

Yaksha, sg., said of Dharma assuming the form of a Y.: I, 166 (°*rāpeṇa*), (17253), (17272), (17280), 17281, (†17315), (17322), 17323, 17324, (17326), 17328, (17330), (17332), (17334), (17336), (17338), (17340), (17342), (17344), (17346), (17348), (17350), (17352), (17354), (17356), (17358), (17360), (17362), (17364), (17366), (17368), (17370), 17371, (17372), (17374), (17376), (17378), (17380), (17382), (17384), (17386), (17388), 17392, 17393, (17397), (17399), (17404), (17407), 17408, (17409), 17414, 17415, 17417, (17418), 17419, 17420, (17424), (17431).

Yakshādhipa ("lord of the Yakshas") = Kubera: III, 2554 (*Vaiçravaṇa*), 16548; V, 7530.

Yakshādhipati (do.) = Kubera: III, 11755, 11761.

Yakshapati (do.) = Kubera: V, 7524, 7533.

Yakshapravara ("the principal Yaksha") = Kubera: III, 11371.

Yaksharāj ("king of the Yakshas") = Kubera: III, 1651; VIII, †4514 (P).—Do.² = Mañibhadra: III, 2529 (M°).

Yaksharāja (do.) = Kubera: III, 11374; V, 7538.

Yaksharājan (do.) = Kubera: IX, 2756 (K°).

Yaksharakshodhipa ("lord of Yakshas and Rākshasas") = Kubera: XII, 10666 (*Dhanadhā*).

Yaksharākshasabhartr (do.) = Kubera: XII, 2240.

Yakshayuddha(m) ("the combat with the Yakshas").

§ 10 (Parvasaṅg.): I, 2, 322 (i.e. Yakshayuddhaparvan).

[**Yakshayuddhaparvan(°va)**] ("the combat with the Yakshas", the 38th of the minor parvans of Mhbhr.; cf. Yakshayuddha). § 436. The Pāṇḍavas, etc., returned to the hermitage of Nārāyaṇa. Once Yudhishtīra said to them: "We have passed these four years in the woods; it has been appointed by Arjuna, that after the fifth year he will come to the mountain *Çveta*." They then set out with the brahmans and the Rākshasas, and protected by *Lomaça*, sometimes going on foot, sometimes carried by the Rākshasas, towards the north, beholding on the way the mountains *Maināka*, *Gandhamādana*, and *Çveta*, and on the seventeenth day they reached the slopes of *Himavat*, not far from *Gandhamādana*, and were received by R.ṛ. *Vṛshaparvan* in his hermitage, where they passed seven nights. On the eighth day they entrusted their remaining robes, their sacrificial vessels, ornaments, and jewels to *Vṛshaparvan*, and, following his instructions, set out for the north, on foot, with *Dhaumya*, *Kṛṣṇā*, and *Lomaça*. On the fourth day they reached *Çveta*, and entered *Gandhamādana* (b) with *Draupadī* and the brahmans, and saw the great *Gaṅgā* (c). Thereafter, they went to the hermitage of *Ārṣṭishēṇa* (III, 168). *Ārṣṭishēṇa* received the four Pāṇḍavas and *Kṛṣṇa* and *Dhaumya*, and said that during the *parvan* days *rahis*-living upon water and air and moving through the sky come to this mountain, sounds of kettledrums, etc., being heard on the summits, and that they should not attempt to proceed further, but wait for *Arjuna* there, as they could not go beyond *Kailāsa* (d) (III, 159).—§ 437. They passed the fifth year in the hermitage of *Ārṣṭishēṇa*, eating flesh of deer killed with unpoisoned shafts, listening to the stories told by *Lomaça*. *Ghaṭotkaca* had departed, promising to be present when occasion arose. *Munis* and *Cāraṇas* visited them. One day *Suparna* carried off a mighty *Nāga* from the lake, while the mountain trembled, etc., and the wind, raised by *Suparna's* wings, brought celestial flowers of five colours before the Pāṇḍavas towards the river *Açvarathā*. *Kṛṣṇā* expressed to *Bhīma* the wish of seeing the top of the

mountain when he had driven away the *Rākshasas*. *Bhīma* set out with bow, sword, and mace, and having ascended the summit, thereby gladdening *Kinnaras*, *Nāgas*, *Munis*, *Gandharvas*, and *Rākshasas*, he blew his shell. *Yakshas* and *Rākshasas* (*Krodhavaçāḥ*, v. 11757) assailed him with maces, clubs, etc., but were killed or defeated, and the surviving fled towards the south, forsaking their weapons. The *Rākshasa Mañimat*, the friend of *Kubera*, in vain attempted to recall them, and with clubs, javelins, etc., he rushed at *Bhīma* and pierced his right arm with an iron spear with a golden haft, but at last was killed by *Bhīma* with his mace. The surviving *Rākshasas* went towards the east (III, 160).—§ 438. Hearing various sounds and not seeing *Bhīma*, the Pāṇḍavas and *Kṛṣṇā*, and *Dhaumya* and the brahmans were filled with anxiety, and, entrusting *Draupadī* to the charge of *Ārṣṭishēṇa*, they ascended the summit of the mountain and embraced *Bhīma*, who was censured and again warned by *Yudhishtīra*. *Kubera*, on hearing about the matter from the *Rākshasas*, in anger let yoke his carriage, and, eulogized by the gods and *Gandharvas*, and surrounded by 1,000 *Yakshas*, he set out through the firmament to *Gandhamādana*, where he seated himself on his seat *Pushpaka* (b), surrounded by *Yakshas*, *Rākshasas*, *Gandharvas*, and *Apsarasas*, with his noose and sword and bow, and asked *Yudhishtīra* not to be angry with *Bhīma* as *Bhīma* had only been the instrument of destiny, and said to *Bhīma* that he did not mind his act of rashness as he had thereby been delivered from the curse of *Agastya* (c) (III, 161). *Kubera* then gave *Yudhishtīra* some wise counsel, referring to the *Kṛta-yuga* (d); he said, that *Yudhishtīra* ought to check the rashness of *Bhīmasena*; they should return to the hermitage of the R.ṛ. *Ārṣṭishēṇa* and reside there during the first dark fortnight; the inhabitants of *Alaka* with *Gandharvas*, and *Yakshas* with *Kinnaras*, etc., should, at the command of *Kubera*, protect them, and his servants procure for them meat and drink; he praised *Arjuna* (e). *Arjuna* would soon join them. Then *Kubera* went to the mountain *Asta*, followed by thousands of *Yakshas* and *Rākshasas* in vehicles drawn by horses flying in the air. The dead bodies of the *Rākshasas* were, at the command of *Kubera*, removed. The Pāṇḍavas dwelt several nights there, being honoured by the *Rākshasas* (III, 162).—§ 439. At sunrise, *Dhaumya* and *Ārṣṭishēṇa* came to them, and *Dhaumya*, seizing *Yudhishtīra's* hands, pointed out, towards the east, the *Mandara* mountain, the east being the region of *Indra* and *Vaiçravaṇa*, as the South is that of *Yama* with his abode *Saṇyamana*, and the *Asta* mountain, where the sun sets in the west, that of *Varuṇa*, together with the ocean; in the north *Meru*, with the dwelling of *Brahmān*, where *Prajāpati* creates all creatures, and the seven mind-born sons of *Brahmān* (of whom *Dakṣa* was the seventh), and where the seven *Devarshis* (i.e. *Saptarshayaḥ*), with *Vasishṭha* at their head, rise and set; next, to the east of *Meru*, the abode of *Nārāyaṇa* or *Vishṇu*, that cannot be seen by gods or *Danavas*, and where even *Brahmarshis* have no access, not to speak of *Maharshis*, but only *Yatis*; thence, they do not return to this world; *Vishṇu* alone shines there. Description of the revolving around *Meru* of the sun, moon, and stars ("having coursed round *Meru*, the moon again repairs to *Mandara*", v. ii, 873) (III, 163).—§ 440. The Pāṇḍavas dwelt there for a month, visited by *Gandharvas* and *Maharshis*. A night and a day became to them like a year, for since the departure of *Arjuna*, they had not felt joy. After having dwelt for five years in the abode of *Indra*