

†12570 (°*āgrajāya*, i.e. *Kṛṣṇa*).—§ 554 (Sainyodyogap.): V, 1, †27 (°*pūrvajāya*, i.e. *Kṛṣṇa*); 3, 59 (°*Pradyumna-Çāmbāçca*).—§ 570 (Sainyaniryānap.): V, 157 κ , 5330 (°*Sāmboddhavādibhiḥ*, accompany *Balarāma*).—§ 577 (*Bhishmavadhap.*): VI, 43, 1617 (°*āgrajāḥ*, i.e. *Kṛṣṇa*).—§ 589 (*Droṇābhishekap.*): VII, 11ξ, 408.—§ 599 (*Jayadrathavadhap.*): VII, 110 σ , 4194.—§ 617b (*Brahmaçiras*): X, 12, 638 (had never desired the discus of *Kṛṣṇa*).—§ 641 (*Rājadh.*): XII, 81, 3030 (*saukumāryam punar G^{oe}*).—§ 730 (*Ānuçāsanik.*): XIII, 14 γ , †630.—§ 785 (*Anugītāp.*): XIV, 66 θ , 1938 (accompanied *Kṛṣṇa*); 86 τ , 2557 (came to the açvamedha of *Yudhishtira*).—§ 793 (*Mausalap.*): XVI, 3 γ , 72, 101 (is slain).

Gadādhara¹ = *Vishṇu* (1000 names).—Do.² = *Kubera*: VI, 2039.

Gadāgraja¹ = *Kṛṣṇa*, q.v.—Do.² = *Vishṇu* (1000 names).

Gadāparvan ("the section treating of the combat with the mace"). § 795 σ (*Mahābhārata*): XVIII, 6, 275 (i.e. *Gadāyuddhaparvan*).

Gadapūrva = *Kṛṣṇa*: V, †27.

Gadāvasāna, name of a place near *Mathurā*. § 275 (*Rājāsūyārambhap.*): II, 19, 764 (*Jarāsandha* hurled a mace towards *Mathurā*; the place where it fell was named *G.*).

Gadāyuddha ("the combat with the mace"). § 10 (*Parvasaṅgr.*): I, 2, 346 (i.e. *Gadāyuddhaparvan*).

[**Gadāyuddhaparvan** (°*va*)] ("the section relating to the battle with maces"). Cf. *Gadāparvan*, *Gadāyuddha*. § 613: Requested by *Dhṛtarāshtra* (α), *Sañjaya* related: *Duryodhana* agreed to fight his foes, one at a time (β); *Yudhishtira* granted his request, adding that if he could slay even one of the five *Pāṇḍavas* he would remain king. *Duryodhana* rose from the lake and challenged the *Pāṇḍavas* (γ); *Yudhishtira* taunted him with his unfair conduct in slaying *Abhimanyu* (δ) (IX, 32). *Kṛṣṇa* reproved *Yudhishtira* for his rashness in staking everything on the result of such a single combat with *Duryodhana* (ϵ); *Bhīmasena* assured *Kṛṣṇa* that *Duryodhana* would be no match for him in an encounter with the mace (ζ); *Kṛṣṇa* applauded *Bhīma*, and exhorted him to slay *Duryodhana* (η); *Sātyaki*, etc. (θ), applauded *Bhīma*; *Bhīma*'s boastful address (ι) to *Yudhishtira* and *Duryodhana*; *Duryodhana*'s dignified reply, applauded by the *Pāṇḍavas* and *Srījaya*s; the elephants began to grunt and the steeds to neigh; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, 33).—§ 614: When the battle between *Bhīma* and *Duryodhana* was about to commence, *Bala-Rāma* (b), having heard that that battle between his two disciples was about to begin, came and was worshipped by the *Pāṇḍavas*, *Kṛṣṇa*, etc. (a); he said that forty-two days had passed since he departed, having set out under the constellation *Pushya* and come back under the constellation *Çravaṇa*; he was clad in blue robes and of fair complexion. Then that dreadful encounter took place (IX, 34).—§ 615: Requested by *Janamejaya* (a), *Vaiçampāyana* related how *Bala-Rāma* had determined upon and set out (under the constellation *Maitra*) on a pilgrimage to the *tiçthas* on the *Sarasvatī* (β), having let the sacred fire be brought from *Dvārakā* and the priests, and having given away rich donations to everyone who wished for them, accompanied by priests, friends, brahmins, chariots, elephants, steeds, and servants, visiting all the sacred places along her course. In the course of his wanderings he at last came to *Kurukshetra*. Requested by *Janamejaya* (γ), *Vaiçampāyana* related the *Baladevatīrthayātrā* (q.v.) (IX, 35-54). Requested by *Dhṛtarāshtra*, *Sañjaya* related: Beholding *Bala-Rāma*, *Duryodhana* rejoiced. According to the proposal of *Bala-Rāma*, *Yudhishtira* with

his brothers and *Duryodhana* proceeded westwards to *Samantapañcaka* on the southern side of the *Sarasvatī*. D. and Cā. praised *Duryodhana*. Description of *Bhīma* and *Duryodhana* (σ). *Duryodhana* told *Yudhishtira* (who was standing among his brothers and *Kṛṣṇa* and *Rāma*) to behold the battle, protected by the *Kaikayas*, etc. (π). That large assembly of kings sat down, as did also *Bala-Rāma*, who was worshipped by all around him. *Bhīma* and *Duryodhana* stood inciting each other with violent speeches (IX, 55). The dispute between the two heroes (ρ). At last *Duryodhana* said, "What is the use of bragging? fight with me," and was applauded by the *Somakas*, etc. The elephants grunted aloud and the steeds neighed repeatedly; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, 56). Description of the combat; D., G., and men wondered; the *Pāṇḍavas* and the *Somakas* feared; adopting the manœuvre called *Kauçika*, *Duryodhana* baffled *Bhīma*'s mace; as *Duryodhana* once fell down to the earth, the *Srījaya*s cried aloud, so also did the *Pāṇḍavas*; *Bhīmasena* then had his coat of mail fractured and was prostrated on the ground, but rose, steadying himself with great effort (IX, 57). *Arjuna* inquired of *Kṛṣṇa* about the relative merits of the two combatants; *Kṛṣṇa* said that their training had been equal, but *Bhīma* was superior in strength; *Duryodhana* was superior in skill and had had more practice; by fighting fairly *Bhīma* would never succeed in winning, but by fighting unfairly he would surely be able to slay *Duryodhana*, just as the *Açuras* were vanquished by the gods, *Virocana* and *Vṛtra* by *Indra* with the aid of deception; "Bhīma has vowed to break the thighs of *Duryodhana* with his mace; let him accomplish that vow of his"; he censured *Yudhishtira* for his folly, and quoted a verse uttered by *Uçanas*; "Duryodhana has practised with the mace for full thirteen years." *Arjuna* struck his own left thigh before the eyes of *Bhīmasena*, who understood the sign. As *Duryodhana* set his heart on the manœuvre called *dvasthāna* and jumped upwards, *Bhīmasena* hurled his mace at the thighs of *Duryodhana* and fractured them. Portents appeared; showers of blood and showers of dust were poured by *Indra*; a loud noise was made by Y., Rā., and Pç. (description of the portents); the *Pāñçālas* and the *Pāṇḍavas* were filled with anxiety; D., G., Si., and Cā. went away (IX, 58). The *Pāṇḍavas* and *Somakas* rejoiced; *Bhīmasena* rebuked *Duryodhana*, and touched his head with his left foot, which was censured by *Yudhishtira*, who grieved for *Duryodhana* (σ) (IX, 59); *Baladeva*'s wrath was excited upon seeing *Duryodhana* struck below the navel; he rushed on to slay *Bhīma*, but was seized and pacified by *Kṛṣṇa* (τ). *Baladeva* praised *Duryodhana* and cursed *Bhīmasena*, and then ascended his chariot and proceeded towards *Dvārakā*. The *Pāñçālas*, etc. (ν), became dejected; *Kṛṣṇa* and *Yudhishtira*, *Bhīmasena*, etc., and *Duryodhana* spoke about what had passed (IX, 30) (*Kṛṣṇa* asking the *Pāṇḍava* warriors to forbear insulting *Duryodhana*; *Duryodhana*'s angry reply to *Kṛṣṇa*, charging him with every unfair act in course of the battle; *Kṛṣṇa* reminded *Duryodhana* of his own evil acts, and referred to his miserable end as the inevitable consequence of those acts; *Duryodhana*'s boast with reference to his end, which he pronounced to be most glorious) (ϕ). Celestial showers descended on *Duryodhana*'s head; G., Aps., and Si. praised him. The *Pāṇḍavas* and *Kṛṣṇa* became ashamed; but *Kṛṣṇa* justified the use of unfair means for the slaughter of the *Kuru* warriors (χ) (IX, 61). The *Pāṇḍava* warriors proceeded to the *Kuru* camp, which was entirely deserted (ψ); *Kṛṣṇa* caused