

military subjects, he concluded that they were the *Pāṇḍavas*, of whom it had been heard that they had all escaped from the lac-house. *Drupada* (= *Saunaki*, v. 7198) sent his *purohita* to *Yudhishtira*, who said that there was no occasion for *Drupada* to grieve for his daughter. While *Yudhishtira* was saying this, another messenger from *Drupada* announced that the feast was ready (I, 193). The *Pāṇḍavas*, with *Kuntī* and *Kṛṣṇā* were conveyed to *Drupada's* palace. *Drupada* wished to ascertain to which caste they belonged, and had for that purpose made ready a large collection of various articles appertaining to different human occupations; after dinner they began to observe, with interest, the implements of war, wherefore *Drupada* and his son thought that they were of royal blood (I, 194). *Yudhishtira* told *Drupada* who they were. *Drupada* vowed to restore *Yudhishtira* to his kingdom. *Yudhishtira* told him that they would all marry *Kṛṣṇā*, which *Drupada* considered to be contrary to morality. While they discoursed on this matter *Vyāsa* arrived (I, 195). *Drupada* consulted *Vyāsa* about the wedding of his daughter. *Vyāsa* desired to hear the opinion of each of them. *Drupada* regarded the practice of marrying one wife to five men as sinful, and so did *Dhr̥ṣṭadyumna*. *Yudhishtira* thought it not to be sinful, because his heart, that never inclined to what was sinful, approved of it; "it is recorded in the *Purāna* that *Jatilā Gautamī* had married seven *ṛshis*, and a *munī's* daughter, born of a tree (*Vār̥kshī* [= *Mār̥ishā*, B.R.], see Hariv., v. 96 foll.) married the ten *Pracetasas*"; moreover, their mother *Kuntī* had told them to enjoy her all. *Kuntī* was afraid that she would be guilty of a lie. *Vyāsa* said that *Yudhishtira* was right, and took *Drupada* apart (I, 196) and related to him *Pañcendropākhyāna* (§§ 238-239).—§ 240. *Drupada* then consented, as it had been ordained by the gods. *Vyāsa* declared that very day to be auspicious as the moon entered in conjunction with *Pushya* (*Paushyaṃ yogam upaiti*). *Drupada* and his son made preparations for the wedding, and *Dharmya*, performing the usual rites, married *Kṛṣṇā* to *Yudhishtira*, and then to his brothers on successive days. *Draupadī* regained her virginity every day after her previous marriage. Then *Drupada* gave to them various kinds of excellent wealth (I, 198). *Drupada*, after his alliance with the *Pāṇḍavas*, had all his fears dispelled. His ladies worshipped the feet of *Kuntī*. *Kuntī* pronounced a blessing upon *Kṛṣṇā*. *Kṛṣṇā* sent them costly presents (I, 199).

[**Vaivāhikaparvan**] ("the section containing the marriage of *Abhimanyu* and *Uttarā*"; the 56th of the minor parvans of *Mhbhr.*) § 553. On the third day the five *Pāṇḍavas*, attired in white robes after a bath, etc., entered the palace of *Virāṭa* and took their seats on the thrones reserved for kings. *Virāṭa* rebuked *Kāṅka* (*Yudhishtira*) for this insolence; *Arjuna* praised *Yudhishtira*, saying that there was none like him, even amongst D., As., men, Rā., G., Y., Ku., or M.-U., and disclosed that he was *Yudhishtira* (b) (IV, 70). Asked by *Virāṭa* which of them then was *Arjuna*, etc., *Arjuna* pointed out *Bhīma* (β), *Nakula*, and *Sahadeva* (both beautiful and great warriors), *Draupadī*, and himself. *Uttarā* spoke of *Arjuna's* prowess, and described each of them, especially *Arjuna* ("it was by him that *Bhisma*, *Drona*, and *Duryodhana* were vanquished"). *Virāṭa*, thinking he had offended *Yudhishtira*, offered to bestow his daughter *Uttarā* on *Arjuna*, which was applauded by *Uttarā*, and offered his whole kingdom, etc., to *Yudhishtira*. *Arjuna* accepted

Uttarā as his daughter-in-law, saying that such an alliance between the *Matsyas* and the *Bharatas* was desirable (IV, 71). Asked by *Virāṭa* why he himself did not wish to accept his daughter as wife, *Arjuna* alleged that she had confided in him as her father, and people might entertain suspicions against her or him; by accepting her for *Abhimanyu* he attested her purity. *Virāṭa* approved of it, and *Yudhishtira* gave his assent; the latter sent invitations to *Kṛṣṇā*, etc., and so did *Virāṭa*. The *Pāṇḍavas* took up their abode at *Uplavya*. *Arjuna* brought over *Abhimanyu* and *Kṛṣṇā*, and many *Daśarhas* from the *Anartta* country. The *Kāçikin*; and *Çaiḅya* (friendly to *Yudhishtira*) came, each accompanied by an *akshauhini* of troops; *Yajñasena* came there with the sons of *Draupadī* and *Çikhandin*, and *Dhr̥ṣṭadyumna* came with an *akshauhini*. All the kings that came there were lords of *akshauhini*s and performers of sacrifices, etc. Then came *Kṛṣṇā* (decked with garlands), *Balarāma*, etc., with *Abhimanyu* and his mother. And *Indrasena*, etc., having lived at *Dvārakā* for a whole year, came with the chariots of the *Pāṇḍavas*. In the train of *Kṛṣṇā* came also 10,000 elephants, 100 thousands of horses, 100 millions of chariots, 100 milliards of foot soldiers, and innumerable *Vṛshni*, *Andhaka*, and *Bhoja* warriors. *Kṛṣṇā* gave to each of the *Pāṇḍavas* numerous female slaves, etc. Then the nuptial festival set in (description). The matrons of the *Matsyas* were headed by *Sudeshnā*; but *Kṛṣṇā* was the foremost in beauty, etc. *Virāṭa* gave [as dowry] 7,000 horses and 200 elephants, and much wealth, and offered his kingdom, etc., to the *Pāṇḍavas*. *Yudhishtira* gave all the wealth that had been brought by *Kṛṣṇā*, etc., to the brahmins (IV, 72).

Vaivasvata¹ ("the son of *Vivasvat*"): XI, 396 (= *Karṇa*, PCR.; it might also be taken = *Yama*?).

Vaivasvata² (do.) = *Manu*: I, 3126 (*M*°); III, 12746 (*M*°), 12755 (*M*°), 12756 (*M*°), 12800 (*M*°); VI, 313 (*M*°); XIII, 1290 (*M*°).

Vaivasvata³ (do.) = *Yama*: I, 1710 (*°sya sadanaṃ*), 3018 (*Y*°), 3136 (*Y*°), †7275, †7281, †7282; II, 280 (*Y*°), 311 (*°sya*, sc. *sabhāṃ*), 318 (*Y*°), 339, 479 (*°sabhāyāṃ*), 2557 (*°kshayaṃ*); III, 1674 (*Dharmarājah*), 8521 (*gato V°m prati*), 8548 (*°kshayaṃ*), 9936 (do.), †10224 (*°āditya-Dhaneçvarāṇaṃ*, sc. *āyatanāni*), 11996 (*Lokapālaih* . . . *V°adibhiḥ*), †16788, 16802 (*Y*°); V, †511 (*Y*°), 519 (*°am Piṭṛṇaṃ* . . . *ādhipatyam dadau Çakraḥ*), 1253 (*Y*°), 2179 (*°kshayaṃ*), 2308, 2313 (*°kshayaṃ*), 5797 (*°opamaḥ*); VI, 3406 (*°kshayaṃ*); VII, 1179 (do.), 1820 (*°sya gr̥haṃ*), 1988 (*°kshayaṃ*), 2419 (*Y*°), 2521, 4727 (*rājā*), 6511 (*°kshayaṃ*), 7082 (*°puram*), 8304 (*°kshayaṃ*), 8499 (do., only C.), 8541 (*°kshayaṃ*), 9163 (do.), 9569 (*Y*°); VIII, 99 (*°kshayaṃ*), 122 (do.), 123 (do.), 129 (do.), 132 (do.), 155 (do.), 162 (do.), 172 (do.), 181 (do.), 185 (do.), 187 (do.), 360 (*°a ivāsahyah*), †665 (*gr̥shatkaiḥ* . . . *V°dandakalpaiḥ*), 1998 (*°at dandahastād api*), †4831 (*Kubera-V°-Vasavānāṃ tulyaprabhāvāḥ*); IX, 1866 (*°m iva krudhāṃ*); XI, 396 (see *Vaivasvata*¹); XII, 168 (*°kshayaṃ*), 174 (do.), 4495 (*Y*°), 5615 (*api*), 5844 (*yathā*), 7227, †11018, 12413 (*Mṛtyu-V°au*); XIII, 1291 (*Y*°), 1739 (*°sya sadanaṃ*), †3500, †3511, 3521, †3541, 4825 (*°m prāpya*), 4856 (*°sya sadanaṃ*), †4000 (*Y*°).

Vaivasvata⁴, adj. a) ("belonging to *Vivasvat*"): § 588 (*Bhismaavadhap*): VI, 121β, 5802 (*Savitur V°m*, sc. *astam*).—§ 789 (*Putradarçanaṃ*): XV, 33κ, 903 (*lokam*).—b) ("belonging to *Vaivasvata*³ [i.e. *Manu*]"): § 695 (*Mokshadh.*): XII, 285, 10272 (*antara*).—§ 717c (*Uparicara*): XII, 337, 12808 (do.).—c) ("belonging to