

returned to his father Brahmā and said, "Father, point out to me a solitary place. I will sit there and create subjects by the blessings of Devī." Only when he heard the request of his son, did Brahmā begin to think about the exigency of providing his son with such a place. For, the earth was completely under water. For a long time even Brahmā was being subjected to much inconvenience to carry on creation. Only Bhagavān Ādi Nārāyaṇa (Viṣṇu) could do anything in this matter. So Brahmā with the Manus, hermits and others began to meditate on Mahāviṣṇu.

2) *Incarnation*. Instantly the young one of a Boar jumped out of the nose of Brahmā through his breath. That divine figure of Boar stood in the air and began to grow. Within a few moments, it became a colossal Being. It grew up as big as an elephant. Soon it became as large as a mountain. Seeing this, Brahmā and the others stood in amazement. The Boar made a grunt in a loud roaring sound. The people of Janaloka, Satyaloka etc. understood that it was the sound of Mahāviṣṇu. They raised glory and praise to Bhagavān, who heard all these praises, but without condescending to tell anything, looked at all of them with grace and love, and with a mighty force jumped into the sea. It was immensely troubled by the manes of God Almighty. Varuṇa prayed to him to save him from them. Bhagavān folded his mane and went down to the deep water and made a search for the earth. The Boar walked smelling and snorting and found out the earth. He slowly lifted it on his tusks and started from there. On the way, the fierce and wicked Hiraṇyākṣa hindered him. Bhagavān Viṣṇu used his club Nandaka and killed Hiraṇyākṣa. It was besmeared with his blood; Mahāviṣṇu came up to the surface of water with the earth. He set the earth firm over the water. Thus Brahmā gave Manu a place in the earth which floated on the water like a lotus-leaf, and empowered him to perform creation.

3) *Incarnation of Boar again*. The goddess Earth, the deity of earth which was raised to the surface of water, fell in love with Mahāviṣṇu and embraced him. He embraced her in return. These mutual embraces continued for one complete Devavarṣa (year of God) and consequently the goddess Earth became tired and weak and unconscious. So the earth slid down a little under water. Bhagavān took the form of a Boar again and lifted the earth to its original place and returned to Vaikuṇṭha. (Bhāgavata, Skandha 3; Devī Bhāgavata Skandhas 8 and 9; Agni Purāṇa, Chapter 5; Padma Purāṇa, Bhūmikhaṇḍa, Chapter 91).

VARĀHA IV. A mountain near Girivraja, the capital city of Magadha. (Mahābhārata, Sabhā Parva, Chapter 21, Stanza 2).

VARĀHAKA. A serpent born in the family of Dhṛtarāṣṭra. This serpent was burned in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 18).

VARĀHAKARṆA. A Yakṣa (demi god). This Yakṣa remains in the palace of Kubera. (Mahābhārata, Sabhā Parva, Chapter 13, Stanza 16).

VARĀHĀMBĀ. An asura. Mention is made about him in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52.

VARĀHA PURĀṆA. See under Purāṇa.

VARAMAṆI. A beetle made of jewel. Brahmā had given a boon that only he who fought with this jewel-beetle in his mouth could kill Pātāla Rāvaṇa. This

secret was known only to the giants, such as Rāvaṇa, and others. This Varamaṇi was kept in an underground cell of a harem near the Kālī temple in the Pātāla.

The battle between Rāma and Rāvaṇa was going on. Hanūmān made a fort coiling his tail like a spring and Rāma and Lakṣmaṇa stayed inside this fort. While they were sleeping, Pātāla Rāvaṇa made a tunnel under the earth and carried away Rāma and Lakṣmaṇa. Vibhīṣaṇa knew this, only next day morning. Instantly he sent Hanūmān to Pātāla. In accordance with the advice of Vibhīṣaṇa, Hanūmān went directly to the cell in the harem, took Varamaṇi and put it in his mouth. Then he fought with Pātāla Rāvaṇa and defeated him. Thus with the help of the Varamaṇi Hanūmān rescued Rāma and Lakṣmaṇa. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

VĀRĀṆĀ. A river famous in the Purāṇas. It is mentioned in Vāmana Purāṇa that the river Varāṇā which flowed from the right leg and the river Asī, which started from the left leg of Bhagavān, who lies in contemplation at Prayāga, are two holy rivers. (See under Vārāṇasī).

VĀRĀṆĀ. A country in ancient Bhārata. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 19, Stanza 31, that the army of the Kauravas had surrounded this country.

VĀRĀṆASĪ (VĀRĀṆASĪ). Kāśī.

(Before reading the information given here refer to the details given about Kāśī under Kāśī and Divodāsa).

1) *The name Vārāṇasī*. Formerly this place was known as Prayāga. Later it got the name Vārāṇasī and then Kāśī. The name Vārāṇasī is originated from two rivers. Bhagavān Yogaśāyī who stays in Prayāga was born from a portion of Mahāviṣṇu. From the right leg of Yogaśāyī the river Varāṇā started and from his left leg the river Asī started. These two rivers are praised and worshipped all over the world. The temple of Yogaśāyī is situated in the place between these two rivers. As the place is situated between Varāṇā and Asī it is called Vārāṇasī. (Vāmana Purāṇa, Chapter 3).

2) *Other information*.

(i) Bhīṣma went to Kāśī and took Ambā, Ambikā and Ambālikā, the daughters of the King of Kāśī, to his kingdom by force. (M.B. Ādi Parva, Chapter 102, Stanza 3).

(ii) Vārāṇasī is a holy place of pilgrimage. By bathing in Kapilāhrada, a holy bath there, and worshipping Śaṅkara, one could obtain the fruits of performing the sacrifice Rājasūya. (M.B. Vana Parva, Chapter 84, Stanza 78).

(iii) The middle part of Vārāṇasī is called Avimukta. Those who forsake their lives at Avimukta will obtain heaven. (M.B. Vana Parva, Chapter 84, Stanza 79).

(iv) Once Śrī Kṛṣṇa made Vārāṇasī a prey to fire. (M.B. Udyoga Parva, Chapter 48, Stanza 76).

(v) A very great scholar named Tulādhāra Vaiya once lived in Vārāṇasī. (M.B. Śānti Parva, Chapter 261, Stanza 41).

(vi) Once, in ancient days, Śiva imparted to the hermit Jaigīṣu at this place, the eight miraculous attainments such as animā, garimā etc. (M.B. Anuśāsana Parva, Chapter 18, Stanza 37).

(vii) Vārāṇasī is equal to the capital city of Indra