

sacrifice but *padodbhūtā bhāgā tatropakalpītā*, i.e. presumably that the portions of offerings were made according to the prescripts of the *Āranyakas*; differently PCR).—§ 717b (Nārāyaṇīya): XII, 340, 12872 (Nārāyaṇa with his mouth uttered the syllable Om, Gāyatrī, the *Āranyaka*, and the four Vedas); 343x, 13257 (*sahasraçākhaṃ yat sāma ye vai vedavido janāḥ | gāyanty Āranyake viprah, i.e. Nārāyaṇa*); 344ββ, 13316 (“as the *Āranyaka* from the Vedas . . .”); 349 (IV), 13577 (in that kalpa, when Brahmān took his birth in the ear of Nārāyaṇa; the *Āranyakas*, etc., sprang from Nārāyaṇa’s mouth), 13629 (“the Sāṅkhya-yoga, the Veda and *Āranyakas*—*Vedāranyakam*—and the Pañcarātra are parts of one whole—*parasparāṅgāni*”); 350, 13637 (= do.).—§ 787 (Āçramavāsik.): XV, 19, 532 (Çatayūpa instructed Dhṛtarāshṭra in the *Āranyakam vidhiṃ* with the permission of Vyāsa).—§ 788 (do.): XV, 28, 744 (Vyāsa asked Dhṛtarāshṭra if he followed the rules of the *Āranyaka*—*arasy Āranyakam vidhiṃ*?).

**Aranyaka** = *Āranyakaparvan*. § 10 (Parvas.): I, 2, 319 (*parva*).—§ 11 (do.): I, 2, 417 (*ataḥ paraṃ trītiyam tu jñeyam Āranyakam mahat = Vanaparvan*), 478 (*stadāranyakam parva trītiyam parikirtitam = Vanaparvan*).—§ 596 (Pratijñāp.): VII, 81, 2905 (*varam Āranyake dattam, all. to Kairātaparvan, A. therefore is = Vanaparvan*).—§ 795c (Mahābhārata): XVIII, 6p, 268 (when one has arrived at the *A.* one should feed the foremost brahmins with roots and fruits).

**Aranyakaparvan** (“section relating to the forest life of the Pāṇḍavas,” the 30th of the minor parvas of Mbhr.). § 308: The Pāṇḍavas set out from *Hastinapura* through the *Vardhamāna* gate with their weapons, accompanied by *Kṛṣṇā*, in a northerly direction. *Indrasena* and other servants, 14 in number (see BR. s.v. *pari*; Nil. and PCR. take it to be = 15), with their wives, followed them on swift cars. The citizens wished to leave the town and follow them, but were prevailed upon by *Yudhisṭhira* to return and cherish *Bhishma*, *Dhṛtarāshṭra*, *Vidura*, *Kuntī*, etc. About the close of the day the Pāṇḍavas reached the banian *Pramāṇa* on the banks of the *Gaṅgā*, purified themselves by touching the water, and passed the night there, taking water alone as their sole sustenance, in the company of brahmins with and without fire, who had followed them (III, 1). When the day broke in, *Yudhisṭhira* tried to prevail upon the brahmins to leave him, in order that they might not undergo sufferings, living on fruits, roots, and deer. But they declared that they would follow him, themselves providing their own food.—§ 309: Then a learned brahman, *Çaunaka*, versed in *Sāṅkhya* and *Yoga*, quoting the çlokas of *Janaka*, told *Yudhisṭhira* not only to retire from the world, but also in his heart not to mind the loss of his wealth. *Yudhisṭhira* declared that it was not from avarice, but only because he could no more support the brahmins, that he regretted his wealth; “nobody should cook his food for himself alone, and nobody should slay an animal without devoting it to the gods, the pitṛs, and guests, nor should one eat of that food which had not been duly dedicated to the gods and the pitṛs.” *Çaunaka* said that sacrifices, study, gifts, and penance pave the way to the world of the *Pitṛs*—truth, forgiveness, subduing the senses, and renunciation of desire to the heaven of the gods, and they should be practised without reference to self (*abhimāna*). It was by their wealth of *yoga* that the *Rudras*, *Sādhyas*, *Ādityas*, *Vasus*, and *Açvins* rule over the creatures. So *Yudhisṭhira*, who had already achieved success as to his

indebtedness towards his ancestors and as to sacrifices, now ought to seek success in *yoga* and in ascetic austerities; then he would be able to realize all his wishes (III, 2).—§ 310: *Yudhisṭhira* then, having consulted *Dhaumya*, was taught by him (as *Bhīma*, *Kārtavīrya*, *Vainya*, and *Nakusha* had by ascetic meditation delivered the people from affliction) 108 names of *Sūrya* (a), [originally] proclaimed by *Soayambhū* (i.e. Brahmān)\* (the Sun). *Yudhisṭhira*, touching the water of *Gaṅgā*, with his senses under control, and feeding upon air alone, stood engaged in *prāṇāyāma*, and began a hymn in praise of *Sūrya* (b) (the Sun). The Sun then showed himself to *Yudhisṭhira* and gave him a copper vessel, saying that if *Pāncālī* (i.e. *Kṛṣṇā*) kept this vessel fruits, roots, meat, and vegetables, cooked in their kitchen, would be inexhaustible for twelve years. Then the god vanished. Rising from the water, *Yudhisṭhira* took hold of *Dhaumya*’s feet and embraced his brothers. The clean food that was dressed, however little, became inexhaustible, and only after the brahmins, the brothers, *Yudhisṭhira*, and at last *Kṛṣṇā* had eaten the day’s food became exhausted. Having then performed sacrifices, they set out for the *Kāmyaka* wood, accompanied by *Dhaumya* and the brahmins (III, 3).—§ 311: *Dhṛtarāshṭra* asked *Vidura* what they should do to secure the good-will of the citizens. *Vidura* said that he must give back to the *Pāṇḍavas* all that had been theirs, let *Duryodhana*, *Çakuni*, and *Karna* wait upon them, and if *Duryodhana* would not consent to reign in peace jointly with *Yudhisṭhira*, he ought to abandon him and let *Yudhisṭhira* reign alone. *Dhṛtarāshṭra* did not approve, and saying “stay or go, as thou listest,” he suddenly rose and went away, and *Vidura* went away to the *Pāṇḍavas* (III, 4).—§ 312: Starting from the *Gaṅgā*, the *Pāṇḍavas* went to *Kurukshetra*, performed ablutions in the *Sarasvatī*, *Dṛçadvatī*, and *Yamunā*, and, travelling in a westerly direction, they arrived at the *Kāmyaka* wood on the *Sarasvatī*. There *Vidura* came to them in a single car. When seeing him, *Yudhisṭhira* was afraid that he brought an invitation to a new match at dice with *Çakuni* about their weapons. *Vidura* told them that he had been forsaken by *Dhṛtarāshṭra*, and gave them advice how to secure adherents (III, 5).—§ 313: After *Vidura* had gone *Dhṛtarāshṭra* repented and fell down senseless, and having regained consciousness caused *Sañjaya* to bring *Vidura* back (III, 6). *Duryodhana*, being afraid because *Vidura* had returned, held counsel with *Çakuni*, *Karna*, and *Duḥçāsana*, who were of opinion that the *Pāṇḍavas* would remain the promised space of time in the wood. As *Duryodhana*, however, was not contented, *Karna* proposed to set out and slay them. When they had gone out *Kṛṣṇa* *Dvaipāyana* came upon them and commanded them to desist, and then appeared before *Dhṛtarāshṭra* (III, 7). *Vyāsa* warned *Dhṛtarāshṭra* against permitting *Duryodhana* to try to slay the *Pāṇḍavas* (III, 8).—§ 314: As *Dhṛtarāshṭra* said he was unable to cast off his senseless son, *Vyāsa* told him: One day, when *Indra* saw *Surabhi* weeping in heaven, and asked her why she wept, she told him that one of her offspring (a cow) was exceedingly harassed by a husbandman; and although she had 1,000 offspring, and her affections flowed equally towards all, yet she felt greater compassion for the weak. *Indra* poured down a shower of rain and caused obstruction to the husbandman’s work. “So I feel anxious regarding the *Pāṇḍavas* in distress; let thy affections be greater towards