

villages, etc., on brahmins (III, 33). *Yudhishtira* declared that he was unable to violate the pledge, and that it was now too late for *Bhima* to use harsh words (III, 34). *Bhima* said that only he whose life is unlimited, or who knows what the period of his life is, has time to wait; they ought to strive for the possession of the kingdom before they died; "if a man, slaying his injurer, goes the very day into hell, that hell becomes heaven to him; the pain one feels in having to suppress his wrath is more burning than fire itself; . . . thou art kind like a brahmin, how hast thou been born in the *Kshatriya* order? those who are born in this order are generally of cruel hearts; thou hast heard the duties of kings, as promulgated by *Manu*, cruel and fraught with crookedness and opposed to tranquillity (*çama*); moreover, we will not be able to live unknown, as we are known all over the world, and many kings, who have been expelled by us from their kingdoms, and robbed and exiled by us, will assist *Duryodhana* and set against us numerous spies in disguise; we have now lived in the woods for thirteen months, which may be regarded as so many years, as *pāṭikas* (see BR. and Nil.) are a substitute for the *soma*; or one may free himself from this sin by offering food to a bull" (see Nil.) (III, 35).

Draupadiputra, pl. ("the sons of Draupadī") = **Draupadeya**, pl.: VI, 1655, 2755; X, 365.

[Draupadī - sambhava(h)] ("origin of Draupadī").

§ 218 (Caitrarathap.): Distressed and thinking of revenging himself on *Droṇa*, not contented with his children and relatives, king *Drupada* wandered along the *Yamunā* and the *Gangā* and came to a hermitage of *brahmins*, and prevailed upon *Yāja* (b) to perform a sacrifice for him, assisted by his brother *Upayāja*, in order to obtain a son who might slay *Droṇa*. Then *Yāja* summoned the queen (*Prishatī*, v. 6390; *Parshatī*, v. 6405; "daughter-in-law of *Prishata*," PCR.), but she said that she was not fit for accepting the offspring (?), her mouth being unclean (*avalīpta*) and her person perfumed. *Yāja* replied: "Since the sacrifice has been prepared (*çapitaṃ*) by *Yāja* and sanctified by *Upayāja*'s invocations (*abhimantritaṃ*), it shall produce its effect whether thou comest or waitest." Then arose from the flames a boy with a crown on his head, his body being arrayed in excellent armour, sword in hand and carrying a bow and arrows, sending forth loud roars, and immediately ascending a chariot. A great invisible being in the skies said that he would destroy *Droṇa*, etc. After this *Pāṇḍitī* arose from the centre of the *vedi*, and a voice, not coming from a visible body, said that she would be the cause of the destruction of many *kshatriyas*. At the birth of both children the *Pāṇḍalas* shouted with joy. The queen was regarded as their mother. Then the *brahmins* gave to the boy the name of *Dhr̥ṣṭadyumna*, on account of his audacity, etc. (*dhr̥ṣṭatvād atidhr̥ṣṭutvād-dyumnādyaṭsam-bhavād api*, v. 6406), and to the girl that of *Kṛṣṇā*, on account of her dark complexion (v. 6407). *Droṇa* brought *Dhr̥ṣṭadyumna* to his own abode, and taught him the use of all weapons, considering that destiny is inevitable (I, 167).

[Draupadī - Satyabhāmā - samvādaparvan] ("conversation between Draupadī and Satyabhāmā," the 42nd of the minor parvas of *Mbh.*). § 510: After the *brahmins* and *Pāṇḍavas* had taken their seats, *Draupadī* and *Satyabhāmā*, *Sātrājīṭī*, the favourite wife of *Kṛṣṇa*, entered the hermitage. *Satyabhāmā* asked *Draupadī* how she made the *Pāṇḍavas* obedient to her, in order that she herself might by the same means secure the affection of *Kṛṣṇa*.

Draupadī warned her against using drugs, incantations, etc., which were used by wicked women, and said that she kept aloof from vanity and served the *Pāṇḍavas* with devotion, etc. Formerly, in the palace of *Yudhishtira* at *Indraprastha*, food was daily given to 8,000 *brahmins*, 80,000 *śr̥ṇṭakas* with thirty serving-maids assigned to each, 10,000 *yatis*; he had 100,000 well-dressed serving-maids with bracelets, etc., all skilled in singing and dancing; 100,000 maidservants who day and night used to feed guests; 100,000 horses, and 100,000 elephants. And it was *Draupadī* who had the supervision of all this; she knew the names and features of all the girls, and knew everything about them, and even about the cowherds and shepherds. She alone knew the income and expenditure of the king and what their whole wealth was, bearing hunger and thirst, and being the first to wake up and the last to go to bed (III, 233). *Draupadī* said that for women there is no god equal to the husband, as it is from him the wife obtains offspring, articles of enjoyment, fame, and heaven itself hereafter. In order to attract the heart of *Kṛṣṇa*, *Satyabhāmā* ought to let him understand that she adored him with all her heart by promptly, when she saw him enter her chamber, offering him a seat and water to wash his feet; and even if he ordered a maidservant to do anything, she ought to get up and do it herself; not to blab of whatever he should speak before her; feed those that were dear to him, and keep herself aloof from those that were hostile to him; not to stay or converse in private even with her sons *Pradyumna* and *Çamba*; and shun wicked women (III, 234).—§ 511: Then *Kṛṣṇa* bade farewell to the *Pāṇḍavas* and to *Mārkaṇḍeya*, etc., and called for *Satyabhāmā*. *Satyabhāmā* comforted *Draupadī*, saying that she would soon recover her ancient happiness, and relating of *Prativindhya*, *Çrutasoma*, and *Çrutakarma* (her son by *Arjuna*), and *Çatanika* (her son by *Nakula*), and *Çrutasena* (her son by *Sahadeva*); that they were well and skilled in weapons and, like *Abhimanyu*, delighted with staying at *Dvāravātī*, and were loved by *Subhadra*, *Pradyumna*, *Kṛṣṇa*, with his son *Bhānu*, etc., and her mother-in-law, and all the *Andhakas* and *Vṛshnis*, with *Rāma*, etc. Then *Satyabhāmā* mounted the chariot of *Kṛṣṇa* and they set out for his city (III, 235).

Draupadī - Satyabhāmayoḥ samvāda(h). § 10 (*Parvasaṅgr.*): I, 2, 324 (*parva*, i.e. *Draupadī-Satyabhāma-samvādaparvan*).

Draupadisuta, pl. ("the sons of Draupadī") = **Draupadeya**, pl.: VII, 1179.

Drāviḍa, pl. (°āḥ), a people. § 284 (*Sahadeva*): II, 31, 1174 (in the south, vanquished by *Sahadeva* on his digvijaya).—§ 400 (*Tīrthayātrāp.*): III, 118, †10217.—§ 569 (*Bhagavadgītā*): V, 140β, 4751.—§ 571 (*Ulūkadhātugamanap.*): V, 160γ, †5510 (in the army of *Duryodhana*); 161, †5555 (do.).—§ 739 (*Ānuçāsanik.*): XIII, 35c, 2158 (had become çūdras—*vṛshalatvām anuprāptāḥ*).—§ 782c (*Arjuna Kārtavīrya*): XIV, 29γ, 832 (°ābhīrah, had become çūdras—*vṛshalatvām gataḥ*).—§ 785 (*Anugītāp.*): XIV, 83, 2476. Cf. next.

Drāviḍa, pl. (°āḥ), a people = *Draviḍa*, pl. § 223 (*Vāsishtā*): I, 175, 6683 (created from the udder of *Vāsishtā*'s cow).—§ 287 (*Rājasūyikāp.*): II, 34, 1271 (came to the *rājasūya* of *Yudhishtira*).—§ 342 (*Indralokābhigamanap.*): III, 51, 1988 (had been present at the *rājasūya* of *Yudhishtira*).—§ 556 (*Sañjayayānap.*): V, 22, †656 (*senānugān D°aṅṣ cakre*, sc. *Arjuna*).—§ 574 (*Jambūkh.*): VI, 9ν, 366 (among