

smear their bodies with fragrant pastes made from Aloc, Sandal and Saffron. They then stand around Ādiśeṣa with their bewitching smiles and amorous movements of their bodies accompanied by erotic side glances expressing their carnal desires. The mighty, virtuous, celebrated Ādiśeṣa sits there surrounded by serpents for the welfare of the world. He sits there worshipped by Devas, Siddhas, Gandharvas, Vidyādharas and Mahārṣis, bearing the divine garland 'Vaijayanti', and wearing fragrant flower garlands, blue apparels and ornaments in ears and neck and holding in his hand the Halāyudha. Suppressing his anger and keeping calm and serene he pleases all around with his pathetic look. (9th Skandha, Devī Bhāgavata).

**PĀTĀLAKETU.** A demon. This demon once carried away Madālasā, daughter of Viśvāvasu to Pātāla. Rādhvajarāja defeated Pātālaketu and rescued Madālasā from Pātāla. (See under Rādhvaja).

**PĀTĀLARĀVAṆA.** A leader among the demons. Rāvaṇa, the lord of Laṅkā, and Pātālarāvaṇa are different. Pātālarāvaṇa was the son of the sister of Mālyavān. Heti, son of Brahmā, begot of his wife Bhayā a son named Vidyutkeśa. Vidyutkeśa married Sālakaṭaṅkā and got of her Sukeśa. Sukeśa married Devavati and got of her three sons, Mālyavān, Sumālī and Mālī. Of these Sumālī got Prahasta and others who were the ministers of Rāvaṇa. Pātāla-Rāvaṇa was the son of Mālyavān's sister.

A set of demons afraid of Mahāviṣṇu, the destroyer of demons, fled to Pātāla. Their leader was Pātālarāvaṇa. On reaching Pātāla he became their leader and emperor and he got the name of Pātālarāvaṇa from then onwards.

Pātālarāvaṇa performed severe austerities to propitiate Brahmā and got from him three extraordinary boons:— (1) To travel freely in all the worlds without the use of any vehicle (2) To be well-versed in all magical arts (3) To be alive till the beetle-shaped blue diamond in his possession is broken into two.

Pātālarāvaṇa used all these boons for the welfare and emancipation of his own people. He was interested in teasing his enemies by the power of his boons. Rāvaṇa, king of Laṅkā, had an alliance with Pātālarāvaṇa.

Pātālarāvaṇa had a cruel and huge brother named Kumbhodara who was an adept in magic. This brother always helped Pātāla-Rāvaṇa in all his activities.

The Rāma-Rāvaṇa Yuddha was going on and Rāvaṇa began to suffer defeat after defeat in quick succession. Rāvaṇa then sent for Pātālarāvaṇa and his brother Kumbhodara. Pātālarāvaṇa felt sorry at the pitiable plight of Laṅkā and both the Rāvaṇas sat together to discuss future plans. Though they had lost a major portion of their army, Rāvaṇa suggested they should fight with the rest of the army and kill Rāma. Pātālarāvaṇa was to kill Rāma and Laṅkā-Rāvaṇa was to marry Sitā. Pātālarāvaṇa said that it was unwise to continue the fight with a small army but promised he would make a trial by using his magic powers.

Pātālarāvaṇa and Kumbhodara on leaving Laṅkā made themselves invisible and travelled above the camp of Śrī Rāma to investigate the strength and manoeuvres of the Rāma-army. It was night and the whole place was lit by moonlight. The monkey soldiers were taking rest in different places. Vibhiṣaṇa and Sugrīva were talking

in secret about grave matters. Śrī Rāma was lying resting his head on the lap of Lakṣmaṇa and Lakṣmaṇa was mildly massaging the divine body of his brother. Hanūmān was sitting on a big dais created by his tail and keeping watch over the whole camp.

Pātālarāvaṇa knew from what he saw that any attempt to carry away Rāma from the surface of the ground was impossible and so he returned to Pātāla. From there they made a tunnel up to the base of the seat of Hanūmān and from there to where Rāma lay. Then they carried Rāma and Lakṣmaṇa to Pātāla before anybody could find it out by making them smell a sammohy-anadivyaṇṣadha (divine medicine causing unconsciousness). They brought them to a temple of Mahākālī with the intention of offering them in a sacrifice to the deity the next day morning. They made all preparations for the same. Hanūmān used to inspect the camp often and yet when after midnight he looked at the place where Rāma and Lakṣmaṇa were sleeping he could not find them. He immediately woke up all and made a search and they then found the big hole of a tunnel near the place where Rāma and Lakṣmaṇa were sleeping. All the leaders including Sugrīva and Vibhiṣaṇa assembled there and then Vibhiṣaṇa told them what had happened. He then took Sugrīva, Hanūmān, Jāmbavān and Aṅgada and a big army to Pātāla and went straight to the Mahākālī temple. There Pātālarāvaṇa had already started the ceremonies for the sacrifice.

Vibhiṣaṇa then asked Hanūmān to go and get the beetle-shaped diamond of Pātālarāvaṇa from a secret place in his bed chamber. Hanūmān took it and kept it in his mouth and attacked Pātālarāvaṇa who came running to slay him. Pātāla-Rāvaṇa faced Hanūmān in a very indifferent manner and a fight ensued. After sometime Hanūmān lost patience and cracked the diamond within his mouth and the moment it cracked Pātāla-Rāvaṇa fell down dead. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

**PĀṬALĀVATĪ.** A holy river of Uttara Bhārata. (Śloka 11, Chapter 9, Bhīṣma Parva)

**PĀṬALĪPUTRA.** An ancient city of Purāṇic fame in Uttara Bhārata. The former name of this city was Pāṭalīputraka. There is a story behind the city getting this name:—

There was once a sacred pond named Kanakhala on the banks of river Gaṅgā. A brahmin from Dakṣiṇa-bhārata along with his wife came to this pond and started practising severe austerities there. He got three sons while living there. After some time the parents died. The three sons went to a place named Rājagṛha and studied there. The three were very poor and they went from there to perform penance to propitiate Subrahmaṇya (Kumārasvāmī). On their way they entered the house of a brahmin named Bhojika living on the sea-coast. Bhojika had three daughters and the brahmin after knowing all details about them gave his daughters in marriage to them along with all his wealth. The brahmin went to perform penance and the three brahmin boys with their wives lived in that house.

Once there occurred a famine and the three brahmins left their home leaving their wives alone. The second girl was pregnant at that time and she and her sisters went to the house of a friend of their father named Yajñadatta. In due course she delivered a son and all