

placed the horse-head in the north-eastern sea (cf. VP. II, 125-6), killed Madhu and Kaiabha, and gave the Vedas back to Brahmān that he might create the worlds.

Açvaçiras³ (neut.), the horse-headed form of Vishṇu: III, 315, 17461.

Açvaçiras⁴ (neut.), a sacred place: III, 79, 3083 (Nalop.) (here Bṛhadāçva bathed after having taught Yudhishtira the science of dice; according to Nil. it means the science of horses—*açvavidyā*—which Bṛhadāçva taught Yudhishtira). VII, 81, 2851 (Pratijñāp.) (*°sthānam*; visited in thought by Arjuna, accompanied by Kṛṣṇa, in order to obtain the Paçupata weapon).

Açvagrīva¹, brother of Açva: I, 65 (§ 92), 2533 (Amçāvat.); incarnated as king Rocamāna, I, 67 (§ 130), 2653 (do.); XII, 227, 8262 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-samv.).

Açvagrīva², a rājarshi = Hayagrīva: XII, 24, 723 (Hayagrīva) (“having fallen in the combat he rejoices in the world of Heaven”). As to Açvaçiras and Açvagrīva, cf. VP. V, 2-3, and BR. s.v. Hayagrīva.

Açvaka, plur. (*°āḥ*), a people: VI, 9, 351 (Ja°kha°; B. reads Açmakāḥ) (cf. Açmakāḥ); LIA. I, 859/1031; II, 129, 137, 142 (probably the *Ἀσσηνοί* of the Greeks, in eastern Kabulistan and the Khonar valley, with the chief town Massaga, i.e. Maçakāvati).

Açvaketu: VII, 48, 1891 (Abhimanyuvadhāp.); son of the Magadha king, killed by Abhimanyu on the 13th day of the battle.

Açvakranda: I, 32, 1488 (Garuḍa) (killed by Garuḍa when seizing upon the ambrosia).

Açvalāyana, a son of Viçvāmītra's: XIII, 4β, 253 (Viçvāmītrap.).

Açvamedha (“the Horse-sacrifice”). § 4 (Anukram.): I, 1, 91 (*°amrtarasah*, sc. *Bhāratadrumah*), i.e. Açvamedhikaparvan.

Açvamedhadatta: I, 95 (§ 160), 3838 (Pūruvaṃç.) (son of Çatānika and Vaidehī, and grandson of Janamejaya).

Açvamedheçvara (“king of Açvamedha,” PCR.), a king in the East subdued by Bhīma (*Rocamānaḥ*: II, 29, 1066) (*Bhīmasena*).

Açvamedhika (sc. *parvan*; “the section treating of the Horse-sacrifice”). § 795 (Svargārohaṇap.): XVIII, 6, 278 (*°am samāsādya bhōjanam sāvākāmikaḥ*), i.e. Açvamedhikaparvan.

Açvamedhika(m) parva(n) (“the section treating of the Horse-sacrifice,” the 93rd of the minor parvas of Mbhr.; cf. Açvamedhika(m) parva(n)). § 778: *Vaiçampāyana* said (XIV, 1): After *Dhṛtarāshṭra* had offered libations of water [to Bhīshma], *Yudhishtira* fell down in grief on the bank of *Gangā*. Incited by *Kṛṣṇa*, *Bhīma* took him up, surrounded by the *Pāṇḍavas*; *Dhṛtarāshṭra* comforts him, saying that it is he and *Gāndhārī* who ought to grieve, and referring to *Vidura*'s advice about abandoning *Duryodhana* and his warnings against *Karṇa* and *Çakuni* (XIV, 1). *Kṛṣṇa* also exhorts him, referring to the duties of the *kehatṛīyas* expounded by *Bhīshma*, *Vyāsa*, *Nārada*, and *Vidura*. *Yudhishtira* cannot forget the slaughter of *Karṇa*. *Vyāsa* also comforts him (XIV, 2), and reminding him that D. and A. perform sacrifices, and that by sacrifices D. vanquished Dā., he urged him to perform the *Rājasūya*, the Horse-sacrifice, the *Sarvamēdha*, and the *Naramedha*; [especially] the Horse-sacrifice after the example of *Rāma Dāçarathi* and *Bharata Daushmanti*,

and indicated to him a spot in the *Himavat*, where there was gold in abundance, left behind by the brahmins at the sacrifice of *Marutta* of the *Karandhama* race. Asked by *Yudhishtira*, *Vyāsa* told the history of *Marutta* (XIV, 3) * * i.e. *Samvartta-Maruttiya* (*ḍ*). *Vaiçampāyana* said: † *Yudhishtira* was delighted at hearing the speech of *Vyāsa*, and desirous of performing his sacrifices with those riches, he consulted with his ministers (XIV, 4-10).—§ 779: *Vaiçampāyana* said: When *Vyāsa* had concluded his speech, *Kṛṣṇa* addressed *Yudhishtira*, saying that *Yudhishtira*'s *karman* has not yet been annihilated, nor had his foes been subjugated—“How canst thou be ignorant of the enemies in thy own flesh?”—and related the history of *Indra*'s war with *Vṛtra* (*ḍ*) (XIV, 11). *Kṛṣṇa* then expounds that, as physical ailments and health depend on the distribution of the cold, warm, and windy [humours] of the body, so do the mental ailments and health depend on *sattva*, *rajas*, and *tamas* in the soul [mind]; happiness is overcome by sorrow, and sorrow by pleasure; *Yudhishtira* should not recall his past sorrows: *Kṛṣṇa* in the assembly, etc. (*a*); “the time has now come when thou must fight single-handed with thy mind” (XIV, 12); salvation is not attained by foregoing external things; *Mṛtyu* (death) is [the thought] “mine,” and the eternal *Brāhman* is [the thought] “not mine”; as no creature is ever destroyed, *ahimsā* (absence of injury) may exist even when one has pierced [a creature's] body, and *vice versa*; († v. 339-341): † the *yogin* knows *yoga* to be the perfect way, on account of the practices of his many former births; quoting the old verses sung by *Kāma*: “no creature is able to destroy me without [resorting to] the [proper] methods [i.e. subjugation of all desires, practice of *yoga*, etc.] . . .” (XIV, 13).—§ 780: *Vaiçampāyana* said: Thus *Yudhishtira* was consoled, exhorted by *Vishṭarāçrava*s, etc. (*ḥ*); and having again performed the obsequial rites for his relatives, etc., he ruled the earth. He said to *Vyāsa*, *Nārada*, etc., that he would now perform the sacrifice, and said that they would go to the *Himalaya* under the protection of *Vyāsa* [to fetch the gold], according to the words of *Vyāsa*, D.-ṛ. *Nārada*, and *Devasthāna*. Then M.-ṛ. took leave of *Yudhishtira*, *Kṛṣṇa*, and *Arjuna*. A short time passed away while they performed their purifications after *Bhīshma*'s death, and gave large gifts to the brahmins as *çrāddha* (*aurāddhvashikāḥ*) to the *Kuru Bhīshma*, *Karṇa*, etc., accompanied by *Dhṛtarāshṭra*, and then they entered the city of *Hāstinapura* (XIV, 14).—§ 781: Asked by *Janamejaya* what *Kṛṣṇa* and *Arjuna* did when the *Pāṇḍavas* had reconquered and pacified their kingdom, *Vaiçampāyana* said: When the *Pāṇḍava*-kingdom had been conquered and pacified *K.* and *A.* travelled with great pleasure amidst picturesque sceneries, like *Indra* and his wife (? so PCR.) (*devegvarau*) in heaven, or like the *Açvins* in *Nandana*, and [then] entered the palace of *Indraprastha* in great merriment, reciting the genealogies of *Ṛ.* and gods, etc., and *Kṛṣṇa* consoled *Arjuna* for the death of his relatives (*a*). It was long since he had seen *Vasudeva*, *Baladeva*, and the *Vṛshni*-heroes; he, therefore, asked leave to go to *Dvāravati*, and to accompany him to *Yudhishtira* and apprise him of his departure. († v. 404-6): *Arjuna* sorrowfully replied, “Be it so” (XIV, 15).

Açvamedhika(m) parva(n) (“the section treating of the Horse-sacrifice”). § 10 (Parvas.): I, 2, 354 (*tato 'çva°m parva sarvapaçapraṇāçanam*).—§ 11 (do.): I, 2, 605 (*tato 'çva°*); 609 (*ity Açva°*), i.e. Açvamedhika(m) parva(n).