Medhyātithi.

ĀSANA. Posture in Yogābhyāsa. There are different types of āsanās. The chief of them are given below:

1) *Bhujāṅgāsana*. Lying flat, face downwards on a sheet with hands placed close to the body on either side. After relaxing all the muscles of the body, concentrate the mind on health. Keeping the feet close together and pressing the knees against the ground, raise the soles upwards to the sky. Place both palms, pressing against the ground, touching the shoulders on both sides. Then raise the head and bend the neck backwards as far as possible. At this time, the trunk and legs should be in close contact with the ground. Gradually raise the chest, supported by the hands on the ground. Bring the head down in the same way as it was raised and restore the body to its former position. This āsana strengthens the backbone.

2) *Śalabhāsana*. Lie flat on the sheet, face downwards. Keep the legs close together and raise the feet up with the heels touching each other. Place the hands close to the body on either side and close the fists upwards. Place the fists and shoulders close to the ground and make the whole body stiff after inhaling the breath. Then try to raise the legs. Support the weight of the body with the breast and hands. This is possible by