

Çaunaka in the Naimisha forest, where he related the Mahābhārata, (§ 2) beginning with the adoration of Vishṇu identified with the Absolute (Brahmān), and (§ 3) a brief exposition of the creation and succession of beings from the Absolute through Brahmān, the 21 Prajāpatis (α), gods, etc. (β), down to the families of the Kurus, etc. (γ), mentioned in the poem.—§ 4: The Mahābhārata contains an enlarged and an abridged form; some make it begin with Manu (i.e. I, 75, 18 = 3143; otherwise Nil.), some with Āstika (i.e. I, 13, 1 = 1020), and some with Uparicara (i.e. I, 63, 1 = 2334) (v. 52). Vyāsa had composed the Mahābhārata in a moment, and, at the counsel of Brahmān, had Gaṇeṣa to write it down as fast as he dictated to him. (An enumeration of the first sixteen books is contained in v. 88–91.) The portion destined for men (100,000 ślokas out of six millions) he taught Vaiçampāyana, who narrated it in the intervals between the parts of the serpent-sacrifice of Janamejaya, first giving a survey of the principal contents (α), partly in the form of a conversation between Dhṛtarāshṭra and Sañjaya.—§ 5: Sañjaya, in order to console Dhṛtarāshṭra, first enumerated 24 great kings (α), who were formerly mentioned by Nārada to Çaivya (B. Çvaitya) when lamenting the loss of a son, and thereupon (§ 6) 66 others (α), who had all died.—§ 7: He, who hears or reads the Mahābhārata, is purified from the most atrocious sins (261 ff. = 254 ff.).

**Anukūla** = Vishṇu (1000 names).

**Anumati**. § 615u (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).

**Anūpā**. § 102 (Amṣāvat.): I, 65, 2554 (one of the daughters of Prādhā).

**Anūpadeça** ("the land lying on the sea-coast"). § 641f (Pṛthu Vainya): XII, 59, 2234 (given by Pṛthu Vainya to Sūta).

**Anūpapati** ("the lord of the sea-coast") = Arjuna Kārtavīrya: III, 10189.

**Anūparāja** ("the king of the sea-coast"). § 264 (Sabhā-kriyāp.): II, 4β, 123 (*Durdharshah?* among the kings who were present when Yudhishṭhira entered his palace).

**Anupāvṛtta**. § 574 (Jambūkh.): VI, 9μ, 356 (*Upāvṛtta°h*, a people in Bharatavarsha).

**Anurādhā**, a nakshatra. § 569 (Bhagavadg.): V, 143θ, 4841 (omens).—§ 746 (Ānuçāsanik.): XIII, 64, 3273.—§ 749 (do.): 89, 4262.—§ 759 (do.): XIII, 110, 5391 (a candravrata should be instituted, when the moon is in conjunction with Mūla, A. being in his belly, etc.).

**Anuruddha**. § 761 (Ānuçāsanik.): XIII, 115γ, 5662 (among the kings who had abstained from meat in the Kārtika month; B. has Anī°).

**Anurūpa** = Kṛshṇa.

**Anushpā**. § 574 (Jambūkh.): VI, 9λ, 331 (among the rivers in Bharatavarsha).

**Anushtubh** = Vishṇu (1000 names).

**Anuttama** = Vishṇu (1000 names).

**Anuvākāh** = Kṛshṇa.

**Anuvinda**<sup>1</sup>. § 281 (Sahadeva): II, 31, 1114 (*Vindānuvinda° Avantya*, conquered by Sahadeva on his Digvijaya).—§ 290 (Çiçupālav.): II, 44, 1539 (do.).—§ 561 (Yāna-sandhip.): V, 66ee, 2503 (*Vindā° Avantya*).—§ 572 (Rathāt.): V, 166, 5753 (do.).—§ 593 (Ambop.): V, 195δ, 7607 (do.).—§ 576 (Bhagavadg.): VI, 16, 622 (*Vindānuvinda*); 17, 673 (*Vindā° Avantya*).—§ 578 (Bhishma-vadhap.): VI, 45, (21), 1742 (do.); 51φ, 2107 (do.).—§ 580 (do.): 56γ, 2408 (do.); 59μ, 2584 (*Vindā° an*;

ordered to attack Arjuna).—§ 584 (do.): 81a, 3533 (*Vindā° Avantya*), 3557 (1) (do.; fights Irāvāt); 83, 3654 (3) (= do.), 3656; 86, 3823 (9) (*Vindā° Avantya*; attacked Dhṛshṭadyumna), 3827 (*Vindā° au*; attacked by Yudhishṭhira, ib. 10).—§ 586 (do.): 102ι, 4666 (*Vindā° Avantya*; surrounded Arjuna).—§ 587 (do.): 108δ, 5051 (do.); 113ι, 5240 (fought Bhīmasena; do.), 5245 (do.), 5249 (*Vindā° au*), 5261 (*Vindā° Avantya*); 114κ, 5309 (do.; fought Arjuna).—§ 590 (Dronābhish.): VII, 14, 542 (fought Cekitāna).—§ 592 (Samçaptakav.): VII, 25, 1083 (*Vindā° Avantya*; fought Virāta); 32ω, aa, 1410 (do.).—§ 596 (Pratijñāp.): 74β, 2629 (do.).—§ 598 (Jayadrathav.): 85a, 3025 (*Vindā° yoh*).—§ 599 (do.): 95ζ, 3526 (*Vindā° Avantya*; fought Bhīmasena), 3533 (do.); 99, 3691 (slain by Arjuna), 3693.—§ 604 (Karnap.): VIII, 5, 99 (*Vindā° Avantya*; "gone to the abode of Yama").—§ 608 (Karnap.): VIII, 72vvv, 3612 (*Vindā° Avantya*; mentioned as having been vanquished by Arjuna).—§ 619 (Strivil.): XI, 25κ, 733 (*Vindā° Avantya*; lamented as slain).—Cf. Anuvinda<sup>2</sup>.

**Anuvinda**<sup>2</sup>, a Kaikeya prince (brother of Vinda). § 605 (Karnap.): VIII, 13, 492 (*Vindā° au Kaikeya*), 507 (°çiro 'harat; slain by Sātyaki).

**Anuvinda**<sup>3</sup>, son of Dhṛtarāshṭra (brother of Vinda; among the above quotations those not marked by *Avantya* might be referred to these two brothers). § 130 (Amṣāvat.): I, 67, 2729 (*Vindānuvinda*).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4542 (do.).—§ 512 (Ghoshayātrāp.): III, 242, 14920 (*Vindā° av* . . . ; seized by the Gandharvas).—§ 599 (Jayadrathav.): VII, 127vv, 5177 (*Vindā° au*; Bhīma passed them and Duḥçala, etc., when he rushed against Droṇa's division), 55, 5209 (do.; slain by Bhīma).

**Anuyāyin**, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2737 (V. has *Agrayāyin*).—§ 600 (Ghaṭotkacav.): VII, 157o, 6938 (slain by Bhīma; C. and PCR. *Ugrayāy api*).

**Anvaghānu**. § 150 (Pūruv.): I, 94, 3698 (one of the ten sons of Raudrāçva and the Apsaras Miçrakeçī).

**Anyagocarā**, a Mātṛ. § 615u (Skanda): IX, 46θ, 2645.

**Āpa**, a Fire. § 493 (Āngirasa): III, 222, 14208 (*Āpasya duhita*—B. *Mudita—bhāryā Sahasya paramā priyā* . . .).

**Āpaddharma** ("the duties in cases of need"). § 10 (Parvas.): I, 1, 351 (°ah parva).—§ 11 (do.): I, 2, 595 (°āh), i.e. Āpaddharmaparvan.

[**Āpaddharmaparvan**] ("the section relating to the duties in cases of need," the 89th of the minor parvas of Mbhhr.; cf. Āpaddharma). § 642: *Yudhishṭhira* enquired of *Bhīshma* what should be done by a weak and timid king, as also by one that is in great distress. *Bhīshma's* answer recommending peace and even the surrender of territory. The king should never surrender his person as long as he can avoid doing so. If the invading enemy be righteous, the assailed king should make peace; if otherwise, the assailed should fight bravely and fall (XII, 131). How a *brahman* should subsist in times of calamity. *Bhīshma* began his exposition of the moral standard of unlucky times; in times of calamity the king may take from the wicked and give it to the good; at such times censurable acts do not become censurable; the king should never oppress *brahmans*, even at such times. Slander should be avoided. The tests of righteousness; difficulty in finding the course of duty. "Some regard ancient usage as the highest test of righteousness; they that are in favour of the conduct of *Caṅkha* towards *Likhita* do not hold this opinion" (XII, 132). How a king should fill his treasury. The king