

30, 1303 (*Vṛshakācalau*), 1309 (id.), 1310 (id.); *çyālavava*, i.e. Dhṛtarāshṭra's), 1312 (*Vṛshakā'au*) (slain by Arjuna on the 12th day of the battle) (Samçaptakavadhap.).—VIII, 5, 130 (id.) (Karnap.).—XI, 26, 790 (burnt with the others who have fallen in the battle) (Çrāddhap.).—XV, 32, 879 (together with the others who have fallen in the battle he is conjured by Vṛṣa from the Gaṅgā and shown to Dhṛtarāshṭra and Gāndhārī, when towards the close of their lives they visit his hermitage) (Putradarçanap.).

Acala², a warrior of Skanda's: IX, 45, 2576 (Gadāyuddhap.).

Acala³ = "the Great Spirit": XII, 339, 12864 (Mahāpurushastava).

Acala⁴ = Viṣṇu (1000 names).

Acalā, a matr: IX, 460, 2632 (Skanda).

Acalendra (= Skanda): III, 232, 14643 (Kārttikeyastava).

Acalopama = Çiva (1000 names).

Ācārya¹ ("the Teacher") = Droṇa: I, 199, 529, 5331, 5413.

—III, 1111, 1923.—IV, 913, 986, 1491, 1493, 1496, 1588, 1598, 1628, 1744, 1837 (*°çishyau*, i.e. Droṇa and Arjuna), 2117 (*°Çāradvatayoh*), 2234.—V, 2089, 4236, 4898—9, 5784, 5873, 7562.—VI, 831—2, 1578—9, 1591, 1601, 1992, 2092, 2500, 3073, 3411, 3927, 4113, 4128, 4193, 4644.—VII, 154, 257, 288, 438, 448, 472—3, 716, 858, 878, 1494, 1541, 1661, 1911, 1916, 2566, 2636, 2672, 3223, 3231, 3435, 3482, 3618, 3656, 4262, 4273, 4732, 5022, 5085, 5186—7, 5335, 5860, 5877, 6505, 6583, 6588, 6641, 7128, 7340, 7581, 7621, 8309, 8616, 8618, 8762, 8799, 8836, 8838, 8861, 8869, 8874, 8935, 8958, 8966, 8978, 8991, 9038, 9065, 9071, 9124, 9199, 9224, 9320.—VIII, 1044?, 3693.—IX, 3419.—X, 522, 610, 612.—XII, 812.

Ācārya² = Kṛpa: VII, 6320.—IX, 571 (*Gautama*), 3664.

Ācārya³ = Paraçurāma: XI, 613.

Ācāryamukhya = Droṇa: VII, 8780, 8800.

Ācāryanandana = Açvatthāman: VII, 9406.

Ācāryaputra = Açvatthāman: I, 5228—9, 5708.—IV, 1587, 1594, 1896, 2235.—VI, 675.—VII, 1370, 7169, 9069, 9287, 9398.—VIII, 355, 632, 801, 3361.—X, 338, 674.

Ācāryasattama¹ = Kṛpa: I, 5324.

Ācāryasattama² = Açvatthāman: VIII, 790 (*Draunih*).

Ācāryasuta = Açvatthāman: VII, 7170.—VIII, 658.—IX, 573.

Ācāryatanaya = Açvatthāman: VII, 9403.—VIII, 361.

Ācāryau = Droṇa and Kṛpa: IV, 1472.

Acintya¹ = Çiva (1000 names²).

Acintya² = Viṣṇu: XII, 13488.—XIII, 7038 (1000 names).

Acyuta ("unfallen"): (a) a proper name of (a) Kṛṣṇa: I, 8476 (*°Ārjunau*); II, 949; V, 4649; VII, 2982 (*Yuyudhānā Ārjunāh*), 6502, 7754; VIII, 1245 (*°Ārjunau*); XII, 1810 (*°Yudhishṭhirau*), 13240 (etymology); XIII, 6867, etc.—(β) Viṣṇu identified with Kṛṣṇa (cf. Keçava, e.g. III, 11257); III, 11247; XIII, 6960 (VDSNK), 6984 (ib.), 7008 (ib.).—(γ) cf. ānuja.—(δ) an adjective (where the person designed is otherwise clearly indicated in the context; especially often in the vocative case), applied to a great many persons (Kṛṣṇa, Viṣṇu, Balarāma, Arjuna, Bhīmasena, Yudhishṭhira, Duryodhana, Droṇa, Açvatthāman, Bhīshma, Janamejaya, king Parikshit of Ayodhyā (III, 13169), 2480 (XII, 1757), Çiva (X, 305: *Rudraṃ*), Skanda (IX, 4840: *kumārabaram acyutaṃ*), the Highest (XII, 11201: *brahmanyānaṃ paramaṃ devam anantaṃ param a°*; 13612: *devaṃ paramakaṃ brahma çvetaṃ candrūbham a°*)).

Acyutānuja = Bhīmasena: IV, 236.

Acyutāyus, a warrior always named together with Çrutāyus: they attack (VII, 93, 3344) and wound (VII, 3350) Arjuna, but are slain by him (VII, 3362); their sons (Niyatāyus and Dirghāyus) will avenge them, but are likewise slain by Arjuna (VII, 3364); VII, 94, 3438 (Jayadrathavadhap.); VIII, 72^{uvv}, 3613 (Karnap.); IX, 2, 75, 91 (Çalyap.).

Açanin = Çiva (1000 names²).

Āçāvaha¹: I, 3, 42 (Anukram.): according to the explanation of Nilakaṇṭha, either a synonym of Vāyu (the wind), the tenth of the twelve sons (i.e. "representations," Nil.) of Heaven (Dyaus) (= Māyā, Nil.) and Vivasvat (i.e. Brahman, Nil.), viz., the geniuses of the ten senses and Mind (*manas*) together with Mahya (B. *Sahya*, i.e. Manu, Nil.), who are all manifestations of the one "Son of Heaven" (*divaḥ putro*),—or (more probably) a Vivasvat or form of the Sun ("Vivasvataḥ" being then an irregular nom. plur.; but B. has *putrā* instead of *purā*).

Āçāvaha², I, 186, 6999 (Svayamvarap., § 232): a prince (enumerated among the Vṛṣṇis), who has presented himself at the "self-choice" (*svayamvara*) of Kṛṣṇā.

Açiva, III, 221, 14177 (Mārkaṇḍeya.): a form of Agni in the enumeration of Mārkaṇḍeya (*agnir yaç eçivo nāma çaktipājūparaç ca saḥ duḥkḥarttūnān ca sarveṣāṃ çivakṛt satatam çivuh*; B. reads more probably: *agnir yaç ca Çivo . .*).

Açleshā (No. 43; cf. No. 44), a nakshatra (the ninth when beginning with Açvinī; its star of junction is supposed to be e Hydræ; v. Sū° Si°, p. 188). XIII, 64, 3262 (C. has A°, B. Ā°) (Ānuçāsanik.) (*°yān tu yo rūpyam ṛshabham vā prayacchati sa sarvabhayanirmuktah sambharān adhitishṭhati*; "nakshatrayogasya dūnakalpam," 63, 3212); 89, 4259 (who gives a çrāddha "*açleshāyām*" procreates intelligent sons) (çrāddhakalpe); 132, 6162 (Ānuçāsanik.) (C.: *kārttiko māsi çāleshā bahulaç çāshṭamī çivā*. B. has *bahulasyāshṭamī*): on the 8th day of the dark half of the month Kārttika, when the moon is in conjunction with Açleshā, a brahman, kshatriya, vaiçya, or çūdra may, after having fasted at a çrāddha, after the setting of the sun, deposit an offering of black clothes and unguents with flowers in an ant-hill, begging the serpents to hand it over to the world-elephants to increase their strength that it may be equal to the strength of Viṣṇu, when he lifted up Earth; the formula is contained in vv. 7163—6; this he should do for a whole year.

Açleshāh (plur.) = No. 43: XIII, 110, 5392 (Ānuçāsanik.) (description of a *cāndra vrata* or religious performance with reference to the moon in the month Mārگاçirsha, when the moon is in conjunction with the asterism Mūla; the explanation of Nilakaṇṭha runs thus:—Here is described a *cāndra vrata* to obtain a desired object; on the 1st day of the bright half of Mārگاçirsha, when there is conjunction (of the moon) with the nakshatra Mūla, one should begin this *cāndra vrata*; it consists in locating the nakshatras in the limbs of the moon, Mūla in his feet, etc., i.e., one should think of Mūla together with its deity as being the feet of the moon; in like manner Rohiṇī, etc., with their deities are to be thought of as being his legs, etc.; everywhere the exchanging of the case-endings is a Vedic liberty; Āshādhā, Phālguni, and Bhādrapadā represent each 2 nakshatras. The *vrata* is performed as follows: after one has had pronounced the wish of a lucky day, etc. (*puṇyāhavācanādīpūrvakam*), having taken upon one's self a religious exercise to obtain a desired object, one should fancy the moon and one's self to be one and the same, distribute the nakshatras together