

that the acquisition of wealth very often seems to be independent of exertion and learning, etc.; *Bhishma* said that when one, notwithstanding great exertion, fails to earn wealth, he should practise severe austerities, make gifts, abstain from cruelty, etc.; then happiness will be obtained [in the next life]; unless seeds be sown, no crops appear; even in the case of insects and ants, their acts [of this and past lives] and Nature are the cause of happiness and woe [i.e., the explanation of what seems unintelligible to *Yudhishtira* is to be sought for in the actions in past lives] (XIII, 164); to put faith in righteousness is the mark of wisdom; Time [which is the supreme disposer of all things] can never make righteousness the cause of misery, and unrighteousness is incapable of touching righteousness, which is protected by time; righteousness is fraught with victory (XIII, 165).—§ 775: *Vaiçampāyana* said: Desirous of obtaining such goods as are destructive of sins, *Yudhishtira* questioned *Bhishma*, who was lying on a bed of arrows. *Yudhishtira* said: What is beneficial for a person in this world? how can one be freed of all one's sins? *Vaiçampāyana* said: In this connection *Bhishma* recited the names of the gods to *Yudhishtira*. *Bhishma* said: These names of the gods and R., if recited morning, noon, and evening, become purifiers of sins; then one has never to become blind or deaf, etc., and never takes birth as an animal or in the mixed castes, nor goes to Hell; the names of the gods and R., etc., rivers, mountains, etc.; *Brahmān*, etc. (a); the Aps. (β); learned brahmins in the eastern region (γ), in the southern region (δ), in the western region (ε), in the north (ζ); the principal kings (η) (to be recited at sunset and sunrise) (XIII, 166).—§ 776: *Janamejaya* said: When *Bhishma* was lying on a bed of arrows, and the *Pāṇḍavas* were sitting around him, my great-grandfather *Yudhishtira* heard these expositions of mysteries, etc.; what else did *Yudhishtira* do? *Vaiçampāyana* said: When *Bhishma* became silent, all the kings became silent; then *Vyāsa*, saying that *Yudhishtira*, etc., had now been restored to their own nature, asked *Bhishma* to give *Yudhishtira* leave to return to the city, which he did, giving *Yudhishtira* some final exhortations, and friendly asking him to return when the hour came for his death. Then *Yudhishtira* with his relatives and followers set out for *Hāstīnāpura*, and entered the city with *Dhṛtarāshṭra*, *Gāndhārī*, R., the citizens, the inhabitants of the country, and his counsellors (XIII, 167).

Anūdara, son of *Dhṛtarāshṭra*. § 131 (Amṛvat.): I, 67, 2734.—§ 182 (*Dhṛtarāshṭra-putra-nāma-kathana*): I, 117, 4547.

Anudātta ("the lower accent"), a Fire. § 491 (Āngirasa): III, 220, 14163 (*Anudāttau*, i.e. *Udātta* and *Anudātta* PCB., produced by *Pūñcajanya* from his arms, 14165 (son of *Prāna*).

Anudyūta ("renewal of the gambling"). § 10 (Parvas.): I, 2, 319 (sc. *parva*, i.e. *Anudyūtaparvan*).

Anudyūtaparvan. § 302: When the *Pāṇḍavas* had left *Hāstīnāpura* with all their wealth and jewels, *Duḥçāsana* complained of it to *Duryodhana*, who, with *Karna* and *Çakuni*, quoting the words of *Bṛhaspati* when counselling *Indra* about politics, and declaring that the *Pāṇḍavas* would certainly revenge themselves, prevailed upon *Dhṛtarāshṭra* to invite them a second time to a match of gambling between *Yudhishtira* and *Çakuni*, on the condition that the defeated party should repair to the woods for twelve years, dressed in deer-skins, and spend the thirteenth year in some inhabited country unrecognized, and if recognized, be exiled for another

twelve years. If the *Pāṇḍavas* should succeed in observing this vow for thirteen years, the *Dhṛtarāshṭras* would in the meantime have made alliances and have assembled an invincible army, so that they could defeat them if they reappeared. *Drona*, *Somadatta*, *Bāhlika*, *Gautama*, *Vidura*, *Açvatthāman*, *Vaiçyāputra* (i.e. *Yuyutsu*), *Bhūriçravas*, *Bhishma*, and *Vikarna* dissuaded in vain (II, 74).—§ 303: *Gāndhārī* reminded *Dhṛtarāshṭra* of the counsel *Vidura* had given, when *Duryodhana* was born, to kill him, and recommended him to do it now, and not to let the gambling match take place, saying that it would cause the destruction of the whole race of the *Kurus*. But *Dhṛtarāshṭra* could not act contrary to the will of his sons (II, 75).—§ 304: The royal messengers overtook *Yudhishtira* when he had already gone a long way. *Yudhishtira* having said, "Although a golden animal was an impossibility, *Rāma* suffered himself to be tempted by a golden deer," they returned. The gambling began on the above-mentioned conditions (cf. III, 1362 ff., where the conditions are stated somewhat differently), and *Yudhishtira* lost (II, 76). The *Pāṇḍavas*, casting off their royal robes, attired themselves in deer-skins. *Duḥçāsana* exulted, and exhorted *Kṛṣṇā* to abandon the fallen *Pāṇḍavas* and choose a husband among the *Kurus*. As *Bhīma* rebuked him and threatened to slay him with his followers, *Duḥçāsana*, dancing around, said, "O cow! O cow!" *Bhishma* again swore to drink his blood and to kill all the *Dhṛtarāshṭras*. As the *Pāṇḍavas* were going away, *Duryodhana* mimicked the tread of *Bhīma*, who then said: "I will slay *Duryodhana* with my mace, and place my foot on his head. *Dhanañjaya* will slay *Karna*, and *Sahadeva* will slay *Çakuni*, and I will drink the blood of *Duḥçāsana*." *Arjuna* and *Sahadeva* approved of it. *Nakula*, "the handsomest of men," vowed to kill all the *Dhṛtarāshṭras* that had insulted *Draupadī* (II, 77).—§ 305: *Yudhishtira* bids farewell to *Bhishma*, *Somadatta*, *Bāhlika*, *Drona*, *Kṛpa*, *Açvatthāman*, *Vidura*, *Dhṛtarāshṭra*, the *Dhṛtarāshṭras* *Yuyutsu*, *Sañjaya*, etc. *Vidura* kept *Pṛthā* in his abode, and consoled *Yudhishtira*: "Formerly thou wast instructed on the *Himavat* by *Meru-Sāvarnī*, in *Vāraṇāvata* by *Dvaipāyana*, on *Bhṛgutunga* by *Rāma*, on the *Dṛshadvatī* by *Çambhu*, near *Añjana* by the great *rshi Asita*, by *Bhṛgu* on the banks of *Kalmāshī*; *Nārada* always beholds thee, and this *Dhaumya* is thy *purohita*,—resolve to win victory like *Indra*, to control thy wrath like *Yama*, to give in charity like *Kuvera*, to control all passions like *Varuna*." So *Yudhishtira* went away, bowing to *Bhishma* and *Drona*, (II, 78). When *Kṛṣṇā* took leave of *Kuntī*, *Kuntī* broke out in complaints, and especially recommended her ever to keep her eye on *Sahadeva*. When *Kuntī* beheld her sons clad in deer-skins, surrounded by rejoicing foes, she embraced them and broke out in complaints, asking why *Kṛṣṇā*, who dwells in *Dvārakā*, and is without beginning and without end, does not deliver them from such woe. "O *Sahadeva*! cease to go! thou art my dearest child, O son of *Mādrī*!" The *Pāṇḍavas*, having consoled her, set out for the woods, and *Vidura* led her to his house. The ladies of *Dhṛtarāshṭra*'s house wept, blaming the *Kauravas*; and *Dhṛtarāshṭra*, anxious, sent for *Vidura* (II, 79).—§ 306: Questioned by *Dhṛtarāshṭra*, *Vidura* described the attitude of the *Pāṇḍavas*, etc., when going away (a). The citizens cried out in grief, blaming the *Kurus*. Flashings of lightning and other terrible omens appeared. *Nārada* appeared, surrounded by great *rshis*, and foreboded that on the fourteenth year thence the *Kauravas* would all be destroyed by *Bhīma* and *Arjuna*. Then he disappeared through the