

Amohakam—another name for *Brahmatīrtham*: an elephant-like stone is established in the midst of waters here: fit for *piṇḍa* offering.

M. 191. 105-7.

Amtyam—1000 crores \times *niyutam*.

Br. IV. 2. 98 and 102.

Ambara (I)—an Asura follower of *Vṛtra* in his battle with *Indra*.

Bhā. VI. 10. 19.

Ambara (II)—sacred to *Viśvakāya*.

M. 13. 27.

Ambaranadī—R. from the slope of the *Meru*; flows through *Devabhrājam*, *Mahābhrājam*, *Vaibhrājam* enters *Sitodā*, the lake in the west, and then goes round the *Supakṣa* hill, *Śikhiparvatam*, *Kāṅkam*, *Vaidūryaparvatam*, *Kapilam*, *Gandhamādanam*, *Piñjaram*, *Sarasam*, *Kumudācalam*, *Madhumanta*, *Mukuta*, *Kṛṣṇaśvetam*, *Sahasraśikharam* and *Pārijāta* into the *Ketumāla* and falls into the western ocean.

Vā. 42. 44-57.

Ambarīṣa (I)—the son of *Nābhāga*. A devotee of *Hari*. The curse of *Durvāsas* proved ineffective in his case. Though lord of seven continents, *Ambarīṣa* knew that glory was perishable. He devoted himself to the service of *Hari*, and got to know the power of His *yoga*. A saintly king. Performed the *Aśvamedha* in a desert region so as to compel R. *Sarasvati* flow back towards it. Pleased with him, *Hari* presented his *Cakra* to him. He observed the *Dvādasī vrata*, for a year at the end of which he gave gifts to *Brāhmaṇas* and was preparing to feed them. There then came *Durvāsas* who agreed to be fed. He went to the *Yamunā* for bath and was engaged in contemplating on *Brahman*. The time for breakfast came and the sage did not return.