

raised his warcry, embracing *Arjuna*, to whom he explained that he rejoiced because *Karna's* dart could not now kill *Arjuna*, having been employed against *Ghaṭotkaca*; he recited to *Arjuna* how he had gradually caused all the foes of the *Pāṇḍavas* to be slain (VII, 180), which he explained more explicitly (888) (VII, 181). Requested by *Dhṛtarāṣṭra* why *Karna* had not hurled the fatal dart at *Arjuna*, *Saṅjaya* assigned *Kṛṣṇa's* policy as the reason (eee), though it had formed the subject of deliberation with *Duryodhana*, etc. (555), every night. *Sātyaki* asked *Kṛṣṇa* why *Karna* had not hurled his dart at *Arjuna*; *Kṛṣṇa* said that *Duḥśāsana*, etc., had frequently discussed this subject, and *Karna* had approved of it; but *Kṛṣṇa* always used to stupefy him; *Kṛṣṇa* had neither sleep nor joy in his heart, as long as he could not frustrate that instrument for killing *Arjuna* (VII, 182). Concluding from *Karna's* not using the dart (eee, 555), *Dhṛtarāṣṭra* attributed the ill success of the *Kurus* to Destiny, their own folly, and the policy of *Kṛṣṇa*, and asked *Saṅjaya* about the battle (777). *Saṅjaya* related: All the *Kauravas* uttered loud shouts and began to slay the *Pāṇḍava* troops. *Yudhisṭhira* told *Bhīmasena* to resist the *Dhṛtarāṣṭra* host, himself sitting down with tearful face; *Kṛṣṇa* comforted him, but *Yudhisṭhira* remembered the many services *Ghaṭotkaca* had rendered them (666); *Drona* and *Acatthāman* were the real cause of *Abhimanyu's* slaughter, but it was *Jayadratha* who was slain; "*Drona* and *Karna* are the root of our woes"; therefore *Yudhisṭhira* will slay *Karna*, *Bhīmasena* being engaged with *Drona's* division. *Yudhisṭhira* quickly proceeded against *Karna*, followed by the *Pāṇḍalas*, etc. (uu). *Vyāsa* approached *Yudhisṭhira* and congratulated him upon *Karna's* having employed his dart against *Ghaṭotkaca*; "on the 5th day from hence the earth will be thine." Then he disappeared (VII, 183).

Ghora¹, name of a weapon. § 563 (Bhagavadgītā): V, 96φ, 3491 (will be employed by *Arjuna*).

Ghora², son of *Angiras*. § 747b (Suvarṇotpatti): XIII, 85θ, 4148 (the fifth son of *Angiras*, PCR. has *Dhīra*).

Ghora³ = *Çiva* (1000 names¹).

Ghoraghoratara = *Çiva* (1000 names¹).

Ghoraka, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1870 (among the peoples who brought tribute to *Yudhisṭhira*).

Ghoratapas = *Çiva* (1000 names¹).

Ghorātman = *Kṛṣṇa*: XII, 1645.

Ghoshā = *Çiva* (1000 names¹).

Ghoshayātrā = *Ghoshayātrāparvan*. § 10 (Parvasaṅgr.): I, 2, 324 (parva).

ghoshayātrā ("the expedition to the cattle station," as related in *Ghoshayātrāparvan*): I, †165, 470; III, 14814, 14815, 14818; IV, 1430; V, †710, 1958, 4684, 5378; VII, 8435.

[**Ghoshayātrāparvan**] ("the expedition to the cattle station"), the 43rd of the minor parvas of *Mbh.* (cf. *Ghoshayātrā*). § 512: When the *Pāṇḍavas* had arrived at the lake (of *Dvaitavana*, Nil.), and were dwelling in the woods visited by *veda*-knowing ascetics, there came to them a brahman, who afterwards went away to *Dhṛtarāṣṭra* and told him how the *Pāṇḍavas* had become emaciated and reduced by wind and sun. *Dhṛtarāṣṭra* was much afflicted, considering that *Yudhisṭhira*, who had formerly used to sleep on beds of *raṅku* skins and to be wakened by *sūtas* and *māgadhas*, now slept on the bare ground; he lamented the treatment he had permitted to be meted out to the *Pāṇḍavas*, and feared lest they would avenge themselves; *Arjuna*, he thought, would not have

left heaven, where he received the celestial weapons, if it were not for this purpose. This *Çakuni* told to *Duryodhana*, who was sitting with *Karna*, and *Duryodhana* was filled with grief (III, 236). *Çakuni* and *Karna* proposed to *Duryodhana* that they should go to *Dvaitavana* to exult over the *Pāṇḍavas* (III, 237). *Duryodhana* gladly approved the proposal, but feared that he might not obtain the permission of *Dhṛtarāṣṭra*, who thought that the *Pāṇḍavas* had become more powerful than before in consequence of their ascetic austerities. He asked them, with *Duḥśāsana*, to find out some skilful pretext. The next morning *Karna* and *Çakuni* agreed with *Duryodhana* that they should go there under the pretext of supervising their cattle stations (III, 238). They then all saw *Dhṛtarāṣṭra*. A cowherd, named *Samāṅga*, who had been instructed beforehand, came to the king and spoke to him of the cattle. *Karna* and *Çakuni* asked him to give permission to *Duryodhana* to go thither. *Dhṛtarāṣṭra* suggested to send some faithful men, fearing some collision with the *Pāṇḍavas* if they were to go thither themselves; for though *Yudhisṭhira* would not suffer his wrath to be awakened, *Bhīma* and *Draupadī* were naturally passionate. *Çakuni* promised that they would not go to the spot where the *Pāṇḍavas* resided, and obtained the permission. *Duryodhana* then started with *Karna*, *Duḥśāsana*, *Çakuni*, etc., and ladies by the thousand, followed by the citizens and their wives, with 8,000 chariots, etc., and took up his quarters at the distance of a *gavyūti* from the lake of *Dvaitavana* (III, 239). Having caused the calves to be marked, etc., *Duryodhana*, etc., began to sport and go a-hunting, and came to the lake. *Yudhisṭhira* was then, together with *Draupadī*, celebrating the diurnal *rājarsa* sacrifice according to the ceremonial used in the forest. When the attendants of *Duryodhana* came to the banks of the lake to construct pleasure-houses, they were forbidden to enter by a number of *Gandharvas*, who told them that the king of the *Gandharvas* had come from the abode of *Kubera*, with his followers and several hosts of *Apsarasas*, etc., and when *Duryodhana* sent a number of his warriors, they also were prevailed upon by the *Gandharvas* to return (III, 240). A battle ensued between the soldiers of *Duryodhana* and the *Gandharvas*, headed by their king *Citrāsena*; the soldiers of *Duryodhana* fled, except *Karna*, who killed hundreds of *Gandharvas*. *Duryodhana*, *Çakuni*, *Duḥśāsana*, and *Vikarna* returned to assist *Karna*, and the battle was renewed. *Citrāsena* made use of illusion; it seemed as if every warrior of the *Kuru* army were surrounded by ten *Gandharvas*. The entire army of *Duryodhana* again fled, except *Karna*. The *Gandharvas* then destroyed the chariot of *Karna*, who, mounting the chariot of *Vikarna*, was forced to drive away (III, 241). *Duryodhana* refused to fly, but the *Gandharvas* destroyed his chariot and slew his charioteer and horses; thereupon *Citrāsena* took him prisoner, and *Duḥśāsana*, who was seated on his chariot, and *Citrāsena*, *Vivimçati*, *Vinla*, and *Anuvinda*, and the royal ladies, were taken by other *Gandharvas*, [and *Durvisaha*, *Durmukha*, and *Durjaya*, v. 14924]. The flying soldiers and ministers of *Duryodhana* took refuge with *Yudhisṭhira* (III, 242). *Yudhisṭhira*, saying that the honour of the family was being destroyed by the *Gandharvas'* seizing *Duryodhana*, etc., in their presence, prevailed upon his brother to rescue *Duryodhana*, etc. (v. 14947: "the liberation of a foe from distress is equal to the bestowal of a boon, sovereignty, and the birth of a son, all the three put together"), if possible, by conciliation or lightly skirmishing, otherwise by all means, *Yudhisṭhira*