

Vidura complained of the ingratitude of kings and their fondness of flattery (II, 64). *Yudhishtira* lost his wealth, kine, horses, goats, and sheep, "from *Parnāqā* to the eastern bank of the *Sindhu*," his city, country, lands, and the wealth of all dwelling therein, except that of the brahmans, and all those persons themselves except the brahmans, the ear-rings and *nishkas* and other ornaments of the princes who were present, then *Nakula*, *Sahadeva*, *Arjuna*, *Bhīma*, himself, and *Draupadī*; now *Bhishma*, *Droṇa*, *Kṛpa*, *Vidura*, etc., all gave way to grief, but *Dhṛtarāshtra*, *Karna*, *Duḥāsana*, etc., were glad (II, 65).—§ 299: *Duryodhana* ordered *Kshatṛ* (i.e. *Vidura*) to bring hither *Draupadī* to sweep the chambers and stay with the servant maids; *Vidura* declared that having lost himself, *Yudhishtira* could not lawfully stake *Draupadī*, and said: "A goat had once swallowed a knife, and when it was pierced by it the hunter placed the head of the animal on the ground, and when drawing the knife out he tore its throat frightfully; therefore do not swallow the wealth of the *Pāṇḍavas*" (II, 66). Then *Duryodhana* ordered the *prātikāmin* (a *sūta*) to bring *Draupadī*; she ordered him to ask *Yudhishtira* whether he had lost himself or her first; as *Yudhishtira* said nothing, *Duryodhana* ordered that *Draupadī* should come and put her question in the assembly; she sent the *sūta* back to the assembly saying that she would do what aged and virtuous persons would tell her; all sat without uttering a word; but *Yudhishtira* sent a trusted messenger to *Draupadī*, directing that, although in consequence of her season having come she was attired in one piece of cloth only, she should come before her father-in-law weeping bitterly. *Duryodhana* again ordered the *prātikāmin* to bring her, and as he seemed irresolute, he asked *Duḥāsana* to do so. As she would flee to the ladies' household, *Duḥāsana* dragged her in by her hair, while she was praying to *Kṛṣṇa* and *Jishṇu* (i.e. *Arjuna*), who were *Nārāyaṇa* and *Nara*, and blaming *Droṇa*, *Bhishma*, *Vidura*, etc., for looking silently on this crime. As she was casting a glance upon her enraged lords, *Duḥāsana*, dragging her still more forcibly, addressed her, "Slave! slave!" and laughed aloud, applauded by *Karna*, *Çakuni*, and *Duryodhana*, while all the others were filled with sorrow. *Bhishma* declared himself to be unable to decide the question she had put. As she then asked the others present to decide it, *Duḥāsana* spoke many harsh words, and *Bhīma*, looking at *Yudhishtira*, gave way to wrath (II, 67). *Bhīma* blamed *Yudhishtira*, and ordered *Sahadeva* to bring fire, as he wanted to burn the hands of *Yudhishtira*, but *Arjuna* appeased him. *Vikarna* repeatedly appealed to those present to decide the question, and as they did not say one word, he declared that as *Yudhishtira* must be regarded as of no authority, because he had shown himself addicted to the vice of gambling, etc., he regarded *Draupadī* as not won. All applauded him, except *Karna*, who maintained that she had been justly won, and as, contrary to the ordinance of the gods that a woman should have only one husband, she had five husbands, there was no impropriety in dragging her to the assembly, and even to uncover her. *Karna* then asked *Duḥāsana* to take off the robes of the *Pāṇḍavas* and the attire of *Draupadī*. The *Pāṇḍavas* took off their upper garments, and *Duḥāsana* began to drag off the attire of *Draupadī*. But as she thought of and cried to *Hari* (i.e. *Kṛṣṇa*), *Dharma* continually covered her anew with excellent clothes. *Bhīma* swore that he would drink the blood of *Duḥāsana*. All blamed *Duḥāsana* and *Dhṛtarāshtra*. *Vidura* exhorted the assembly to answer the question put by *Draupadī*, and related

the dialogue of *Prahlāda* (q.v.) and *Āngirasa* (i.e. *Sudhanvan*) (§ 300).—§ 300: v. *Prahlāda*.—§ 301: The kings answered not a word, and *Karna* told *Duḥāsana* to take away the slave-woman *Kṛṣṇā* to the inner apartments (II, 68). Dragged by *Duḥāsana*, *Draupadī* saluted the assembly, complained of being exposed to the gaze of the crowd, and again asked them to answer her question. *Bhishma* again declared himself unable to decide it, but thought *Yudhishtira* ought to decide it (II, 69). *Duryodhana* said to *Draupadī*: "Let thy husbands decide the question, and, by making *Yudhishtira* the just a liar, free thee from slavery." *Bhīma* said that only his obedience to *Yudhishtira* and the admonitions of *Arjuna* retained him from killing the wretched sons of *Dhṛtarāshtra*. *Bhishma*, *Droṇa*, and *Vidura* asked him to forbear (II, 70). *Karna* exhorted *Draupadī* to choose a new husband among the sons of *Dhṛtarāshtra*, and *Duryodhana*, after having exhorted *Yudhishtira* to decide the question, uncovered his left thigh and showed it to *Draupadī*. *Bhishma* swore that he would break this thigh of his. *Vidura* warned them, and was of opinion that *Yudhishtira* had no right to stake her. *Duryodhana* said that if *Bhīma*, *Arjuna*, and the twins declared that *Yudhishtira* was not their master, then *Draupadī* should be free. *Arjuna* said that he was certainly their master before the play, "but having lost himself, let all the *Kauravas* judge whose master he could be after that." Just then a jackal began to cry near the *agnihotra* of *Dhṛtarāshtra*, and other terrible omens were heard. On that account *Gāndhārī* and *Vidura* remonstrated with *Dhṛtarāshtra*, who blamed *Duryodhana* and granted a boon to *Kṛṣṇā*. She chose that *Yudhishtira* should become free from slavery. As she was granted a second boon, she asked that *Bhīma* and his brothers with their chariots and bows should regain their liberty. She refused to ask a third boon (II, 71). *Karna* praised *Draupadī* for having saved her husbands. *Bhīma* threatened to slay all his foes instantly, but was retained by *Arjuna* and *Yudhishtira* (II, 72). *Dhṛtarāshtra* sent *Yudhishtira* with his brothers and *Kṛṣṇā* upon their chariots to *Indraprastha*, having asked him not to remember the harshness of *Duryodhana* (II, 73).

Dyutidhara = Vishṇu (1000 names).

Dyutimat¹, king of the Madras. § 159 (Pūruvaṃç.): I, 95, ††3832 (*Madrarājasya*, father of *Vijayā*, the wife of *Sahadeva*).

Dyutimat², a mountain in *Kuçadvīpa*. § 575 (Bhūmip.): VI, 12e, 451 (*hemaparvataḥ*, the second mountain in *Kuçadvīpa*, differently PCR).

Dyutimat³, king of the Çālvas. § 677 (Mokshadh.): XII, 235, 8607 (*Çālvarājāḥ*, gave his kingdom to *Reika* and gained an abode of blessing).—§ 767 (*Ānuçāsanik*): XIII, 137a, 6267 (do.).

Dyutimat⁴, king of *Māhismatī*. § 720b (*Sudarçanop*): XIII, 2, 92 (son of *Madirāçva*), 93 (father of *Suvīra*).

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Eḍī, a matr. § 615u (Skanda): IX, 46θ, 2631.

* **Eka** ("the only one"): XII, 11232 (= *Hiranyagarbha*); XIII, 7027 (= Vishṇu, 1000 names).

Ekacakra, an Asura. § 92 (*Aṃçavat*): I, 50, 2533 (son