

assigned no share to him. Rudra constructed a bow of two of the four kinds of sacrifices (v. the note of PCR., p. 58), and came as a brahmācārin to the sacrifice; the earth shrank with fear, etc.; Rudra pierced the sacrifice in the heart; it assumed the shape of a deer and fled away with Agni, pursued by Rudra through the skies; the gods were stupefied; Rudra with his bow broke the arms of Savitr and plucked out the eyes of Bhaga and the teeth of Pūshan; the gods uttered a cry; the string of his bow burst; the gods and the sacrifice gratified Rudra; he threw his wrath into the water; that wrath, assuming the form of fire, is always employed in consuming the water. He then gave unto Savitr his arms, to Bhaga his eyes, and to Pūshan his teeth, and restored the sacrifice. The gods assigned to him all the libations of clarified butter as his share (X, 18).

Aja¹ ("unborn") = Kṛṣṇa: II, 550 (*Harim*); III, 481; V, 2566 (*na jāyate janitrā'yam, Ajas tasmād . . .*), 5904 (?); XII, 1646 (*ajasya nābhau sambhūtaṃ yasmin viçam pratishthitam*), 13233, 13447.

***Aja**² = the Sun. § 310 (*Āraṇyakap. : Sūrya*): III, 3, 146.

***Aja**³ = Çiva: X, 253.—§ 778 (*Samvartta-Marutt.*): XIV, 8a, 200, 210; XIII, 1159 (1000 names), 7501.

***Aja**⁴ = Brahmān: XII, 8537, 8756, 8802.

***Aja**⁵ = Vishnu: XII, 13109; XIII, 6960 (1000 names), 6971 (ib.), 7005 (ib.).

Aja⁶, son of Jahnu. § 638 (*Rāmopākhy.*): XII, 49, 1717.

Aja⁷, a king: XIII, 5668, 7684.

***Aja**⁸, adj. § 677 (*Mokshadh.*): XII, 238, 8664 (? *pītaçastrah = yogin* ?); XII, 11231 (= *Hiranyagarbha*), 12045 (? *devasya*), 12674, 12864 (*Mahāpurushastave*).

Aja⁹, plur. (*āh*), a kind of Rshis. § 246 (*Sundopasundop.*): I, 211a, 7683.—§ 630 (*Rājadh.*): XII, 26, 774.

Ajagara¹(m) *parva(n)*. § 10 (*Parvas.*): I, 2, 323 = *Ajagaraparvan*.

Ajagara² (named after ajagara, i.e. a boa). § 659 (*Mokshadh.*): XII, 179, 6654 (*munir*), 6677 (*vratam*), 6678 (id.), 6679 (id.), 6680 (id.), 6681 (id.), 6682 (id.), 6683 (id.), 6684 (id.), 6685 (id.), 6686 (id.), (cf. 6689: *ajagaracaritam vratam*).

Ajagaraparvan ("the section relating to the boa"; the 40th of the minor parvans of Mbhr.). § 448: The Pāṇḍavas spent four years with Arjuna in the gardens of Kubera, which added to the preceding six make ten years of exile. In the eleventh year Yudhishtira, advised by Bhīma, took leave of those regions, determining again to practise austerities on the mountain, when he had regained his kingdom; and after Lomaça had returned to the abode of the gods, they with the brahmins proceeded along that very road, carried by Ghaṭotkaca and his followers, and advised also by Ārshṭishena (III, 176).—§ 449: Having crossed Kailāsa, they passed one night in the hermitage of king Vṛshaparvan (b), then one month at Badarī, seeing Kubera's (c) favourite lake (*nalinīm*), then crossing the land of Cīna, Tushāra, Darāda, and all the regions of Kulinda, and the difficult Himālaya regions, they reached the city of the Kirāta king Subāhu, where they met with their charioteers Viçoka, etc., and their servants Mahendrasena, etc., the cooks and servants of the kitchen. After having stayed there one night, they, dismissing Ghaṭotkaca and his followers, with the charioteers and chariots reached "the king of mountains" near Yamunā (*Yāmunam adrirājam*, i.e. *Yāmunodgamam*, Nil.; "name of a mountain," BR.), where they dwelt for one year, occupied

with hunting, in the forest Viçākha yūpa. There in a cavern Bhīma was seized by a snake and rescued by Yudhishtira. In the twelfth year of their exile they repaired thence to the borders of the desert, and desirous of dwelling by the Sarasvatī (d), they went there, and thence reached the lake of Dvaitavana (III, 177).—§ 450: At the request of Janamejaya, Vaiçampāyana detailed how Bhīma, when they had come from the rājārshi Vṛshaparvan's hermitage, was hunting with unpoisoned (*çuddhair*) arrows on some spots of Himavat (b), was seized by a huge snake, and on account of a boon that had been granted to the serpent was quite unable to extricate himself (III, 178). The serpent said that he was the rājārshi Nahusha, the son of Āyu, whom Agastya had cursed to become a serpent, out of compassion, however, adding to his curse that the person who would be able to answer his questions would deliver him, and that even stronger beings would, when seized by him, lose their strength. He had retained his recollection of his former existence, and nobody who came within his reach at the sixth division of the day (? *shashṭhe kāle: aṣṭadhā vibhaktasyāhno bhāge*, Nil.) could escape him. Bhīma lamented. Now appeared dreadful omens to Yudhishtira there, and having learnt from Draupadī that Bhīma had long been out, he set out with Dhaumya, having directed Arjuna to protect Draupadī, and Nakula and Sahadeva to protect the brahmins; and in the east, following the tracks of Bhīma, he came to the spot (III, 179). The serpent told Yudhishtira who he was, refused other food instead of Bhīma, but promised to deliver him if Yudhishtira could answer his questions. The first question was about the characteristics of the brahmin, etc. (III, 180). Yudhishtira asked the serpent some questions about the means of salvation, and some other moral and philosophical questions, about the difference between the mind (*manas*) and the intellect (*buddhi*), and what had caused Nahusha's fall. Nahusha told that in heaven he used to exact tribute from brahmarshis, gods, Rākshasas, Gandharvas, Yakshas, Pannagas, etc.; and that such was the spell of his eyes, that on whatever creature he fixed them he instantly destroyed its power; Agastya had foretold that Yudhishtira would save him from his curse. He delivered Bhīma unhurt, and, assuming his celestial shape, went back to heaven. Yudhishtira returned with Dhaumya and Bhīma, and narrated all that to the brahmins, who censured Bhīma, and warned him against attempting such things again (III, 181).

Ajagava¹, the bow of Pṛthu Vainya. § 596 (*Pṛthu Vainya*): VII, 69, 2406 (*dhanuḥ*).

Ajagava², Arjuna's bow. § 599 (*Jayadrathavadhap.*): VII, 145, †6148.

Ajagava³, Māndhātṛ's bow. § 407 (*Māndhātṛup.*): III, 126, 10456 (*nāma dhanuḥ*).

Ajaikapād, one of the Rudras, sons of Sthānu. § 108 (*Aṃçāvat.*): I, 66, 2566.—§ 191 (*Pāṇḍavotp.*): I, 123, 4826.—§ 565 (*Gālavacar.*): V, 114, 3899 (gold is guarded by the Ajaikapād-Ahirbradhnaiḥ and by Dhanada, i.e. Kubera).—§ 665 (*Mokshadh.*): XII, 208a, 7585 (among the deities that are the lords of the three worlds); XIII, 1217 (= Çiva, 1000 names²).—§ 770 (*Ānuçāsanik.*): XIII, 151b, 7090 (one of the eleven Rudras, the lords of the three worlds).

Ajaka, an Asura incarnated as Çālva. § 130 (*Aṃçāvat.*): I, 67, 2652 (*Ajakas tv avaro rājan ya āsīd Vṛshaparvanah | sa Çālva iti vikhyātaḥ pṛthivīyām abhavan nṛpaḥ*).