

(Bali-Vāsav.-samv.): XII, 223, 8069 (°skandham).—§ 673b (do.): XII, 227, 8223.—§ 730 (Meghavāhanop.): XIII, 14, 831.—§ 773 (Kṛṣṇa): XIII, 159, 7391 (identified with Kṛṣṇa).—Cf. Airāvata.

**Airāvata**<sup>2</sup>, a serpent. § 17 (Utāṅka): I, 3, 797 (°rājārah sarpāḥ), 798 (°odbhavaḥ), 800, 801 (°jyeshṭhabhrātṛbhyo).—§ 47 (Sarpanāmakath.): I, 35, 1551.—§ 49 (Vāsuki): I, 37, 1590 (°prabhṛtibhiḥ).—§§ 65-6 (Sarpasattra): I, 57, 2153 (°kulād).—§ 248 (Arjunavanavāsap.): I, 214, 7793 (°kule).—§ 564 (Māṭaliyop.): V, 103, 3627; 103, 3639 ("Sumukha of the race of Airāvata"); 104, 3652.—§ 565 (Gālavacar.): V, 109, 3798.—§ 585 (Bhīshmavadhap.): VI, 90, 3978.—§ 608 (Karnap.): VIII, 90, 4645 (°vaṃṣasambhavam).—§ 784b (Utāṅka): XIV, 58 ("a serpent of Airāvata's race"), 1714, 1732 (°sutena), 1740 (°niveṣanam).

**Airāvata**<sup>3</sup>, plur. (āḥ), the serpents of Airāvata's kind. § 666 (Karnap.): VIII, 87, 4416 (sided with Arjuna).

**Airāvata**<sup>4</sup>, a varsha. § 574 (Jambūkh.): VI, 6, 232; 8, 296. On the north of *Ḍṛṅgavat* and up to the border of the sea is the *Varsha Airāvata*, superior to all because of the peak (see the note of PCR., p. 28). The sun gives no heat there, and the men are not subject to decay; the moon with the stars is the only source of light. The men have the complexion and the fragrance of the lotus, their eyes do not wink, without food, with agreeable scent, fallen from *Devaloka*, without passions (*virajaso*), living for 13,000 years.

**Airāvata**patha, the northern part of the path of the Moon. § 738 (Yakshayuddhap.): III, 162, 11836 (°e yathā).

**Aishika**, adj. ("made of a straw"). § 4 (Anukram.): I, 1, 211 (°am paramāstram).

**Aishika** ("the section relating to the Aishika weapon"). § 4 (Anukram.): I, 1, 90 (*Strīparvaishika-vicrāmaḥ . . . Bhāratadrūmah*).—§ 10 (Parvas.): I, 2, 348 (°am parva).—§ 11 (do.): I, 2, 581 (v. Sauptika).—§ 785 (Anugītāp.): 66, 1952.—§ 795 (Svargārohanap.): XVIII, 6, 276, i.e. Aishikaparvan.

[**Aishikaparvan**] ("the section relating to the Aishika weapon"), the 84th of the minor parvas of Mhbhr., cf. Aishika. § 617: The driver of Dhṛṣṭadyumna's chariot, who had managed to escape from Kṛtavarma at a time when he was heedless, informs Yudhisṭhira, in the morning, of the extermination of his army. Yudhisṭhira falls down on the earth; Sātyaki holds him in his embrace; Bhīma, etc. (α), stretch forth their arms. Having recovered his senses Yudhisṭhira laments (β), and despatches Nakula to bring thither Draupadī and the ladies with her; then he proceeds to view the slaughter in his camp, and falls down on the earth with all his followers (X, 10). Draupadī arrives from Upaplavya, falls down in the presence of Yudhisṭhira, is comforted by Bhīma, addresses Yudhisṭhira (γ), and resolves to sit in Prāya, if the Pāṇḍavas do not slay Aṣvatthāman. Yudhisṭhira urged her to forget her sorrows, as Aṣvatthāman is not to be found. Draupadī insists on Aṣvatthāman's slaughter and the depredation of the gem on his head, appealing in particular to Bhīmasena (δ). Bhīmasena, making Nakula his charioteer, sets out in pursuit of Aṣvatthāman, guided by the track of the latter's car-wheels (X, 11). Kṛṣṇa urges Yudhisṭhira to make arrangements for the safety of Bhīma, as Aṣvatthāman has the Brahmaçiras (b) weapon capable of exterminating all foes (X, 12). The Pāṇḍavas, with Kṛṣṇa, proceed on the track of Bhīmasena: Kṛṣṇa, Arjuna, and Yudhisṭhira on Kṛṣṇa's car

with steeds of the Kāmboja breed: Çaibya on the right, Sugrīva on the left, Meghapushpa and Balāhaka being pārshnivāhas, the standard having been made by Viçvakarman and standing high like Māyā, with Garuḍa. They in vain ask Bhīma to stop. They find Aṣvatthāman sitting with Vyāsa on the bank of *Gaṅgā* in the midst of many R.; he is attired in a piece of cloth made of Kuça-grass, etc. . . . He consecrates a blade of grass with Mantras, and converts it into that powerful celestial weapon, and throws it off with the words "for the destruction of the Pāṇḍavas" (X, 13). Urged by Kṛṣṇa, Arjuna shoots the [Brāhma, PCR.] weapon imparted to him by Droṇa, which was capable of neutralizing all weapons. Extraordinary portents appear in nature. Nārada and Vyāsa, trying to save the three worlds, stand between the two fires (X, 14). Arjuna withdraws his weapon; but Aṣvatthāman is incapable of withdrawing his, as no person of uncleaned soul can bring it back, after it has once been let off, but only a brahmācārī (and such a one is Arjuna); otherwise it strikes off his own head. Vyāsa praises Arjuna for not having before used the Brahmaçiras weapon; "that region where Brahmaçiras is baffled by another high weapon, suffers a drought for twelve years"; he proposes to him to give the Pāṇḍavas the gem on his head; then the Pāṇḍavas would in return grant him his life. Aṣvatthāman surrenders his gem, whose wearer ceases to have any fear from weapons, etc., and from D., Dā., and N., and Rā.; the weapon he throws into the wombs of the Pāṇḍava women (X, 15). Kṛṣṇa says that a brahman at Upaplavya has said to Uttarā, "while the Kuru line will become extinct, a son will be born to thee, and he will for that reason be called Parikshit." Aṣvatthāman says that his words could not but be fulfilled. Kṛṣṇa says that the fetus will die, but be recalled to a long life; but Aṣvatthāman shall wander for 3000 years alone, and without being able to talk to anyone; the stench of pus and blood shall emanate from him, and inaccessible forests and dreary moors shall be his abode; he shall wander over the earth with the weight of all diseases on him. Parikshit shall learn the use of all weapons from Kṛpa and rule the earth for sixty years; Kṛṣṇa will revive him. Vyāsa approves of Kṛṣṇa's curse. Aṣvatthāman proceeds to the forest. The Pāṇḍavas with Kṛṣṇa, Vyāsa, and Nārada, taking with them the gem, come to Draupadī, who is sitting in Prāya. Bhīma comforts Draupadī (η). Draupadī asks Yudhisṭhira to place upon his head the gem taken from Aṣvatthāman. Yudhisṭhira asks Kṛṣṇa (X, 16) about the true cause of Aṣvatthāman's success in destroying the Pāṇḍava army (θ). Kṛṣṇa ascribes it to the aid of Mahādeva, and relates that when Brahmān, desirous of creating, saw Rudra, he asked him to create living creatures; Rudra promised to do so, and plunged into the waters and practised austerities. Then Brahmān called into existence another being in order to make him the creator of living creatures, and he created Daksha, etc.; but they ran towards their creator from hunger, desirous of devouring him, and he repaired to Brahmān, who assigned herbs, etc., as their food, and the weak beings to the strong ones. The creatures multiplied. Then Rudra rose from the water, became angry, and caused his productive limb to disappear in the earth. He had created food (herbs and plants) for all these creatures. Then he went away, in cheerlessness and rage, to the Muñjavat mountains in order to practise severer austerities (X, 17). After the Kṛta-age the gods prepared a sacrifice, but not knowing Rudra truly they