

skies. *Duryodhana*, *Karna*, and *Çakuni* offered the kingdom to *Drona*, who said that the *Pāṇḍavas* were incapable of being slain; that they would practise the *brahmacarya* for twelve years, and then return in anger; that he (*Drona*) would protect the *Dhṛtarāshṭras*, who had sought his protection, to the best of his ability; but that he would himself be slain by *Dhr̥ṣṭadyumna*, whom *Drupada* had obtained (together with *Kṛṣṇā*) from the fire by the ascetic power of *Yāja* and *Upayāja*; "it is widely known in the world that *Dhr̥ṣṭadyumna* will slay *Drona*." *Dhṛtarāshṭra* sent *Vidura* to bring the *Pāṇḍavas* back, or, if they did not come back, to send them off with respect, with their weapons, cars, and infantry, etc. (II, 80).—§ 307: *Saijaya* spoke to *Dhṛtarāshṭra* about the perversity of his policy. *Dhṛtarāshṭra* related that when *Kṛṣṇā* was dragged into the court the grief was so great that the enraged brahmins did not that evening perform their *agnihotra*; he also related the omens which had appeared on the occasion, etc. (II, 81).

Anugītā ("repetition of the *Bhagavadgītā*"). § 10 (Parvas.): I, 2, 354 (*parva . . . adhyātmanvācakaṃ*, i.e. *Anugītāparvan*).

[Anugītāparvan] ("the section containing the repetition of the *Bhagavadgītā*," the 94th of the minor parvas of *Mhbhr.*; cf. *Anugītā*). § 782: *Janamejaya* said: When *Kṛṣṇa* and *Arjuna*, after having slain their enemies, dwelt there in the palace, what conversation took place between them? *Vaiçampāyana* said: *Arjuna*, having recovered his kingdom, spent his time joyously in the company of *Kṛṣṇa* in that beautiful palace. There they repaired to a particular part of the palace with their friends and relatives. *Arjuna* asked *Kṛṣṇa* to repeat to him what he had taught him before the battle [i.e. *Bhagavadgītā*], especially as he would soon repair to *Dvārakā*. *Kṛṣṇa* is discontented because *Arjuna* cannot remember it; he would now, however, recite an old story upon the same topic. "There came a brahmin from *Sargaloka* and was honoured by us; hear what he said, asked by us." The brahmin said: There came a brahmin *Kāçyapa*, possessed of penance, etc., to some other brahmin, who had become conversant with all the authorities on religion, etc., crowned with ascetic success (*siddham*), able to move everywhere at will (*kramamānam*), knowing the science of disappearing at will, roving with invisible *Siddhas* and celestial musicians (? *cakradharaiḥ*, PCR.); *Kāçyapa* honoured him as his *guru*, and the brahmin spoke to him about transmigration, comparing his own example; at last he had renounced the world and attained to his present success, and should not have to return to this world, but would come to "*Brāhman's* eternal abode"; he promised to answer *Kāçyapa's* questions (XIV, 16). *Kṛṣṇa* said: Asked by *Kāçyapa*, the brahmin discoursed on how *Jiva* casts off and then attains to a body, how Emancipation is achieved, and where acts do exist when *Jiva* becomes divested of body, etc.; how death is brought about; the happiness and misery of *Jiva* determined by acts (XIV, 17); how *Jiva* enters the womb; *Brahmān* first formed a body of his own, then he created *Pradhāna*, the material cause (*prakṛtim*) of all embodied creatures; indifference to pleasure and pain leads to the Supreme Seat (XIV, 18); who is said to be emancipated; on the science of *yoga*; how *Jiva* attains to emancipation.—*Kṛṣṇa* said: Then the brahmin disappeared; this discourse was, in fact, what thou (*Arjuna*) heardst on thy car; this is a great mystery even to the gods; at no time or place has this been heard by man in this world; by adhering to this religion, even those who are of sinful birth, women, *vaiçyas*, and *çūdras*, attain to the highest goal; *yoga*

takes place in his case who devotes himself to its constant practice (*nityayuktasya*) for a period of six months (XIV, 19). In this connection the ancient narrative of a discourse between a married couple is cited: [*Brāhmaṇagītā*] (δ) (XIV, 20-34). Asked by *Arjuna* about *Brāhman*, *Kṛṣṇa* recited the old story of the discourse between a preceptor and his disciple on this subject: *Guruçishyasamvāda* (g). Asked by *Arjuna*, *Kṛṣṇa* said that he is the preceptor, and the mind his pupil; "formerly, when the hour of battle came, this very religion was declared by me; and now, it is long since I saw my father; I wish to see him again with thy leave."—*Vaiçampāyana* said: *Arjuna* replied: "We shall go to-day from this town to *Hāstinapura* and inform *Yudhisṭhira*" (XIV, 35-51).—§ 783: *Vaiçampāyana* said: *Kṛṣṇa* caused *Dāruka* to yoke his car, and then set out for *Hāstinapura* with *Arjuna*. *Arjuna* praised *Kṛṣṇa*, "the soul of the universe, etc.," as he had learned from *Nārada*, etc. (α), saying that *Çrī* is always established in him, and mentioning *Duryodhana*, etc. (β). Arrived at *Hāstinapura*, they entered the palace of *Dhṛtarāshṭra*, where they saw *Dhṛtarāshṭra*, etc. (γ). *Kṛṣṇa* passed the night in the apartments of *Arjuna*. At morning they proceeded to *Yudhisṭhira*, who sat with his ministers; *Yudhisṭhira* mentioned *Vasudeva* (his maternal uncle), etc. (δ), and asked *Kṛṣṇa* to think of *Yudhisṭhira*, etc. (ε), and to come back to his horse-sacrifice. *Kṛṣṇa* took no gifts from him, took leave of *Kuntī* (his maternal aunt), *Vidura*, etc., and then set out from *Hāstinapura* with *Subhadrā* on the car, accompanied by *Arjuna*, *Sātyaki*, etc. (ζ); then, having caused them to return, he with *Dāruka* and *Sātyaki* proceeded to the city of the *Anarttas* (XIV, 52).—§ 784: *Arjuna* repeatedly embraced *Kṛṣṇa*, etc. (omens). As he came to the desert, he beheld *Utānka* (b) (XIV, 53-58).—§ 785: *Janamejaya* said: What did *Kṛṣṇa* next do, after having granted that boon to *Utānka*? *Vaiçampāyana* said: Having granted that boon to *Utānka*, *Kṛṣṇa*, accompanied by *Sātyaki*, proceeded to *Dvārakā* on his car, passing many lakes and rivers and forests and hills. He came there when the festival of *Raiṇātaka* had begun; the *Raiṇātaka* hill shone with great splendour (description; the trees looked like the *kalpa*-trees of *Indra's* garden; the mountain looked like *Meru*); gifts were ceaselessly being made to the distressed, or blind, or helpless. *Kṛṣṇa* recounted the incidents of the great battle to his father (XIV, 59). *Vasudeva* said: Tell me about the battle between the *Pāṇḍavas* and *Bhīshma*, etc. (α). *Vaiçampāyana* said: *Kṛṣṇa* narrated, also in the presence of his mother, how the *Kaurava* heroes had been slain in battle. *Kṛṣṇa's* narrative of the battle (β). *Vaiçampāyana* said: The *Vṛshnis* became filled with grief (XIV, 60). *Kṛṣṇa* had passed by the slaughter of *Abhimanyu*; *Subhadrā* noticed it and fell down; *Vasudeva* then also fell down, and then asked *Kṛṣṇa* to tell the whole truth (γ). *Kṛṣṇa* consoled him (δ) (XIV, 61). *Vasudeva* and *Kṛṣṇa*, etc. (ε), made excellent obsequial offerings to *Abhimanyu*, and *Kṛṣṇa* fed six millions of brahmins and gave away heaps of gold, etc. Also the *Pāṇḍavas* at *Hāstinapura* were filled with grief for *Abhimanyu*; *Uttarā* totally abstained from all food, and her relatives feared for her embryo; *Vyāsa* came and predicted to *Prthā*, *Uttarā*, *Arjuna*, and *Yudhisṭhira*, that the son of *Uttarā* would become a great prince, through the influence of *Kṛṣṇa* and *Vyāsa*; *Abhimanyu* had gone to the regions of the gods. *Arjuna* became cheerful; the child in *Uttarā's* womb grew like the moon in the bright fortnight; *Vyāsa*