

dispute regarding the guest worship at the Rājasūya; derision of Duryodhana by Bhīma on the floor of the *sabhā*; Duryodhana grieved and angered at the riches gathered by the Pāṇḍavas for the sacrifice; where angry Duryodhana forced a game of dice (on the Pāṇḍavas); where gambler Śakuni defeated Yudhiṣṭhira at the game of dice; where Draupadī saved the Pāṇḍavas, as a boat (saves one) in an ocean; where Duryodhana challenged the Pāṇḍavas to a second game of dice 1. 2. 97-102; all this constitutes the Sabhāparvan and it was narrated by the great sage (*etat sarvaṃ sabhāparva samākhyātāṃ mahātmanā*) 1. 2. 103; its *adhyāyas* are known to be 72 (*adhyāyāḥ ... jñeyāḥ*) and the number of *śloka*s are declared to be 2511 (*ślokaś ca ... jñeyāḥ parvaṇy asmin prakīrtitāḥ*) 1. 2. 103-104; the incidents of the Sabhāparvan are referred to in Dhṛtarāṣṭra's summary of the events made for Saṃjaya 1. 1. 105-107, and by Vaiṣampāyana in his summary made for Janamejaya 1. 55. 38-40. [See Sabhāparvan¹]

Sambhavaparvan nt. : Name of the 7th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṃgraha 1. 2. 35, 33, 70.

Described as wonderful (*adbhuta*) and created by the gods (*devanīrmita*) 1. 2. 35; its contents are summarized as follows : (where we are told) the birth of the Vasus as sons of Bhāgīrathī (Gaṅgā) in the house of Śaṃtanu and their rise to heaven again; birth of Bhīṣma from the combination of the portions of the lustre of the Vasus (*tejomśānām ca saṃghātād bhiṣma-syāpy atra sambhavaḥ* 1. 2. 79); Bhīṣma's renouncing the kingdom and his determina-

tion to remain celibate; Bhīṣma's fulfilling his vow and his guardianship of Citrāṅgada; at the death of Citrāṅgada, Bhīṣma's giving protection to the younger brother (Vicitra-vīrya) and putting him on to the throne; birth of Dharma among men as a result of the curse of sage Apīmāṇḍavya and birth of Dhṛtarāṣṭra and Pāṇḍu from Kṛṣṇa-dvaipāyana as a result of a boon, and birth of the Pāṇḍavas 1. 2. 78-82; the incidents are referred to in Sūta's summary of the events made for the sages assembled in the Naimiṣa forest 1. 1. 53-55; 67-69; the *parvan* is related to the *adhyāyas* 1. 62-123.

Samyañmanas nt. : Name of a *śāstra* dealing with renunciation (*tatra samyañmano nāma tyāgaśāstram*) 12. 212. 16.

Described as unexcelled (*anuttama*) 12. 212. 16; it was taught to Janaka Janadeva, king of Mithilā, (12. 212. 1; 12. 211. 1) by *kavi* Pañcaśikha Kāpileya (12. 211. 6, 15-16), the pupil of Āsuri (12. 211. 10); the nature of *tyāga* was expounded by Pañcaśikha to the king so that he might attain emancipation (*śṛṇu yat tava mokṣāya bhāṣyamāṇaṃ bhaviṣyati*) 12. 212. 16; the exposition of the *śāstra* is found in 12. 212. 17-43; one who knows this knowledge leading to emancipation and one who, without making a mistake, seeks the soul is not tainted by the undesirable fruits of his acts (*imāṃ tu yo veda vimokṣabuddhim ātmānam anvicchati cāpramattaḥ / na lipyate karmaphalair anīṣṭaiḥ patraṃ bisasyeva jalena siktam*) 12. 212. 44; the condition of such a person is described in 12. 212. 45-50; when the king of Videha (Janaka Janadeva) was taught the state of immortality (*amṛtapadam*), he lived very happily and was freed from sorrow 12. 212,