

ĀYOGAVA. A special caste of people. Their profession was drama acting. They were adepts in handicrafts. See under Cāturvarṇyam. (Chapter 151, Agni Purāṇa).

ĀYODHADHAUMYA. See under Ayodhadhaumya.

ĀYRĀJAS. Name of a class of Kings. Till the beginning of the 10th century A.D. Āyrājas were a prominent political force in Kerala. They ruled over a huge area in S. Kerala (S. Travancore) till the time of the Venād dynasty coming into power.

ĀYUDHA PARĪKṢĀ. A test in the skill of archery was conducted when the Pāṇḍavas and Kauravas finished their study at the feet of Droṇācārya. This is described beautifully in Chapter 134 of Ādi Parva, M.B.

ĀYURVEDA. It is the science which the sage Dhanvantari taught Suśruta. This describes all the diseases and the treatment meant for them. Ailments are of four kinds : Śārīrika refers to fever, skin diseases etc., Mānasika refers to those arising out of anger ; Āgantuka refers to cuts, wounds and injuries, and Sahaja refers to hunger, thirst, old age, etc. (Chapters 279 to 286, Agni Purāṇa). Refer Dhanvantari for more details.

ĀYUS I. Son of Purūravas and father of Nahuṣa.

1) *Genealogy.* Descending in order from Viṣṇu Brahmā-Candra-Budha-Purūravas-Āyus.

Āyus was born to Purūravas of Urvaśi. To Āyus was born of his wife Svarbhānavī Nahuṣa. (Śloka 24, Chapter 7, Ādi Parva, M.B.).

2) *Birth of the son.* See under Nahuṣa.

3) *Other details.* Āyus was a king who had acquired great power by penance. (Śloka 15, Chapter 296, Śānti Parva, M.B.).

ĀYUS II. One who was the king of frogs. Suśobhanā was the daughter of this frog-king. Suśobhanā was married to King Parīkṣit. For the interesting story of the marriage of a king with a frog see under Parīkṣit II.

ĀYUṢMĀN. Kaśyapa, son of Marīci, got two sons, Hiraṇyākṣa and Hiraṇyakaśipu and a daughter Śimhikā, of his wife Diti. Śimhikā became the wife of Vipracitti. Of her were born the celebrated asuras, Sairāhikeyas, of which Rāhu was one. Hiraṇyakaśipu had four brave sons, Anuvrāta, Vrāta, Prahlaḍa and Samhrāda. Of these Vrāta got a son Vrāta, Samhrāda got Āyusmān, Śibi, and Bāṣkala and Prahlaḍa got a son, Virocana. Mahābali was the son of Virocana. (Chapter 19, Agni Purāṇa).

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BĀBHRAVYA. An author of the 'Science of Love'. Śvetaketu was the first of the authors who had written on the Science of amour (Kāma-śāstra). Bābhavya made only a condensation of the work of Śvetaketu.

BĀBHRAVYAM. A clan or gotra of Brāhmaṇas in Ancient India. It is mentioned in Mahābhārata, Śānti Parva, Chapter 342, Stanza 103 that the hermit Gālava belonged to this clan.

BABHRU I. A maharṣi of the line of preceptors from Vyāsa. (See Guruparamparā).

BABHRU II. A Yādava of the Vṛṣṇi dynasty. He was one of the ablest of Yādava warriors. (Chapter 14, Dākṣiṇātya Pāṭham, M.B.). Even in his old age he used to do penance. Śiṣupāla carried away his wife when once he was away in Dvārakā. He was a friend of Śrī Kṛṣṇa. He died when hit by an arrow from Vyāsa. (Chapter 4, Mausala Parva, M.B.).

BABHRU III. A king of Kāśi. By the help of Śrī Kṛṣṇa he attained Rājyalakṣmī. (Chapter 28, Udyoga Parva, M.B.).

BABHRU IV. A son of King Virāṭa. (Śloka 33, Chapter 57, Udyoga Parva, M.B.).

BABHRU V. One of the sons of Viśvāmitra who were Brahmavādīs. (Śloka 50, Chapter 4, Anuśāsana Parva, M.B.).

BABHRŪDAIVĀVRDHA. A Yādava king. The information from Purāṇas available about him is given below :

1) This Rājārṣi was an adept in the art of yajña. He was a disciple of Nārada and Parvata Maharṣi. (Aitareya Brāhmaṇa 7.34).

2) He was a Yādava of the Vṛṣṇi dynasty and one of the seven noted ministers of the Yādu line of Kings. (Sabhā Parva, M.B.).

3) At the time of the kidnapping of Subhadrā Babhrudāivāvr̥dha was partaking in a grand festival at the mountain of Raivataka. (Chapter 211, Ādi Parva, M.B.).

4) When once this Rājārṣi went on a visit to Kṛṣṇa, Śiṣupāla carried away his wife. (Chapter 42, Sabhā Parva, M.B.).

5) When in the end the Yādavas in Dvārakā quarrelled with each other and were destroyed, the plight of the Yādava ladies became miserable. Then Śrī Kṛṣṇa entrusted Dvāraka and Babhrudāivāvr̥dha with the task of taking care of them. But in the battle of the maces he was killed with a mace thrown at him. (Chapter 5, Mausala Parva, M.B.).

BABHRUMĀLI. A sage. He was a lively member of the Sabhā of Yudhiṣṭhira. (Śloka 16, Chapter 4, Sabhā Parva, M.B.).

BABHRUSETU. A Gāndhāra king. He was the brother of Druhyu and father of Purovasu. (Chapter 277, Agni Purāṇa).

BABHRUVĀHANA. A son of Arjuna.

1) *Birth.* When the Pāṇḍavas were residing in Indraprastha after marrying Pāṇḍālī, Nārada went to see them once. With a view to avoiding any quarrel between the Pāṇḍavas over the one wife they jointly possessed, Nārada suggested that each should take Pāṇḍālī for a year in turn and he who violated the arrangement should go to the forest for a year. Once Arjuna went to the house of Yudhiṣṭhira who was with Pāṇḍālī and for thus violating the arrangement Arjuna had to go to the forest for a year. During this exile while he was staying at Gaṅgādvāra he married the serpent girl, Ulūpi and got a son called Irāvān of her.

After that he went to a country called Maṇalūr. At that time that country was being ruled by a king called Citrāṅgada. Prabhañjana one of the forefathers of Citrāṅgada had, by hard penance for a progeny, acquired from Śiva a boon and each of his successors got a son each to maintain the line. But when it came to Citrāṅgada to his surprise he got a girl instead of a son. But he got her up as a son and named her Citrāṅgada. It was when she was ready for marriage that Arjuna went there. The king received Arjuna with respect and after enquiring about his welfare requested him to marry his daughter. Arjuna married her and stayed there for three months. Leaving that place Arjuna went to Pāṇḍatīrtha and there he gave salvation to the celestial maidens who were lying in the tīrthas as crocodiles. When he went back to Maṇalūr Citrāṅgadā had delivered a son whom he named Babhruvāhana. Promising