

path was enveloped in darkness and stench, etc. (description); as he was about to turn back, he heard voices uttering piteous lamentations, calling him by name, and giving evidence to the happiness felt by his presence, and they turned out to come from *Karṇa* and his brothers, etc. (e); he could not understand this perverse order of things (ζ); he censured the gods and *Dharma*, and declared that he would stay in Hell in order to comfort his relatives. The messenger returned and represented this to *Indra* (XVIII, 2). All the gods: *M.* with *Indra*, *V.*, *A.*, *Sā.*, *R.*, *Ā.*, *Si.*, *M-r.* and *Dharma* came to *Yudhishtira*; the illusions of Hell (the river *Vaitaraṇī*, etc.) disappeared; *Indra* informed him that Hell should be seen by every king; he who first endures Hell must afterwards enjoy Heaven, and vice versa; *Yudhishtira* must see Hell because he had deceived *Droṇa* in the matter of his son; similarly *Bhīma*, etc. (η) had been shown Hell; but they have all been cleansed of their sins, and they had, as also *Karṇa*, attained to regions of felicity; *D.*, *G.*, and *Aps.* should wait upon *Yudhishtira*; his regions are far above those of kings and equal to those of *Hariścandra*, etc. (θ). *Dharma* said that this was the third test to which he had put him (ι). Having bathed in the celestial *Gaṅgā*, he left his human body and assumed a celestial form, and became divested of all his enmities and grief. Accompanied by *Dharma* and praised by *M-r.*, he reached that place where the *Pāṇḍavas* and the *Dhṛtarāshṭras*, freed from wrath, were enjoying each his respective status (XVIII, 3). *Yudhishtira*, praised by *D.*, *M.*, and *R.*, proceeded to that place where the foremost ones of the *Kurus* were; he beheld *Govinda* (*Kṛṣṇa*) in his *Brāhma*-form (description), adored by *Arjuna*; in another place *Karṇa* in the company of *Sūrya*, etc. (κ); as *Yudhishtira* wished to question *Draupadī*, *Indra* declared that she was *Śrī*, created for the *Pāṇḍavas* by *Śiva*; her five sons are *G.*; *G*-king *Dhṛtarāshṭra* was his uncle *Dhṛtarāshṭra*; *Pāṇḍu* frequently comes to *Indra* in his excellent chariot; *Bhīshma* is now in the midst of *V.*; others walk with *G.* and *Y.*, etc., or *Gh.* (XVIII, 4). *Janamejaya* asked for what period *Bhīshma*, etc. (λ) remained in Heaven, and what became of them when the effect of their actions were exhausted. *Sauti* said: Thus questioned *B-r* *Vaiçampāyana* with the permission of *Vyāsa* said: Everyone is not capable of returning to his own nature [i.e. final Emancipation, PCR.] when his deeds cease to work [the meaning seems to be that some persons lose their individuality by being absorbed into some deity before final Emancipation, but the text itself is corrupt]; this is a mystery of the gods, explained by *Vyāsa*, who is omniscient; *Bhīshma* attained to the state of *V.* [absorbed in *V.*, not as a separate individual: *sāyujya*, not *sālokya*, PCR.]; therefore, now eight *Vasus* are seen; etc. (μ). *Sauti* then related the conclusion of *Janamejaya's* (b) snake-sacrifice. "I have now told thee everything that *Vaiçampāyana* narrated, at the command of *Vyāsa*, unto the king at his snake-sacrifice. It is a sacred tale, etc., composed by *Vyāsa*" (eulogy of *Vyāsa*) (ν), *; eulogy, etc., of *Mahābhārata* (o) (XVIII, 5-6).

Svargārohanika(m) [parva] ("[the section] relating to the ascension to heaven"). § 10 (Pārvasaṅg.): I, 2, 356 (°am, sc. parva, i.e. Svargārohanaparvan).

Svargārohanika(m) parva(n) ("Bhīshma's ascension to Heaven"), the 92nd of the minor parvans of *Mhbhr.* § 10 (Pārvsa.): I, 2, 353.—§ 777. *Vaiçampāyana* said: When *Yudhishtira* had taken leave of the citizens, etc., he comforted the widows, whose husbands had been slain, with

abundant gifts, and being duly installed on the throne, he reassured all his subjects [by acts of goodwill], etc. After fifty days, seeing that the sun had begun its northern course, he set out to see *Bhīshma*, taking with him what was necessary for the latter's cremation, accompanied by *Dhṛtarāshṭra*, *Gandhārī*, *Kuntī*, his brothers, *Kṛṣṇa*, *Vidura*, *Yuyutsu*, *Yuyudhana*, and his other relatives and a great retinue, and his priests. He beheld *Bhīshma* surrounded by *R Vyāsa*, *Nārada*, *Asita Devata*, and by the remnant of slain kings from various parts of the country, guarded by the warriors appointed for that duty; all the inhabitants of *Kurujāngala* were also there. When *Yudhishtira* had told his errand, *Bhīshma* opened his eyes and saw all the *Bharatas* assembled. He seized the hand of *Yudhishtira* and welcomed him; he had now been lying there for fifty-eight nights, which he had felt to be as long as a century; now it was the bright fortnight of *Māgha*, and of this one-fourth had passed away. Then he reminded *Dhṛtarāshṭra* of the instructions he had received from *Vyāsa*, and that he should regard the *Pāṇḍavas* and especially *Yudhishtira* as his own sons. Then he praised *Kṛṣṇa* as the Supreme God, and asked him to grant him leave to die, and that he should ever protect the *Pāṇḍavas*; he complained that *Duryodhana* had never been willing to follow his counsels; he said that he knew from *Nārada* and *Vyāsa*, that *Kṛṣṇa* and *Arjuna* were *R Nārāyaṇa* and *Nara*, who had lived for a long time in *Badarī*. *Kṛṣṇa* then gave *Bhīshma* leave to die and come to the *Vasus*, comparing him to *Mārkaṇḍeya*. Having given some few admonitions to *Dhṛtarāshṭra*, etc. (XIII, 168), *Bhīshma* successively caused his life-breaths to leave his body, and the parts of his body became successively free from wounds and arrows, at which the bystanders became filled with wonder. His soul passed through the crown of his head, ascended to heaven like a meteor, and soon became invisible, while the celestial kettledrums began to play, a rain of flowers fell down, and *Si.* and *B-r.* applauded. Then the *Pāṇḍavas*, etc. (a) cremated the corpse. Then, accompanied by *R.*, etc. (β), they proceeded to *Bhāgirathī* (*Gaṅgā*), where they offered oblations of water to *Bhīshma*. Then *Bhāgirathī* appeared and, weeping, praised *Bhīshma* (γ). *Kṛṣṇa* comforted her, mentioning the present felicity of *Bhīshma* as one of the *Vasus*, and declared that he had not been slain by *Çikhaṇḍin*, but by *Arjuna*. *Gaṅgā* gave up her grief; all the kings, headed by *Kṛṣṇa*, obtained her permission to depart, and all returned [to the city] (XIII, 169).

[**Svargārohanikaparvan**]=[Svargārohanaparvan], q.v. **Svargatīrtha**, name of a tīrtha. § 733n (Mataṅgavāpi): XIII, 25, 1719.

Svarloka ("the world of heaven"): III, 8777, 15442; XII, 8599, 15277 (°vasinaḥ); XIII, 3547 (°cāsinaṃ), 3663, 417°.

Svarnagrīva, a warrior of *Skanda*. § 615u (Skanda): IX, 457, 2577.

Svarnakeça = *Śiva*: VII, 9541.

Svarnashthīvin = *Suvarnashthīvin*: XII, †1042, 1129.

Svarnabindu (C., °vi°), a tīrtha. § 733c (Pushkara): XIII, 25, 1696.

Svārocīsha = *Manu*†: XII, 13582 (M°), 13583 (sarvalokapātīḥ).

Svarūpa, an *Asura*. § 268 (Varuṇasabhāv.): II, 9, 366 (among the *Daityas* and *Dānavas* in the palace of *Varuṇa*).

Svaryāti: VII, 2991 (v. Çaryāti).

Svasti = *Vishṇu* (1000 names).