

the drops of sweat falling on the ground from the body of Brahmā were born the pitrs called Agniśvāttas and the Barhiṣadas, the former 64,000 in number and the latter 4,80,000. Drops of sweat from the bodies of the prajāpatis also fell on the ground and from them were born the Devas. The pitrs called Somapās are the sons of Kratu; those called Svakālikas are the sons of Vasiṣṭha; sons of Pulastya are called Ājyapās and Havirbhukhs are the sons of Aṅgiras.

Brahmā, who was angry that Kāma shot his arrows against him in the presence of Śiva cursed the former that he would be burnt to ashes in the fire of Śiva's eyes, and Kāma trembling with fear at the curse prostrated at the feet of Brahmā and wept. Then Brahmā said that though he would die in the fire of Śiva's eyes, he would be born again.

From the drops of perspiration that fell on the ground from Dakṣa's body arose a beautiful woman, and Dakṣa told Kāma that the woman, his daughter would become famous as Rati devī. Dakṣa gave Rati Devī to Kāma to be his wife. Thus did Rati become Kāma's wife. (For the second birth of Rati see under Pradyumna and for other details see under Kāma.)

RATI II. An apsara woman of Alakāpurī. She danced on the occasion of Kubera welcoming Aṣṭāvakraṃuni. (Anuśāsana Parva, Chapter 19, Verse 45).

RATI III. Wife of Vibhu born in the dynasty of King Ṛṣabhadeva of Ajanābhavarṣa. Prthuṣeṇā was her daughter. (Bhāgavata, 5th Skandha).

RATIGUṆA. A Devagandharva whose father was Kaṭyapaprajāpati and mother Pradhā. (Ādi Parva, Chapter 65, Verse 47).

RATIVIDAGDHĀ. A courtesan of Hastināpura. As she performed the pious deed of feeding brahmins she attained Vaikuṇṭha after her death. (Padma Purāṇa, Kriyākhaṇḍa).

RATNAGRĪVA. A king of Kāñcananagarī who was a great devotee of Viṣṇu. He performed tapas and attained Vaikuṇṭha. (Padma Purāṇa, Pātāla Khaṇḍa).

RATNĀKARA. A Vaiśya. He was killed by an ox, but he attained Vaikuṇṭha as a brahmin called Dharmāśva sprinkled Gaṅgā water on him. (Padma Purāṇa, Kriyākhaṇḍa).

RATNAKŪTĀ. One of the wives of Atrimaharṣi. (Padma Purāṇa, Pātāla Khaṇḍa).

RĀTRIDEVĪ. The presiding deity of night. Indrāṇī once worshipped Rātridevī for the fulfilment of her desires. (Udyoga Parva, Chapter 13, Verse 25).

RAUBHYA. A hermit. It is seen in Uttara Rāmāyaṇa that this hermit called on Śrī Rāma on his return from Laṅkā.

RAUDRA. A class of giants who lived on Kailāsa and Mandara mountains. The hermit Lomaśa gave warning to the Pāṇḍavas, when they went to the north during their forest life, to be careful of the Raudras, (M.B. Vana Parva, Chapter 139, Stanza 10).

RAUDRAKARMĀ. One of the hundred sons of Dhṛtarāṣṭra. Mention is made in Mahābhārata, Droṇa Parva, Chapter 127, Stanza, 62, that Raudrakarmā was killed in the battle of Bhārata by Bhīmasena.

RAUDRĀŚVA I. A son born to the emperor Pūru of his wife Pauṣṭi. Raudrāśva had two brothers Pravīra and Īśvara.

Once Raudrāśva fell in love with the celestial maid Mīśrakesī. Mention is made in Mahābhārata, Ādi Parva, Chapter 94, that as a result of the married life of these two, ten archers beginning with Anvaghānu, were born.

RAUDRĀŚVA II. A hermit who was the disciple of the hermit Kātyāyana. Once Mahiṣāsura came in the guise of a beautiful woman to the hermitage of Raudrāśva to hinder his penance. The hermit cursed Mahiṣāsura, "You will die because of a woman". (Kālikā Purāṇa, Chapter 62).

RAUMYA (S). A group of gaṇas (warriors of Śiva). It is mentioned in Mahābhārata, Śānti Parva, Chapter 284, that these Raumyas were born from the hairpores of Virabhadra, the chief of the guards of Śiva.

RAUPYĀ. A Purāṇically famous river of Ancient India. The holy bath Prasarpaṇa of the hermit Jamadagni is situated on the banks of this river. (M.B. Vana Parva, Chapter 129, Stanza 7).

RAURAVA. One of the twenty-eight hells. For details see the part Naraka under the word Kāla.

RĀVAṆA. The Rākṣasa King of Laṅkā who had ten heads.

1) *Genealogy.* Descended from Viṣṇu thus :—Brahmā—Pulastya—Viśravas—Rāvaṇa.

2) *Birth.* Viśravas, grandson of Brahmā and son of Pulastya married Kaikāsī, daughter of Sumālī. While Viśravas and Kaikāsī were living in the forest Śleṣmātaka, Kaikāsī became pregnant. She delivered four children in four Yāmas, with an interval of one yāma between them. The elder three were the famous Rākṣasas, Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa; the fourth one, a girl, was named Śūrpaṇakhā. (Kamba Rāmāyaṇa, Bālākāṇḍa).

Kubera was another son of Viśravas born of another wife called Devavarṇī alias Ilabilā. As soon as he came of age Kubera captured the Puṣpaka chariot and began ruling the kingdom with Laṅkā as capital. (Uttara Rāmāyaṇa).

3) *Previous lives of Rāvaṇa.* See under Jaya XI.

4) *Rāvaṇa secured boons.* Kaikāsī (Rāvaṇa's mother) who became envious of the pomp and prowess of Kubera advised her son to secure boons from Brahmā by tapas and become equal to Kubera. Accordingly he went to Gokarṇa with his brothers and began tapas. Kumbhakarṇa did tapas for 10,000 years; Vibhīṣaṇa also did tapas for 10,000 years standing on one foot. Rāvaṇa, standing in the middle of the five fires, meditated upon Brahmā. Though 10,000 years passed thus, Brahmā did not appear yet. Rāvaṇa then cut one of his ten heads and made an offering of it to Brahmā in the fire. Thus, within 9000 years he cut nine of his heads and offered them to Brahmā in the fire. Lastly when he was about to cut off his tenth head, Brahmā appeared and asked him to choose whatever boon he wanted. Rāvaṇa chose the boon that from none but men should he meet with his death. Kumbhakarṇa desired to secure the boon of 'nirdevatva' (Absence of the devas) but secured by a slip of the tongue 'nidrāvatvam' (sleep). Vibhīṣaṇa chose devotion to Viṣṇu. On his return after securing the boons, Rāvaṇa occupied Laṅkā, drove away Kubera and took his puṣpaka chariot. Rāvaṇa further declared Mahāviṣṇu to be his eternal enemy. Hearing about Rāvaṇa's victory the Rākṣasas from Pātāla came to live in Laṅkā.