

being prohibited from partaking in the combat by his sacrifice. *Arjuna* promised to rescue *Duryodhana* or kill the king of the *Gandharvas* (III, 243). The four *Pāṇḍavas*, cased in mail and riding in chariots drawn by fleet horses, encountered the *Gandharvas*; as these would not set *Duryodhana*, etc., free, as requested by *Arjuna*, a fierce battle ensued (III, 244). The *Gandharvas*, in vain, attempted to break the chariots of the *Pāṇḍavas*; especially *Arjuna*, by means of his *Āgneya* weapon, sent millions of them to the abode of *Yama*. The *Gandharvas* then rose up to the skies, taking the *Dhātaraśṭras* with them, and showering maces, darts, etc., upon *Arjuna*, who killed them with his weapons *Sthūlākarna* (B. *Sthūnākarna*), *Indrajāla*, *Saura*, *Āgneya*, and *Saumya*. At last *Citrāsena* rushed at *Arjuna*, armed with a mace of iron; as *Arjuna* cut that mace in seven pieces with his arrows, *Citrāsena*, by means of his science, concealed himself from the view of *Arjuna*, and thus continued to fight with him; but *Arjuna* destroyed his power of concealing himself by shooting at him with his celestial arms guided by the sound (*śabdavādham samāgritya*). Then *Citrāsena* showed himself to *Arjuna*, reminding him of his being his friend, and there was put an end to the battle (III, 245). *Citrāsena* related to *Arjuna* that, staying in his abode, he had become acquainted with the purpose of *Duryodhana*, etc., and had been requested by *Indra* to bring *Duryodhana* thither in chains together with his counsellors. *Arjuna* entreated him to set *Duryodhana* free, but, at the request of *Citrāsena*, they left it to be decided by *Yudhisṭhira*; *Yudhisṭhira* then liberated all the *Kauravas*. The *Gandharvas* went away with the *Apsarasas*, and *Indra* revived the slain *Gandharvas* by sprinkling *amṛta* upon them. Friendly admonished by *Yudhisṭhira*, *Duryodhana*, overwhelmed with shame, returned to his capital (III, 246). When *Duryodhana*, afflicted with grief, was approaching *Hastinapura* with his army, *Karna* congratulated him on the honourable victory over the *Gandharvas* (III, 247). *Duryodhana* told *Karna* that, as the *Gandharvas* had resorted to illusion and ascended the skies, he had been captured with his army, and that it was the *Pāṇḍavas* who had vanquished the *Gandharvas* (III, 248). *Duryodhana* continued his narrative and declared that he would stay there abstaining from food, and that the others, headed by *Duḥśāsana*, should go to *Hastinapura*. He then offered the royal power to *Duḥśāsana*. *Duḥśāsana*, his voice choked in tears, refused to accept it. *Karna* reproached them for weeping thus, and declared that the *Pāṇḍavas*, who resided in the dominions of *Duryodhana* and enjoyed happiness under his protection, only did their duty in liberating him (III, 249). *Karna* continued explaining his opinion, that those who resided in the king's realm should always exert themselves to the best of their ability for the king; if the *Pāṇḍavas* had not followed *Duryodhana* to the battle it would have been an improper act on their part. *Duryodhana*, firmly resolved to leave the world, desired not to rise from where he sat (III, 250). *Çakuni* reproached *Duryodhana* for his foolish despair, saying that he ought rather to reward the *Pāṇḍavas* by granting them their paternal kingdom. *Duryodhana* embraced *Duḥśāsana*, but did not waver from his purpose; he spread *kuça* grass on the earth, etc., and began to pray and worship mentally.—§ 513: The *Daiteyas* and *Dānavas* who had formerly been vanquished by the gods and were dwelling in *Pātāla*, having ascertained *Duryodhana's* purpose, commenced a sacrifice with formulas, revealed by *Brhaspati* and *Uçanas*, according to the rites indicated in the *Atharvaveda* and the *Upanishad*, assisted by

*brahmins* of rigid vows, well versed in the *Vedas* and the *Vedāṅgas*. After these rites were ended a sorceress (*kṛtyā*) arose, whom the *Daityas* caused to bring *Duryodhana* to them in the night (III, 251). The *Dānavas* said to him: "Do not do such a rash act as the vow of starvation. The suicide ever sinks into hell (*adho yāti*), and is blamed . . . In days of old we had obtained thee by ascetic austerities from *Maheçvara*; the upper part of thy body is wholly made of *vajras*, and is, therefore, invulnerable to weapons of every description; the lower part of thy body was made of flowers by *Devī* herself . . . Brave *kshatriyas*, headed by *Bhagadatta*, will slay thy foes . . . In order to aid thee many *Dānavas* (v. 15172: *Daityas* and *Rakshases*) have been born on earth. Other *Asuras* will also possess *Bhishma*, *Droṇa*, *Kṛpa*, and others; possessed by those *Asuras* these heroes will abandon their kindness and fight with thy foes . . . We have already settled the means of slaying *Arjuna*; the slain *Naraka* has assumed the form of *Karna*; recollecting his former hostility he will encounter both *Keçava* (i.e. *Kṛṣṇa*) and *Arjuna*, and vanquish *Arjuna* in battle. *Indra* in disguise will deprive *Karna* of his earrings and coat of mail. We also have appointed innumerable *Daityas* and *Rakshases*, the so-called *Samçaptakas*, who will slay *Arjuna* . . . Thou art ever our refuge, as the *Pāṇḍavas* are the refuge of the gods." Then the *Dānavas* embraced and cheered him, and that very goddess (*kṛtyā*) carried him back to the spot where he had sat down intent upon putting an end to his life, and there she vanished. Now *Duryodhana* considered all as a dream, and thought he should defeat the *Pāṇḍavas* in battle. And also *Karna*, being possessed by the soul of *Naraka*, and the *Samçaptakas*, possessed by the *Rakshases*, were desirous of slaying *Arjuna*; and *Bhishma*, *Droṇa*, *Kṛpa*, etc., influenced by the *Dānavas*, were not so affectionate towards the *Pāṇḍavas* as they had been. *Duryodhana* did not tell anyone of this.—§ 514: When the night had passed away *Karna* again exhorted *Duryodhana*, and promised to slay *Arjuna* in battle. *Duryodhana* arose and arranged his army, and went to *Hastinapura*, accompanied by *Karna*, *Çakuni*, his brothers headed by *Duḥśāsana* and *Bhūriçravas*, and *Somadatta*, and *Bāhlika* (III, 252).—§ 515: *Karnadigvijaya* (q.v.).—§ 516: *Duryodhanayajña* (q.v.).—§ 517: Hearing the vow of *Karna*, *Yudhisṭhira*, filled with anxiety, made up his mind to abandon *Draitaravana*. *Duryodhana* with his brothers, and *Bhishma*, *Droṇa*, *Kṛpa*, and *Karna* ruled the earth justly and worshipped the *brahmins* by sacrifices and profuse gifts (III, 257).

**Ghrāṇaṣṭavas**, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2559.

**Ghṛtāci**, an *Apsaras*, wife of *Pramati*. § 19 (Bhṛgu): I, 5, 871 (wife of *Pramati* and mother of *Ruru*).—§ 21 (*Pramadvarā*): I, 8, 940 (do.).—§ 135 (*Çakuntalop*): I, 74, 3055 (among the six principal *Apsarasas*).—§ 191 (*Arjuna*): I, 123, 4821 (among the *Apsarasas* who sang at the birth of *Arjuna*).—§ 200 (*Droṇa*): I, 130, 5103 (when *Bharadvāja* saw *Gh.* his seed issued, from that seed *Droṇa* was born).—§ 217 (*Caitrarathap*): I, 166, 6329 (do.).—§ 269 (*Vaiçravanāsabhāv*): II, 10, 392 (among the *Apsarasas* in the palace of *Kubera*).—§ 336 (*Indralokābh*): III, 43a, 1784 (among the *Apsarasas* who danced in the palace of *Indra*).—§ 615aa (*Çrutāvati*): IX, 48, 2826 (*Apsarasam*, when *Bharadvāja* saw *Gh.* his seed issued, from that seed *Çrutāvati* was born).—§ 712 (*Çukotpatti*): XII, 325, 12188 (*Apsarasam*), 12190, 12193 (*Gh.* transformed herself into a she-parrot (*çukṛ*); when *Vyāsa* saw her his seed issued,