

Jaratkâru, q.v.); I, 15, 1060 (his mother was Jaratkâru, q.v.), 1063 (rescued the Serpents at the Snake-sacrifice of Janamejaya, etc.), 1067.—§ 27: I, 16, 1069: *Āsya kaveḥ sūdhoh*.—§ 49 (Vāsuki): I, 38, 1634: Destined by Brahmān to rescue the harmless (*dharma-cāriṇāḥ*) among the Serpents.—§ 51 (Parikshit): I, 40, 1660.—§ 55, I, 48, 1929, 1930: *Ā.* was born and reared in Vāsuki's house; etymology of his name (*astītyuktvā gato yasmāt pitā garbhastham eva tam | vanam, tasmād idam tasya nāmastiketi vicrutam*).—§§ 60–62 (Sarpasattra): How he appeared at the Snake-sacrifice and rescued the remaining Serpents: I, 53, 2065; 54, 2069, 2083, 2089, 2090, 2093, 2094; 55, 2097; 56, 2135, 2138, 2139.—§ 68: The reason why Takshaka had not fallen into the fire was that *Ā.* had said thrice, "Stay." Janamejaya let the sacrifice come to an end; he bestowed wealth upon Lohitāksha, etc. *Ā.* returned home after having promised that he would become a *sādasya* at Janamejaya's horse-sacrifice; he obtained the boon from the Snakes that those, who in the morning or the evening cheerfully read the sacred account of his act, should have no fear from them; nor should those who recall *Asita*, *Ārtimat*, and *Sumātha* to their minds; nor those who would say, "I recall the famous *Āstika*, etc., to my mind." *Ā.* at last died, leaving sons and grandsons behind him. I, 58, 2166, 2170, 2172, 2173, 2174, 2180, 2182, 2184, 2186, 2189, 2190, 2191, 2196: *Āstikasya kaver caritam*.—§ 790 (Putradarçanap.): XV, 35 (on the occasion of the account how Dhṛtarāshṭra, obtaining eyesight, beheld his children, Vyāsa brought Parikshit from Heaven and showed him to Janamejaya; Janamejaya addressed *Ā.*, who praised Vyāsa and mentioned the Snake-sacrifice, etc.); XV, 35, 948 (*Ām Yāyavarakulotpannam Jaratkārusutam*), 949, 950.—§ 795b (Janamejaya): XVIII, 5, 179 (Sauti said: Hearing this (i.e. the Mahābhārata) at the intervals of sacrificial rites, king Janamejaya became filled with wonder. *Ā.*, having rescued the Snakes, became filled with joy).

**Āstika(m)** = Āstikaparvan: I, 1, 88 (*Paulomāstika-mūlavān, i.e. Bharatadrumah*); 2, 304, 312, 360, 365 (*Āstike sarva-nāgānāṃ Garuḍasya ca sambhavaḥ | kshiroda-mantkhanāṃ caiva ianmocchahīgravasas tathā | yajataḥ sarpa-satreṇa rūjñāḥ Parikshitasya ca*). XVIII, 6, 266: "When the *Ā.* is being recited, [brahmins] should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar (*guḍandanam*)."

**Āstika(m) ākhyāna(m)** ("the story of Āstika, cf. Āstika-parvan): I, 13, 1023, 1027; 15, 1068; 16, 1072; 58, 2194, 2197.

[**Āstika-parvan(°va)**], the 5th of the minor parvans. § 26: I, 13–15: Sauti related how the ascetic Jaratkâru (q.v.), upon a woman, likewise named Jaratkâru, being the sister of the Serpent-king Vāsuki, begot a son (Āstika) destined to neutralize the curse inflicted on the Serpents by their mother (Kadrū).—§ 27 (Kāçyapa): I, 16: Origin of the Serpents and of Garuḍa and Aruṇa.—§ 28 (Amṛtamanthana): I, 17–19: In order to explain the origin of Uccaiḥravas, Sauti related the churning of the Ocean and the consequent production of the Amṛta, etc.—§§ 29–46 (Kadrū, Samudra, Samudradarçana, Garuḍa, Aruṇa, Indra, Rāmaṇiyaka, Supratika, and Vālikhilya): I, 20–34: Kadrū and Vinatā made a bet as to the colour of the tail of Uccaiḥravas, and Vinatā (having been cursed by Aruṇa, § 27) became the slave of Kadrū; Kadrū cursed the Serpents; her sons, to be burnt at the Snake-sacrifice of Janamejaya; exploits of Garuḍa; Aruṇa became the charioteer of the

Sun; Garuḍa set out to bring the Amṛta to the Snakes, who had promised that he and his mother should on this condition be freed from bondage; Vibhāvasu and Supratika, and Garuḍa's meeting with the Vālikhilyas; omens foreboding fear (of losing the Amṛta) appeared among the gods, owing to Indra's having formerly been cursed by the Vālikhilyas; Garuḍa snatched the Amṛta, made friendship with Vishnu and Indra, and placed the Amṛta before the Snakes, who declared Vinatā to be free; but Indra took it from them.—§ 47: I, 35: Enumeration of the principal Snakes.—§ 48: Çesha (q.v.).—§ 49: Consultation of the Serpents under Vāsuki (q.v.); it became known that Āstika would be born and save the harmless serpents.—§ 50: Etymology of Jaratkâru.—§ 51: King Parikshit (q.v.), the son of Abhimanyu, was cursed and consequently struck to death by Takshaka; Kāçyapa was bribed to return without curing him.—§ 52: Janamejaya (q.v.) succeeded his father Parikshit.—§ 53: The story of Jaratkâru repeated (see § 26) and somewhat enlarged.—§ 54: Jaratkâru (q.v.) left his wife.—§ 55: Āstika (q.v.) was born, and reared by Vāsuki.—§ 56: The ministers of Janamejaya told him about Parikshit (q.v.).—§ 57: The ministers of Janamejaya (q.v.) learned what had happened between Takshaka and Kāçyapa. Janamejaya resolved to avenge his father and Utanka.—§ 58: Janamejaya (q.v.) made preparations for a Snake-sacrifice.—§§ 58b–69 (Sarpasattra): Janamejaya's Snake-sacrifice (cf. also Āstika); enumeration of the principal Snakes that fell into the fire, of Vāsuki's (§ 63), Takshaka's (§ 64), Airāvata's (§ 65), Kauravya's (§ 66), and Dhṛtarāshṭra's race (§ 67). § 69: Sauti said: "This story I have told, as Pramati narrated it to Ruru, after having heard what was said by the *ḍundubha*."

**Astradarçana** ("the show of arms"). § 208 (Sambhav.): I, 134: When the princes had become accomplished in arms Drona addressed Dhṛtarāshṭra in the presence of *Kṛpa*, *Somadatta*, *Bāhlika*, *Bhishma*, *Vyāsa*, and *Vidura*, asking him to let them show their proficiency. *Vidura* then let Drona measure out a place, and *Kuntī*, *Gāndhārī*, etc. ("like celestial ladies ascending *Meru*"), and the citizens came out to behold the princes' skill. Drona and *Açvatthāman* appeared like the Moon (*Ançumat*) accompanied by the planet Mars (*Āngāraka*). The spectators, seeing the prowess of the princes, fancied they were beholding the city of the *Gandharvas*. *Vidura* described all the feats of the princes to Dhṛtarāshṭra, and *Kuntī* to *Gāndhārī* (I, 134). A combat with maces between *Duryodhana* and *Bhīma* divided the spectators into two parties, until Drona caused *Açvatthāman* to separate them. The exploits of *Arjuna* (b) were quite wonderful. Drona stood surrounded by the five *Parthas* like the Moon in conjunction with the five-starred *Sāvitrī* (i.e. *Hasta*), and *Duryodhana*, mace in hand, surrounded by his 100 brothers and *Açvatthāman*, was like *Purandara* (i.e. *Indra*) encircled by the hosts of gods on the occasion of the victory over the *Dānavas* (I, 135). *Karṇa* (c) enters and challenges *Arjuna*. The *Dhṛtarāshṭras* stood by *Karṇa*, while Drona, *Kṛpa*, and *Bhishma* remained with *Arjuna*. *Kuntī* swooned away, and was restored to consciousness by *Vidura*, who caused sandal paste and water to be sprinkled on her person. *Kṛpa* rejects *Karṇa*; but *Duryodhana* then installed *Karṇa* as king of *Āṅga* (I, 136). The sun went down; *Duryodhana* led *Karṇa* out of the arena, and the *Pāṇḍavas*, accompanied by Drona, *Kṛpa*, and *Bhishma*, returned to their abodes (I, 137).