

ity abravīt kṛṣṇaḥ śamayāns tasya tad vacaḥ 1. 2. 186); whereupon Phālguna (Arjuna) neutralized Aśvatthāman's missile by his missile (Brahmaśiras) (yatrāstram astreṇa ca tac chamayām āsa phālgunaḥ 1. 2. 186); Aśvatthāman, (Kṛṣṇa) Dvāipāyana and others uttered curses provoked by one another (drauṇidvāipāyanādīnāṃ śāpās cānyonyakāritāḥ 1. 2. 187); where the oblations of water to all kings (killed in the war) were offered (toyakarmāṇi sarveṣāṃ rājñām udakadānīke 1. 2. 187); where Pṛthā (Kuntī) narrated the birth of her son who was secretly born 1. 2. 188; the high-souled sage of infinite intelligence (Vyāsa) has declared that the Sautika and the Aiśika parvans together (sautikaiśīkasambandhe) have eighteen adhyāyas and he has counted the ślokas to be eight hundred and seventy 1. 2. 189-190; the parvan (? or the incident described in it ?) is referred to by Sātyaki while blaming Kṛtavarmaṇ who, in association with the son of Droṇa (Aśvatthāman), killed those who were asleep (sautīke ye ca nihatāḥ suptānena durātmanā // droṇaputrasahāyena pāpena kṛtavarmaṇā) 16. 4. 25-26.

Saubhavadhākhyāna nt. : Name of an ākhyāna.

Mentioned while listing the contents of the Āranyakaparvan 1. 2. 106; related to the adhyāyas 3. 15-23.

Stavarāja m. : Name (?) of a collection of names (nāmasaṃhāram 13. 17. 1; nāmasamuddeśam 13. 17. 12, 11) of Śiva 13. 17. 21; these are one thousand and eight names of Śarva 13. 17. 29; the names are listed in 13. 17. 30-150.

A. Original composer and transmission : Originally Brahmā sang the Stava (yat

purā lokakṛj jagau 13. 16. 66; yad uktaṃ padmayoninā 13. 17. 12) and himself preserved the Stava of Bhagavān (Śiva) (stavam etaṃ bhagavato brahmā svayam adhārayat) 13. 17. 164; 13. 17. 154; 13. 17. 5; 13. 16. 66; from him it went successively to Śakra (Indra) and others 13. 17. 164-168; one of the receivers in this line was Taṇḍi who obtained it in the abode of Brahman after he had performed severe austerities 13. 17. 165; he handed it over to Śukra Bhārgava 13. 16. 66; 13. 16. 75 (?); at the end of the line of transmission stood Mārkaṇḍeya who taught it to Upamanyu when the latter had observed certain rules (mārkaṇḍeyān mayā prāptam niyamena janārdana 13. 17. 169) and Upamanyu gave it to Janārdana (Kṛṣṇa) 13. 17. 168-169; 13. 17. 1, 5-6; since, in bygone days, it was once taught by Taṇḍi it also came to be looked upon as composed by Taṇḍi; moreover Taṇḍi had brought it down from heaven to this world (yasmāt taṇḍiḥ purā prāha tena taṇḍikṛto 'bhavat / svargāc caivātra bhūlokaṃ taṇḍinā hy avatāritāḥ //) 13. 17. 22; 13. 16. 66. 75; 13. 17. 3; the Stavarāja was brought down (to this world) from the Brahmaloḥka 13. 17. 21, 4; Upamanyu is also said to have received it directly from Taṇḍi (taṇḍir ākhyātavān mama / nāmāni) 13. 16. 73, 72. B. Activity of Upamanyu : Pitāmaha (Brahmadeva) had mentioned ten thousand names of Śarva (Śiva) in the Vedas and one thousand names of Śarva (Śiva) in the Śāstras (daśa nāmasahasrāṇi vedeṣv āha pitāmahaḥ / śarvasya śāstreṣu tathā daśa nāmasatāni vai //) 13. 16. 74; 13. 17. 13; Upamanyu made an abridgement (in the form of Stavarāja) out of the ten thousand names as one churns ghṛta from curds