

the retreat of Çatayūpa, who instructed him in all the rites of the forest mode of life, at the command of Vyāsa. Dhṛtarāshṭra, etc. (aa), began to practise austerities (XV, 19). R. Nārada, etc. (ββ), came there and gladdened Dhṛtarāshṭra with discourses on religion. R. Nārada mentioned the kings that attained to heaven after practising penances in that very retreat (γγ): Sahasracitya, Çailālaya, Pṛshadhra, Purukutsa, Çaçaloman; "Thou also wilt, with Gāndhārī, through the grace of Vyāsa, attain to a very high goal; dwelling in the presence of Indra, Pāṇḍu always thinks of thee, and will assist thee in the attainment of prosperity; Kuntī, by serving thee and Gāndhārī, will obtain residence with her husband in the other world; we behold all this with our spiritual vision; Vidura will enter into Yudhishtira; Sañjaya will ascend to Heaven." Dhṛtarāshṭra, etc., praised Nārada. Çatayūpa asked Nārada what regions (*lokāḥ*) will be acquired by Dhṛtarāshṭra. Nārada said: On a visit to Indra I saw Pāṇḍu; Indra said that after three years Dhṛtarāshṭra and Gāndhārī would go to the abode of Kubera, on a car moving at will, and he would rove through the regions of D., G., and Rā.; this is a mystery of the gods. All the persons present (as also Dhṛtarāshṭra) became highly pleased. Then they went away by the path of the Siddhas (XV, 20).—§ 788: The anxiety of the Pāṇḍavas and citizens about the fate of Dhṛtarāshṭra, etc., and their despair when they reflected on that terrible slaughter of their kinsmen (a); only Parikshit somehow consoled them (XV, 21); afflicted with grief, they failed to derive pleasure from anything, nor did they attend to their kingly offices, thinking of Kuntī and Gāndhārī. They set their heart upon seeing Dhṛtarāshṭra in his forest retreat. Sahadeva, lamenting the fate of Kuntī, and expressing his longing to see her, proposed a visit to the woods, supported by Draupadī, who mentioned Kuntī and Gāndhārī and Dhṛtarāshṭra. Yudhishtira caused his army to be equipped, ordered litters, etc., for the ladies, and proclaimed that they would march out to-morrow, permitting the citizens to follow them. The next morning they set out, then waited five days for such citizens as would accompany them, and then proceeded towards the forest (XV, 22), headed by Arjuna (on a car with white horses) and Kṛpā (description of the expedition); Bhīma on a gigantic elephant, the twins on two fleet steeds, the ladies in closed litters, scattering showers of wealth as they proceeded, headed by Draupadī. They proceeded slowly. Yuyutsu and Dhaumya protected the city. They reached Kurukshetra, crossed the Yamunā, and approached the retreat of Dhṛtarāshṭra (XV, 23). The Pāṇḍavas and their followers, alighting from their cars, walked on foot; the ascetics told them that Dhṛtarāshṭra had gone to the Yamunā for his ablutions, etc., and pointed out the way to them. Sahadeva ran with speed towards Kuntī; they both wept; she informed Gāndhārī, and then advanced towards Yudhishtira, etc. (β), dragging the childless old couple; the Pāṇḍavas fell down at their feet, and took from their hands the jars of water they were carrying. Yudhishtira presented all his followers one after another to Dhṛtarāshṭra, mentioning their names and races. Dhṛtarāshṭra rejoiced and went to his retreat that was applauded by Si. and Cā. (XV, 24). To the ascetics, who had come from various regions in order to see the Pāṇḍavas, Sañjaya pointed out each of them († γ); then Dhṛtarāshṭra asked († v. 660-674) (XV, 25) Yudhishtira about the welfare of the Pāṇḍavas and their devotion to P. and D.; Yudhishtira answered, enquiring after Vidura, who turned out to be engaged in

penances, subsisting on air alone, and was now seen at a distance with matted locks, and gravel in his mouth, and exceedingly emaciated, naked, and besmeared with filth and dust; Vidura fled, pursued by Yudhishtira; at last he stood motionless in *yoga*, and entered the body of Yudhishtira, who felt that he had become stronger than before and had acquired many additional virtues and accomplishments, and recollected his own state before his birth among men; he had heard of *yoga*-practice from Vyāsa. He desired to cremate the lifeless body of Vidura, but was prevented by an invisible voice which said, that in Vidura (who was Dharma) was Yudhishtira's body also, and that Vidura would attain to the regions (*lokāḥ*) called Santānikāḥ. Yudhishtira came and informed Dhṛtarāshṭra; all became filled with wonder. They passed that night under a tree (XV, 26), conversing on morality and wealth. The next morning they surveyed the retreat (description) and the other retreats in the forest. Yudhishtira made presents to the ascetics (specification); then he returned to Dhṛtarāshṭra, etc. (δ); many M.-r. (Çatayūpa, etc.) who dwelt in Kurukshetra came there, as also Vyāsa (XV, 27), who enquired after Dhṛtarāshṭra's, etc. (ε), welfare, and told them who Vidura was, mentioning the curse of Dharma by Māṇḍavya (with an expenditure of his penances); he was superior to Bṛhaspati and Çukra; and how Vyāsa had procreated him upon the soil of Vicitravīrya; he was Dharma in consequence of his practices of *dhāraṇā* and *dhyāna*; from Dharma also Yudhishtira took his birth. Vyāsa says that he has come to show a wonderful effect of his own penances: "what dost thou wish to see, or ask, or hear?" (XV, 28).

Āçramavāsika(m) parva(n) ("the section relating to the dwelling in the hermitage"). § 792 (Nārada-gam.): XV, 39, 1105 (° *oṃ ni gandhamālyādikañ caiva havishyam bhojayed devījan*; not in B.), i.e. Āçramavāsikaparvan.

[Āçramavāsikaparvan] ("the section relating to the dwelling in the hermitage"), the 15th of the greater parvans of Mbhr.; cf. Āçramanivāsaparvan, Āçramasthāna, Āçramavāsa, Āçramavāsika(m) parva(n).

Āçrāvya: II, 7, 299 (Çakra-sabhā-v.) (a muni in the palace of Indra; cf. v. 291, *devarahayāḥ*).

Açva¹, a Dānava: I, 65 (§ 92), 2532 (Amçāvat.) (the 14th of the forty sons of Danu and Kaçyapa); 67 (§ 130), 2649 (do.) (incarnated as king Açoka). XII, 227, 8264 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-samv.).

Açva² = Çiva (1000 names²).

Açvacakra: III, 120, 10272 (Tirthayātrāp.) (had been killed by Çamba)

Açvaçanku, brother of Açva: I, 65 (§ 92), 2531 (Amçāvat.); cf. *Ayaççaṅku*.

Açvaçiras¹ ("horse-headed"), brother of Açva: I, 65 (§ 92), 2531 (Amçāvat.); is incarnated as a king among the Kaikeyas (B. and V., *Kekayas*); I, 67 (§ 130), 2647 (Amçāvat.).

Açvaçiras² = Vishṇu: XII, 127, 4662 (Rājadh.) ("reads the eternal Vedas" in Badarī); 341, 13100 (Nārāyaṇīya), 13114; 348, 13454 (Nārāyaṇīya), 13458 (*devasya Hari-medhasah*), 13509 ("became the dwelling of the Vedas"), 13524 (*Hariḥ*); these quotations are from the chapter Nārāyaṇīya, where it is related how Vishṇu, assuming a horse-headed form, rescued the Vedas from the "Dānavas" Madhu and Kaiṭabha (who had robbed them from Brahmān just as he had created them and was going to create the worlds).