

marvellous performance of the monkey. Īśvaravarmā explained that the monkey was capable of giving in this way, 1,000 Niṣkas daily. Sundarī made up her mind to purchase the wonderful animal at any price. She requested Īśvaravarmā to give her the monkey in exchange for the crores of Niṣkas she had taken from him earlier. But he turned down her request. At last she persuaded him to sell the monkey to her for the entire wealth she possessed. Īśvaravarmā secretly made the monkey swallow 2,000 Niṣkas before handing it over to Sundarī and left the place at once to go to Svarṇadvīpa for trade.

Āla, the monkey gave Sundarī 1,000 Niṣkas on each of the first two days, but on the third day she was disillusioned. In her disappointment and anger, she beat Āla. The enraged monkey attacked both Sundarī and Makarakaṭī and harmed them by biting and tearing with its nails. They in turn, beat him to death. Thus Sundarī lost all her ill-gotten wealth and was reduced to utter poverty and distress.

YAMAKA. A region in ancient India. The inhabitants of this place were called "Yamakas". Mahābhārata, Sabhā Parva, Chapter 52, refers to the presents offered by the princes and people of Yamaka at Yudhiṣṭhira's Aśvamedhayajña.

YAMASABHĀ. Yama's assembly. This assembly is described in Mahābhārata, Sabhā Parva, Chapter 8.

It was Viśvakarmā who built Yamasabhā. It is 100 yojanas in length and 100 yojanas in width. Although it is illuminated with sun-light it has an equable temperature. Sadness, old age, hunger or thirst are unknown there. There is a dense growth of Kalpavṛkṣas. All the dead people who were famous in ancient times are members of this assembly.

YAMĪ. A daughter of Sūrya. One of the wives of Sūrya was Samjñā, the daughter of Viśvakarmā. Three children, Manu, Yama and Yamī, were born to Sūrya by Samjñā. (Viṣṇu Purāṇa, Part 3, Chapter 2).

YĀMĪ. A wife of Dharmadeva. The ten wives of Dharmadeva are—Arundhatī, Vasu, Yāmī, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā. (Viṣṇu Purāṇa, Part 1, Chapter 15).

YĀMINĪ. A daughter of Dakṣa Prajāpati. She was one of the wives of Kaśyapa. (Bhāgavata, 6th Skandha).

YAMUNĀ. Another name for the river Kālindī. (See also under Kālindī).

1) *How the water in Kālindī turned Black* :—The water in the river Kālindī is black in colour. There is a story behind the changing of the colour of this river-water into black. Originally it was clear.

After the death of Satī, Dakṣa's daughter, Śiva broke up Dakṣa yāga and went about rambling round the world. Kāmādeva who saw Śiva who had lost his wife (Satī) shot him with "Unmādāstra" (an arrow causing madness and excitement). Śiva, in his excitement, always thinking about Satī, wandered about, finding peace and rest nowhere. In his excited and restless state he plunged himself into Kālindī river. Just then, the clear water of the river turned black. (Vāmana Purāṇa, Chapter 6).

2) *The greatness of Kālindī (Yamunā).* The Purāṇas declare that by bathing in the holy Kālindī one attains heaven. There is a story illustrating this in Padma Purāṇa, Chapter 30, as follows :—

Long ago, in Kṛtayuga, there lived in the country of

Niṣadha, a very wealthy Vaiśya, by name Hemakuṇḍala. By doing various kinds of business, he had earned eight crores of golden coins. By that time he was advancing in age. At this stage he began to think of the transitoriness of worldly pleasures and set apart one-sixth of his entire wealth for charitable purposes. He built two temples—one for Viṣṇu and the other for Śiva. He offered daily worship to the gods and spent money in generous hospitality. His two sons, Śrīkuṇḍala and Vikuṇḍala were growing up. He entrusted the burden of domestic affairs to them and went to the forest to perform austere tapas, after which he attained Viṣṇuloka.

His sons, who were intoxicated with their affluent and luxurious life, deviated from the path of virtue and began to indulge in all kinds of sensual pleasures. It did not take long for them to be reduced to utter poverty. Their relatives and dependants left them to their fate and at last, they began to resort to stealing. For fear of the King, the public and the law, they changed their residence to the woods. One of them went to a mountain and the other to a forest. One day, the elder brother was caught by a tiger and the younger was bit by a snake. Both of them died on the same day. Yama's agents took both to Yamaloka. Dharmarāja (Yama) ordered the elder brother to be sent to Naraka (Hell) and the younger one (Vikuṇḍala) to be sent to Heaven.

Vikuṇḍala who knew that he did not deserve Heaven by any standards, asked Yama's agent how this had happened. The agent gave him this answer :—"There was a Brāhmaṇa well-versed in Vedic lore, who was the son of Harimitra. His āśrama was on the southern bank of Yamunā. While you were living in the forest, you were associated with him. As a result of that contact, it so happened that you bathed for two months in the holy river Kālindī, the waters of which have the power of absolving sinners. By your bath in the first month you were liberated from all sins. By the second you have become eligible for Heaven. You have qualified yourself for the eternal bliss of Heaven, by that holy act."

Yamunā is being worshipped as a goddess. Devotees of this goddess imagine her as riding on a tortoise, carrying a water pot in her hand and is of black complexion. (Agni Purāṇa, Chapter 50).

YĀMUNA I. A town in ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 51).

YĀMUNA II. A mountain, made famous in the Purāṇas, standing between the rivers Gāṅgā and Yamunā. (M.B. Anuśāna Parva, Chapter 68, Verse 3).

YAMUNĀDVĪPA. An island in the river Yamunā. It was on this island that Vyāsa was conceived as the result of the union of sage Parāśara with Satyavatī. (M.B. Ādi Parva, Chapter 60, Verse 2).

YAMUNĀPRABHAVA. A sacred place. Mahābhārata, Vana Parva, Chapter 84, Verse 44, mentions that the man who bathes here obtains the reward of Aśvamedha Yāga and enters Heaven.

YAMUNĀTĪRTHA. A holy tīrtha on the bank of the river Sarasvatī. Mahābhārata, Śalya Parva, Chapter 49, Verse 11, refers to a Rājasūya Yajña performed at this place by Varuṇa, the son of Aditi.

YĀNA. One of the royal qualities like Sandhi, Vighraha etc. (For more details see under Śaḍguṇas).