

surrender, but in vain, because they only thought of *Jayadratha*; many were slain; then *Duḥṣalā*, taking her grandson, the son of *Suratha* [the son of *Jayadratha*], in her arms, repaired to *Arjuna*; *Arjuna* dropped his bow and asked about *Suratha*; she said that he had died from sorrow when he heard of *Arjuna's* arrival; she drew a parallel between *Suratha's* [orphan] son and *Abhimanyu's* [orphan] son *Parikshit*. Recollecting *Dhṛtarāshṭra* and *Gāndhārī*, and censuring *kshatriya* practices and *Duryodhana*, *Arjuna* consoled and embraced her; *Duḥṣalā* asked her warriors to desist, and returned home. At last the horse arrived at *Manipūra* (XIV, 78), where *Babhruvāhana*, *Arjuna's* son by *Citrāngadā*, humbly approached *Arjuna*, together with a number of brahmins, bringing treasure in his van; *Arjuna* angrily blamed him for having neglected his duty as a *kshatriya*. *Ulūpi* came from within the earth and beheld her [step-]son standing cheerless, and incited him to fight *Arjuna*, which he did (description of his car); he even caused the sacrificial horse to be seized; gravely wounded, *Arjuna* praised his son highly; he cut off his standard, which was set with gold and resembled a golden palmyra, and then he slew his steeds; at last *Arjuna* fell down in a swoon, and so did *Babhruvāhana*; *Citrāngadā* repaired to the battlefield weeping piteously (XIV, 79); she indulged in copious lamentations, lost her senses, and fell down on the earth; regaining consciousness and seeing *Ulūpi*, she blamed her for having brought about *Arjuna's* slaughter by *Babhruvāhana*, and asked her to revive him; "I do not grieve for my slain son, I only grieve for my husband"; otherwise she would sit in *prāya* and die; the horse she had set free. Regaining consciousness *Babhruvāhana* lamented piteously, saying that now he had slain his father, he would wander over the earth, covering himself with his father's skin, or with the two halves of his head, as an expiation, or else he would die; he took an oath (touching water) that, if *Arjuna* was not revived, he would emaciate his own body, sitting on the field of battle; "I shall without doubt have to sink into hell; he who has slain a heroic *kshatriya* becomes purified by making a gift of 100 cows; I, who have slain my father, cannot be rescued." *Ulūpi* thought of the gem that has the virtue of reviving a dead man; the gem, thus thought of, came there; she said that *Arjuna* had not been vanquished by *Babhruvāhana*, but *Ulūpi* had exhibited this illusion for the benefit of *Arjuna*. As soon as the prince had placed the gem on the breast of *Arjuna* the latter revived. *Indra* poured down celestial flowers, etc. *Arjuna* wondered why the two ladies were present, and why everything seemed to indicate grief, and asked *Babhruvāhana* who told him to question *Ulūpi* (XIV, 80). Asked by *Arjuna*, *Ulūpi* recited the curse of the *Vasus* (approved by *Gāṅgā*) because *Arjuna* had slain *Bhīshma* in unfair fight (while he was engaged with *Chikhaṇḍin* and had ceased to fight); if *Arjuna* had died without having expiated his sin he would have fallen into Hell; hearing the curse of the *Vasus*, *Ulūpi* had consulted her father, who prevailed upon the *Vasus* that *Arjuna* should be freed from their curses when he had been slain by *Babhruvāhana*. *Arjuna* highly approved of *Ulūpi's* action, and told *Babhruvāhana* to come with his mother and counsellors and officers to the horse-sacrifice; *Babhruvāhana* promised to come and to take upon himself the task of distributing food among the brahmins (*dvijātīpariveçakāḥ*). He asked *Arjuna* to pass the night in the city with his two wives; but *Arjuna* was prevented by his vow of following the horse; he took leave and proceeded

on his way (XIV, 81). The horse, having wandered over the whole earth, turned its face towards *Hāstinapura*. At *Rājagṛha*, the *Magadha* king *Meghasandhi*, son of *Sahadeva*, attacked *Arjuna*, who was on foot, from his chariot; *Meghasandhi* was worsted, but spared and told to come to the horse-sacrifice. The horse then proceeded along the sea-coast through the country of the *Vāṅgas*, *Puṇḍras*, and *Koçalas*; in these countries *Arjuna* vanquished innumerable *Mleccha* armies (XIV, 82). *Arjuna* proceeded towards the south. The horse came to *Cuktimatī*, the beautiful city of the *Cedis*. *Çarabha*, the son of *Çiçupāla*, fought *Arjuna*, and then worshipped him. Then the horse came to the *Kāçis*, *Angas*, *Koçalas*, *Kivātas*, and *Taṅgaṇas*; then to the *Daçārnas*, whose ruler *Citrāngadā* was vanquished by *Arjuna*; then to the dominions of the *Nishāda* king, the son of *Ekalavya*, who was vanquished after a furious battle; then towards the southern ocean, where the *Draviḍas*, *Andhras*, *Māhishakas*, and *Kolvagireyas* (B. *Kolla*) were subjugated; then to the *Surāshṭras*, *Gokarṇa*, *Prabhāsa*, and *Dvāravatī*, where the *Yādava* youths were going to beat the horse, but were forbidden by King *Ugrasena*, who came to *Arjuna* with *Vasudeva*. Then the horse proceeded along the coast of the western ocean to the prosperous country of the five rivers; then to the *Gāndhāras*, where a fierce battle ensued with the *Gāndhāra* king, the son of *Çakuni* (XIV, 83), who wanted to avenge the slaughter of *Çakuni*; many *Gāndhāras* were slain; at last the king, disregarding *Arjuna's* peaceful advice, fought alone; *Arjuna* shot off his headgear; then he and all the *Gāndhāras* fled; the mother of the king and all the aged ministers came out and forbade her son to fight; *Arjuna* said he had spared him for the sake of *Gāndhārī* and *Dhṛtarāshṭra*, and told him to come to the horse-sacrifice (XIV, 84). The horse then turned towards the road that led to *Hāstinapura*. As these tidings reached the *Kuru* court through the intelligence-bearers, *Yudhisṭhira* rejoiced, and on the twelfth day of the bright fortnight of *Māgha*, under a favourable constellation, he summoned his brothers (σ), and caused *Bhīma* to let learned brahmins select a beautiful spot for the sacrificial compound (description). Then *Bhīma* sent messengers to invite the kings of the earth; they brought gems, female slaves, horses, and weapons. All the foremost brahmins also came there with their disciples; likewise many dialecticians disputing with each other. All was made of gold. One hundred thousand brahmins were fed; many mountains of food, many large tanks of curds, and many lakes of ghee were seen there. The entire population of *Jambudvīpa* was collected together (XIV, 85). *Yudhisṭhira* appointed *Bhīmasena* to pay proper honours to the royal guests and to their attendants. *Kṛṣṇa* came with the *Vṛshnis*, *Baladeva*, etc. (τ); *Kṛṣṇa* told *Yudhisṭhira* about *Arjuna* (having heard it from a confidential agent of his in *Dvārakā*), that he had become very much emaciated, and that he was near at hand; he had warned against a carnage similar to that at the presenting of the *Arghya*, and he had especially recommended *Babhruvāhana* (XIV, 86). *Yudhisṭhira* enquired of *Kṛṣṇa* why *Arjuna* had to suffer such hardships in life; *Kṛṣṇa* attributes it to the elevation of *Arjuna's* cheek-bones; *Draupadī* looked angrily at *Kṛṣṇa*, who approved of her love. *Bhīmasena*, etc., became gratified with *Arjuna's* triumphs. A messenger announced the arrival of *Arjuna*, and was presented with large gifts. On the second day *Arjuna* entered the city (description); people said that he had surpassed even *Sagara*, etc. *Arjuna* saluted *Yudhisṭhira*, etc. (ν). *Babhruvāhana*