

came with his mother and entered the abode of *Kuntī* (XIV, 87); *Citrāngadā* [and *Ulāpī*] saluted *Prthā*, etc. (φ); *Babhruvāhana* saluted *Dhṛtarāshtra*, etc. (χ); *Kṛṣṇa* gave him an excellent chariot and steeds, and the others likewise gave him presents. On the third day *Vyāsa* told *Yudhishtira* to commence the sacrifice, and to make the *dakṣhiṇā* threefold. *Yudhishtira* underwent the *dīkṣhā*. The sacrifice was duly performed (description); 300 animals were tied to the stakes in addition to the horse; this sacrifice was honoured by the presence of D.-ṛ., G., Aps., Kp., and Ku.; there were the disciples of *Vyāsa*, etc. (ψ) (XIV, 88); having cooked the other animals, the priests sacrificed the horse; after having cut it into pieces (B. cooking), they caused *Draupadī* to sit near it; then the brahmins cooked its marrow; *Yudhishtira* and his brothers smelled the sin-destroying smoke of that marrow; the limbs (heart, tongue, breast, etc., Nil.) the sixteen *ṛtvijṣ* offered into the fire. *Vyāsa* and his disciples eulogised *Yudhishtira*, who gave 1,000 crores of golden *nishkas* to the brahmins, and the whole earth as *dakṣhiṇā* to *Vyāsa*; *Vyāsa* returned it to him, telling him to give the purchasing value instead; *Yudhishtira* said that the *dakṣhiṇā* for the horse-sacrifice is the earth, and that he would enter the woods and tell them to divide it into four parts, one for each of the four principal priests (? *cāturhotrapramāṇataḥ*; PCR. "according to what is done in the *cāturhotra* sacrifice"); his brothers and *Draupadī* approved of his words, as did also a voice in the sky; *Vyāsa* and *Kṛṣṇa* prevailed upon him to retain the earth and give away millions of golden coins, trebling the *dakṣhiṇā* for the horse-sacrifice; no other king would be able to accomplish what *Yudhishtira* thus did after the manner of *Marutta*; *Vyāsa* gave the wealth (the price of the earth) to the officiating priests, in four parts, and they distributed it among the brahmins, who were also permitted to take the ornaments of gold, etc.; the remaining wealth was allotted to *kshattriyas*, *Vaiçyas*, *Çūdras*, and *Mlecchas*. *Vyāsa* gave away his own share to *Kuntī*, who devoted it to various meritorious acts. *Yudhishtira* performed the final sacrificial bath, and dismissed the kings, etc. (ω), with proper honours and gifts. There were oceans of wine of different kinds, etc. (description); people of different realms speak of this sacrifice to this day. Then *Yudhishtira* entered his capital (XIV, 89).—§ 786: *Janamejaya* said: Tell me of any wonderful incident that occurred in the sacrifice of my grandfather. *Vaiçampāyana* related how a mongoose disparaged the sacrifice: *Nakulākhyāna* (δ); then the mongoose disappeared, and the brahmins returned home. "Thou shouldst not think highly of sacrifice; millions of R. have ascended to Heaven with the sole aid of their penances; abstention from injury, contentment, proper conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice" (XIV, 90). Seeing that kings are given to sacrifice, M.-ṛ. to penance, and learned brahmins to tranquillity, etc., *Janamejaya* cannot but think that nothing can be compared with the result of sacrifices, since *Indra* obtained the sovereignty over the gods by his many sacrifices; and when *Yudhishtira*, *Bhīma*, and *Arjuna* resembled *Indra*, "why did then that mongoose depreciate *Yudhishtira's* horse-sacrifice?" *Vaiçampāyana* said: Formerly, when *Indra* was performing a sacrifice the R. felt compassion on the animals, and said to *Indra* that the slaughter of animals in sacrifices had not been ordained; according to the [true] scriptural ordinances the sacrifice should be performed with

seeds of grain which had been kept for three years. As *Indra* did not accept their words, a great dispute arose; they referred to the *Cedi* king *Vasu*, who declared that a sacrifice may be performed with whichever of the two kinds of objects is ready; he therefore had to enter *Rasātala*; therefore no one should singly be relied upon, when a doubt arises, except *Brahmān*; gifts made by a sinful person and with wealth acquired by unrighteous means became lost; while men possessing the wealth of penances acquired great merit and proceeded to Heaven, by giving away, to the best of their ability, grains of corn, or roots, etc., or water or leaves. The same results are also won by compassion, *brahmacarya*, truthfulness, kindness, fortitude, and forgiveness, which are the eternal foundations of eternal righteousness; having made gifts of articles lawfully acquired, *Viçvāmītra*, etc. (α), have attained to high success; those amongst brahmins, *kshattriyas*, *vaiçyas*, and *Çūdras*, who betake themselves to penances, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven (XIV, 91). *Janamejaya* said: If Heaven is the result of wealth acquired by lawful means, please tell me all about it; thou hast told me the great result that accrued to the brahmin living by gleanings from his gift of powdered barley. *Vaiçampāyana* cited the old narrative of what occurred in former days at the great sacrifice of *Agastya* (ε).—Asked by *Janamejaya*, *Vaiçampāyana* explained that the mongoose (v. *Nakulākhyāna*) with a golden head was *Dharma*, who had been cursed by P., but freed from his curse by disparaging himself in the form of *Yudhishtira*; "the mongoose disappeared there in our very sight" (XIV, 92).

Anugoptr, a *Viçvadeva*. § 749 (*Ānuçāsanik.*): XIII, 91γ, 4362.

Anuha. § 6 (*Anukram.*): I, 1, 226 (belongs to the past).

Anuhlāda (B. *ṅhrā*), son of *Hiranyakaçipu*. § 89 (*Hiranyakaçipu*): I, 65, 2526.—§ 130 (*Aṃçavat.*): 67, 2643 (incarnated as *Dhṛṣṭaketu*).—Cf. *Daitya*.

Anukampaka. § 678δ (*Mokshadh.*): XII, 257, 9150.

Bhīṣma said: In the *Kṛta*-age king *Anukampaka* (B. *Akampana*) had been brought under the sway of his foes in battle, and his son *Hari*, who was like *Nārāyaṇa* himself, had been slain in that battle with all his followers and troops. The king devoted himself to a life of tranquillity. *Nārada* told him *Mṛtyuprajāpatisaṃvāda* (ε).—Cf. § 594 (*Akampana*).

Anukārin = *Çiva* (1000 names).

Anukarman, a *Viçvadeva*. § 749 (*Ānuçāsanik.*): XIII, 91γ, 4357.

Anukramaṇī ("table of contents"), the first chapter (*Anukramaṇikā-parvan*) of *Mahābhārata*, perhaps also the second (*Parvasaṅgrahaparvan*): I, 1, 256.—Compare *Anukramaṇikādhyāya*; *Parvānukramaṇī*.

Anukramaṇikādhyāya (h) ("table of contents chapter"), cf. *Anukramaṇī*: I, 1, 102 (= *Parvasaṅgraha*?), 255 (i.e. *Anukramaṇikā-parvan*?).

[**Anukramaṇikā-parvan**], the first of the minor parvans (cf. *Anukramaṇī*). § 1: The *Sūta Ugraçravas* (*Sauti*), son of *Lomaharṣana*, had heard the *Mahābhārata*, which had been composed by *Vyāsa*, recited—under the direction of *Dvaiçampāyana* (i.e. *Vyāsa*) himself—by *Vaiçampāyana*, disciple of *Vyāsa*, at the serpent-sacrifice of king *Janamejaya*, son of *Parikshit*; he had thereupon undertaken a pilgrimage to the tīrthas (holy places) and visited *Samantapañcaka* (δ); thence he came to the twelve years' *sattra* (long sacrifice) of