

अर्चिन् *a.* 1 Praising, honouring, worshipping. -2 Shining as a ray of light, radiating; समाया अर्चिना पदा Rv. 8. 41. 8. *m.* (-र्ची) A ray of light.

अर्चिस् *n.* (-र्चिः) [अर्चु-इसि Un. 2. 107] 1 A ray of light, flame; यत्ने पवित्रमर्चिष्यन्ने विततमन्तरा Rv. 9. 67. 23; प्रदक्षिणाधिर्हविरभिराददे R. 3. 14. -2 Light, lustre; प्रशमादर्चिषाम् Ku. 2. 20; Ratn. 4. 16. (said to be also *f.*) *f.* N. of the wife of कृशाश्व and mother of धूमकेतु. *m.* 1 A ray of light. -2 Fire. अर्चिर्मयूखशिखयोः.....Nm.

अर्चिष्मत् *a.* [अस्त्यर्थे मत्प] Flaming, brilliant, bright; अर्चिष्मतीः सन्ध्यामङ्गलदीपिकाः V. 3. 2. *m.* 1 Fire, the god of fire; जज्ञे तेजो महार्चिष्मान् पञ्चवर्णः प्रभावतः Mb. 3. 220. 3. -2 The Sun. अर्चिष्मानर्चितोऽस्त्यर्थे ब्रह्मचर्यव्रते स्थितः Rām. 5. 35. 12. -3 A sort of subordinate deity. -4 N. of Viṣṇu. -ती 1 N. of the town or world of Agni. -2 One of the 10 earths according to Buddhists.

अर्जु 1 P. [अर्जति, आनर्ज, अर्जिष्यति, आर्जात्, अर्जितुम्, अर्जित] 1 To procure, secure, gain, earn, usually in the *caus.* in this sense; पितृद्रव्याविरोधेन यदन्यत्स्वयमर्जितम् Y. 2. 118. -2 To take up; आनर्जुर्वृभुजोऽन्नाणि Bk. 14. 74. 10 P. or *caus.* 1 To procure, acquire, obtain; स्वयमर्जित, स्वर्जित obtained by one's own exertions, self-acquired. -2 To work or manufacture, make, prepare (सतो गुणान्तराधानम्). -With अति 1 to allow, permit, let go. -2 to remove, despatch, make away with. -अनु to let go, set free, deliver. -अपि to add to. -अन्वव 1 to cause to go after or in a particular direction. -2 To visit with anything, overcome. -अप्यति to add, append; say something in addition to what is already said. -अव to permit to leave, release, let go. -उद् to drive out, remove. -प्र *caus.* to furnish, supply, procure.

अर्जक *a.* [अर्जु-ण्वल्] (-र्जिका *f.*) Procuring, acquiring; one who acquires or gets; अर्जको हंसमाहरेत् Smṛiti. -कः N. of several plants सितपर्णास, वर्वरीभेद; सामान्यतुलसी.

अर्जनम् [अर्जु-ल्युट्] Getting, acquisition; अर्थानामर्जने दुःखम् Pt. 1. 163; अर्जयितव्यापारोऽर्जनम् Day. B.

अर्जित *a.* Acquired, gained, earned. विक्रमार्जितस्त्वस्य स्वयमेव सृगेन्द्रता Pt. अर्जितानां च रक्षणे (दुःखम्) Pt.

अर्जुन *a.* [अर्जु-उन्नर् णिलुक् च Un. 3. 58] (ना, -नी *f.*) 1 White, clear, bright, of the colour of day; अहश्च कृष्णमहरर्जुनं च Rv. 6. 9. 1; पिशाङ्गमौज्जीयुजमर्जुनच्छविम् Śi. 1. 6. -2 Silvery; यत्र वः प्रेङ्खा हरिता अर्जुना Av. 4. 37. 5. -नः 1 The white colour. -2 A peacock. -3 A sort of cutaneous disease. -4 A tree (Mar. अर्जुनसादडा), with useful rind; Mb. 3. 64. 3. -5 N. of the third Pāṇḍava who was a son of Kuntī by Indra and hence called ऐन्द्रि also. [Arjuna was so called because he was 'white' or 'pure in actions' (पृथिव्यां चतुरन्तायां वर्णो मे दुर्लभः समः । करोमि कर्म शुद्धं च तेन मामर्जुनं विदुः). He was taught the use

of arms by Droṇa and was his favourite pupil. By his skill in arms he won Draupadī at her Svayamvara (see Draupadī). For an involuntary transgression he went into temporary exile and during that time he learnt the science of arms from Paraśurāma. He married Ulūpī, a Nāga Princess, by whom he had a son named Irāvata, and also Chitrāṅgadā, daughter of the king of Manipura, who bore him a son named Babhruvāhana. During this exile he visited Dvārakā, and with the help and advice of Kṛiṣṇa succeeded in marrying Subhadrā. By her he had a son named Abhimanyu. Afterwards he obtained the bow (Gāṇḍīva) from the god Agni whom he assisted in burning the Khāṇḍava forest. When Dharma, his eldest brother, lost the kingdom by gambling, and the five brothers went into exile, he went to the Himālayas to propitiate the gods and to obtain from them celestial weapons for use in the contemplated war against the Kauravas. There he fought with Śiva who appeared in the disguise of a Kirāta; but when he discovered the true character of his adversary he worshipped him and Śiva gave him the Pāsupatastra. Indra, Varuṇa, Yama and Kubera also presented him with their own weapons. In the 13th year of their exile, the Pāṇḍavas entered the service of the King of Virāṭa and he had to act the part of a eunuch, and music and dancing master. In the great war with the Kauravas Arjuna took a very distinguished part. He secured the assistance of Kṛiṣṇa who acted as his charioteer and related to him the Bhagavadgītā when on the first day of the battle he hesitated to bend his bow against his own kinsmen. In the course of the great struggle he slew or vanquished several redoubtable warriors on the side of the Kauravas, such as Jayadratha, Bhīṣma, Karṇa &c. After Yudhiṣṭhira had been installed sovereign of Hastināpura, he resolved to perform the Aśvamedha sacrifice, and a horse was let loose with Arjuna as its guardian. Arjuna followed it through many cities and Countries and fought with many kings. At the city of Manipura he had to fight with his own son Babhruvāhana and was killed; but he was restored to life by a charm supplied by his wife Ulūpī. He traversed the whole of Bharata-khaṇḍa and returned to Hastināpura, loaded with spoils and tributes, and the great horse-sacrifice was then duly performed. He was afterwards called by Kṛiṣṇa to Dvārakā amid the internecine struggles of the Yādavas and there he performed the funeral ceremonies of Vasudeva and Kṛiṣṇa. Soon after this the five Pāṇḍavas repaired to heaven having installed Parīkṣit—the only surviving son of Abhimanyu—on the throne of Hastināpura. Arjuna was the bravest of the Pāṇḍavas, high-minded, generous, upright, hand-