

stage, in order to encourage Yudhiṣṭhira reminded him that Arjuna had taken the vow at Upaplavya to bring about the downfall of Bhīṣma (*pratijñātam upaplavye yat tat pārthena ... ghātayiṣyāmi gāṅgeyam*) 6. 103. 35 (a reference to 5. 160. 8, 12, 13; 5. 162. 1); (12) At the end of the war Nakula went to fetch Draupadī who was at Upaplavya; she was afflicted when she heard the extremely sad news about the destruction of all her sons (*upaplavyagatā sā tu śrutvā sumahad apriyam*) 10. 11. 4-5; she tauntingly said to Arjuna that while living with her at Upaplavya he would happily forget his sons who were slain rightfully (in battle) (*ātmajāms tena dharmeṇa śrutvā śūrān nipātītān | upaplavye mayā sārḍham diṣṭyā tvam na smarisyasi*) 10. 11. 12; (13) A certain Brāhmaṇa, observing vows, after seeing Uttarā at Upaplavya had foretold that when the Kurus were destroyed (*parikṣiṇa*) a son would be born to her; the child thus would have the nature *parikṣit* while he was still in the womb (*virāṭasya sutām ... | upaplavyagatām diṣṭvā vratavān brāhmaṇo 'bravīt || parikṣiṇeṣu kuruṣu putras tava janiṣyati | etad asya parikṣittvam garbhas- thasya bhaviṣyati ||*) 10. 16. 2-3.

Upamanyor āśramah m. : The āśrama of Upamanyu.

A. Location : The āśrama of Upamanyu Vaiyāghrapadya (son of Vyāghrapāda 13. 14. 75) on Himavanta (*tatra ... girisattame āśraamam... vaiyāghrapadyasya upamanyoh*) 13. 14. 27-28. B. Description : Best (*śreṣṭha*) 13. 14. 43, (*uttama*) 13. 14. 27; delightful to all beings (*sarvabhūtamano-rama*) 13. 14. 43; heavenly (*divya*) 13. 14. 28; everything in the hermitage was endowed with heavenly aspect (*sarvam etan...*

divyabhāvasamanvitam) 13. 14. 199; the like of the āśrama cannot even be imagined by others (*acintyaṁ manasāpy anyaiḥ*) 13. 14. 36; covered by sacred splendour (*brāhmyā lakṣmyā samanvitam*) 13. 14. 28; the best place for practising austerities (*kṣetram ca tapasām śreṣṭham*) 13. 14. 27; adorned by great sages who were like fire (*maharṣibhir bhūṣitam ognikalpaiḥ*) 13. 14. 37; 13. 14. 198; excellent Brāhmaṇas observing in the āśramas different kinds of very difficult vows; their vows are detailed in 13. 14. 38-40; very learned Brāhmaṇas versed in the Vedas and the Vedāṅgas took resort to it (*sevite dvija-śārdūlair vedavedāṅgapāragaiḥ*) 13. 14. 43; resorted to by high-souled sages famous for observing various restrictions (*nānānyamavikhyātair ṛṣibhiḥ ca mahātmabhiḥ*) 13. 14. 44; adorned with large places of sacrificial fire (*viśālaiḥ cāgniśaraṇair bhūṣitam*) 13. 14. 36; covered with *kūśa* grass (*kūśa-samvṛtam*) 13. 14. 35; honoured by hosts of high-souled gods, Śiva and others, the surroundings of the hermitage shone at all times like the orb of the sun in the sky (*supūjitam devagaṇair mahātmabhiḥ śivādibhir ... rarāja tac cāśramamaṇḍalam sadā divīva rājan ravimaṇḍalam yathā*) 13. 14. 41; honoured by gods and Gandharvas (*pūjitam devagandharvaiḥ*) 13. 14. 28; Siddhas, Vidyādhara, Yakṣas and Apsaras also present there 13. 14. 198; adorned and always liked by the river Gaṅgā (*vibhūṣitam ... sadā ca juṣṭam nṛpa jahnukanyayā*) 13. 14. 37; adorned on all sides by lakes (*sarobhiḥ samalamkṛtam*) 13. 14. 36; full of all kinds of forest trees yielding flowers and fruits (*vanyair bahuvidhair vṛkṣaiḥ phalapuṣpapradair yutam*) 13. 14. 31 (the trees like *Dhava*, *Kakubha*