

in the hands of successive holders: *Indra* > *Agni* > *Varuṇa* > *Prajāpati* > righteousness > the son of *Brahmān*, i.e. Law > energy > the herbs > the mountains > the juices > *Nirṛti* > the planets and the luminous bodies in heaven > the *Vedas* > the form of *Viṣṇu* with equine head > *Brahmān* > *Mahādeva* > *Viṣṇudevāḥ* > *R.* > *Soma* > *D.* > the *brahmins* > the *kshatriyas*. Several names of *Mahādeva* (7). Blessing upon the reader (XII, 122). *Bhishma's* discourse on Virtue, Wealth, and Pleasure. The narrative of the discourse in olden times between *R. Kāmanda[ka]* and king *Āṅgarishṭha* (XII, 123). How may one acquire a virtuous behaviour? *Bhishma* recited the discourse of *Dhṛtarāshṭra* to *Duryodhana*; as the latter was burning with envy at the sight of the prosperity of *Yudhisṭhira* and his brothers at *Indraprastha* and his mistakes in the palace he, accompanied by *Karṇa*, went to *Dhṛtarāshṭra* with the same question; "10,000 *snātakas* eat at *Yudhisṭhira's* palace off plates of gold; his steeds are of the *Tittiri* and the *Kalmāsha* breeds (? so PCR.; *āṇvāms tittiri-kalmāshān*), etc." *Dhṛtarāshṭra* said: "*Māndhātṛ* conquered the whole world in only one night, *Janamejaya* in the course of three, *Nābhāga* in seven," and he related the story of *Indra's* taking away from *Dai*. *Prahlāda* the latter's prosperity; *Prahlāda* in days of yore, by the merit of his behaviour, snatched from *Indra* his sovereignty and reduced the three worlds to subjection. *Indra* repaired for knowledge to *Byhaspati*, who caused him to repair to *Bhārgava* (*Uṇas*), who said that *Prahlāda* had better knowledge. *Indra*, in the shape of a *brahman*, repaired to *Prahlāda*, who said that he was ever obedient to the teachings of *Çakra*, etc. *Prahlāda* granted him a boon, and *Indra* wished him to acquire *Prahlāda's* nature (*çila*). *Prahlāda* was filled with fear, but granted the boon. A flame of light issued out of his body: it was the embodiment of his nature, which was going away and entered the body of *Indra*. Then a similar apparition issued out: it was Righteousness; then Truth; then Good Deeds; then Might; then Prosperity, that informed him that the *brahman* was *Çakra*. Asked by *Duryodhana*, *Dhṛtarāshṭra* told him how moral conduct (*çila*) might be acquired (XII, 124). The characteristics of Hope; "*Duryodhana* destroyed the hope I had cherished," said *Yudhisṭhira*. The discourse between *R.-r. Sumitra* (of the *Haiḥaya* race) and *Rshabha*. *Sumitra*, when hunting, was led away by a deer that he had pierced with an arrow; he shot at it again, but in vain (XII, 125); arrived at an asylum he asked *R.* about Hope (XII, 126); *Rshabha* told him that he had visited *Badari*, the asylum of *Nara* and *Nārāyaṇa*, where the sage *Āṇvaçiras* reads the *Vedas*; "having performed my ablutions in the lake and offered oblations of water to *P.* and *D.*, I entered the asylum; not far from that spot I entered another retreat, where I beheld a very tall and emaciated *R.*, *Tanu*, exceedingly feeble; he began to discourse in the midst of *R.*; a king came with his forces and ladies on a chariot drawn by fleet steeds; the name of this king was *Viradyumna*; his son and only child *Bhūridyumna* had been missing, and *Viradyumna* came there in course of his wanderings amidst the forest in pursuit of the missing one. *Tanu* said that a *R.* had been insulted by *Bhūridyumna*, who, asked by him for a golden jar and vegetable barks, contemptuously had refused to gratify the ascetic, who became disappointed (XII, 127). *Tanu* hung down his head; in former days he had been disappointed by the king, and he had practised penances for a long time, and determined to drive away hope from his mind. He then discoursed about the slenderness of Hope. Then he caused

the lost prince to be brought thither, rebuked the king, and displayed himself to be the god of righteousness." Thus addressed by *Rshabha*, king *Sumitra* gave up his hope (XII, 128). *Bhishma* cited the old narrative of the discourse between *Gautama* and *Yama*. *Gautama* owned a wide retreat on the *Pāripātra* hills; for 60,000 years he underwent ascetic austerities there. One day *Yama* (*Dharma*) came and spoke about truth, etc. (XII, 129). How may a king in great danger and distress left by his friends behave? (XII, 130).

**Rājagṛha**, the metropolis of the *Māgadhas* (= *Girivraja*). § 177 (*Pāṇḍudigvijaya*): I, 113, 4451 (the capital of king *Dirgha*).—§ 242 (*Ambuvica*): I, 204, 7476 (the capital of king *Ambuvica*).—§ 277 (*Jarāsandhavādhap.*): II, 21, 832 (? the capital of *Jarāsandha*).—§ 370 (*Tirthayātrāp.*): III, 84, 8082 (a *tirtha*).—§ 785 (*Anugītāp.*): XIV, 82, 2436 (the capital of *Meghasandhi*). Cf. *Girivraja*.

**rājan**, pl. (°*anah*) = *Yaksha*, pl. (?): V, 4717; VII, †5828 (*rājavara*, i.e. the *rākshasa* *Alambusha*).

**Rājani**, a river. § 574 (*Jambūkh.*): VI, 9A, 329.

**[Rājanyamahābhāgya(m)]** ("the grandeur of the *kshatriyas*"). § 467 (*Mārka*): To the horse-sacrifice of king *Ashṭaka Vaiçvdmītri* all kings repaired, also his brothers *Pratardana*, *Vasumanas*, and *Çibi Auçinara*. After the sacrifice was completed, these four took *Nārada* on their chariot and asked him who of them (as they were all blessed with long life and virtuous) should first fall from Heaven? *Nārada* answered that *Ashṭaka* should first come down, because he had praised himself for having given away thousands of kine; then *Pratardana*, because he, though he had given to *brahmins* successively the four horses yoked to his chariot, and then had drawn the chariot himself, had done so with detraction (*asūyati*); then *Vasumanas*, because he, though he had twice at the *svastīrācana* for the sake of a flowery chariot (*pushparathasya*, v. 13313, see the note of PCR., p. 601) given the chariot to *Nārada*, because he praised it, had not done so on a third occasion; *Nārada* himself would come down before *Çibi*, because *Çibi*, at the request of *Vidhātṛ* in the disguise of a *brahman*, who was desirous of trying *Çibi*, had cooked his son *Brhadgarbha* as food for the *brahman* without being angry, though the *brahman* meanwhile had set fire to *Çibi's* abode and treasury and arsenal, and when the *brahman* ordered *Çibi* himself to eat his son's body *Çibi* was willing to do it; but the *brahman* said, "Thou hast conquered wrath, there is nothing that thou canst not give to the *brahmins*," and withdrew his hand, and then *Çibi* beheld his son like a child of the gods, while the *brahman* disappeared; and that *Çibi* had not done this for fame or wealth, etc., but because this is not practised by the sinful (III, 198).

**Rājapura**, a city of the *Kāmbojas*. § 589 (*Dronābhishekap.*): VII, 4, 119 (*Karṇa* proceeded to *R.* and vanquished the *Kāmbojas*).

**Rājarāja**<sup>1</sup> ("king of *Yakshas*"?) = *Kubera*: III, 11358 (*K°*), 11765, 15888 (°*tvām*), 15891, 16473; XV, 570.

**Rājarāja**<sup>2</sup> = *Çiva*: XII, 4502 (*Çalapāniḥ*); XIII, 1263 (1000 names<sup>2</sup>).

**Rājarājan** ("king of *Yakshas*"?) = *Kubera*: III, 16188.

**Rajas** = *Çiva* (1000 names<sup>1</sup>).

**[Rājasūyārambhaparvan(°va)]** ("the beginning of the *rājasūya* sacrifice," the 22nd of the minor parvans of *Mhbhr.*). (Cf. *Rājasūyasya ārambhah.*)—§ 272: *Yudhisṭhira* consulted his counsellors, brothers, *rtvijās*, ministers,