

vanquished by Abhimanyu).—§ 592 (Samçaptakavadhap.): VII, 25, 1112 (*vājanam*, vanquished by the Cedi-king), 1113.—§ 599 (Jayadrathavadhap.): VII, 93, 3397 (*Çrutāyus tathāmbashthas*, fights Arjuna), 3399, 3402.—§ 604 (Karnap.): VIII, 5, 107 (*Çrutāyur api cāmbashthah*, has been killed by Arjuna); 6, 161 (*°sya sutah*, killed by Duryodhana's son Lakshmana).

**Ambashthaka**, a king. § 585 (Bhīshma): VI, 96, 4340 (fights Abhimanyu on the eighth day of the battle).

**Ambashthapati** ("the lord of the Ambashthas"). § 580 (Bhīshma): VI, 59 $\mu$ , †2584 (*Çrutāyus*, attacks Arjuna on the third day of the battle), †2547 ( $\rho$ ) (*Çrutāyur*, has been vanquished by Arjuna).

**Ambhonidhi**<sup>1</sup> = Kṛshna.

**Ambhonidhi**<sup>2</sup> = Viṣṇu (1000 names).

**Ambhoruha**, son of Viçvāmītra. § 721 $\beta$  (Viçvāmītrop.): XIII, 4 $\beta$ , 258.

**Ambikā**<sup>1</sup>, sister of Ambālikā (q.v.). § 156 (Pūruvaṃç): I, 95, 3804 (*Ambikāmbālike Kauçalyātmaje Kāçirāja-duhitarau*).—§ 167 (Vicitravīryoparama): I, 102, 4137.—§ 171 (Vicitravīryasutop.): I, 106, 4277.—§ 196 (Vyāsa): I, 128, 4973, 4975.—§ 573 (Ambop.): V, 173, 5951, 5952 (*madhyamā*); 175, 5990; 176, 6068. Cf. Kausalyā.

**Ambikā**<sup>2</sup>, an Apsaras. § 191 (Pāṇḍavotp.): I, 123, 4818 (among the Apsarases who danced and sang at the birth of Arjuna).

**Ambikā**<sup>3</sup>, a mātṛ. § 615 $u$  (Skanda): IX, 46 $\theta$ , 2630 (enumeration).—§ 770 (Ānuçāsanik.): XIII, 151 $\epsilon$ , 7106 (*Skandaç cāmbikayā saha*; among those the recital of whose names cleanses from all sins).

**Ambikābhartr** = Çiva.

**Ambikāsuta** = Dhṛtarāshṭra.

**Ambikeya** = Dhṛtarāshṭra.

**Ambopākhyāna** ("episode relating to Ambā"). § 10 (Parvas): I, 2, 336 (*°am parva*).—§ 11 (do.): I, 2, 516, i.e. Ambopākhyānaparvan.

[**Ambopākhyānaparvan**] ("the section containing the episode of Ambā," the 66th of the minor parvas of Mbhr. Cf. Ambopākhyāna). § 573. Questioned by Duryodhana why he would not slay Çikhaṇḍin, Bhīshma said: After Çāntanu's death and Citrāṅgada's demise, obedient to the counsels of Satyavatī I installed, according to the ordinance, Vicitravīrya as king. I repaired on a single car to the *svayanvara* of the daughters of the king of Kāçi: Ambā (the eldest), Ambikā (the second), and Ambālikā (the youngest), who were *vīryaḡalkāh*. Challenging all the kings, I took the three maidens upon my car, and repeatedly told my name to the kings, and vanquished them all. Then I came back to Hāstīnapura and made over those maidens, intending them for Vicitravīrya, to Satyavatī (V, 173). Satyavatī became very glad. When the nuptials approached, Ambā said that she had before mentally chosen the Çālva king (the lord of Saubha, v. 6076, etc.) as her lord, and that he, without her father's knowledge, had privately proposed to her (V, 174). I then laid the matter before Satyavatī and our counsellors (*mantrin*), *ṛtvijes*, and *purohitas*, and permitted Ambā to depart. She came to the city of the Çālva king, escorted by a number of old brahmins, accompanied by her nurse. But he would no longer have her as his wife, because she was to be wedded to another. It was of no avail that she declared she had been carried away by force, weeping and against her will; for Çālva was in terror of Bhīshma. She cursed Bhīshma, her father, herself (because she had not

leapt down from Bhīshma's car), Çālva, and Dhātṛ (the creator). She resolved that her vengeance should fall upon Bhīshma. She repaired to a hermitage of ascetics (*tāpasāh*), and stayed there that night. There was the great brahman Çaikhāvatya, a preceptor in the scriptures and the Āranyakas (*çāstre cāraṇyake guruh*) (V, 175). The ascetics counselled her to repair to her father's abode; but she would not, lest she should be slighted by her relatives; she wished to practise ascetic austerities. Then came her maternal grandfather, the Sṛñjaya king, the R.-r. Hotravāhana, and advised her to go to Rāma Jāmadagnya, who would slay Bhīshma in battle if Bhīshma did not obey his behest; he always dwelt on the Mahendra mountain with R., G., and Aps. While they were speaking there appeared Akṛtavraṇa, a dear companion of Rāma; he said that Rāma would come the next morning to see Hotravāhana; Hotravāhana related the history of Ambā to Akṛtavraṇa (V, 176). The next day Rāma appeared with his disciples, his bow in hand, etc. (description). Ambā asked him to slay Bhīshma (V, 177). Rāma said he would not take up arms except at the command of brahmins. Akṛtavraṇa supported the demand of Ambā. The next morning they all set out for Kurukshetra with the maiden, and quartered themselves on the banks of Sarasvatī. On the third day Rāma sent a message to Bhīshma, who came and worshipped him. Rāma demanded that he should bestow Ambā upon Vicitravīrya, which Bhīshma refused. Rāma threatened to slay him in battle; Bhīshma said that Rāma had himself taught him the four kinds of arms (*ishvastram caturvidham*; see the note of PCR.); and quoted a *çloka* in the Purāna, sung by Marutta (v. 7074). Having first gone to Hāstīnapura and represented everything to Satyavatī, Bhīshma set out for Kurukshetra on his car (description). Gaṅgā ("worshipped by Si. and Cā," v. 7095) in vain endeavoured to make them desist (V, 178). Bhīshma asked Rāma to mount on a chariot; but Rāma said that the earth was his chariot, the Vedas his steeds, the wind (Mātariçvan) his charioteer, and the mothers of the Vedas (Vedamātaraḡ; see the note of PCR.) his harness. Bhīshma saw him stationed on an excellent car (description), with Akṛtavraṇa as his charioteer. Bhīshma propitiated Rāma by worshipping him, on foot. The combat lasted for many days; at last Bhīshma, from pity and reverence, would not strike Rāma any longer, and the combat ceased at sunset (V, 179). Next morning the battle was taken up again. Bhīshma's Vāyavya weapon was neutralized by Rāma's Guhyaka; Bhīshma's Āgneya by Rāma's Vāruṇa. At a momentary swoon of Bhīshma, Akṛtavraṇa, Ambā, etc., were filled with joy; then Rāma fell into a swoon and dropped down; the ascetics and Ambā comforted him. A conflagration was caused in the welkin. At evening Rāma withdrew (V, 180). The next day they fought again, and at evening they desisted (V, 181). The next day Bhīshma's charioteer was slain; Bhīshma, pierced by an arrow, fell down to the earth; eight brahmins supported him on their arms in mid-air; Gaṅgā was seen on his car; she had controlled his steeds in the combat. Bhīshma dismissed her and fought till evening. When Rāma for a moment lost his consciousness, Rāhu enveloped the sun, etc. At evening the battle ceased; next day it was taken up again, and lasted for twenty-three days (V, 182). During the night the above-mentioned eight brahmins appeared to Bhīshma in a dream, comforted him, and said that the weapon Prāvāpa (*Prājāpatyam Viçvakṛtam*, v. 7259; PCR., "appertaining to the lord of all creatures and forged by the divine artificer")