

אידה

אידה - Ida - סרטים, קולנוע, סרטים בקולנוע - מדור סרטים - עכבר העיר

www.mouse.co.il Translate this page

אידה - עכבר העיר מביא לכם את כל הפרטים על הסרט "אידה". מועדי הקרנה, כתבות, ביקורות,

טריילר, תקציר - עכבר העיר סרטים כולל מידע ואינדקס על כל הסרטים המציגים בכל בתי ...

אידה (2013) - Ida - וואלה! סרטים

movies.walla.co.il/movie/5458/אידה Translate this page

היכנסו לוואלה! סרטים למידע על אידה: זמני הצגה, הזמנת כרטיסים, צוות השחקנים, תקציר העלילה,

ביקורות גולשים, טריילרים, תמונות ועוד!

אידה - Ida | פסטיבל הסרטים הבינלאומי ה 31 חיפה

www.haifaff.co.il/Mo... Translate this page Haifa International Film Festival

Oct 13, 2014 - בימוי: פאבל פאבליקובסקי הפקה: אריק אברהם, פיטר דז'יקויל, אווה פושצ'ינסקה -

תסריט: פאבל פאבליקובסקי, רבקה לנקייביץ' צילום: לוקאש זאל, רייזארד לחובסקי

אידה | Seret.co.il

www.seret.co.il/movies/s_movies.asp?MID=4536 Translate this page

Dec 25, 2014 - Ida - אנה היא צעירה בודהה שגדלה כל חייה בבית יתומים פולני המשך, אידה -

בעמוד הסרט. שחקנים: אגתה קולשה, אגתה טרז'בוקובסקה.

אחה'צ נערכה במרכז רפפורט, הקרנת הסרט IDA (אידה) בנוכחות ...

www.rinunim.co.il/Article.php?ArticleID=35453...4 Translate this page

Oct 13, 2014 - אחה'צ נערכה במרכז רפפורט, הקרנת הסרט IDA (אידה) בנוכחות השחקנית ...

אידה' זכה בפרס פיפרסקי בפסטיבל טורונטו בשנת 2013 ומאחר והוא נוגע לשנות ...

ایدا

ایدا (فیلم ۲۰۱۳) - ویکی‌پدیا، دانشنامهٔ آزاد

[fa.wikipedia.org/.../۲۰۱۳_ایدا_\(فیلم\)](http://fa.wikipedia.org/.../۲۰۱۳_ایدا_(فیلم)) Translate this page Persian Wikipedia

ایدا (تلفظ می‌شود [ˈida]) درامی لهستانی-دانمارکی، ساخته کارگردان لهستانی - انگلیسی، یاول یاولیکوفسکی، محصول

سال ۲۰۱۳ است. نام این فیلم در اسکار ۸۷ام بین ...

https://fa.wikipedia.org/wiki/%D8%A7%DB%8C%D8%AF%D8%A7_%28%D9%81%DB%8C%D9%84%D9%85_%DB%B2%DB%B0%DB%B1%DB%B3%29

ایدا

نبذة عن الشاعر - أدب

www.adab.com/world/modules.php?name...ssd... - Translate this page

الشاعرة الألمانية **إيدا** هان-هان (1805-1880) ولدت إيدا هان من عائلة ثرية وأرستقراطية و لكن أباهما يند كل تروته على هوايته المفضلة في المسرح. تزوجت ...

YouTube - IDA الفيلم البولندي إيدا



www.youtube.com/watch?v=6zuiV6knYW0

Nov 7, 2014 - Uploaded by سينما سينما Cinema Cinema

IDA الفيلم البولندي **إيدا** **إيدا** ، أبرز الأفلام المرشحة لنيل جوائز أكاديمية الفيلم الأوروبي ... 113 (عربي) cinema - Duration: 3:30. by euronews -

Ida - elCinema.com

www.elcinema.com/work/wk2025642/ - Translate this page

إيدا . إحصائيات. | بولندا; | المملكة المتحدة; | فرنسا; | 121 دقيقة; | تم عرضه ... فيديوهات. 01:55 - إعلان فيلم Ida. 1 فيديوهات. الصور. أضف صور. (2 صورة) المزيد. طاقم العمل.



इडा अडा

<http://uh.learnpunjabi.org/default.aspx>



इडा सिडा

<http://uh.learnpunjabi.org/default.aspx>



ਇਡਾ ਫਰਿਸ਼ਤਾ اڈا فرشته

<http://g2s.learnpunjabi.org/default.aspx>

Idā in the Rigveda, literally means signifies food and refreshment, personified as the goddess of speech. Idā is also associated with Sarasvati, the goddess of knowledge.

<http://www.pitarau.com/nd/All/ida>

Ida ...

(Sanskrit इडा) A deep, significant word in Hindu esotericism. Literally, "speech, food, praise, particular artery on the left side of the body, animation, stream or flow of praise and worship, goddess iDA or iLA, commendation, recreation, comfort, tubular vessel, heaven, refreshing draught, cow, vital spirit, libation, refreshment, earth, offering, at this moment."

The word ida is especially utilized to indicate the feminine serpent of our internal energetic bipolarity, which is symbolized on the Caduceus of Mercury, and in the bible by Eve, the olive trees, and the Two Witnesses. Ida is related to procreation.

<http://gnosticteachings.org/glossary/i.html>



Ila (Hinduism)

From Wikipedia, the free encyclopedia

Ila is an androgyne in Hindu mythology, known for his/her sex changes. As a man, he is known as Ila (Sanskrit: इल) or **Sudyumna** and as a woman, is called **Ilā** (Sanskrit: इला). Ilā is considered the chief progenitor of the Lunar Dynasty (Chandravamsha or Somavamsha) of Indian kings - also known as the Ailas ("descendants of Ilā").

While many versions of the tale exist, Ila is usually described as a daughter or son of Vaivasvata Manu and thus the sibling of Ikshvaku, the founder of the Solar Dynasty (Arkavamsha or Suryavansha). In versions in which Ila is born a girl, she is changed to a boy by divine grace soon after her birth. After mistakenly entering a sacred grove as an adult, Ila is either cursed to change his/her gender every month or cursed to become a woman. As a woman, Ilā married Budha, the god of the planet Mercury and the son of the moon-god Chandra (Soma), and bore him a son called Pururavas, the father of the Lunar Dynasty. After the birth of Pururavas, Ilā is transformed into a man again and fathered three sons.

In Vedic literature, Ilā is praised as **Idā** (Sanskrit: इडा), the goddess of speech, and described as mother of Pururavas.

The tale of Ila's transformations is told in the Puranic literature as well as the Hindu epics *Ramayana* and *Mahabharata*.

Contents

- 1 Birth
- 2 Curse and marriage to Budha
- 3 Later life and descendents
- 4 In Vedic literature
- 5 See also
- 6 Notes
- 7 References

Birth

According to the *Linga Purana* and the *Mahabharata*, Ilā was born as the eldest daughter of Vaivasvata Manu,

Ilā/Ilā



Budha with consort Ilā (Ila as a woman)

Devanagari	इल/इला
Sanskrit Transliteration	Ila/Ilā
Consort	Budha (as a woman)

the progenitor of mankind, and his wife Shraddha. However, the parents desired a son and so prayed and performed austerities to propitiate the deities Mitra and Varuna, who changed Ilā's gender. The boy was named Sudyumna.^{[1][2]} The *Bhagavata Purana*, the *Devi-Bhagavata Purana*,^[3] the *Kurma Purana*, the *Harivamsa*, the *Markandeya Purana* and the *Padma Purana* (referred to as "*Bhagavata Purana* et al. texts" further) narrate a variant: Ila's parents could not have any children for a long time and approached the sage Agastya for a solution. The sage performed a *yagna* (sacrifice) dedicated to Mitra and Varuna to attain a son for the couple. Due to either an error in the ritual, or a failure to offer the appropriate sacrifice, Mitra and Varuna instead sent a daughter to the couple. In one version, the couple supplicated the deities, who transformed Ilā's gender. In another version, this transformation happens after the erroneous hymns are rectified and the son is called Ila.^[2]^{[4][5][6]} According to a variant, Shraddha wished for a daughter; the sage Vasistha heeded her wish while performing the sacrifice and thus, a daughter was born. However, Manu desired a son so Vashistha appealed to the god Vishnu to change the gender of the daughter. Ilā was renamed Sudhyumna.^[7] The accounts describe Ila as either the eldest or the youngest child of Manu. As the child of Manu, Ila had nine brothers, the most notable was Ikshvaku, the founder of the Solar Dynasty (Arkavamsha or Suryavansha).^{[8][9][10]} As the son of Manu, Ila is the grandson of Surya, the Sun-god.^[11] According to another account found in the *Vayu Purana* and the *Brahmanda Purana*, Ilā was born female and remained a female.^[10]

In the *Ramayana*, Ila is born as a son of Kardama, the Prajapati born of the god Brahma's shadow. Ila's tale is told in the *Uttara Kanda* chapter of the *Ramayana*, while describing the greatness of the Ashvamedha - the horse sacrifice.^{[5][12]}

Curse and marriage to Budha

In the *Ramayana*, the *Linga Purana* and the *Mahabharata*, Ila grows to become the king of Bahlika. While hunting in a forest, Ila accidentally trespassed Sharavana ("Forest of Reeds"), the sacred grove of the goddess Parvati, the consort of the god Shiva. Upon entering Sharavana, all male beings except for Shiva, including trees and animals, are transformed into females.^[Notes 1] In the *Ramayana*, even Shiva had assumed the form of a female to please the goddess.^[13] One legend tells that a female *yakshini* disguised herself as a deer and purposefully led Ila to the grove in order to save her husband from the king.^[11] The *Linga Purana* and the *Mahabharata* emphasize the sex change of Ila to be a deliberate act of Shiva to start the Lunar Dynasty.^[1] The *Bhagavata Purana* et al. texts tell that Ila's entire entourage as well as his horse also changed their genders.^[4]

According to the *Ramayana*, when Ila approached Shiva for help, Shiva laughed with scorn but the compassionate Parvati reduced the curse and allowed Ila to switch genders every month. However, as a male he would not remember his life as a female and vice versa. While Ilā roamed the forest in her new form with her female attendants, Budha, the god of the planet Mercury and the son of the moon-god Chandra, noticed her. Although he had been practising asceticism, Ilā's beauty caused him to fall in love with her at first sight. Budha turned Ilā's attendants into *Kimpurushas* (hermaphrodite, lit. "is it a man?")^{[10][14]} and ordered them to run away, promising that they would find mates as Ilā had.^[13]

Ilā married Budha and spent an entire month making love to him. However, Ilā woke one morning as Ila and remembered nothing about the past month. Budha told Ila that his retinue had been killed in a rain of stones and convinced Ila to stay with him for a year. During each month she spent as a woman, Ilā had pleasure with Budha. During each month as a man, Ila turned to pious ways and performed austerities under the guidance of Budha. In the ninth month, Ilā gave birth to Pururavas, who grew to become the first king of the Lunar Dynasty. Then, as per the advice of Budha and Ila's father Kardama, Ila pleased Shiva with a horse sacrifice and Shiva restored Ila's masculinity permanently.^{[5][13]}

Another legend from the *Vishnu Purana* credits Vishnu of restoring Ilā's manhood as Sudyumna.^{[2][15]} The *Bhagavata Purana* et al. texts tell that after Pururavas's birth, the nine brothers of Ila - by horse sacrifice - or the sage Vasistha – the family priest of Ila – pleased Shiva to compel him to give the boon of alternate month manhood to Ila, turning him into a *Kimpurusha*.^{[3][4][9]} The *Linga Purana* and the *Mahabharata* record the birth of Pururavas, but do not narrate the end of Ila's alternating gender condition. In fact, the *Mahabharata* describes Ilā to be the mother as well as the father of Pururavas.^[16] According to another account found in the *Vayu Purana* and the *Brahmanda Purana*, Ilā was born female, married Budha, then was transformed into a male called Sudyumna. Sudyumna was then cursed by Parvati and transformed once again into a female, but became a man once again through Shiva's boon.^[10]



Budha, the husband of Ilā

In almost all versions of the tale, Ila wants to live as a man, but in the *Skanda Purana*, Ila desires to be a woman. The king Ela (Ila) entered Parvati's grove at Sahya mountain and became the woman Ilā. Ilā wished to remain a woman and serve Parvati (Gauri) and Ganga, the goddess of the Ganges river. However, the goddesses dissuaded him and told him that life as a woman was a curse and full of sorrow. Ilā bathed in a sacred pool and returned as Ela, bearded and deep-voiced.^{[5][17]}

Later life and descendents

The descendants of Ilā through Pururavas are known as Ailas after Ilā or as the Lunar Dynasty (Chandravamsa) due to their descent from Budha, the son of the moon-god Chandra.^[5] Most versions of tale call Ilā the father as well as the mother of the Ailas.^[18] The *Linga Purana* and the *Mahabharata*, in which Sudyumna's curse does not end, state that as a male, Sudyumna also bore three sons named Utkala, Gaya and Vinatashva (also known as Haritashva and Vinata).^[10] The three sons ruled the kingdom for their father as Sudyumna was unable to do so himself due his alternating gender. The sons and their principalities are called the *Saudyumnas*. Utkala, Gaya, and Vinatashva ruled Utkala country, Gaya, and eastern regions including northern Kurus respectively.^{[19][20]} With the assistance of the family priest Vasistha, Sudyumna regained control of the entire kingdom. He was succeeded by Pururavas.^[1]

In the *Matsya Purana*, Ila was disinherited after becoming a female or *kimpurusha*. Ila's father passed his inheritance directly to Pururavas, ignoring the three sons Ila-Sudyumna bore as a male. Pururavas ruled from Pratishtanapura (present-day Allahabad), where Ila stayed with him.^{[9][21]} The *Ramayana* says that having returned to manhood, Ila ruled Pratishtana while his son Shashabindu ruled over Bahlika.^[13] The *Devi-Bhagavata Purana* tells that as a man Sudyumna governed the kingdom and as a woman remained indoors. His subjects were disturbed by his sex changes and did not respect him as they once had. When Pururavas attained adulthood, Sudyumna left his kingdom to Pururavas and went to the forest for penance. The sage Narada told Sudyumna a nine-syllable mantra, *Navakshara*, which would please the Supreme Goddess. Pleased with his austerities, the Goddess emerged before Sudyumna, who was in his female form Ilā. Sudyumna praised the Goddess, who merged the king's soul with herself and thus, Ilā gained salvation.^[3]

The *Bhagavata Purana*, the *Devi-Bhagavata Purana* and the *Linga Purana* declare that Ila ascended to heaven with both male and female anatomy.^[18] Ila is considered the chief progenitor of the Lunar Dynasty through

Pururavas and of the Solar Dynasty through his brother Iksavaku and sons Utkala, Gaya, and Vinatashva.^{[9][22]} The marriage of Ilā, a descendant of the Sun, and Budha, the son of the Moon, is the first union of the solar and lunar races recorded in the scriptures.^[11]

In Vedic literature

In Vedic literature, Ilā is also known as Idā. Idā in the *Rigveda*, signifies food and refreshment, personified as the goddess of speech.^[23] Ilā-Idā is also associated with Sarasvati, the goddess of knowledge.^[6] Ilā-Idā is mentioned a number of times in the *Rigveda*, mostly in the hymns known as *Āprīsūktas*. She is often mentioned along with Sarasvati and Bharati (or Mahi) and Pururavas is described as her son.^[24] Idā is the instructor of Manu, in performing ritual sacrifices. According to Sayana - a commentator on the Vedas, she presides over the Earth.^[23]

In the *Shatapatha Brahmana*, Manu performed a fire-sacrifice in order to have children. Idā emerged from the sacrifice. She was claimed by Mitra-Varuna, but she lived with Manu and together they initiated the race of Manu.^{[23][25]} In this text, Idā is the goddess of the sacrificial meal. She is described as the *Mānavi* (daughter of Manu) and *Ghṛtapadī* (with the ghee-dripping foot) and she is represented by a cow, also known as Idā during a sacrifice.^{[26][27]} Pururavas is mentioned as the son of Ilā in the text.^[28]

See also

- Hindu mythology
- LGBT themes in Hindu mythology

Notes

- Sharavaṇa ("Forest of Reeds") is described as the place where Skanda, the son of Shiva, was born. The *Devi-Bhagavata Purana* narrates that once the sages intruded on the love-making of Shiva and Parvati so Shiva cursed the forest that all male beings entering it would be transformed into females.

References

Notes

- For Linga Purana and Mahabharata, O'Flaherty p. 303
- Williams, George Mason (2003). *Handbook of Hindu mythology* (<http://books.google.com/?id=SzLTWow0EgWC&pg=PA156&dq=Ila+Budha>). Saint Barbara: ABC-CLIO Inc. p. 156. ISBN 978-1-57607-106-9.
- For translation, see Swami Vijnanananda (2008) [1921]. *The S'Rimad Devi Bhagawatam* (<http://books.google.com/?id=kt02ZSt2Q8AC&pg=PA62&dq=Ila+Budha#v=onepage&q=Ila%20Budha&f=false>) 1. BiblioBazaar, LLC. pp. 62–6. ISBN 978-1-4375-3059-9.
- O'Flaherty pp. 303-4
- Pattanaik p.46
- Conner & Sparks (1998), p. 183, "Ila/Sudyumna"

7. Hudson, D. Dennis (2008). *The body of God: an emperor's palace for Krishna in eighth-century Kanchipuram* (<http://books.google.com/?id=IMCxbOezDi4C&printsec=frontcover#v=onepage&q=&f=false>). Oxford University Press US. pp. 413–4. ISBN 978-0-19-536922-9.
8. Samuel, Geoffrey (2008). *The origins of yoga and tantra: Indic religions to the thirteenth century* (<http://books.google.com/?id=JAvrTGrbpf4C&pg=PA67&dq=Ila+Budha#v=onepage&q=Ila&f=false>). Cambridge University Press. pp. 67–8. ISBN 978-0-521-69534-3.
9. Shashi, Shyam Singh, ed. (1998). *Encyclopaedia Indica: India, Pakistan, Bangladesh* (<http://books.google.com/?id=NzyDQ215nfgC&pg=PA588&dq=ila+budha#v=onepage&q=ila%20budha&f=false>) **20** (1 ed.). Anmol Publications PVT. LTD. pp. 517–8. ISBN 978-81-7041-859-7.
10. Pargiter, F.E. (1972). *Ancient Indian Historical Tradition*. Delhi: Motilal Banarsidass. pp. 253–4.
11. Shulman p.59
12. Swami Venkatesananda (1988). *The concise Rāmāyaṇa of Vālmīki*. SUNY Press. pp. 397–9.
13. For Ramayana, Meyer pp. 374-5 or Shulman pp. 58-9
14. Vanita, Kidwai p.18
15. O'Flaherty p. 320
16. Meyer p. 374
17. Shulman pp. 61-2
18. Pattanaik p.47
19. Pargiter, F.E. (1972). *Ancient Indian Historical Tradition*, Delhi: Motilal Banarsidass, p.255.
20. Garg, Ganga Ram (1992). 1992, ed. *Encyclopaedia of the Hindu world* (<http://books.google.com/?id=w9pmo51IRnYC&pg=PA17&dq=Ila+Budha#v=onepage&q=Ila&f=false>) **1**. Concept Publishing Company. p. 17. ISBN 978-81-7022-374-0.
21. O'Flaherty p.305
22. Singh, Narendra, ed. (2001). *Encyclopaedia of Jainism*. Anmol Publications PVT. LTD. p. 1724.
23. Dowson, John (2004) [1820-1881]. *A classical dictionary of Hindu mythology, and religion, geography, history* (http://books.google.com/?id=ejh82j8G_CYC&pg=PA123&dq=Ila+Budha#v=onepage&q=Ila%20Budha&f=false). Asian Educational Services. pp. 122–23. ISBN 978-81-206-1786-5.
24. Misra, V.S. (2007). *Ancient Indian Dynasties*, Mumbai: Bharatiya Vidya Bhavan, ISBN 81-7276-413-8, p.57
 - For hymns, see *Ṛgveda* I.13.9, I.142.9, I.188.8, II.3.8, III.4.8, VII.2.8, X.70.8 and X.110.8
 - For mother of Pururavas, *Ṛgveda* X.95.18
25. Eggeling, Julius (tr.) (1882). "Śatapatha Brāhmaṇa I.8.1" (<http://www.sacred-texts.com/hin/sbr/sbe12/sbe1234.htm>). *Satapatha Brahmana Part 1 (SBE12)*. at sacred-texts.com. Retrieved 2009-11-12.
26. Upadhyaya, G.P. (1967) *Śatapatha Brāhmaṇam* (Sanskrit text with Hindi translation), Vol.I, New Delhi: The Research Institute of Ancient Scientific Studies, pp.158-67- Śatapatha Brāhmaṇa I.8.1
27. Heesterman, J. C. (1993). *The Broken World of Sacrifice: An Essay in Ancient Indian Ritual* (<http://books.google.com/?id=HotCD9GJQDkC&pg=PA127&lpg=PA127&dq=Ida+Ghrtapadi#v=onepage&q=Ida%20Ghrtapadi&f=false>). Chicago: The University of Chicago Press. p. 127. ISBN 0-226-32300-5.
28. Misra, V.S. (2007). *Ancient Indian Dynasties*, Mumbai: Bharatiya Vidya Bhavan, ISBN 81-7276-413-8, p.59 - Śatapatha Brāhmaṇa XI.5.1

Books

- Doniger, Wendy (2002). "Transformation of Subjectivity and Memory in the Mahabharata and the Ramayana". In Shulman, David Dean. *Self and self-transformation in the history of religions*. Oxford University Press. ISBN 0-19-514450-3.
- O'Flaherty, Wendy Doniger (182) [1980]. *Women, androgynes, and other mythical beasts* (<http://books.google.com/?id=EBvHzornoMwC&pg=PA303&dq=Ila+Budha#v=onepage&q=Ila%20Budha&f=false>). University of Chicago Press. ISBN 978-0-226-61850-0.
- Meyer, Johann Jakob (1989) [1971]. *Sexual life in ancient India* (<http://books.google.com/?id=izFNswlJ9LMC&pg=PA374&dq=Ila+Budha#PPA374,M1>). Delhi: Motilal Banarsidass Publ. ISBN 978-81-208-0638-2.
- Pattanaik, Devdutt (2001). *The man who was a woman and other queer tales of Hindu lore* (<http://books.google.com/?id=Odk9xfOp6oC&pg=PA45&dq=Ila+Budha#PPA45,M1>). Routledge. ISBN 978-1-56023-181-3.
- Vanita, Ruth; Kidwai, Saleem (2001). *Same-sex love in India: readings from literature and history*. Palgrave Macmillan. ISBN 978-0-312-29324-6.

Retrieved from "[http://en.wikipedia.org/w/index.php?title=Ila_\(Hinduism\)&oldid=631446051](http://en.wikipedia.org/w/index.php?title=Ila_(Hinduism)&oldid=631446051)"

Categories: Hindu goddesses | Earth goddesses | People in Hindu mythology

| Characters mentioned in the Ramayana | Characters in the Mahabharata | Chandravansha

-
- This page was last modified on 28 October 2014, at 10:38.
 - Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.