

with their respective deities in the limbs of the moon, and day after day propitiate them by the muttering of Veda verses and oblations, etc. (*japahomādīnā*), with the Veda verses required for each of them (*tattanmantraiḥ*); thus one should go on until the day of the full moon, and when the *vrata* is at an end, one should present the butter (*ghṛta*) left from the oblations to the teacher (*ācārya*); by the words "*samāpte tu ghṛtaṃ dadyāt*" it is indicated that *ghṛta* is the substance of the oblation. Thus doing even a cripple becomes well-shaped (*sakalāṅgo*) at the day of the full moon; this is expressed and exemplified by the sentence beginning with "*paripūrṇāṅga*." *Açleshāḥ* (C.  $\hat{A}^\circ$ , B.  $\hat{A}^\circ$ ) is to be identified with the nails). (The chapter is in C. called *Āṅgavidhi*, in B. *Dānadharma*.)

**Açma**: XII, 58 $\gamma$ , 2116 (Rājadh.): praises Bhīshma on his arrow-couch.

**Açmaka**<sup>1</sup>, a rājārshi, son of Vaçishṭha and Madayanti, the wife of Kalmāshapāda: I, 122, 4737 (Madayanti); 177, 6791 (Vāsishṭha) (founded Paudanya).

**Açmaka**<sup>2</sup>, a brahman present at the deathbed of Bhīshma: XII, 47, 1592 (Rājadh.) ( $^\circ$ *Sumantunā*).

**Açmaka**<sup>3</sup> (No. 46), a king of the Açmakāḥ: VII, 37, 1606 (Abhimanyuvadhap.) ( $^\circ$ *aya suto* = No. 48 and No. 49, killed by Abhimanyu; this half-çloka is omitted in B.).

**Açmakādāyāda** (No. 48): VII, 37, 1605 (Abhimanyuvadhap.) (= No. 46,  $^\circ$ *aya suto*; the reading of B. differs somewhat from that of C.).

**Açmakāḥ** (No. 47), a people: VII, 85, 3049 (Jayadrthavadhap.) (in the army of the Pāṇḍavas); VIII, 8, 237 (Karnap.) (conquered and made tributary by Karṇa); cf. No. 49 (the passages seem to contradict one another; cf. *Açvakāḥ* and VP. II, 164; perhaps dwelling near Avanti or Oojein, LIA. I, 708/857).

**Açmakeçvara** (No. 49): VII, 1608 (= No. 48).

**Açmakī**, a Yādavi, the wife of king Prācinvat and mother of Saṃyāti: I, 95 (§ 156), 3766 (Pūruvaṃç.).

**Açman**, a brahman consulted by Janaka Vaideha: XII, 28, 834 (Rājadh.) ( $^\circ$ *gītam itihāsam purātanam*), 835 (*brāhmaṇam*), (837), 891.

**Açmaprshtha**, a holy stone in Gayā (Nil. "*Pretaçilā*," the stone of the dead), a visit to which expiates the murder of a brahman: XIII, 25 $\delta$ , 1728 (*Āṅgirasas tirthayātrāyām*, v. *Ānuçāsanik*). "*Pret Silā* exists at the present day. It is not a stone, but a rocky hill some 300 or 400 feet high." (Grierson.)

**Açoka**<sup>1</sup>, a king: I, 67 (§ 130), 2650 (Aṃçavat.) (an incarnation of the Asura *Açva*); XII, 4, 114 (Rājadh.) (present at the self-choice of king Citrāṅgada's daughter in Çṛimadrājapura, where Duryodhana carries off the bride).

**Açoka**<sup>2</sup> = Vishṇu (1000 names).

**Açokatīrtha**, a tīrtha or holy place in the south: III, 88, 8338 (*Dhaumyatīrthak*). (*bahulāçramam*).

**Açrama** = Vishṇu (1000 names).

**Açramanivāsa** ("the dwelling in the hermitage"). § 795 (*Svargārohanap.*): XVIII, 6, 278 ( $^\circ$ *e havishyaṃ bhojayed dvijān*), i.e. *Āçramavāsikaparvan*.

**Açramapūjita** = Çiva (1000 names<sup>2</sup>).

**Açramastha** = Çiva (1000 names<sup>2</sup>).

**Açramasthāna** ("the dwelling in the hermitage"). § 4 (*Anukram.*): I, 1, 91 (*saṃçrayaḥ . . . Bhāratadrumah*), i.e. *Āçramavāsikaparvan*.

**Açramavāsa**<sup>1</sup> ("the dwelling in the hermitage") = *Āçramavāsaparvan*. § 10 (Parvas.): I, 2, 355 ( $^\circ$ *ākhyam parva*).

**Açramavāsa**<sup>2</sup> (do.) = *Āçramavāsikaparvan*. § 11 (Parvas.): I, 2, 611 ( $^\circ$ *ākhyam parva*), 617 (do.).

[**Āçramavāsaparvan**] ("the section relating to the dwelling in the hermitage"), the 95th of the minor parvas of Mbhr. (cf. *Āçramavāsa*). § 787: Asked by Janamejaya how the Pāṇḍavas, having acquired their kingdom, conducted themselves towards *Dhṛtarāshṭra*, how *Dhṛtarāshṭra* and *Gāndhārī* behaved, and for how many years his grandfather ruled the kingdom, *Vaiçampāyana* said: The Pāṇḍavas ruled, placing *Dhṛtarāshṭra* at their head; *Vidura*, *Sañjaya*, and *Yuyutsu* used to wait upon *Dhṛtarāshṭra*; for 15 years they did all things under the advice of the old king; *Kuntī* obeyed *Gāndhārī*; *Draupadī* and *Subhadra*, etc., showed the utmost respect for the old king and his queen; the Pāṇḍavas surrounded the old king and his queen with every luxury, and *Maireya* wines, etc. *Kṛpa* waited upon *Dhṛtarāshṭra*; *Vyāsa* frequently visited him and recited histories of old R., celestial ascetics, P., and Rā.; *Vidura*, under the orders of *Dhṛtarāshṭra*, superintended religion and law; through his policy the Pāṇḍavas obtained numerous services from their feudatories and followers; *Dhṛtarāshṭra* liberated prisoners and pardoned those condemned to death; the old king, on his pleasure excursions, was supplied with everything by *Yudhisṭhira*; the kings who came to *Hāstinapura* waited upon *Dhṛtarāshṭra* as before; *Kuntī*, etc. ( $\alpha$ ), served *Gāndhārī* like maidservants; *Bhīmasena* alone did not forget his grievances (XV, 1); *Dhṛtarāshṭra* was honoured by R., and used to make gifts to the brahmins in rites for P. and *çrāddhas* for his sons, etc.; *Dhṛtarāshṭra* also felt great affection for the Pāṇḍavas, and so did *Gāndhārī*; *Gāndhārī* performed *çrāddhas* with gifts; grieved at the remembrance of *Duryodhana*, *Dhṛtarāshṭra* every morning blessed the Pāṇḍavas, wishing them victory in battle, etc. *Yudhisṭhira* became very much liked by all the four castes, and forgot the wrongs inflicted upon him by *Dhṛtarāshṭra*'s sons; from fear of *Yudhisṭhira* nobody dared to speak evil of *Duryodhana* or *Dhṛtarāshṭra*. *Bhīma*, however, revered the old king outwardly, with a very unwilling heart (XV, 2). While there was no variance in the cordiality between *Yudhisṭhira* and *Dhṛtarāshṭra*, the latter could not but feel unfriendly towards *Bhīma*, and *Bhīma*, recollecting his foes *Duryodhana*, *Karṇa*, and *Duḥçāsana*, indulged in boastful language about *Duryodhana* and his brothers whom he had slain. *Gāndhārī* was not moved. After 15 years *Dhṛtarāshṭra*, afflicted by the wordy darts of *Bhīma*, became penetrated with despair and grief; *Yudhisṭhira*, etc. ( $\beta$ ), did not know it. *Dhṛtarāshṭra* opened his heart to his friends ( $\gamma$ ); now he was observing a vow of fast, which he had concealed from *Yudhisṭhira*, lying on the earth clad in deer-skin; *Gāndhārī* observed similar vows; now he asked *Yudhisṭhira*'s permission for himself and *Gāndhārī* to retire into the woods clad in rags and bark in order to practise austerities. *Yudhisṭhira* lamented ( $\delta$ ) ("Let *Yuyutsu* be made king; I shall go into the woods"); but *Dhṛtarāshṭra*'s resolution remains unaltered; he asked *Sañjaya* and *Kṛpa* to speak for him to *Yudhisṭhira*; leaning on *Gāndhārī* he looked like one deprived of life; *Yudhisṭhira* lamented ( $\epsilon$ ), and gently rubbed *Dhṛtarāshṭra*'s breast and face with cold water and revived him by the touch of his hand, on which were jewels and medicinal herbs. *Dhṛtarāshṭra* said that the touch of *Yudhisṭhira* was highly gratifying, embraced him, and smelt his head; *Vidura*, *Kuntī*, etc., wept; *Gāndhārī* bore her sorrow with fortitude. *Dhṛtarāshṭra* renewed his request; *Vyāsa* came (XV, 3) and asked