

**VITARKA.** A son of Dhṛtarāṣṭra of the Kuru dynasty, (M.B. Ādi Parva, Chapter 94, Stanza 58).

**VITASTĀ.** A river famous in the Purāṇas. Mention is made about this river in Ṛgveda. Important rivers mentioned in Ṛgveda are, Kubhā, Sindhu, Suvāstu Vitastā, Asiknī, Paruṣṇī, Śatadrū, Sarasvatī and Yamunā. These rivers were more important than the Ganges in those days. Mention is made about the Ganges only once in Ṛgveda. Perhaps the Āryans were not acquainted with the Gangetic basin in those days. The region from the rivers Kubhā to Yamunā was Āryadeśa (the country of the Āryans). The information about this river Vitastā given in Mahābhārata is given below :—

(i) The river Vitastā is the same river as Jhelum in Kashmir. The deity (goddess) of this river stays in the palace of Varuṇa and praises him. (M.B. Sabhā Parva, Chapter 9, Stanza 19).

(ii) By worshipping the Devatās and the Manes after taking bath in this river, one could obtain the fruits of performing the sacrifice Vājapeya. In Kashmir, Takṣaka the King of the Nāgas has a famous palace known as Vitasta. (M.B. Vana Parva, Chapter 82, Stanza 39).

(iii) Once four hundred horses with black ears, owned by Brahmins were caught in the current of this river and carried away. (M.B. Udyoga Parva, Chapter 119, Stanza 8).

(iv) If anybody bathes in the waves of the river Vitastā, with vow and fasts, for seven days he would become as pure as a hermit. (M.B. Anuśāsana Parva, Chapter 25, Stanza 7).

(v) Once Pārvatī made a speech before Śiva on the duties of women, after receiving advice from rivers. The river Vitastā was one of the rivers which advised Pārvatī. (M.B. Anuśāsana Parva, Chapter 146, Stanza 18).

**VITATHA.** Another name of hermit Dīrghatamas. This Vitatha was the foster-son of Bharata. (For further details see under Bharata I and Dīrghatamas).

**VITATYA.** Son of Vihavya, who belonged to the dynasty of Gṛtsamada. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 30, Stanza 62, that Vitatya was the father of King Satya.

**VITI.** A fire. It is ordained that the offering (Puroḍāśa) prepared for oblation, should be put in the fire formed by the blending of the fires Gārhapatya and Āhavanīya with Dakṣiṇāgni (a fire). (M.B. Vana Parva, Chapter 225, Stanza 25).

**VITIHOTRA I.** A King in ancient India. Vitihotra was one of the ten sons born to Priyavrata by his wife Barhiṣmatī, the daughter of Viśvakarmā. Agnidhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretas, Ghṛtapṛṣṭha, Savana, Medhātithi and Kavi were the brothers of Vitihotra. (Bhāgavata, Skandha 5).

**VITIHOTRA II.** The husband of Śabarī in her previous life. (See under Śabarī).

**VITIHOTRA III.** The eldest of the hundred sons of Tālajaṅgha. When Tālajaṅgha was defeated by Paraśurāma, he and his men went to the Himālayas under the leadership of Vitihotra and hid themselves there. They returned when Paraśurāma had gone to Mahendragiri for penance. (Brahmaṇḍa Purāṇa, Chapter 89).

**VITIHOTRA IV.** A Kingdom of ancient India. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 70,

Stanza 12, that all the Kṣatriyas of this country were exterminated by Paraśurāma.

**VITTADĀ.** An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 28).

**VIVAHA.** An air (wind) which blows very speedily. This wind will be transformed to a fierce storm which will cause havoc everywhere. At the time of the great flood this Vivaha will blow away the cloud called Valāhaka in consequence of which destruction and devastation will become rampant on earth. (M.B. Śānti Parva, Chapter 328).

### VIVĀHA (MARRIAGE).

1) *General information.* In ancient India marriage was considered to be a sacrifice performed in accordance with social customs. Marriage was allowed to those who had completed education at the age of sixteen. (Samāvartana). Father or teacher teaches the pupil the Vedas and Vedāṅgas. When the education is completed the teacher or father makes him sit on a seat decorated with flowers, sandalwood etc. and do Godānavrata. Then he is offered Pañcāmṛta (milk, curd, butter, honey and water). This is called Samāvartana. With this his brahmacharya ends, and he is allowed to marry and lead the life of a house-holder.

Marriage is a ceremony with four secondary rites Viz, Kanyādāna, Śacīyāga, Vivāha, Caturthikarman. If the husband is dead, or lost, or has renounced the world, or has become a eunuch or is expelled from society, the woman is allowed to take another husband. If the husband dies, the wife should be given to the brother of the husband. If there is no brother she could accept anybody whom she likes.

2) *Eight kinds of marriages.* The woman and man should not be of the same Gotra (family). One could marry a girl who is above seven generations on the paternal line and above five generations on the maternal line. Eight types of marriages allowed in Manusmṛti, Chapter 3, are given below :

(i) *Brāhma.* A man of good qualities and good family is asked to come and receive the damsel. This is Brāhma. The radiance of this marriage will give the man prosperity.

(ii) *Ārsha.* After getting a couple of cows from the bridegroom the bride is given to him.

(iii) *Prājāpatya.* The virgin is given to the man, who had requested for her hand as a duty.

(iv) *Daiva.* The virgin is offered to the master who is engaged in performing a sacrifice.

(v) *Gāndharva.* Marriage between a man and a woman with equal love on either part.

(vi) *Āsura.* Giving money in return for the damsel and marrying her. This type is mean.

(vii) *Rākṣasa.* Carrying the damsel away by fight or force.

(viii) *Paiśāca.* Marrying a damsel when she is sleeping or lying unconscious.

**VIVARDHANA.** A King in ancient India. Mention is made in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 21, that this King was a prominent member of the assembly of Yudhiṣṭhira.