

rohaṇam eva ca 1. 2. 107; it comprises the *adhyāyas* 3. 43-49; 79.

Indravijaya, Śakravijaya, Vijaya nt. : Name of an *ākhyāna* 5. 18. 19 or *upākhyāna* 5. 18. 16; also called *Śakravijaya* (*upākhyānam idaṁ śakravijayam*) 5. 18. 16, or *Vijaya* (for short) 5. 18. 17.

It comprises *adhyāyas* 5. 9-18; described as an incident that occurred in the past, an ancient *itihāsa* (*purā vṛttam itihāsam purātanaṁ*) 5. 9. 2; comparable to the Veda (in importance) (*vedasammitam*) 5. 18. 16; it should be heard by a king desiring victory when his army and that of his enemy are arrayed (for a battle) 5. 18. 16; that is why Śalya narrated the *ākhyāna* Vijaya, in which Indra's victory over Vṛtra and the downfall of Nahuṣa were described, to Yudhiṣṭhira before the start of the war 5. 18. 17; one who diligently (*niyataḥ*) recites this Indravijaya *Ākhyāna* is washed of all his sins, wins heaven, and rejoices in this as well as in the next world; he has no danger from the enemy, and is never without a son (i. e. he does not lose his sons in war? *na cārijam bhayaṁ tasya na cāputro bhaven naraḥ*); he does not meet with adversity and gets long life; he is victorious in all battles and never knows defeat 5. 18. 19-20.

Udyogaparvan¹ nt. : Name of the 49th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 49, 33, 70.

Described as highly wonderful (*mahādbhuta*) 1. 2. 49; alluded to briefly in the narration of the contents of the Udyogaparvan — where Duryodhana and Arjuna waited on Vāsudeva (Kṛṣṇa) for help in the

ensuing war and where Duryodhana opted for the army, *akṣauhiṇī* strong, of Kṛṣṇa, while Arjuna opted for Kṛṣṇa as a non-combatant counsellor (*ayudhyamānaṁ sacivaṁ*) 1. 2. 136-139; (also 1. 1. 118); it comprises *adhyāyas* 5. 1-21.

Udyogaparvan,² Udyoga nt. : Name of the fifth *parvan* in the list of the eighteen major *parvans* of the Bhārata 1. 2. 136, 151, 71; called *Udyoga* (for short) 6. 41. 81; 6. 95. 11.

It contains many events (*subahuvṛttānta*) and is concerned with the efforts for peace and war (*saṁdhivigrahasaṁśrita*) 1. 2. 151; according to the Parvasaṁgraha it has 186 *adhyāyas* and 6698 *śloka*s as told by Vyāsa (*proktāḥ...mahātmanā / vyāsenodāramatinā*) 1. 2. 152-153; summary of its contents : when the Pāṇḍavas resided in Upaplavya, Duryodhana and Arjuna approached Vāsudeva (Kṛṣṇa) to seek his help in the coming war; when Kṛṣṇa asked them to choose between himself and his army, Duryodhana chose the latter, while Dhanamjaya chose the former; Dhṛtarāṣṭra sent Saṁjaya as his envoy to the Pāṇḍavas for conciliation; Dhṛtarāṣṭra having come to know (from Saṁjaya) that the Pāṇḍavas would be led by Kṛṣṇa lost sleep due to anxiety; Vidura gave Dhṛtarāṣṭra much sound advice; the sage Sanatsujāta gave him an excellent discourse on the doctrine of soul (*adhyātmam anuttamam ... śrāvitaḥ*); Saṁjaya told Dhṛtarāṣṭra about the close association of Vāsudeva and Arjuna; Kṛṣṇa himself left for Hāstinapura to seek conciliation with the Kauravas; Duryodhana's rejection of Kṛṣṇa's proposal which would be for the benefit of both the parties; Kṛṣṇa sensing the evil intention of Karna, Duryodhana and