

The names of sages, rich in austerities, who having practised austerities had attained perfection (*viprāms tapaḥsiddhāms tapodhikān* 13. 151. 30) are listed according to the quarters they occupy: Yavakrīta, Raibhya, Kakṣivān and some others in the east; Ulmucu, Pramucu, Mumucu and some others in the south; Uṣadgu and his brothers, Parivyādha, Dīrghatamas and some others in the west; Atri, Vasiṣṭha, Śakti and some others in the north 13. 151. 31-40; the recitation of the Ṛṣivamśa, along with that of the Daivatavamśa, at two twilights is very effective in removing sins (*dviśam-dhyaṁ paṭhitah putra kalmaṣāpaharah paraḥ*) 13. 151. 2; (*kīrtitān ... sarvapāpaprāmocanān*) 13. 151. 30; then follow names of kings beginning with Nṛga and ending with Kakṣasena 13. 151. 41-50; some of these kings are royal sages, viz. Mucakunda (*rājarṣiḥ*) 13. 151. 46; Śveta (*rājarṣisatamaḥ*) 13. 151. 47, Kṣupa (*rājarṣiḥ*) 13. 151. 48, Nala (*rājarṣiḥ*) 13. 151. 49, and Kakṣasena (*rājarṣiḥ*) 13. 151. 50; the list is apparently intended to be recited by one who does not wish to meet with difficulties, nor incur sin, nor encounter enemies, and by one who wishes to have sure victory and great happiness after death (*mā vighnam mā ca me pāpam mā ca me paripanthinaḥ / dhruvo jayo me nityam syāt paratra ca parā gatiḥ*) 13. 151. 51.

Aṣṭika nt. : Name of the 79th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasamgraha 1. 2. 61, 30, 70.

Described as very frightful (*sudāruṇa*) 1. 2. 61; it is said to be the continuation of the Sautikaparvan (*sautikaisīkasambandhe parvaṇi*) 1. 2. 190; referred to in

Dhṛtarāṣṭra's summary made for Saṁjaya 1. 1. 154-156; it comprises the last nine *adhyāyas* of the Sautikaparvan 10. 10-18.

Omkāra m. : Name of the sacred syllable.

Suparṇa (Garuḍa) told Gālava that in the east *omkāra* was produced 1000 times (? *omkārasyaṭra jāyante sūṭayo daśatīr daśa*) 5. 106. 14 (Nī., however, takes *daśatī* to mean 'one thousand' and reads *ṣṭayo* for *sūṭayo*; he explains the line as : *daśaśatīśabdasya pṛṣṭolarādisakāralopena daśatīśabdah sahasravācī ṣṭayo mārgāḥ / 'omkāro vai sarvā vāk' iti śruter vedasya śākhāpraśākhādibhedo 'traiva jāta ity arthaḥ* on Bom. Ed. 5. 108. 14); the *śāstra* that was proclaimed unanimously by the seven sages Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha (12. 322. 27) was at the very beginning adorned with the syllable *om* (*ādāv eva hi tacchāstram omkārasvarabhūṣitam*) 12. 322. 34; when Agni was cursed by Bhṛgu, he disappeared; then the people, since they could not give offerings in the fire became devoid of *omkāras* and *vaśatkāras* (*niromkāravaśatkārāḥ ... vināgninā prajāḥ sarvās tata āsan suduḥkhitāḥ*) 1. 7. 13.

Auddālakīya nt. : Name of an *ākhyāna* mentioned while listing the contents of the Āraṇyakaparvan (*sāvitryauddālakīyam ca*) 1. 2. 126.

Not found as an independent *ākhyāna* in the Āraṇyakaparvan; reference to 3. 132?

Aurva nt. : Name of an *ākhyāna* mentioned while listing the contents of the Ādiparvan 1. 2. 87.

Described as best (1. 2. 87); it occurs as a section (1. 169-172) of the Caitrarathaparvan 1. 153-173.