

urged Yudhishtira to perform the horse-sacrifice, and disappeared; Yudhishtira set his mind on the journey for bringing wealth (XIV, 62). Janamejaya said: Having heard these words of Vyāsa, what steps were taken by Yudhishtira?—how did he succeed in obtaining the wealth of Marutta? Vaiṣampāyana said: Having heard the words of Vyāsa, Yudhishtira summoned all his brothers, reminding them of the words of Vyāsa, Bhīṣma, and Kṛṣṇa about Marutta's gold; Bhīmasena was of his opinion, saying that they must worship Īśa and his followers; then the K.s, who protected the treasures, would certainly yield; Yudhishtira was pleased; the others, headed by Arjuna, approved. The Pāṇḍavas ordered their army to march under the nakṣatra Dhruva (i.e. Rohiṇī, Nīl.), and on the day Dhruva (i.e. Sunday, Nīl.), and set out, having worshipped Īśa with modakas, ivermenty, and cakes of meat, taking leave of Dhṛtarāṣṭra, etc. (ξ), and keeping Yuyutsu in the capital (XIV, 63). Then they set out (description); arrived at the spot, they pitched their camp, placing the brahmins and Agniśveya (i.e. Dhaumya, Nīl.) in the van; then the Pāṇḍavas and the other kings, and the brahmins and priests, having performed propitiatory rites, and placing the king and his ministers in the middle, caused the camp to be pitched by laying out six roads and nine divisions; king Yudhishtira caused a separate encampment to be made for the infuriated elephants; the brahmins declared this very day to be an auspicious one; on this day they would live upon water alone, and they should all fast; they passed the night on beds of kuṣa-grass, listening to the discourses of the learned brahmins. When the cloudless morning came, the brahmins told Yudhishtira (XIV, 64) to make offerings to Īśa. Dhaumya performed the rites (description), and gave bali to the servants of Īśa; offerings were next made to Kubera, Maṇibhadra, and to the other Y. and lords of Bh. (with kṛṣaras, and meat, and nivāpas mixed with sesame seeds); the king gave thousands of cows to the brahmins; then he ordered bali for the night-wandering Bh. Then the king, placing Vyāsa ahead, proceeded to the spot where the treasure was, once more worshipping Kubera, etc. (η). Numerous costly vessels were dug out and placed in wooden chests, etc.; there were 60,000 camels, 120,000 horses, and 100,000 elephants, etc. (description). Once more worshipping Īśa, they set out for Hāstinapura with the permission of Vyāsa, and placing Dhaumya in the van, marched a goyuta (four miles, PCR.) every day (XIV, 65). Meanwhile, Kṛṣṇa with Pradyumna, etc. (θ), came to see Draupadī, etc. (ι), and was received by Dhṛtarāṣṭra, etc. (κ). Uttarā gave birth to Parikṣit, who was born without life, afflicted with the Brāhma weapon; Kuntī, etc. (λ), lamented, and Kuntī asked Kṛṣṇa, who came with Yuyudhāna, to revive him and rescue Uttarā, etc. (μ), reminding him that Abhimanyu had said to Uttarā that her son would learn the art of weapons, etc., by the Vṛṣṇis and Andhakas; Kṛṣṇa comforted her (XIV, 66). Then Subhadra lamented (ν) (XIV, 67). Kṛṣṇa entered the lying-in room (description; with articles destructive of Rā.); Uttarā lamented (ξ) (XIV, 68), and so did Kuntī, etc. Kṛṣṇa touched water and withdrew the Brāhma weapon, and "as Kāṁsa and Keçin have rightly been slain by me, etc." (tena satyena), he revived the child (XIV, 69). Parikṣit illumined the lying-in room with his energy; Rā. fled or were destroyed; a voice in the sky applauded Kṛṣṇa; the Brāhma weapon returned to Brahmān; at the command of Kṛṣṇa the brahmins were made to utter benedictions;

Kuntī, etc. (ο), were glad and praised Kṛṣṇa, and so did wrestlers, actors, astrologers, etc.; Kṛṣṇa and the other Vṛṣṇi chiefs made precious gifts to the child, whom Kṛṣṇa called Parikṣit (etymology). When he was a month old, the Pāṇḍavas came back with the wealth, and were received by those Vṛṣṇis and the citizens; Vidura ordered various kinds of worship to be offered to the gods in their temples, etc.; with dancers and singers, the city resembled the mansion of Kubera, etc. (description) (XIV, 70). Kṛṣṇa and his ministers went out to see the Pāṇḍavas, who entered the city together with the Vṛṣṇis, and worshipped Dhṛtarāṣṭra, etc. (π), and also Kṛṣṇa, having heard how he had revived Parikṣit; after a few days Vyāsa came and was worshipped by the Vṛṣṇis and Andhakas, and he permitted Yudhishtira to perform the horse-sacrifice, "a purifier of all sinners." Yudhishtira asked Kṛṣṇa to perform the sacrifice; but Kṛṣṇa told Yudhishtira to appoint them to whatever tasks he likes; "when thou sacrificest, Bhīmasena, etc. (ρ), will be sacrificing" (XIV, 71). Yudhishtira asked Vyāsa to cause him to be initiated; Vyāsa said that he and Paila and Yājñavalkya would perform the rites; the initiation would be performed on the day of full moon in the month of Caitra; "let sūtas and brahmins well-versed in the science of horses select a worthy horse"; all the articles were duly procured; Vyāsa ordained that the sphya and the kūrca should be made of gold; "let the horse be loosened to-day." Asked by Yudhishtira, Vyāsa ordained that Arjuna should protect the horse; Bhīmasena the kingdom-aided by Nakula; Sahadeva should attend to all the relatives invited (with the permission of Dhṛtarāṣṭra); Yudhishtira asked Arjuna to spare all hostile kings as much as possible and to invite them to the horse-sacrifice (XIV, 72). Yudhishtira was initiated by the Rtvijis (description); the horse was let loose. Arjuna with Gāṇḍīva followed the horse; all Hāstinapura came out wanting to behold him; a disciple of Yājñavalkya followed him in order to perform auspicious rites for him; and also many brahmins and kṣattriyas. During the horse's wanderings many great and wonderful battles were fought; the horse wandered over the whole earth; from the north it turned to the east: kings in myriads fought against Arjuna because they had lost their kinsmen on the field of Kurukṣetra, and innumerable Kirātas, Yavanas, Mlecchas, and Āryas; "I shall narrate only the principal battles" (XIV, 73). The Trigartas (the sons and grandsons of the slain) attacked Arjuna, who in vain asked them to forbear; the Trigarta king Śūryavarman & Arjuna, who slew Śūryavarman's younger brother Ketuvarman; Dhṛtavarman & Arjuna, who was wounded in his hand and let fall Gāṇḍīva, but took it up again and slew eighteen warriors; the Trigartas fled and accepted Arjuna's dominion (XIV, 74). In Prāgyyotiṣa, Bhagadatta's son king Vajradatta (description) attacked Arjuna on his elephant, but, after a fierce battle (XIV, 75) lasting three days, he on the fourth day had his elephant slain, and he promised to come to the horse-sacrifice (XIV, 76). Recollecting Jayadratha, the Saindhavas, mounted on cars, attacked Arjuna, who was on foot; a terrible wind began to blow, and Rāhu swallowed up both the sun and the moon at the same time, etc.; Kailāsa began to tremble; the seven R. and the other R. of heaven breathed hot sighs; Indra's bow appeared in the sky, and clouds poured flesh and blood on the earth; Gāṇḍīva fell down; the gods, D.-ṛ., Saptarṣhis, and B.-ṛ. recited (jeph) "victory" to Arjuna, who once more used his bow; the Saindhavas fled (XIV, 77), but once more rallied; Arjuna urged them to