

*Amṛteśvarī*—an attribute of *Vāruṇī*.

Br. IV. 35. 29.

*Amṛtotpādanam* (see *Amṛtam*)—suggested by Hari-Ajita to secure immortality for gods. It was to churn the *kṣīroda* with Mandara as stick and *Vāsuki* as rope. The Asuras agreed to aid the gods in securing *Amṛta*. Hari took hold at first of the head, and when the Asuras protested, of the tail of *Vāsuki*. Seeing exhaustion on the part of gods owing to obstacle of *Vighneśa*, Hari propped up the Mandara hill, assuming the form of a tortoise. With continuous effort, the churning went on. First appeared *Hālāhala* which was consumed by *Śiva* on an appeal from the *Prajāpatis* and with the permission of *Pārvatī*. Then came out *Kāmadhenu* which sages appropriated for *agnihotra*; *Uccaiśśravas*, a horse which *Bali* took; then *Airāvata*: *Kaustubha* gem appropriated by Hari, then *Pārijāta*, *Apsaras* women and then *Śrī* married to Hari. Then came out *Vāruṇīdevī* whom Asuras seized, then *Dhanvantari* with a pot of *Amṛta*. There was then a rush on both sides to get the *Amṛta* first when Hari assumed the form of *Mohinī* and arrested their attention. Moved by her beauty, both gods and Asuras agreed to let her distribute the *Amṛta* to all of them. She began with the gods and was serving them first. Noticing this *Rāhu* took the guise of a god. On being pointed out by the sun and moon, Hari cut off his head with his *Cakra*. The Asuras found that they had been deluded by Hari and set their face against Him. See *Amṛtam*.

Bhā. VIII. 6. 21-25, 31-32. Ib. ch. 7-9 (whole); Ib. 10. 1.

*Amṛtaughā*—R. of *Krauñca dvīpa*.

Bhā. V. 20. 21.

*Amoghākṣī*—goddess enshrined at *Vipāśa*.

M. 13. 35.