

would come to his knowledge, for it had been known to him in his former life; neither Rāma nor any person on earth was acquainted with it; Rāma would not be slain by it, but he would fall asleep; "then thou wilt awaken him with the weapon Sambodhana" (V, 183). Next day Akṛtavraṇa must comfort Rāma. Bhīshma and Rāma both used the Brāhma weapon; the welkin seemed to be ablaze, and D., As., Ṛ., G., and Rā. were greatly afflicted, etc. Then the *mantras* for using the Prasvāpa weapon suddenly came to Bhīshma's mind (V, 184). Voices in the sky (the gods) and Nārada forbade him to let off the Prasvāpa weapon against Rāma, and the above-mentioned brahmans supported the words of Nārada. Beholding the Prasvāpa weapon withdrawn, Rāma declared himself to be vanquished. Rāma then beheld before him his father and father's father, who forbade him any more to fight with kshatriyas, especially with Bhīshma, whom the gods forbade to fight with Rāma. "Arjuna has been ordained by Svāyambhū to be the slayer of Bhīshma." The ascetics with Rōka, Nārada, Gaṅgā, and the Pitṛs succeeded in bringing about peace; the above-mentioned eight brahmans ordered Bhīshma to go to Rāma, who, summoning Ambā, said (V, 185) that he could do no more for her. Ambā went away, resolved to devote herself to austerities, that she might herself slay Bhīshma. Rāma with the ascetics departed for the Mahendra mountain; Bhīshma entered Hāstinapura, and was blessed by Satyawatī, and he appointed spies to ascertain the doings of Ambā. Bhīshma became afflicted when he heard that she was resolved on ascetic austerities (description), but was consoled by Nārada and Vyāsa. After having lived for six months on air she stood a year in the waters of Yamunā, etc., and thus went on for twelve years. She then went into Vatsabhūmi (resorted to by Śi. and Cā.), etc. (a). Gaṅgā, angry because she observed these vows for the destruction of Bhīshma, cursed her, saying that after death she would become a river crooked in her course, etc. When Ambā once more came back to Vatsabhūmi she there became the above-mentioned river, but in consequence of her ascetic merit, only with half her body, while as to the other half she remained a maiden as before (V, 186). To the ascetics in Vatsabhūmi she said that she was resolved to obtain manhood in order to be revenged on Bhīshma. Īva appeared in his own form in the midst of those great ṛshis, and promised her that she would slay Bhīshma and even obtain manhood, and in a new body remember all the incidents; born in the race of Drupada, she would become a *mahāratha*. Then Īva disappeared. Ambā burnt herself on the bank of the Yamunā in the very sight of those great Ṛshis (V, 187). Questioned by Duryodhana how Īkhanḍin, having before been born a girl, afterwards became a man, Bhīshma related: The eldest queen of king Drupada was childless. During those years Drupada worshipped Čankara for the sake of offspring, resolving to bring about Bhīshma's destruction, and practising the austerest of penances. He begged Īva for a son; Īva said he should have a child who would be both female and male. In due time the queen conceived (as told by Nārada), and gave birth to a daughter, whom Drupada gave out for a son, and called her Īkhanḍin. Bhīshma alone, from his spies and from Nārada, knew the truth (V, 188). In arrows and weapons she became a disciple of Droṇa. They afterwards wedded her to the daughter of the Dačārṇa king Hiraṇyavarman, quite assured that the words of Īva would become true. Īkhanḍin, after marriage, came back to Kāmpilya. At the discovery of Īkhanḍin's sex a war was

about to break out with Hiraṇyavarman (V, 189). Drupada was not naturally courageous, and became filled with fear, and, in the presence of others, asked his queen about the truth (though he knew everything) (V, 190). The queen said that, childless as she was, when her daughter Īkhanḍin was born she had, from fear of her co-wives, told Drupada that it was a son, remembering the words of Īva. Drupada prepared for war, and, with the queen, prayed to the gods. Īkhanḍin went to a forest, the haunt of the powerful Yaksha (Guhyaka, v. 7480) Sthūṇākarna, who was a follower of Kubera, resolved on putting an end to her own life. Repeatedly requested by Sthūṇākarna to ask a boon, she told him the matter, and wished to become a man, as long as Hiraṇyavarman had not left the city (V, 191). He gave her his manhood and took her womanhood for a certain period, i.e. till Hiraṇyavarman should have departed. Īkhanḍin went home and informed Drupada, who with his wife recollected the words of Īva. Hiraṇyavarman sent a brahman as an envoy to Kāmpilya, threatening to exterminate Drupada with his counsellors, sons, etc. Drupada sent a brahman as his envoy to Hiraṇyavarman, maintaining that Īkhanḍin was a male; "let it be made clear by means of witnesses; somebody has spoken falsely to thee." Hiraṇyavarman despatched a number of young ladies for ascertaining it, and they attested that he was a male. Hiraṇyavarman then passed some days with Drupada in gladness, gave much wealth to Īkhanḍin, and then departed, having rebuked his daughter. Kubera, hearing the matter from the Yakshas, cursed Sthūṇākarna, saying that his femininity should remain as it was; as the Yakshas began to soften him, he set a limit to the curse, i.e. Īkhanḍin's death. When Īkhanḍin came to redeem his pledge, Sthūṇākarna related his curse and let him go. Drupada gave Īkhanḍin as a pupil to Droṇa, who taught him the fourfold (*catuṣpādām*) Dhanurveda, along with the Dhārtarāshṭras and Dhṛṣṭadyumna. It was Ambā who had been born as Īkhanḍin. Bhīshma had made a vow not to shoot weapons against a woman, or one that had before been a woman, or one bearing a feminine name, or one whose form resembled that of a woman (V, 192). Duryodhana asked in what time Bhīma, etc. (a), could annihilate the hostile army. Bhīshma said he could do it in a month; Droṇa said the same; Kṛpa mentioned two months; Ačvatthāman, ten nights; Karṇa, five nights. Bhīshma ridiculed Karṇa, saying that he will think otherwise when he had encountered Arjuna and Kṛṣṇa (V, 193). Having learnt this from his spies, Yudhisṭhira asked Arjuna the same question. Arjuna said that with Kṛṣṇa as his ally he could exterminate the three worlds with the gods, etc., in the twinkling of an eye; the weapon given him by Paçupati (i.e. Īva) as a hunter (*Kairāte dvandvayuddhe*), which Paçupati used at the end of the *yuga* for destroying created things, was not known to Bhīshma, etc. (β); he enumerated Yudhisṭhira's allies (γ); Yudhisṭhira was himself competent to exterminate the three worlds (V, 194). Next morning, under a cloudless sky, the Kaurava army marched (description) to the field, first Vinda, etc. (δ); Ačvatthāman, etc. (ε), in the second division; in the rear, Kṛtavarman, etc. (ζ), with the Dhārtarāshṭras at their head. Duryodhana's encampment (description) looked like a second Hāstinapura (V, 195). In the same way Yudhisṭhira also ordered out his troops, headed by Dhṛṣṭadyumna, under Dhṛṣṭaketu, etc. (η), (description); first Abhimanyu, etc. (θ); then Bhīma and Arjuna in the second division; last of