

RĀGINĪ. A celestial woman, daughter of Himavān and elder sister of Pārvatī. (For details see under Pārvatī).

RAHASYAVEDA. A Veda composed by muni Arvāvasu. This Veda is about Sūrya. (Bhārata, Chapter 137, Verse 19).

RAHODARA (RAHODARA). A muni of ancient days. There is a story in Chapter 39 of the Vāmana Purāṇa about a skull falling on the muni's neck and the place where the skull was removed from his neck coming to be known as Kapālamocana.

Śrī Rāma killed the Rākṣasas who lived in Daṇḍaka forest. The head of one of the Rākṣasas cut by a very sharp knife was thrown off at a distance in the forest and it fell on the neck of Rahodara, who happened to be walking at the time in the forest. It (the head) cut deep into the bones of the Sage and that made it difficult for him to move about. Yet, he visited all the holy places on the earth with the skull of the Rākṣasa around his neck. At last he told the noble Ṛṣis about his misfortune and they directed him to visit 'Auśanasa-tīrtha', and the moment he touched the water in the tīrtha the skull fell into the water. Having been told about the incident, the Ṛṣis named the tīrtha 'Kapālamocana'.

RAHOVĀDĪ. A king of the Pūru dynasty. He was the son of Saṁyāti and the father of Bhadrāśva. (Agni Purāṇa, Chapter 278).

RĀHU. An Asura.

1) *Birth.* Son of Kaśyapaprajāpati by his wife Simhikā. (Ādi Parva, Chapter 65, Verse 31).

2) *Rāhu and the Solar eclipse.* The oldest story about Rāhu is that about the solar eclipse (See under Candra IV, Para 4).

3) *Other information.*

(i) Rāhu is a member of Brahmā's court. (Sabhā Parva Chapter 11, Verse 29).

(ii) Sañjaya once spoke to Dhṛtarāṣṭra about Rāhu. (Bhīṣma Parva, Chapter 12, Verse 40).

(iii) Rāhu exists 10,000 yojanas below the Sun. (Bhāgavata, 5th Skandha).

(iv) Rāhu is installed in temples as wearing a half-moon on his head. (Agni Purāṇa, Chapter 51).

RAHŪGANA. A sage who lived in Rgvedic times. It was his son Gotama, who composed the 74th Sūkta of the first Maṇḍala of Rgveda.

RAIBHYA I. A hermit who was famous in the Palace of Yudhiṣṭhira. Information about this hermit, found in the Mahābhārata is given below :

(1) Raibhya who was a friend of Bharadvāja had two sons named Arvāvasu and Parāvasu. They were great scholars. (M.B. Vana Parva, Chapter 135, Stanza 12).

(2) Bharadvāja once forbade his son Yavakrīta from going to the hermitage of Raibhya. Getting angry at this, Raibhya struck his matted hair on the ground and created a wicked fairy and ordered her to kill Yavakrīta. Knowing this Bharadvāja ran to that place and cursed Raibhya that his eldest son would kill him.

Once Parāvasu, mistaking his father for a cruel animal killed him. By the effort of his second son Arvāvasu, Raibhya was brought to life again. (M.B. Vana Parva, Chapter 138; Stanza 137).

(3) Raibhya was the son of Aṅgiras. (M.B. Śānti Parva, Chapter 208, Stanza 26).

(4) Raibhya was once an assistant at the sacrifice of Uparicaravasū. (M.B. Anuśāsana Parva, Chapter 33, Stanza 7).

(5) Raibhya was one of the hermits who visited Bhīṣma in his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 26).

RAIBHYA II. An ancient hermit. This hermit learned the Sātvatadharmā from Viraṇa. After that he taught his son Dikpāla, this dharma. (M.B. Śānti Parva, Chapter 343, Stanza 42).

RAIBHYA III. The father of Duṣyanta, the husband of Śakuntalā. This Raibhya was the son of Sumati. (Bhāgavata, Skandha 9).

RAIBHYA IV. One of the sons of Brahmā. Once Raibhya went with Vasu and Aṅgiras to Bṛhaspati and asked him several questions, about the attainment of Supernal bliss. Bṛhaspati replied that attainment of heaven could be had, not by action but only by devotion. Raibhya immediately started to Gayā to do penance. There he met with the Sanatkumāras. (Varāha Purāṇa).

Urvaśī made an earnest effort to hinder the severe vow and penance of Raibhya. But it was of no use, and by his curse, that celestial woman became ugly. She entreated him for liberation from the curse. Raibhya blessed her and said that she could obtain her original form by bathing in Yodhinikuṇḍa. (Yoginī Kuṇḍa). Urvaśī bathed in Yodhinikuṇḍa and from that day onwards that tīrtha (holy bath) came to be known as Urvaśīyoginikuṇḍa.

RAIKVA. There was a noble King in ancient India named Jānaśruti. The following is a story about the fame of this King.

One night while this King was sleeping, some hermits took the form of swans and were flying through the air. One of them saw the radiance of the fame of Jānaśruti shining brightly. The other swans said that the fame of Raikva was far greater than this. Jānaśruti heard this. He found out Raikva and placed all his wealth at the foot of Raikva and gave him his daughter in marriage.

RAIVATA I. Information about this King found in the Mahābhārata is given below :—

(1) An ancient King in Bhārata. Once he heard the Gandharvas singing songs from Sāmaveda in the arbours of Mandara mountain in the south and becoming so much immersed in it, he desired to renounce his country, city, wife and everything and go to the forest. (M.B. Udyoga Parva, Chapter 109, Stanza 9).

(2) He got a sword from Marutta. He gave that sword to Yuvanāśva. (M.B. Śānti Parva, Chapter 166, Stanza 77).

(3) Raivata never ate meat. (M.B. Anuśāsana Parva, Chapter 115, Stanza 63).

(4) He is one of the Kings who should be praised in the mornings and evenings. (M.B. Anuśāsana Parva, Chapter 165, Stanza 53).

RAIVATA II. One of the eleven Rudras. (M.B. Śānti Parva, Chapter 208, Stanza 19).

RAIVATAKA I. A mountain in Gujarat. It stands near the present Junagaḍh. The present name of Raivataka mountain is Girnar. In Mahābhārata it is spoken of as Ujjayantagiri. It is stated in Mahābhārata that while Śrī Kṛṣṇa and Arjuna were travelling through Prabhāsa-kṣetra once, they got to the top of this mountain. (Ādi Parva, Chapter 217, Verse 8).